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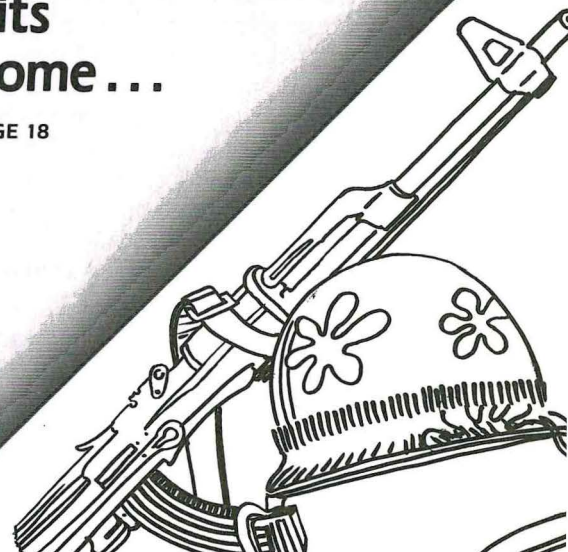
May / June 1991

EVANGELICAL **FRIEND**



**Nonviolence
hits
home...**

PAGE 18



AS FOR ME AND MY HOUSE,

"Now fear the Lord and serve him with all faithfulness. Throw away the gods your forefathers worshiped . . . and serve the Lord.

But if serving the Lord seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your forefathers served . . . or the gods of the Amorites, in whose land you are now living. But as for me and my household, we will serve the Lord." (Joshua 24:14-15)



WE WILL SERVE THE LORD

Fostering and facilitating a sense of mission and service in and through the family

BY DAVID O. WILLIAMS

THE CHRISTIAN family is at a crossroads. It has a critical choice to make that will forever alter its future. The Christian family must decide who will be its master. Will the family's character and function be determined by Christ or culture. It cannot be both. Jesus made it clear that we cannot serve both "God and mammon."

To choose one is to forsake the other. Choosing to avoid the decision is choosing by default, for following Christ requires an intentional and continual act of the will, while following culture requires nothing but casually subjecting ourselves to its constant influence.

The crossroads we face today is much like the one faced by the people of Israel some 3,000 years ago. Joshua laid it out for them clearly: "Choose for yourselves this day whom you will serve." He made it equally clear that this choice would, ultimately, have to be made by families and their individual members. Joshua's challenge was unmistakable: "But as for me and my household, we will serve the Lord." By reaffirming his family's allegiance to serve the living God, Joshua implicitly calls the remainder of Israel's families to follow his lead and do likewise.

Unfortunately, the families of Israel failed to heed this ancient admonition, choosing instead to accommodate themselves to their foreign neighbors and their pagan gods. Their disobedience led to unprecedented idolatry and immorality throughout the generations that followed,

and this eventually resulted in a permanent loss of national independence and influence.

If Joshua were living today, I believe he would issue the very same challenge to the Christian family in twentieth century America. We must choose whom we will serve. Will it be the cultural gods of money, pleasure, power, and social status? Or will it be the call of Christ to live lives of sacrifice and service, in obedience to His eternal plans and purposes?

Tragically, it appears that we too easily follow the former. While Jesus calls us to be agents of cultural change and transformation, our families have too often simply adopted lifestyles that mirror the empty values of our pagan society. It seems that the Christian family in 1991 is much more "bourgeois" than it is biblical.

RODNEY CLAPP SPEAKS to this in his essay, "Is the 'Traditional' Family Biblical?" (*Christianity Today*; Sept. 16, 1988; pp. 24-28.) Clapp asserts that the evangelical community has tended to view the family as an "Edenic retreat," an exclusivistic social unit "emphasizing its privacy over the good of others." Biblically, Clapp argues, the family is seen as subordinate to the Church and its function as the primary group of allegiance within the Kingdom of God. Thus, the "traditional" family stands in need of redemption if it is to understand its proper role in the mission of the Kingdom—the Kingdom of heaven, that is, not the Kingdom of "Ozzie and Harriet."

Clapp goes on to suggest that scriptural teaching on the family emphasizes its role not as a retreat from society but as a base for impact upon society. Paramount among its biblical functions, according to Clapp, is the family's ministry of hospitality. Clapp cites the example of Gaius's household in 3 John to support his claim.

The bottom line is this: If the Christian family is truly Christian, it will incarnate something of Christ in its character and function. Primarily, a family that is truly Christian will value sacrifice and service over personal pleasure and comfort. In so doing, this family will become an agent of transformation in society simply because it reflects the true nature of Jesus Christ and seeks to make Him known to the world.

It is not surprising, then, that in her book, *Traits of a Healthy Family*, author Dolores Curran lists "values service to others" as one of the most common traits found among healthy families. As Curran states, "idealism and service [are] more conducive to health in today's family than are our traditional cultural goals of power and acquisition." Not only does a family's commitment to serving others give them a clear sense of purpose beyond mere survival and accumulation of possessions, serving others gives families and their members tremendous pleasure as well. And when we serve others in Jesus' name, we are not only involved in purposeful and pleasurable activities, we are helping to fulfill the Great Commission by making disciples and building the Kingdom of God!

WHAT CAN THE local church do to foster this trait within its families as well as facilitate specific opportunities for these families to serve others in and through the local church? As I consider the possibilities, it seems like they tend to fall into several general categories: prayer, hospitality, edification, and outreach. Like any categories, these are not rigid or all-inclusive, but they might help us organize our thoughts concerning family service.

First and foremost, there is the ministry of prayer. Because it is usually less visible and more difficult to measure than other forms of service, the importance of spirit-filled prayer in one's ministry is too often neglected

and even disqualified. It is my conviction that perhaps the most significant spiritual victories are won not "in the trenches" but in the prayer closet. As one lady in our church puts it, "Prayer is not just preparation for the work, it IS the work."

SPECIFIC PRAYER ministries that a family might pursue include such things as praying for family members, friends, and neighbors. Parents can encourage their children both by example and instruction to ask God to work in the lives of these loved ones and to meet their specific spiritual, emotional, and physical needs. Families can also move beyond their own circle of friends to pray for the needs of people in their local community—the lonely, oppressed, sick, handicapped, hungry, and homeless that are present in every city. Finally, parents and children should be challenged to develop a global perspective of the world by praying for needs in foreign countries and, more specifically, for their missionaries and the unreached peoples with whom they work. This can be a lot of fun as kids learn about these fascinating cultures around the world and all the interesting people, places, and animals that are found there.

A second area of service that has already been mentioned several times as an invaluable ministry of the family is hospitality. The biblical examples are numerous. Before the advent of the church building, Christians normally met in the homes of believers, and traveling missionaries relied on Christian families for both food and shelter.

Today, Christian families can continue to have a vital ministry of hospitality. Examples include hosting fellowship meals for other church families, inviting lonely and/or poor folks to join them for a holiday meal, adopting an out-of-state, foreign exchange, or international student as part of their family during the school year, or, in families where long-term care is possible, serving as foster parents for infants and young children waiting to be adopted or for older children who have either been victims of abuse or simply need a place to stay for a while.

A third area where families can provide meaningful service is a ministry of edification, i.e., building up the
(Continued on page 19)

RESOURCES FOR FOSTERING FAMILY SERVICE

PRAYER

50 Day Adventure, published by *Chapel of the Air*. This program is structured in yearly cycles that focus on inviting Christ into the home, workplace, local community, nation, and world. The prayer journals are especially helpful and include special journals for both youth and children that are very well-written.

Personal Prayer Journal, published by World Wide Publications, a branch of the Billy Graham Evangelistic Association. Includes a section that describes the religious, political, and social conditions of countries around the world and how to pray for them.

HOSPITALITY

International Students, Inc., based in Colorado Springs.

Provides names of students in your area who would be interested in developing a relationship with an American family.

Department of Social Services. There is currently a tremendous need for foster parents to care for hard-to-place children.

EDIFICATION

Contact your local church governing board or pastor.

OUTREACH

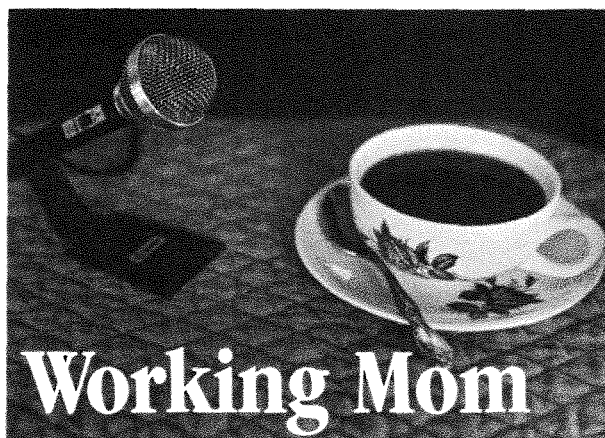
Ideas for Social Action, by Tony Campolo. Lots of creative ideas on making an impact with your faith.

Compassion International or *World Vision*. These child development agencies can assist you in sponsoring a third world child.

Mission boards can assist in putting together short-term mission projects for families.



An Interview With a



Working Mom

BY PAUL ANDERSON

THE ORGANIZING theme of this issue is the well-being of the Christian family, and one of the acute pressures felt within the family unit today is the plight of the working mother. The fact is that the familiar ideal of the two-parent, single-career family is the exception rather than the norm. With the increase of single-parent families, economic strains, and opportunities for talented women to seek professional careers, new stresses face the home. So how can Christian families manage more effectively, and how can the church alleviate family burdens? Perhaps an interview with a working mom will point the way forward.

What pressures do you feel as a mother?

As a mother, I feel the rhythm and wholeness of a child's life require continuity of relationship. To children their experiences appear to be random. Their moods swing from high to low, and things constantly change around them, so they need a center of gravity to hold their worlds together. The loving care of a mother provides the thread of relationship that in a nurturing way develops the child's security and worldview.

What kinds of pressures do you feel as a professional?

What's really difficult is the fact that the people you work with may not be limited by family responsibilities as you are. Teaching alongside a talented single woman who delights in spending evenings and weekends preparing wonderful lessons can be exciting, but it's also intimidating. The working mom struggles to barely make it to meetings on time without wearing part of her child's breakfast pasted to her suit. I also struggle with the awareness that I always know how to do better, but

rarely have the time to go the extra mile, which is what doing better always takes.

Why do you try to be a parent and a professional at the same time? Why not just do one for now and do the other later?

Well, I'm in my mid-thirties, so it's now or never with respect to having children. Besides, once you've got children that settles one part of the question. Regarding careers, though, choice is more of a factor. As I grew up I felt encouraged to pursue a career. In our typical American home Dad worked, and Mom stayed at home and cared for the children. To me that seemed confining. I saw my mother grow depressed over the endless piles of laundry and the craze of tending to the needs of children, and I believed that a woman need not be limited to such confinement. My parents encouraged me to pursue a career, and I did.

The other reason I work is financial. Without my working our family income would be severely limited, and that would also impact the home adversely. Ironically, life's responsibilities all seem to come due at the same time. Children's nurture, career development, and financial pressures all come due at once, and ordering one's responses requires much prayer and support.

How can others support working moms?

Dads can help by doing some of the obvious things that often get taken for granted; helping with the chores of family maintenance for instance. But even more important is the development of emotional bonds with children and strengthening the nurturing function of the home. If a mother is single the needs are even more pressing, and a loving church home becomes all the more essential.

Where is God in all this?

God gives us what we need to make it from day to day, but God also calls us to evaluate our lives. Career builds healthy pride and self-enhancement. Motherhood travels a path of humility and self-sacrifice.

There was a time that I desired the self-esteem provided by a career, but feeling the significance of the mothering bond causes me to pause. It wasn't until having children that I understood what mothering really is, and I began to see my mother's contribution in a new light. Mothering is exactly what my mother did. It involves self-sacrifice and nurturing the growing lives of children. In raising children, you don't get a dress rehearsal. It may be that God's leading me to prioritize my calling as a mother will cause me to make some difficult choices about finances and careers. I don't know for sure.

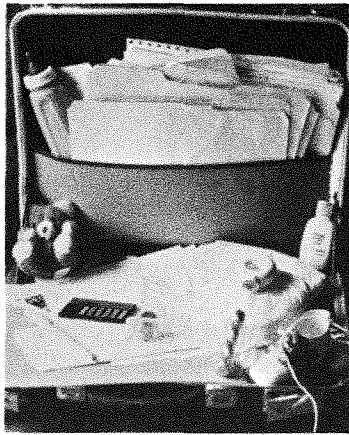
Does being a part of a Christian home make any difference?

Prayer helps me through the day-to-day anxiety of wondering how my children will do. God helps us to live the moment while it's here and to be present enough to be loving parents. The church also plays an even more critical role for the working-parent family. You may not be able to select your children's friends at the day care or at school, but church provides a social context for kids to develop Christian values and to receive peer support. Centrally, though, a living faith enables us to make the really tough choices if needed. Downward mobility may not be the wave of the culture, but if required by Love, God provides Light and the ability to walk in it.

Hearing this woman articulate her willingness to forfeit esteem and financial security caused me to swallow hard as I thought about the new home I was building in Newberg. As the interview came to a close, we both had one last cup of coffee before getting our kindergartner and two-month-old baby ready to go the sitter's. This time, however, I packed the diaper bag and selected the school clothes and prayed a little more earnestly that God would help me be more loving as a husband and dad. ■

EVANGELICAL FRIEND

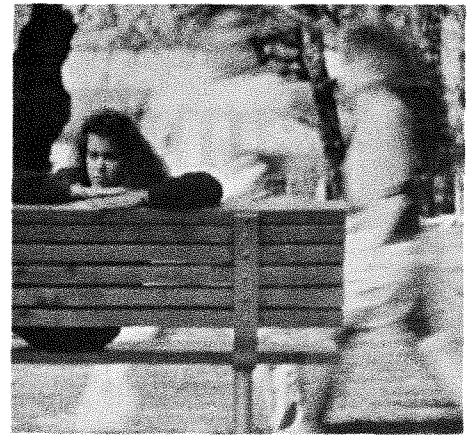
COVER: The Christian family is often a refuge from society's pressures and problems, but it is also important to consider how your family can become an extension of Christ's body in love and ministry to others.
(Photo by Janelle Townsend)



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Does Your Family Need Help?

BY RODGER K. BUFFORD, PH.D.

UNNHHHH! MARILYN sighed. She was worried and troubled as she returned home from shopping. At the supermarket she had met her friend LuAnne and talked with her briefly. She had learned that LuAnne and Mark were separated and that divorce seemed likely. LuAnne said she had no idea that Mark was unsatisfied with their marriage. Marilyn was shocked. She had always thought that LuAnne and Mark had a good marriage.

As Marilyn reflected on the conversation with LuAnne she began to wonder about her own family. Recently Tony, her own husband, had seemed a bit distant. Might he be thinking about divorce, too? What could she do to make her marriage and family strong?

As Marilyn pondered her own family's condition, she decided that she would take action. The next day she went to the local library and asked the reference librarian to help her locate some books on healthy families. She came home with two, and began to read them a bit at a time over the next several weeks as she found a few minutes in her busy schedule as wife, mother, unofficial social chairperson for her class in church, and substitute teacher in the local elementary school.

Marilyn began with *Secrets of Strong Families*. The more she read and reflected, the more concerned she became about the direction in which her marriage seemed to be heading, although she could also see some room for hope. As she read,

she found several practical suggestions she could follow to make her family strong. Some she was already doing, at least to some degree. She could start on the others.

The first principle of strong families she discovered was that they are marked by *commitment*, commitment of the form that says "My husband (wife) and family are the most important part of my life." Marilyn had this kind of commitment, but wondered if sometimes Tony and the children might have doubts. She decided that there were two things she would do to communicate her commitment to them.

First, she would consciously choose to give more consideration to her family in planning her schedule, rather than simply deciding what she herself wanted to do. Second, she planned to tell each of them in various ways that they were the most important people in her life.

Marilyn discovered that expressing *appreciation* was a second characteristic of strong and healthy families. Although Marilyn thought she was usually pretty good at this, she knew she had not been doing so well lately. In fact, she had been complaining because Tony did not want to spend the money to put new linoleum on the kitchen floor and put up wallpaper in the bathroom. Secretly she admitted that they really could not afford it right now, but she was disappointed nonetheless, and had been taking it out on him.

Marilyn decided to find a way to express appreciation rather than complaints. Thinking this through made her glad that they had not had serious financial troubles like several of her friends, or gone through three bankruptcies as had another friend and her husband. She resolved to tell Tony how much she appreciated his steady employment and



- 1) commitment
- 2) appreciation
- 3) communication
- 4) coping
- 5) forgiveness
- 6) personal relationships

To the Point!

Queries on Marriage, Children, and the Home

- Do you conduct yourself in a manner that supports and preserves the sanctity and permanence of marriage? Do you who are married yield to each other in decisions and build up each other as individuals, always cherishing your common bond?
- Do you who have children under your care educate them for upright and useful lives? Do you nurture them toward Christian faith and commitment, giving them the Scriptures for their guide? Are you watching over your young people with loving concern and providing a place for each one in the life of the church?
- Are you teaching your children the ways of Friends? Do you encourage them to participate in Friends programs and to attend Friends schools?
- Do you and your family use your free time in ways that refresh the spirit and benefit mind and body, that encourage creativity and friendliness? Is your home a pleasant, peaceful place?

Queries 9-12, *Faith and Practice*
Northwest Yearly Meeting

wise decisions about spending the money that they earned. She would also tell him that while she was disappointed about putting off making repairs on the house, she nonetheless thought it was a wise decision.

A third characteristic of healthy families, she learned, was *communication*. In healthy families people take time to talk to each other—and to listen. As she thought about this principle, she remembered that she had been disappointed several times recently because Tony did not seem to have time to talk.

When he first came home he listened to the news. Besides, she was usually too busy fixing dinner then anyway. After dinner there was washing the dishes and cleaning up the kitchen while Tony got the younger two ready for bed. When could they talk even if he wanted to? Tony often asked her to go for a walk with him before bedtime. She usually refused. She was "too tired" by then. Besides, she would have to get out a coat, then put it away when they returned. It always seemed too much bother. Yet, she remembered, often their best talks had been on the few occasions when she walked with Tony. Although she knew she would not be able to walk every night, Marilyn decided she would do so more often in the future. These walks would be a time to develop better communication with Tony.

A fourth thing about strong families is that they have effective ways of *coping* with crises and stressful events. Healthy

families, she learned, face difficulties together and resolve conflicts. Partly that means leaving tomorrow's problems until then, focusing on what needs to be done today. It also means attacking problems rather than people.

Although she realized that they were usually pretty good at solving problems, that last thought was troubling. She realized that she had begun to blame and resent Tony for saying "no" to making repairs on the house rather than giving attention and effort to getting a clear picture of the financial choices they faced and then examining their priorities for spending.

Another part of coping with crises and stress, Marilyn discovered, was giving and receiving *forgiveness*. She would have to ask Tony to forgive her for blaming him and resenting him because she did not have new linoleum and wallpaper. She would also need to confess this to God and receive his forgiveness.

Another discovery Marilyn made was that families that have *spiritual health*, families whose members confidently trust in a God who is greater than they are and who is in charge of things, are able to deal better with the stresses, sorrows, and disappointments of life.

As she read about the role of faith in God, Marilyn felt a sense of satisfaction. Her relationship with God had always been important to her. In fact, she had initially been attracted to Tony because they shared this in common. Before they

married they had agreed that they would attend church together faithfully and bring up their children in the church as well. As she pondered, she suspected that their faith had always been a strength in their marriage. Perhaps his relationship to God also had something to do with Tony's financial responsibility. As for herself, she began to suspect it was her own commitment to God that lay at the root of her desire for a healthy family. The confidence that God would forgive her, indeed had already done so, enabled her to face up to her resentment toward Tony and to have hope for the future of their marriage and family.

Healthy families. All of us want them. Many of us have been deeply hurt or disappointed by the illnesses in our families. All of us have caused hurt at times to our families by our failures to follow these principles, or others, which are foundational to healthy families—indeed to any healthy human relationships. What can we do to foster healthy families? We can practice the principles Marilyn discovered:

1. Make a commitment to place our families first (after God) in our priorities.
2. Express appreciation to family members regularly.
3. Practice good communication with them; especially, be prepared to listen.
4. Focus on coping with problems and conflicts rather than attacking the people who are involved in them.
5. Make a practice of giving and receiving forgiveness.
6. Most importantly, develop spiritual health through a personal relationship with God and involvement in a local community of believers. ■

Rodger Bufford is Professor and Chairman of the new Graduate School of Clinical Psychology at George Fox College, Newberg, Oregon. He is a clinical psychologist as well as a published author, having published two books and numerous essays and articles.

FOR FURTHER STUDY

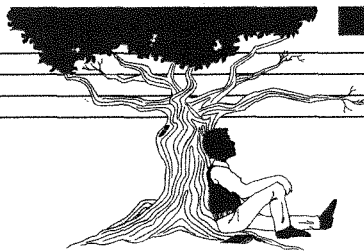
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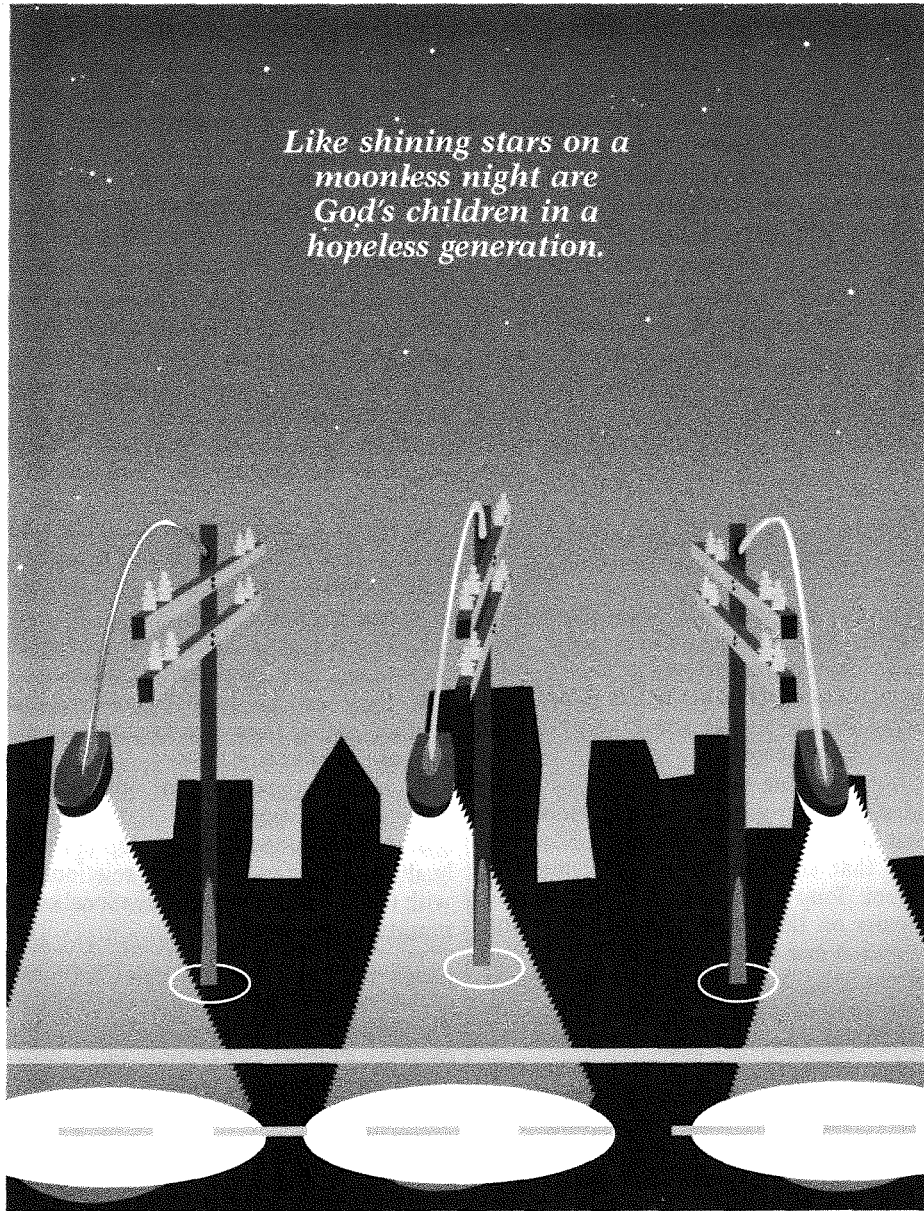
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Like shining stars on a moonless night are God's children in a hopeless generation.



Stars, Lights, and a Heavenly Mind

BY CHARLES MYLANDER

THE DARKER the night, the brighter is the light. The more crooked and perverse is this generation, the more Christians shine like stars in a dark universe. (Philippians 2:15)

We live on earth with our citizenship in heaven. (Philippians 3:20) We live

above and below at the same time. We live both in this present evil age and in the eternal age to come.

The reason is that "the Lord Jesus Christ gave Himself for our sins to rescue us from this present evil age." (Galatians 1:4). At our best we live blameless lives—redeemed, forgiven, and holy. But

we live them "in the midst of a crooked and perverse generation." (Philippians 2:15 NASB)

- We have a new set of values—a biblical one. (1 John 2:15-17)
- We have a new lifestyle—a moral one. (2 Corinthians 5:17)
- We have a new belief system—a Christian one. (John 17:3)
- We have a new wisdom—Spirit-revealed one. (1 Corinthians 2:6-10)
- We have a new energy—a supernatural one. (Colossians 1:29)

We live "in" this world system but we are not "of the world." (John 17:13-15) We have no command from our Lord to withdraw, no permission to isolate ourselves. Our influence, our witness, our good works, are *in the midst* of a depraved generation (sophisticated, educated, affluent, but also depraved).

We are not so heavenly minded that we do no earthly good. Quite the opposite, we are heavenly minded so that we have insight and power to do incredible earthly good. (Ephesians 2:10; Colossians 4:1-14)

Who were the first to feed and clothe the homeless? Christian rescue missions and foreign missionaries.

Who were the first to rescue unwanted children and oppose abortion? Christian adoption agencies and pro-life activists.

Who were the first to feed the starving masses of humanity? Christian missions and relief agencies.

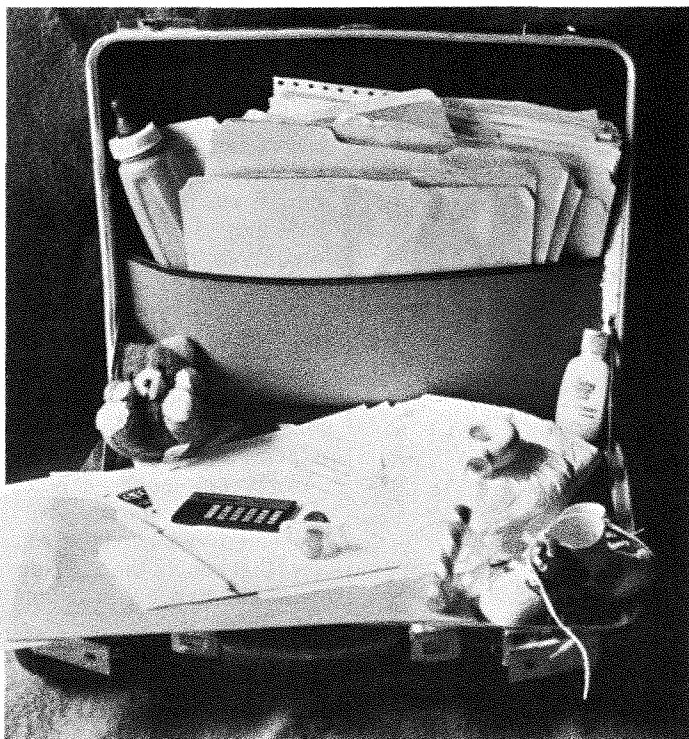
Who were the first to offer free counseling? Christian pastors and trained lay workers.

Who were the first to give their money away to help others? Christian churches and Jewish synagogues.

We Christians give ourselves away because we have received the free gift of salvation by God's grace through faith in Jesus Christ. We are not earning brownie points for heaven. We are following the simple but profound saying of our Lord, "Freely you have received, freely give." (Matthew 10:8)

Stars and lights shining bright *in the midst* of a corrupt and violent generation.

Being heavenly minded does a lot of earthly good. ■



Can Mothers Find Unity?

By LISA McMINN

ERAS ARE often marked by battle lines—not only the lines drawn in the sand defining the boundaries of warring nations, but also ideological lines drawn between warring perspectives. The hippy flower child and the establishment drew battle lines in the 1960s. The picketing woman's outcry against inequality drew the battle line for the 1970s.

Newsweek magazine (June 1990) suggested that a battle line for the late 1980s and 1990s is the cold war between the stay-at-home mom and the working mom.

Women have many choices, yet we become defensive about what we think is the best choice. We create an antagonism between ourselves and those making different choices. Perhaps this is all the more acute for Christians because *how* we live our lives reflects our belief about how God intends us to live our lives. Yet we often lack confidence in our choices, uncertain whether or not they are the best choice.

Working moms often feel inadequate in their mothering, and at-home moms often struggle with feelings of insignificance. Both may wonder secretly if their choices *will* prove, after all, to have been best for their children and themselves.

Can mothers find unity? Is there a common ground upon which we can build supportive relationships? I believe we can find unity and discover commonalities that can bridge the gap between us.

Perhaps first imagining the fears and criticisms of each group will help us lay a foundation for bridge building.

The Working Mom's Grievance List

The promises working moms received about enjoying the same success as men have not materialized. The unexpected trade-offs and sacrifices cost women more than they imagined. C. Wallis from *Time* magazine reported that when Gloria Steinem was asked why they weren't told, Steinem said, "Well, we didn't know." The superwoman

appears to be fictional, and weary women resent that society has not aided more in making their new role work.

Anita Shreve has written a book called *Women Together, Women Alone*. She suggests the working mom may be prone to feel inadequate as a mother—frustrated and guilty.

She is jealous of some of the things her stay-at-home neighbors can do with free time. She is under stress to be a good employee and a good mother, and can't make it work as perfectly as she had been promised it could.

She knows at-home moms criticize her, and is not, therefore, inclined to feel much empathy for *their* underappreciated, frustrated, and insecure feelings.

Another grievance the working mom has regards the assumption she is working because she wants to work. While many women *do* choose to work, many others work out of necessity. As the numbers of households headed by women increase, so does the number of

women forced into the labor market to provide for their children. Nor is it fair to accuse *married* women of working only to afford Hawaiian vacations, and new living room furniture.

Many married women also work out of necessity. Others work because they feel God has called them to use their gifts in the labor force. And others resist the current structure of society that claims women should be content at home and not seek the fulfillments of employment available to men.

The At-home Mom's Grievance List

The 1990s are a time of flux for women. As social changes challenge our traditions, we flounder, uncertain what society expects from us, and what we should expect from society. Even women choosing to stay home often face the challenge of feeling good about who they are and what they do. S. Fenstermaker Berk, a social researcher, suggests that isolation, lack of recognition,

repetitiveness, and social invisibility make staying home a potentially dissatisfying choice. Mothers at home unfortunately hold status-depreciated positions. They are sometimes depressed, unsure of who they are, who they are supposed to *want* to be, and what they are contributing to society.

Shreve suggests the at-home mom is harried by the demands of children and running a household. She feels mentally unstimulated, and worries about whether or not her children will respect her when they grow up. She envies certain aspects of the working mom's lifestyle (a housekeeper, new and stylish clothes, salon perms). She feels exploited because she is the Brownies troop leader, the roommother, and the car-pool driver—not only for her children, but for the children of the working mom as well.

And although she may have made the choice to stay at home, it is easy to resent some of the monetary and life-stimulating sacrifices necessary to provide the kind of home she values for her children.

How can we reconcile these two groups of women? What steps can we take or truths can we embrace to enable us to bridge the gap between at-home and working moms in our churches?

Bridge Mending

Two Truths—A truth upon which we can build our bridge is that we are first Christian women, striving to make choices that honor God.

Some feel obedience to God means sacrificing financial comfort and self-fulfillment opportunities by being wholeheartedly available to their children. Some feel obedience to God means discovering and using the gifts God has given in whatever capacity He enables them to be used (career, church ministry). Some feel God calls them first to raise their children, and then to a ministry/career. We become adamant about our points of

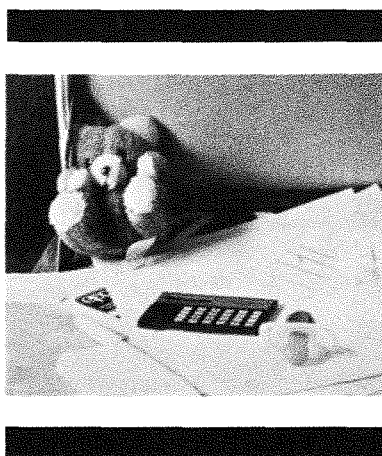
view, defending them as though they are the only acceptable, indeed, godly, points of view.

Perhaps we need to hold in abeyance our certainty on the doctrine of employment and women. As we allow for differences on other issues, perhaps we need to allow for

prone to believe our way is the one right way. But there are alternatives, always. And alternatives need not, should not, imply second best.

Two Steps—So, rather than debate positions, a first step to building unity is for both working and at-home Christian women to focus on what

Alternatives *need not, should not, imply second best.*



differences in this important area. It may be presumptuous to think we can understand the mind of God. All debaters can find Scripture with which they can defend their positions. All positions have strengths and liabilities. Perhaps rather than debate for one view, we need to explore solutions to maximize the strengths and to address the liabilities in each point of view.

A second general truth that can build a foundation between working and at-home mothers is recognizing that *we are mothers*. We all love our children, and likely want what is best for them. Although we will differ on what that best is, if we can work on the assumption that we all want what is best, perhaps we can minimize our judgmentalism about what that "best" has to be. We are

the other is uniquely able to contribute *because* she works or is at home. One who is home may be more in tune to the needs of nonworking women. She may be more gifted and available for ministries in friendship, and women support groups. Because of her homemaking experience, she may have unique skills to share in ministry with the church.

One who works may have more financial ability to meet needs arising in the church. She will have different outreach opportunities as she comes in contact with the pain and suffering in her work environment. Because of her work experience, she may have unique skills to share in ministry with the church.

How similar these contributions are! How odd it seems to set them against each

other, or rate them, or *berate* them . . .

This first step is basically passive; I offer a second step to actively encourage unity, friendship, and appreciation among women. Women's retreats can foster discussions of women as women, as friends, and as mothers.

Mothers can discuss their frustrations, failures, successes, and feelings. Likely, whether or not they work or stay at home, they will discover some common ground. They may also discover solutions to some of the liabilities of their position.

Working moms can jot notes of encouragement to the at-home moms who volunteer in ways that benefit the working mom's children (e.g. providing supervision, transportation, and cookies). At-home moms can jot notes of encouragement when they see the ministry of working moms in the church and community. Perhaps better yet, women could jot notes of encouragement to other women *generally*, not stopping to figure out whether they are a working or at-home mom.

After all, diminishing this sharply drawn line between working and at-home moms is the goal. Both contribute, both are hurting for the appreciation of the other. Both struggle with feelings of inadequacy, both are at times unsure of the choices they make.

And both are moms, striving to be moms in ways that bring God honor. This is the true battle. And when this commonality of struggle is truly perceived, women of different persuasions indeed find unity. They become allies with a common calling and sources for mutual support and encouragement. ■

Lisa McMinn is a registered nurse in Newberg, Oregon, and is currently working on a masters in sociology at Portland State University. She has been a regular columnist for Virtue magazine. As well as being a career professional, she has also spent six years as a "stay-at-home" mom.



Amy Watson enjoys a moment with a foster brother

Foster Care: A Family Ministry

BY ROGER AND SUE WATSON

FIVE-YEAR-OLD Jenny (names of foster children have been changed) was normally a talkative child. But at the moment she was having trouble putting her thoughts into words. The chair she was sitting in was too large, and she was not used to being in front of so many big people.

But what made Jenny most uncomfortable was that she was testifying, in a court of law, that her stepfather and mother had sexually abused her and her two-year-old sister, Karen. She was asked to recall and tell, in some detail, what had been done to her.

Several times Jenny broke down and cried. On the way home we ate lunch at McDonald's, and because she had been so brave, Jenny got an ice cream cone.

As believers in Jesus Christ how do we respond to the needs of so many children who need a loving and safe home when they can't, for whatever reason, be with their own family? Until this last summer, when we decided to stop taking children so that I could return to school, our family had been involved in foster care for the previous four years. We welcomed approximately two dozen children into our home in that time.

Some have been in our home for less than 24 hours; one child stayed with us for over a year. They ranged in age from less than a year to eleven years old.

We began to think about getting involved in foster care when we moved to Boise, Idaho, in 1985 and found ourselves living in a church parsonage that

was just too big for a family of four. In a home of about 2200 square feet there was the possibility of getting lost! Why not share all that space?

We also had another, more personal reason to think that foster care might benefit our family, beside the fact that we always benefit when we serve others.

We have two wonderful children, Jeremi, now 11, and Amy, 8. Jeremi is severely developmentally delayed and can't enter into a complete relationship with his sister. We thought it was important for Amy's social development that she have some interaction with other children on a regular basis.

As we became involved in foster parenting classes we heard about child abuse, including sexual abuse, and we wondered how we might be a healing

manners were often a brand-new concept. We began holding hands during the meal prayer as a way to keep little hands from grabbing food.

Not all children in foster care come out of abusive family situations, but many do. Jenny and Karen came to us on a Sunday afternoon in November. Mary Lou Pierce, a social worker with the State of Idaho, called and asked if we would take an emergency placement. They were victims of sexual abuse. They came to us full of energy, often behaving erratically, rarely able to concentrate even as long as a minute on any activity.

Our work began right away. There were visits to the doctors for investigative physicals. At least twice a week there were appointments with a counselor who assisted the children in beginning the healing process.

Often it was ourselves, and not the trained psychologist, who functioned as counselors. We frequently sat and listened while the girls would tell how their parents had done "bad touching" to them and how glad they were that they didn't have to be there any more. Then moments later they might tell us how much they missed their par-

ents. As our family listened and played together the girls began to understand that love didn't mean "bad touching." For the first time they heard that God loved them and wanted them to be safe. They became noticeably calmer and quieter. Anxious laughter was replaced with childhood joy.

Seeing this change in children became our reward in foster parenting. To see a child who had known only fear discover unperverted love, the kind of love that God gives to us, is like watching a flower blossom. We became convinced that this was the most significant ministry that our family could be involved in.

For us it was a family ministry. Though we as parents gave much of the daily care, everyone played a vital role. Amy was our welcoming committee. Foster children who came to our home were inevitably afraid: afraid of a

strange place, of strange adults, of a strange bed, afraid of everything. But kids, like Amy, have a way of putting other children's fears to rest just by inviting them to play. So Amy always gave a tour of the house with emphasis on those things that are important to children, like toys. This did two things. It helped the new children to relax, and it made Amy feel like she had an important part in our ministry, which she did. Our dog Ginger, a big lovable Golden Retriever, was often a wonderful therapist. Even Jeremi had a part by helping other children see that they weren't the only kids with problems. I can't imagine a better training ground to help our children gain a heart for ministry and compassion for other people.

Foster care is not only given by the immediate family. Extended family relationships also play an important part. Foster grandparents and cousins give an even fuller sense of a healthy family. The church also takes part in giving care. The people of Whitney Friends Church, our church in Boise, accepted our ministry as their ministry. Sunday school teachers gave careful attention to the children. A number of times someone came to our home and gave us an evening off.

Foster care is not an easy job. In fact it is very hard work. It takes a family with a great deal of love and patience. The financial rewards aren't great. Foster care payments are meant to reimburse for the expenses of care rather than be a source of income. Our reward was in knowing that a child was safe and in hoping that through the work of the Spirit of Christ our influence might have some lasting effect.

In our country the incidence of broken or nonfunctional families appears to be on the rise. There is a great abundance of children that need a safe haven. We believe that Christian families should be the greatest source of help, stepping forward to share the love that God has given us with those who need it so desperately.

Not every family is called to foster care, but for those who are and who respond, the opportunity for ministry is tremendous. If you are interested in further investigating the possibility of foster care contact your state's Department of Health and Welfare or Children's Services Division. **EF**

Before moving to Portland, Oregon, last year, Roger and Sue Watson pastored Whitney Friends Church in Boise, Idaho. They are involved at Tigard Friends Church and have two children, Amy and Jeremi.



The Watsons vacation at the beach with their foster children.

influence in a child's life. We also discovered that the most important thing we could do for children was to allow them to experience the love of a healthy, safe, caring family.

Being in a healthy home was an experience that children often had to get used to. Things we took for granted were new to them. For instance, they might not be able to assume that Mom or Dad would have regular meals on the table. Every night Karen would ask if we were going to have breakfast in the morning. We always tried to assure her that "Yes, we are going to have breakfast." We didn't find out until months later that she often went without breakfast because her parents didn't get up to fix it for her.

Because of his mother's addiction to drugs eleven-year-old Allen was used to fixing many of his own meals. Table



Owen Glassburn

Father's Unwavering Love

*We thought we were rich
because you made us feel
rich in the things that matter;
and we thought you knew
practically everything.*

BY AUDREY OLIPHANT

REMEMBER when your lap was always big enough to hold more than two, and you never complained when we asked you to read the same book over and over again. I can hear your mooing for Farmer Jones's cow and see you pointing to the little train in *The Little Train That Could*.

I remember how you let us climb onto your back and pretend you were a pony. You crawled around the room with one of us, maybe two, clinging to your neck and back. Then you bucked us onto the couch and returned to the "stable" for another little cowboy.

When we stood on your feet and walked with your steps, we felt so very big and important.

When the summer nights were warm, you swung us around and around by our

arms. We lined up squealing for our next turn.

I remember when the bike fell over and you felt bad because my sister Becky's ankle got hurt. When she leaned over the stove and her hair caught on fire, you came running to smother the flames with your hands. Or when sister Ann swallowed a nickel, you held her upside down to watch it fall out.

You ran alongside each of us holding the seat of our bicycles while we learned to balance on two wheels. You built sandboxes, swing sets, toy boxes, and much more. You even bought two beautiful goats when we insisted we needed them.

You couldn't afford to buy a new bike for me, but you promised me a new one if I would keep my grades up—I will never forget how I felt

when your car came around the corner with a blue J. C. Higgins bike in the back seat.

You gave me the choice of taking saxophone or trombone lessons, and because there was a good trombone teacher in town, I chose the trombone. I hated that trombone, even though it went with me all the way through high school football games. I sold it as soon as I graduated, but loved you so much for keeping your promise. Now when I think of that bike and that trombone, I cry.

You helped coach my seventh-grade softball team. I was so proud that you had been such a great athlete when you were younger. When the other team yelled at you during the game, you were too polite to yell back, but we usually won because you were the best coach.

When that man rode his

horse by our home and told you that President Roosevelt had died, you looked sad even though you were a Republican.

Our family hovered around our radio listening to Fanny Bryce's Baby Snooks, Fibber McGee and Molly, and Churchill. You instilled a family feeling in us at a very early age.

You were always laughing or whistling, and your strong hands could do anything. We thought we were rich, because you made us feel rich in things that matter, and we thought you knew practically everything.

You instilled in us at an early age a strong belief in God and His love. And to this day, because of your teaching by example, all three of us have a strong faith that has helped us through the most difficult times.

Your gentle love, though you seemed strict at times, smacked hard of the stuff I try to remember today—extra hard work, polite speech, and respect for others will always win. Your unselfish and tireless devotion taught me to trust in others and to believe in myself. You always taught us to meet a challenge head on.

When I had a difficult time in Algebra class, you told me so sincerely that you believed I could try harder. The good grades should have had your name on them.

When you couldn't be at home because of your work, your letters told us you were looking forward to our "Date with Dad." The three of us made sure there was cold pop in the refrigerator and popcorn in the popper on the day when you returned home. We would wrestle and

put up our dukes, until the day I became 12, and said, "Dad, I'm too old for that." You and mother grinned.

When you were ready to trade cars, you called a family meeting so we could have a democratic vote between a dark blue sensible car and a yellow car with a sun roof. We three girls won, and the yellow Lark turned out to be a lemon. All three of us are very vocal to this day about a person's rights to their opinion, and we all feel a duty to vote.

When my son was small, you played ball with him. All the other children called you Grandpa, too. When my baby girl was born, we received a letter from the mission station in India that included a poem you had written to your new granddaughter. She'll never let it go.

You listened to me when I went through my traumatic adult years, Dad. When I went through a divorce and when you accepted and loved my new husband. You always mended the wrongs as well as you could and helped me heal my wounds whenever you could.

Even though we never hear you complain, I know your swollen fingers ache with arthritis, and you struggle with diabetes and get shaky at times. When the doctor said you'd have to have surgery, I could hear my own heart screaming, "No, No, No!" I saw how tough you were during the surgery. I hate the fact that, after all these wonderful years, you have to be so tough. But the reality of your faith in a life beyond and a race well run makes me as proud as a daughter can be.

Happy Father's Day, Dad. Four small words to express what my heart can scarcely contain.

This Father's day differs from the past. This day you struggle with thoughts and memories. I know you are discouraged at times and tired, yet your love for us continues to be the focus for your joy.

Don't worry, Dad, if you find it difficult to remember. Your daughters have storehouses of memories to share with you. We thank you for being a really great dad. **EF**

After reflecting on what he has meant to her, Audrey Oliphant, a convention planner in Ohio, wrote this Father's Day tribute to her dad, Owen W. Glassburn, who is a retired minister and lives in the Norfolk, Virginia, area. He and his wife are the parents of three daughters.

Is There a Church for Me?

BY BARBARA REYNOLDS

Searching
Floundering
Lost.

Is it *me*
Or
"The church"?

Is there
A church
For me?

Searching
Floundering
Lost.

Is it *me*
And
My expectations

Too many
And
Too high

Is there
A church
For me?

Is it *me*?
Legalistic and doctrinal,
Demanding all church members
Believe as one another
Or
Be **judged** hypocritical.

Is it *me*?
Legalistic and doctrinal
Rebelling against my own
demands

Refusing to believe as one
another

Feeling "**different**"

An outcast.

Searching
Floundering
Lost.

A church
Filled with hypocrites (myself
included)

Is not for me.

Is there
A church
For *me*?

Quakers are Friends
Without dogma or demands.
Just queries.
Self-questioning
Self-confronting 'Private
No one need know or assume
What each church member
believes.

Except:

Jesus Christ is Lord.

Holy Spirit is our guide.

Father as apex of this Trinity.

Searching? No, not exactly
But, is there a Quaker church near my
home?

I may be starting a family.
My friend gives me an address

And one Sunday morning

I go searching

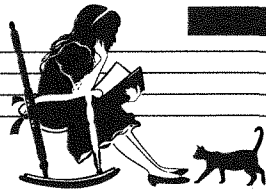
And find my worship-home.

Floundering? No more.

Lost? No.

There is
A church for me.
West Hills Friends. **EF**

Barbara Reynolds works as a stay-at-home mother and a part-time respiratory therapist in Portland Oregon. Her poems have been published in two anthologies: Close to Truth and Disabled Calligraphy. This poem was originally written for the first anniversary of West Hills Friends Church.

**The Language of Love**

Gary Smalley and John Trent, Ph.D.
Focus on the Family Publishing, 1988,
208 pp., \$7.99

The Language of Love is built around the premise that everyday words are not enough to provide the insight, intimacy, and understanding so vital to good communication skills. These skills "directly relate to how successful we'll be in our marriages, families, friendships, and professions."

The foremost tool to build good communication skills, according to authors Smalley and Trent, is the emotional word picture. This tool uses a story or object to activate simultaneously the emotions and intellect of a person. Thus, words are experienced, not just heard.

The book is not only a textbook on how to develop this skill but also contains many personal examples and case studies using word pictures. Jesus as a Master of word pictures and the Bible as an excellent source are used throughout the text.

Emotional word pictures can be utilized by anyone with the desire to improve communication skills. The only prerequisite is a heart that wishes to learn the language of love.

—Becky Towne

**Gender and Grace
(Love, Work and Parenting in a
Changing World)**

Mary Steward Van Leeuwen
Intervarsity Press, 1990, 250 pp., \$9.95

Mary Van Leeuwen has written a well-documented and researched book concerned with the vital and contemporary issues of gender and work, husband and wife roles in marriage and parenting, and what the differing Christian factions have to say for people dealing with these issues.

It seems that these issues are almost harder to deal with today than they were ten years ago! Everyone's in the debate... and yet circumstances often force people to just go ahead and live their lives, which often constitutes changes. More women are working, more women are becoming leaders and professional, except often, in the church. This is creating a genuine credibility gap

between more and more secular people and church people.

In this sane and provocative book, this informed social scientist and committed Christian thinker braves a jungle of confusion to offer unusual insight on the part genes, culture, and faith play in making us the men and women we are—and ought to become.

—Jannelle Willcuts Loewen

If You Do Love Old Men

Virginia Stem Owens
Eerdmans, 1990, 211 pp., \$4.95

Perhaps this book moves me because it is about an old man and I am now myself 87. But this is not all.

Virginia Stem Owens is his granddaughter and teaches English at Texas A. and M., and should therefore write well. As indeed she does. Having both intimate acquaintance with her subject and the ability to marshal words in beautiful and moving rank and file, as well as give us the dialect, when necessary, of less skillful users of our language, she has produced writing that is a delight in itself.

On the surface this is the story of the slow dilapidation of an old man of quirky and individual personality, fiercely and often foolishly independent, who if he had known of King Lear might have echoed his tortured words, "O heavens, if you do love old men, . . . if yourselves are old, . . . send down and take my part!" And we watch this slow decay as we might notice the falling together of an old, abandoned house: windows, door, shingles, clapboards, chimney failing until at last in some high wind the frame collapses and so there is an end.

But Owens gives us more. She speaks of the too fast change in our culture for this man to keep up with, the consequences in family of his clinging to the old ways, the flight from him of all of his children except for rare visits. Most of them wish he would hurry up and die; he is too "difficult" for them to bear. Not that he was once not difficult; he has simply fruited into what he was from the beginning. But would he have been different if he had not been a poor share-cropper, straining long and might-

ily to provide the barest needs of his large family, always secretly in awe of men with money, afraid that this meant they were smarter than he was? She does not give us firm, clear answers to her questions, but does lay out the materials for our thinking.

In short, this is more than a story; it is profound reflection on growing old: "If a person isn't himself anymore, then who is he?" In certain ways it makes me think of *Job*.

You too will be moved and profited by this book, especially if you are old. Or day by day are growing older.

—Lauren King

Plain and Simple

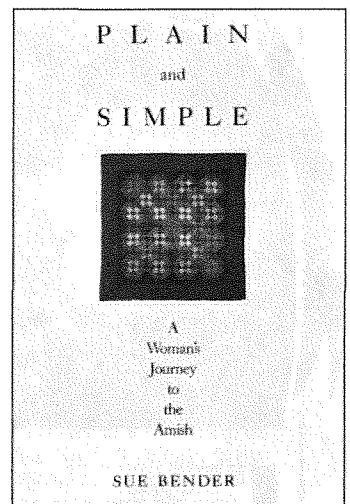
Sue Bender, Harper & Row Publishers,
1989, 152 pages, \$16.95

When Sue Bender first looked upon an Amish quilt, she had no idea that it

would lead her to begin a "journey of the spirit, what Carlos Castaneda calls following 'a path that has heart.' " She intended only to learn more about their quilts. As it turned out, the next years brought an answer to a question she had not yet

asked that day she saw the nine-patch quilt. This delightful book, whose format reflects the title, offers the reader lots to think about. Bender felt so attracted to the Amish that she listened to a voice inside herself that said, "go live with them." She spent a short time with two Amish families, having no desire to become one with them, but instead, to learn from them. Her well-written conclusions and observations provide a good "read" which keeps the pages turning.

—Betty M. Hockett





BY SUSAN WILL CUTS KENDALL

IN THE STILL of a quiet evening, I overheard my eleven-year-old daughter and her friend talking. "When I grow up," my daughter's friend said, "I want to be a real mother. I will stay home and not work." My daughter replied, "It takes more than staying at home to be a real mother." These two young girls on the edge of puberty have spoken more truth than they know. Modern American women have experienced tremendous change in the past 40 years, and new roles have redefined the choices of women. It has become a choice of work and family, roles and responsibility.

Nothing was a greater adjustment for me than becoming a parent. Until I held my newborn daughter in my arms twelve years ago, I had no idea what kind of commitment I had made. It was commitment to vulnerability, to the unexpected, to love another human being as unconditionally as I knew how. As a mother and as a woman my life changed dramatically.

My baby boomer generation of young women were on the edge of new rights and new role possibilities. We were told

A Vision of Possibility: Balancing God's Call to Ministry and Family

we could do it all and have it all—be senators, doctors, lawyers, and pastors. We received more education, traveled more widely, and truly expected to have it all. My generation coined the phrases "Super-woman" and "Perfect Mother." And now, my generation has begun to question the possibility of being both a super wife and mother, and having a successful career.

It is not a question of returning to a mythical era when all women stayed home and all men went off to work. The two-parent, one boy and one girl family is just that—a myth. However, the conflicts that exist for women and families today are real. Women receive more education and have more opportunities. Women's roles and family life have changed and not only because of economic realities. The church needs to acknowledge the fact that increased education and opportunities for all persons, including women, have already redefined traditional roles and assumptions.

The church has a vital opportunity and responsibility to minister to women, men, and families—to offer a vision of possibility. Our society is in the midst of a transition: a transition accommodating two-career families and blending work and family life, community responsibilities, and commitment to ministry in the church. The church is called to offer support as these changes affect the lives of families in the church and in the community. If one polled the average Friends church, statistically, one would find little difference between the status of family life in or outside the church. Most women seek to have a career or to pursue further education.

The church does not need to prescribe whether to stay home or work. The church needs to meet the concerns of families as they presently exist. For women like myself, this concern is a dilemma of wanting to nurture children in biblical

cal values and spiritually rooted truths, and at the same time to honor the call of God in using my gifts and abilities in the professional world as well.

How do I honor the call of God upon my life: to use my gifts of ministry in preaching, teaching, pastoral care, and counseling?

Is it more acceptable for me to delay using these gifts while my children are being reared than for a father or husband to delay using his gifts? How accountable am I before God for the gifts and abilities God has given me? Am I simply taking on the values of the world that tell me to "go-for-it" at the expense of my children, spouse, and family?

These troubling questions are a part of my and my husband's struggle. There is no doubt of God's call upon my life. There has been ample affirmation of my call in the churches I have served and the graduate education I have earned.

All is not well with families today. The answers for me and for other women have not been simple and easy.

At times I have felt so alone in the struggle to study, to work, and to nurture my children. There came a point when I was tempted to give it all up—to quit pursuing any part of my call until my children were adults. Certainly plenty of voices in the church support a view of self-sacrifice for the nurture and careful rearing of children.

However, for me to have done so would have been self-defeating behavior. What kind of example would I set for my children? Isn't there something to be said for the courage to take one's self and one's calling seriously? If God's call was real, then would not a way be provided for me to study and work? Where is the support of the church for all persons, men and women, to take seriously their vocational gifts and calling?

In my own struggle, I have discovered that hundreds of women and families share the struggle with me. Beyond the issue of gender and role is the issue of honoring the call of God that comes to everyone, of learning to take one's self and one's abilities seriously, of accepting the love of Jesus Christ, and beginning a lifelong journey of faith and practice. Through my struggle and the sharing of that struggle, a vision of possibility has emerged.

The vision first identifies the common struggles and feelings and dreams of women, men, boys, and girls. The Christian vision then moves toward wholeness and freedom within the common struggles and goals. The church must have the courage to ask, "How do we weave new patterns of family life and work for ALL persons so that a woman (or man or child) is not held captive to a role before being recognized as a person with gifts and abilities to contribute in their own right?" How can the church help to weave together the values of love and homelife with the values of reaching to fulfill one's individual goals and calling?

First, we need to look carefully at our Christian calling: the command of Christ to love the Lord God with all one's heart, mind, soul and one's neighbor as one's self. The three

facets of our humanness—mind, heart, and soul—are for all people regardless of gender. This is a call to wholeness and freedom. Balancing heart, mind, and soul frees us from being molded by society's dictates.

Alongside this primary command of both Testaments is the message that God loves us not because of what we do, but because God has created and redeemed us in love and chosen us to proclaim that love as the true source of all human life and work. What freedom!

Women who long to weave together their private and public lives so that roles and rigid expectations do not negate personhood and humanity, are newly called to this courageous challenge to integrate work and family. What better place for the Quaker Christian family to take a lead in providing a healthy model of balanced living that integrates parenting and career? The calling is not easy or simple. It cannot be complete without community support.

A part of the Quaker vision has been helping girls and women to discern their own gifts and then take them seriously, not only in order to reach goals in education, work, and professions, but also in family life and responsibilities. The church can support women and men—families—taking seriously the call for all persons to honor God-given vocations. There is a 300-year legacy of Quaker history of encouraging women to risk change and to honor the freedom in Christ-centered, Holy Spirit-directed lives.

Many persons feel a deep despair, a longing for wholeness and meaning in their lives. I discovered that I had taken on the world's

values for setting my lifestyle and vocational options. However, by taking a good hard look at how my values and lifestyle need to be made specifically Christian and in finding support from like-minded Christian friends, I and my family have been able to move toward a vision of possibility that calls me to discover a new calling beyond the world's agenda for success, and to claim the hope and balance offered in Jesus Christ.

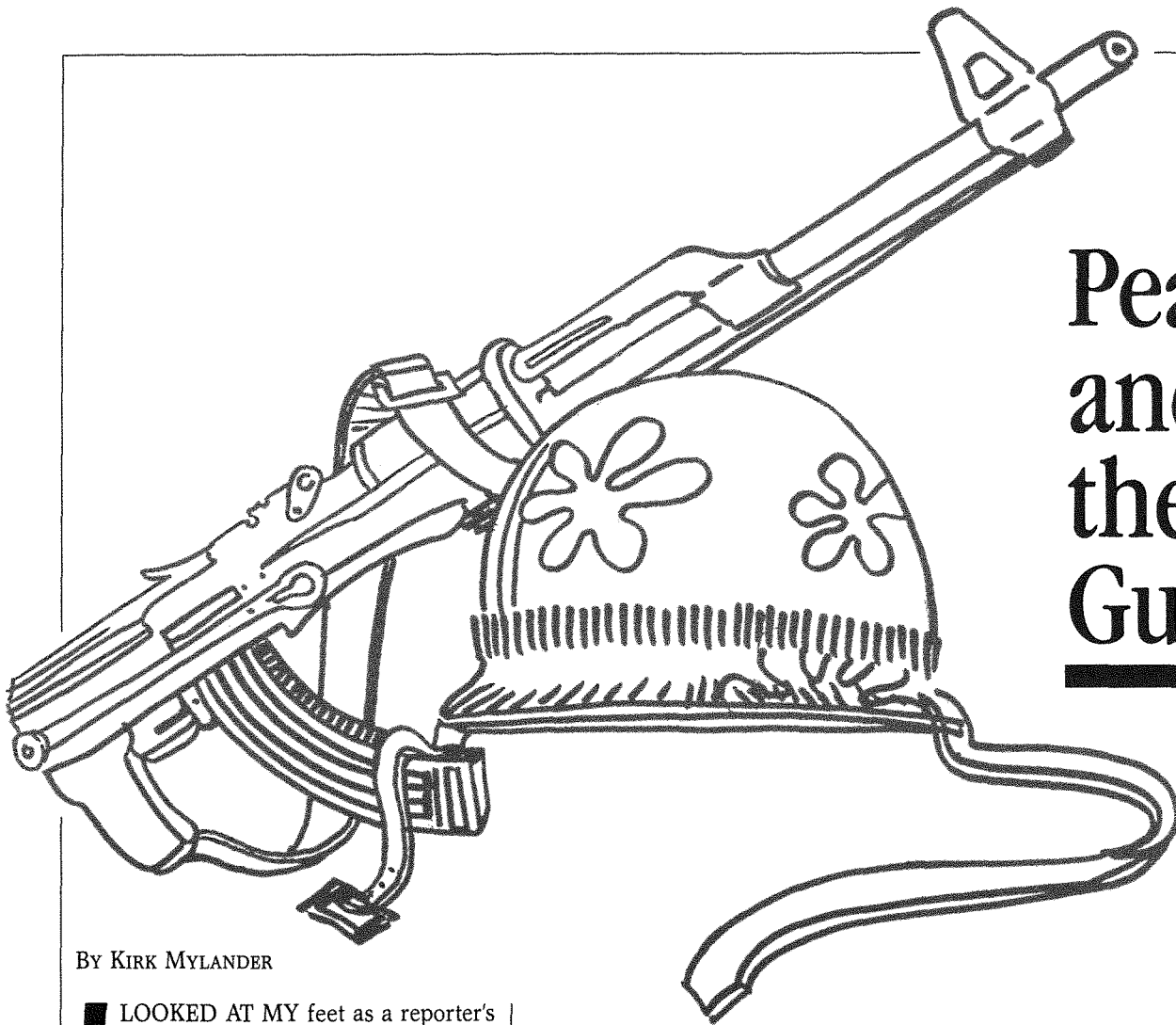
What it has meant for me and my family is a claiming of the words of Jesus in Mark 8:34-36 (*New English Bible*): "Anyone who wishes to be a follower of mine must leave self behind; he must take up his cross, and come with me. Whoever cares for his own safety is lost; but if a man will let himself be lost for my sake and for the Gospel, that man is safe. What does a man gain by winning the whole world at the cost of his true self?"

It is not a self-serving agenda, nor do I seek to become a part of the world's view of success and power. What I hope to move toward and offer as a vision of possibility is to live as a true self, one made in the very image of God.

May our churches be open to support this courageous answer to God's call for men, for women, and for families. **EF**

Susan Willcuts Kendall and her family live in the Washington, D.C., area where she serves as Associate Minister at McLean Baptist Church. Susan received her Master of Divinity last year from Wesley Theological Seminary and is currently in the recording process in Northwest Yearly Meeting.

How can the church help to weave together the values of love and homelife with the values of reaching to fulfill one's individual goals and calling?



Peace and the Gulf

BY KIRK MYLANDER

I LOOKED AT MY feet as a reporter's voice crackled through the radio, describing a long chain of fighter planes rising off the desert floor, flying toward Iraq. I felt scared. For the first time my generation watched its country engage in war. What would happen to our soldiers? What would happen to their soldiers? What would happen to me?

I'm twenty-two years old. Standing in the college bookstore between classes, listening to those first radio reports of U.S. jets screaming into the sky, one thing seized my mind: the D-word. Draft. That bookstore sits in the hub of a Quaker college, with a Quaker belief in nonviolence.

My own beliefs in nonviolence were underdeveloped, frail little skin and bone things who sat in a corner malnourished and neglected. Suddenly I feared for them.

Throughout the whole campus, draft age students debated, argued, and questioned with a new sense of urgency. "Will you file as a C.O.?" or "Would you fight?" We, the kids who only deal in the security of hypotheticals, found ourselves searching for practical truths in the face of a real war. No one told me what the draft laws were. No one seemed to know if you just needed to believe foreign war is wrong for Conscientious Objector status. Maybe

you need to think all war is always wrong, or even all violent resistance is wrong in any instance, including self-defense. Whom do I tell, if I want to file as a C.O.? Where are the papers to fill out?

I found some answers in a thin packet of material entitled "Christian Peacemaker Registration," distributed by Northwest Yearly Meeting. After studying it, studying the Bible, and consulting a few professors those weak little beliefs began taking tentative steps, walking.

The first step was finding out if students are eligible for the draft. Under current law students would not be exempt from the draft. Nervous rumors of this change in our laws blew all through campus in the first days of fighting. Now, only divinity students and Canadians are exempt.

A second step learned there are no papers to fill out. When 18-year-olds register at the post office the government provides no form, no dotted line, no box to check, no way at all for them to indicate they are a conscientious objector. Everyone receives the same induction notices. From the time the induction notice is received, you have ten days to pick up, fill out, and mail a "classification information" pamphlet. If you've moved since registering, or you are at college and your parents

are on vacation and you don't know you've been drafted, tough luck. Currently no provision exists to cover the possibility of not receiving your induction notice in time to file for conscientious objection.

If you do file in time, you must also be completely nonviolent in all circumstances for C.O. status. My frail beliefs included an objection to war. But the Gulf Crisis looked like a just war. Saddam Hussein looked like the next Hitler. And how could I not use violence in self-defense? Preceding every issue is the question of whether a Christian should ever participate in war.

I was aware of Exodus 20:13, "Thou shalt not kill." C. S. Lewis wrote in *Mere Christianity* that the Hebrew word for kill is closer to our word "murder," implying that Christians could kill during wartime, but could not murder innocents during peace time. I came to ask myself how Lewis, whose academic specialty was literature, got the translation of this key word right, while hundreds of biblical scholars flubbed up in countless translations.

Jesus led a nonviolent life, never murdering, killing, striking, or physically resisting another person. Jesus Himself said in Matthew 5:44 "Love your enemies,

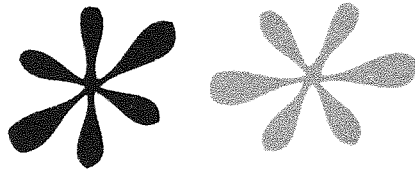
bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you..." Paul implored Christians to "overcome evil with good." Christ added "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." (Matthew 26:52) It would be an impossibility to list in the space of one article all the verses a person struggling with the issue of war could read, but one theme is always constant: love. Repeatedly we are admonished to love everybody, our neighbors, our enemies, everybody. The Bible gives no exceptions.

Historically, the early church did love everybody. For the first 300 years after Christ Christians were universally pacifist. In fact, every surviving record from that era addressing the subject opposes Christians in war. I was shocked to learn of this conviction in the early church; you can easily see why.

Maybe their nonviolent beliefs ended in the face of a popular war like the one our country just finished. They might have been opposing an evil, manipulating, exploitive, inhuman man like Saddam Hussein. We inflicted a huge number of casualties on Iraq. There have been speculations of 100,000 to 300,000 Iraqi casualties, including 20,000 civilians. Not one of these was Saddam Hussein.

The fact that Hussein remains alive implies the tragedy of our victory. The evil man persists, and hundreds upon thousands of troops we believe he forced into fighting are dead.

One wonders if God rejoices at the American victory. Or might He mourn each soldier's death, regardless of their nationality or leadership? I admit rejoicing when our side won. Yet, each life lost, Iraqi, Saudi, American, Italian, is a tragedy. As the war closed with the Iraqi flight from Kuwait City, leaving a stream of abandoned cars, VCRs, and blenders behind, I knew I could never take a fellow human's life.



However, draft boards require a far stronger statement, only considering the completely nonviolent legitimate conscientious objectors. Complete nonviolence includes self-defense, and my beliefs on self-defense were clear like a rainy day. The subject of self-defense has blocked the road to nonviolence like a jackknifed semitruck. "What would you do if...?" Repeatedly, hypothetical situations hang up or nullify life-changing ideas. Rather than look at what could happen, why not look at what did happen? I was struck by the thought of Stephen, instead of forgiving those who stoned him to death, picking up rocks and hurling them back at his oppressors. Where would Christianity be if Paul whipped and threw rocks at everyone who did the same to him. Paul did beat,

stone, and kill people—but it was before he became a Christian, not after. The use of violence, by Paul and especially by Jesus, would have undermined their entire life's work, the entire Christian faith. At this point I decided a similar action would also contradict my life and faith. I am a pacifist now.

"Pacifist" carries some negatives of its own. More like "passive-ist," some say. I need to learn how to be an active participant in nonviolence. I'm starting a conscientious objector file with the Yearly Meeting, keeping on record my beliefs, for when the draft does come. At that time I hope to embody what Martin Luther King calls a "true son of our heavenly Father," which we can never be "until we love our enemies and pray for those who persecute us." Because "returning hate for hate multiplies hate, we must find in Christ the strength to love."

While I look for the strength to love, those skinny, frail little ideas begin taking on flesh. They don't grow because of tradition, and they are not fed on the history of the Quaker denomination. Ideas of active nonviolence grow not from being passive toward war, but from pursuing the life-loving Christ. EF

Kirk Mylander graduated this spring from George Fox College, Newberg, Oregon, with a major in English Literature. He plans to pursue graduate studies in literature and theology in Southern California, where he will serve as an intern at Rose Drive Friends Church.

(Continued from page 3)

Body of Christ. As in the case of Philemon, families can offer "great joy and encouragement" as they "refresh the hearts of the saints."

Practical applications of this type of service include the opportunity for families to take part in worship services—reading Scripture, taking the offering, providing special music, etc. In more liturgical churches, families might care for the altar or assist in the administration of the sacraments. In more contemporary contexts, the family might produce a dramatic presentation of a biblical teaching. In the educational realm, families could work together to present a Sunday school lesson or seminar on a variety of topics. Families also have the opportunity to give financially to the work of the church and could plan a family work project at the church.

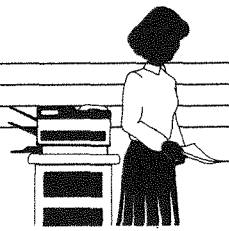
A final point of service for the Christian family is outreach. I am referring here to those ministries that are directed not to family, friends, neighbors, or church members, but to people who are both relationally and geographically distant from us. In this context, families might choose to deliver "Meals on Wheels" to the shut-in or the elderly, visit residents of nursing homes or retirement centers, help serve meals at a local soup kitchen, visit children who are in the hospital, participate in a community housing project such as Habitat for Humanity, or pack and deliver a food basket to a hungry family during the holidays. One of the most exciting ministries I have been able to witness within our congregation is the participation of families in short-term mission projects. Over the past three years, we have sent

a family of five to a Navajo reservation in Arizona, a father and daughter to Surinam, and a father and son to Rwanda.

But perhaps the most practical and meaningful example of family service that I have been involved in is child sponsorship. By supporting a needy child in a developing culture, my wife and I and our kids have experienced both the heartbreaking needs of these children and their families as well as the overwhelming joy that comes from knowing that you are making a measurable difference in their lives. Children can participate in nearly every aspect of this project, from praying for their overseas friend to writing letters to making a monetary contribution. And because you receive the child's picture and his or her letters as well, you eventually begin to think of him/her as part of your own family.

As I mentioned earlier, this list is anything but exhaustive but it provides a starting point for us as we attempt to foster and facilitate a greater sense of mission in the Christian family. In a world that constantly bombards us with the temptation to worship "the gods of the Amorites (Americans?), in whose land you are living," may our families renew their commitment to serve none but the living Christ and, with Joshua, boldly proclaim: "As for me and my house, we will serve the Lord." EF

For the last four years David Williams has been Director of Youth and Family Ministries at First Denver Friends Church. Over this time he has developed many creative, intergenerational ministries designed to strengthen the individual and the family.



News from International Friends

■ "Hong Kong's biggest problem is the 'brain drain' as the best and brightest continue to leave the country at the rate of 1000 per day," says David Aufrance, missionary from Evangelical Friends Church—Eastern Region. "Most everyone hopes for the best but prepares for the worst in light of the 1997 takeover by Mainland China." The Aufrances will return to Hong Kong in July and Susan Dean, completing her second year at Malone College, has been approved for a year's assignment to assist in office work, hospitality, and student ministries.

■ The 35th Friends Church has been dedicated in Taiwan and is located at Chung Lee, pastored by John Chi. Currently there are 20 Friends students enrolled at China Evangelical Seminary. Mark Engel, missionary from Eastern Region, is leading an Evangelistic Team composed of 40 youth. Yearly Meeting dates in Taiwan are September 2-4.

■ In Bolivia evangelicals are campaigning to amend the constitution to declare that "the state guarantees and protects the public exercise of all religious worship."

Former Northwest Yearly Meeting Missionaries Ron and Carolyn Stansell will travel to Bolivia this summer for Ron to teach at the Bolivian Evangelical University in Santa Cruz and San Pablo Seminary in La Paz.

Roscoe and Tina Knight, veteran missionaries currently serving in Bolivia, will retire at the end of June and return to Oregon.

■ Ramon Mamani has been named president of Peruvian Friends Churches, a position he had capably held before.

In Arequipa 12 students completed the semester of study at the Bible Institute. Missionaries Earl and Janice Perisho are settled now in Arequipa. They have visited Ilo and Tacna Friends on the Pacific coast and have also traveled to Juli on the high sierra.

■ Central America Friends plan to start a new church in Villa Nueva, a suburb of Guatemala City.

After a brief visit to Guatemala by Mexico City Missionaries David and Joyce Byrne, Guatemalan Friends are considering sending missionaries to Mexico.

Two work teams from Haviland, Kansas, and East Whittier, California, gave valuable help in construction at Berea Institute in Chiquimula. One of the classroom buildings is dedicated to Matilda Haworth who died last December at 95.

■ Burundi Friends report progress and growth in their Yearly Meeting. Two candidates for recording are currently serving in Zaire. David Niyonzima will head a new Bible training school in Kwibuka beginning in September. Friends Women are making plans for a Jubilee Celebration in 1992 to recognize 25 years of work among women.

■ The first national gathering of Indonesia Friends pastors and leaders was held in March. C. W. Perry and Bill Hekman from Southwest Yearly Meeting spent a month ministering to area churches, returning to California on March 24.

■ Several Friends from EFI yearly meetings will attend one of the three Friends World Conferences to be held this summer: June 22-30 at Elspeet, The Netherlands; July 16-24 at Tela Nueva, Honduras (in Spanish); and August 13-26 at Chavakali, Kenya.

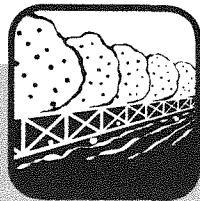
News from North American Friends

■ Stan and Shirlene Perisho will spend July in Alaska as they visit their daughter in Barrow and speak at Yearly Meeting in Kotzebue the 10th to the 15th. Stan is director of Evangelical Friends International—North America Region and superintendent of Rocky Mountain Yearly Meeting. In January Chuck Mylander and Larry Mendenhall from Southwest Yearly Meeting spoke at Pastors' Conference, recalling that California Yearly Meeting began the Alaska Mission back in 1896.

■ Friends youth from Northwest Yearly Meeting will minister in Mexico this summer, and the Master's Singers from Canton, Ohio, will visit Guatemala in July.

■ Delbert and Carol Vaughn and Jack Rea visited Korea to discuss a cooperative program involving Houston Graduate School and a Korean seminary.

Contact person for "Hot off the FAX" is Lucy Anderson, 6084 Leyton NE, Canton, OH 44721.



NORTHWEST YEARLY MEETING

Young Adult Friends Explore Theme of Obedience

In February the Young Adult Friends organization of the yearly meeting met for a one-day retreat at the Clackamas Park Friends Church. Under the theme of "Following God's Voice in the Wilderness," the group considered problems involved with identifying who we are as individuals and what unique place God has for us in His kingdom.

Sunday School Teachers Receive Boost

The first two weekends in March, the yearly meeting Board of Education sponsored conferences for parents and local church workers who are ministering to children. "Developing Faith in Children" and "Current Issues in Children's Ministries" were two of the topics.

Elders Workshops Offered in All Areas

During the months of March and April, Howard Harmon and

David Fendall traveled to all corners of the yearly meeting to hold a series of five workshops for elders. These workshops are an effort of the Yearly Meeting Council of Elders to equip and strengthen the work of local church elders.

Young People from Twenty-four Friends Churches Travel to Mexico

What started seven years ago as a youth group trip by Clyde Parker of Eugene Friends has escalated into a major event each year as across the yearly meeting young people give their spring break to service projects in Mexico.

This year twenty-four Friends churches in the Northwest are participating in the ministry opportunity, including three churches that will travel in June.

Three Churches Pool Resources and Find Creative Solutions

Rosedale Friends is a warm community of about 50 people, worshipping under the leadership of Paul Baker. For several years they have had a concern for the 3-5 youth who are a part of their fellowship. Several from within the church have led classes, but have been unable to provide long-term support. And the church is not able to hire a youthworker.

Rather than give up, the church initiated contact with Paul and Nancy Almquist of Silverton Friends, where Paul is youth pastor. What has resulted is a system where Paul and Nancy, for an affordable stipend, lead a Sunday evening youth meeting at Rosedale, while continuing their Wednesday night youth meetings at Silverton. Nancy makes contact with the Rosedale kids during the week and helps plan the sessions.

The opportunity for larger, weekend activities and retreats will come through combined scheduling with Silverton. And South Salem Friends, also without a youthworker, now invites Rosedale to play volleyball with them on Saturday nights and is invited to Rosedale's Sunday evenings.

Brennan Manning to Speak at Yearly Meeting

Under the theme, "For the Love of God," 1991 Northwest Yearly Meeting speaker will be Brennan Manning. Manning was ordained a Franciscan priest in 1963. Since 1975 he has been involved in a full-time ministry of speaking and leading retreats and Scripture institutes. His books include *Lion and Lamb*, *The Relentless Tenderness of Jesus*, and *The Ragamuffin Gospel*. Yearly Meeting session will be held July 20-26 on the campus of George Fox College.



MID-AMERICA YEARLY MEETING

Long-Range Plan for MAYM

The Executive Committee approved the update to the long-range plan for Mid-America Yearly Meeting. Included were a mission statement and eight goals.

MISSION STATEMENT: Mid-America Yearly Meeting is to live out the great commission of Jesus Christ by (a) making disciples and (b) nurturing believers. Together under the guidance of the Holy Spirit, we are able to offer one another

resources to aid in the fulfillment of the Great Commission.

The eight goals are: 1. Focus on Prayer, 2. Stewardship, 3. Leadership Development, 4. Ministry of Encouragement, 5. Equipping Ministry, 6. Expansion (Evangelism), 7. Extension (Church Planting), 8. Missions (Beyond MAYM)

Blue Ribbon Churches Recognized

Steward Board President Elmer Davis recognized the churches at midyear board meetings that met their 1990 fair share apportionments. Setting the pace for General Budget support was Walsh with 200 percent and Friendship with 152 percent. Leading on the Mission-Extension side were Friends Community of Angleton, Texas, with 138 percent and Spring Grove with 130 percent.

Pastors to Retreat

Pastors and their wives will gather May 6-9 at Stonecroft Center near Branson, Missouri, for their annual retreat. The theme is "Strengthening the

Conservative Friends Gathering

Ohio Yearly Meeting, Conservative, invites you to a gathering of Conservative Friends and those of like mind, at Stillwater Meetinghouse and Olney Friends School, near Barnesville, Ohio; the seventh, eighth, and ninth days of Sixth Month, 1991. Our expectation is to gather under one Spirit in Christ Jesus, waiting under His Holy Covering and giving ministry prompted by His Holy Unction, having our hearts and minds tendered, renewed with His peace that surpasses understanding.

For information write: WFCF
409 S. Walnut St.
Ravenna, OH 44266

Position Opening

Pastoral Positions open at University Friends Meeting, Wichita, Kansas. Areas of leadership needed:

Pastoral, administration, youth and Christian education. Programed meeting near Friends University affiliated with the MAYM, NYM, FUM, and EFI. If interested, send resumes to:
1840 University,
Wichita, Kansas 67213
Phone: 316/262-0471

Shepherd: Personally and Professionally."

Midyear Board News

Christian Education is inviting nominations for the Sunday school teacher of the year. The honoring of the chosen nominee will be during the Yearly Meeting sessions.

Extension Division announced that another new church planting is scheduled for 1991.

Family Life Division introduced a new therapy service that can be available in more rural areas. Western Kansas is selected as the first experiment for this service, under the direction of Royce Frazier.

Mission Division is again planning to sponsor a training conference for Hispanic pastors and leaders.

Spiritual Life Board will again coordinate a special focus on prayer.

Operation Saltshaker to Chicago

An annual summer opportunity for youth to experience a work-mission in an inner-city culture is scheduled for June 12-24. This summer's Saltshaker will be going to Chicago Fellowship of Friends. Kevin Mortimer will again be the coordinator.

George Fox's Works

George Fox's eight volume *Works* (1831 edition) are back in print—at a great price. New introductions by Douglas Gwyn and others.

Library bound, acid-free paper. Priced at \$167.50 for 8 volumes. Sets may be ordered with \$40 deposit with balance due on safe arrival. This set would be a wonderful, lasting gift for your favorite Meeting library. Prospectus available.

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ROCKY MT.
YEARLY MEETING

Youth Camp Dates Set

WOODLAND PARK, COLORADO—The dates for the summer 1991 camps at Quaker Ridge Camp, here, have been scheduled. Junior camp kicks off the camping season June 17 through 22. Junior and senior highs follow June 22 through 27 with camps conducted at the same time. For more information, contact your pastor.

Also, there is a need for individuals to serve as camp counselors. Those interested should either see your pastor, or write Pastor Lowell Weinacht, 2404 Tamarac Drive, Fort Collins, CO, 80521; telephone: (303) 484-8620.

Israeli Believer Shares in Paonia Meeting

PAONIA, COLORADO—Jennifer Tabori, an American and Israeli citizen, reported in March to Paonia Friends about Christian ministries in Israel and the opposition they sometimes face. She formerly lived in Paonia and attended the Meeting.

Also, Willard and Doris Ferguson told about their work in Rwanda in meetings with Paonia and other Rocky Mountain Yearly Meeting congregations.

Passover Celebration

COLORADO SPRINGS, COLORADO—First Friends of Colorado Springs conducted a passover celebration on Good Friday. The service involved participants of all ages, who asked prepared questions and read Scriptures. All joined in the singing and partook of the seder plate as the Meeting

welcomed Jesus in this special way.

Northwest Youths Study Daniel

ARVADA, COLORADO—The youth group at Northwest Friends Church recently decided on the theme "GAG," which stands for "Got a God." The group currently is studying Daniel.

Meanwhile, youths from the church participated with others in the Yearly Meeting's Summit 1991 in mid-February. The weekend included skiing and tubing at the Winter Park ski area, as well as study of Christ's call for love and evangelism.

FDFC Holds Couples Retreat

DENVER, COLORADO—"Love Is a Decision" was the theme of the First Denver Friends couples retreat April 12-14 at Snow Mountain Ranch, near Winter Park, Colorado.

Couples attending the retreat viewed several films featuring Gary Smalley.

The schedule for the weekend included the films, discussions, and relaxation time.

Denver Launches Second Service

DENVER, COLORADO—First Denver Friends began a second Sunday morning worship service March 1. The new service, which starts at 8:30 a.m., features contemporary worship music, as opposed to the more traditional songs.

Church leaders said the service was started to meet the desire of some of the congregation for newer worship music. The additional worship meeting reduces crowding in the sanctuary and by God's grace should facilitate a recent growth pattern in the Meeting.

Also, Concern International, a Uganda, Africa, drama troupe directed by Alex Mukulu, came

to the church March 23. The Ugandan group presented a series of Gospel sketches with an African flavor.



E.F.C.-
EASTERN REGION

EFC-ER Happenings

Superintendent John Williams traveled to the Orient March 25 to April 3 to visit the Friends mission in India with stopovers in Singapore and Bangkok. While in India he met Van Lal and his wife, who flew from Nepal to Delhi to interview for heading the Christian English School in Chhatarpur.

Norma Freer met them in Khajuraho and transported them to Chhatarpur, where they visited both the English and Hindi schools, met Dr. Retnaraj at the Christian Hospital, and worshiped on Easter Sunday at the Friends Church.

While in Singapore, Superintendent Williams met with William and Louise Ho, a Friends couple who moved from Taiwan two years ago and are

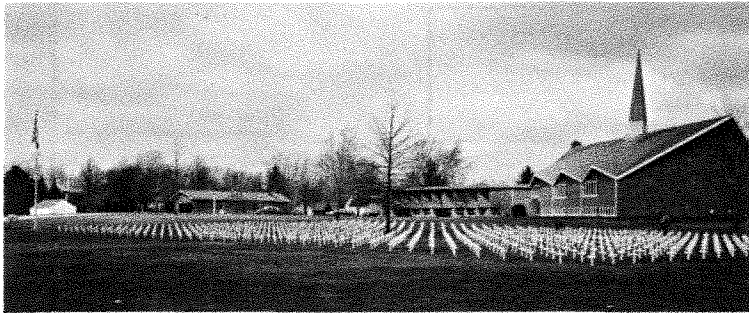
Position Opening

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Business Manager
Barclay College
PO Box 288
Haviland, KS 67059

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interested in helping start a Friends church there.

* * *

APRIL 11 was the date for the "Great Commission Futures Day." Some 35 seminarians and pastors met with John Williams, Howard Moore, and John Ryser to worship together, share dreams of the future, and consider the role of EFC in God's global plan.

* * *

THE CAMP GIDEON Benefit Banquet is to be held on May 18. Russell Myers, former EFC-ER superintendent, will be the guest speaker. Don and Georgia Kensler are to be honored for their years of service as caretakers at the camp.

* * *

A RETURN TRIP TO JAMAICA is planned for May 13-21. Portsmouth pastor Frank Carter will coordinate the trip to enable volunteers from Eastern Region churches to help Friends in Jamaica who still suffer from the aftermath of Hurricane Gilbert.

* * *

YOUTH CONFERENCE at "Camp With No Name" will be held

June 25-30 at Cedar Lakes. Terry Knighten will be the evangelist, and "His Faithful Servants" will be guest musicians. Both junior and senior high youth are invited.

* * *

FRIENDS DISASTER SERVICE coordinated a work project April 18-20 at Neffs, Ohio, by building a new house for the Webb family. A terrible flood destroyed their house trailer a year ago, and Dean Johnson was able to bring many volunteers together to replace their loss.

News from Local Churches

SPIRITUAL LIFE

Damascus Friends were renewed and inspired during the January revival led by the World Renewal Team with Gary and Carol Wright, Kathy and Mark Wright, Doug Neunum, and Andy Kyger. An estimated 300 youth attended the pizza party and rally. The team presented a concert at West Branch High School with Andy Kyger performing his original song "When We See You Again It Will Be in Heaven," in remembrance of Gary Wright's mother.

Alliance, Ohio, Friends Church erected 1,000 crosses during Holy Week to represent the number of unborn babies aborted every six hours. A display, sponsored by church and community, is available for loan to other churches wishing to support the pro-life witness.

OUTREACH

Hanover Friends participated in a revival recently with Terry Knighten of Martinsville Friends as evangelist. The children enjoyed the Clown Ministry held especially for them.

Canton youth sponsored by Stan Hinshaw will travel to Guatemala in July. During their stay they will help build the new facility for the Christian Academy in Guatemala City. Twelve have signed up for the tour.

Williamsport has inaugurated a new program called the "Parish Nurse Ministry." Dolly Weikel, a registered nurse, is coordinating the program, which is based on the concept of ministering to the whole person. She will be the resource person to help provide needed health care for the community, channeled through the Friends church.

CHRISTIAN EDUCATION

Mt. Carmel is currently promoting Sunday school attendance with a clown, balloons, pins, T-shirts, adult-kid prayer partners, surprises, a picnic, and a celebration to wind it all up in June. (Their eyes are on the prize to be awarded at Yearly Meeting.)

Orange Road "blasted off" March 3 with a "March to Sunday School" rocket launch and a continental breakfast. Their goal is to reach 100 before the contest ends. The new church building is located at 3467 E. Orange Road, and Pastor John and Betty Grafton have recently moved into their new home in Westerville.

OTHER

Westgate has added a new staff person, Greg Weyrich, who as ministry intern will assist in pastoral and education responsibilities.

Churches involved in building programs include Gilead, Wiloughby Hills, Deerfield, Greens-

boro Christ Fellowship, East Richland, and Damascus (remodeling).

CALENDAR

Aug. 3-8 EFC-ER Yearly Meeting
Aug. 26 Malone Classes begin
Sept. 7 Friends Disaster Service Auction
Sept. 20-22 Retreat for Friends Women

OUR RECORD OF FRIENDS

Births

ANDERSON—Della Kathleen Rose, to Paul and Carla, Portland, Oregon, January 28, 1991.

BURCH—Kaitlin Denae, to Doug and Sandy, Ypsilanti, Michigan, February 21, 1991.

ELLYSON, Landen Mosher, to Ron and Darla, Mt. Gilead, Ohio, March 6, 1991.

EMMONS, Alyssa Joy, to Mike and Diane, Columbus, Ohio, February 11, 1991.

ENGLE—Timothy Alan, to Frank and Patsy, Newberg, Oregon, January 26, 1991.

FILP—Amanda Lee, to Tim and Lisa, Damascus, Ohio, January 20, 1991.

HAYES—Cameron Ferguson, to Robert and Susan, Muscatine, Iowa, January 11, 1991.

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Friends University appoints 12th president



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HAYES—Tyler Michael, to Mike and Jeanne, Bellefontaine, Ohio.

JOHNS—Stephanie, to James and Brenda, Delaware, Ohio, February 26, 1991.

MARTIN—Andrew James, to Gordon and Sue, Sun Ridge, Ontario, Canada, February 17, 1991.

MAURER—Kara Lynn, to Dave and Sandy, Newberg, Oregon, February 28, 1991.

MILLER—Sydney Leigh, to Nathan and Tracey, Denver, Colorado, January 31, 1991.

PAUKNER—Joshua, to Steve and Lori, Salem, Ohio, February, 1991.

PIRONE—Nicholas Keith, to Brian and Jenny, Virginia.

RUSH—Michael Joseph, to Michael and Shelly, Delaware, Ohio, March 6, 1991.

SCHULTZ—Leslie Anna, to Bill and Merri Anne, Columbus, Ohio, February 22, 1991.

STOLTZFUS—Melissa Joy, to Paul and Janette, Newberg, Oregon, February 8, 1991.

THOMPSON—Eric James, to Jay and Gloria, Mechanicsville, Virginia, February 10, 1991.

TUNING—Devin, 4, by adoption to Ron and Lori, Newberg, Oregon, January 22, 1991.

Marriages

BALL—TILLERY. Julie Ball and Ray Tillery, Mechanicsville, Virginia, January 12, 1991.

BROOMFIELD—FERDINAND. Debi Broomfield and David Ferdinand, Melba, Idaho, February 9, 1991.

RIFFLE—PHILLIPS. Fern Riffle and Ed Phillips, Alliance, Ohio, January 25, 1991.

Deaths

BALDWIN—Lena Belle, 94, Lafayette, Indiana, March 15, 1991.

BENHAM—Robert, Newberg, Oregon, March 4, 1991.

BUNKER—Leila, 96, Delaware, Ohio, January 23, 1991.

DIGGS—Aubrey, Onemo, Virginia, January 20, 1991.

HERRIS—Wilma, Cleveland, Ohio, March 13, 1991.

HUNTER—Peter, 29, Anderson, Indiana, January 4, 1991.

KLINGER—64, Hughesville, Pennsylvania, January 29, 1991.

RYSER—Edith, 85, Sanford, North Carolina, February 8, 1991.

SEAWELL—Ocia, 86, Robbins, North Carolina, February 11, 1991.

SCHWARTZ—Charlotte, Newberg, Oregon, March 14, 1991.

SHERMAN—May, 99, Newberg, Oregon, March 11, 1991.

STANLEY—Chester, 90, Sebring, Ohio, March 26, 1991.

VAUGHAN—Leroy, 68, Mt. Gilead, Ohio, March 14, 1991.

WRIGHT—Barbara, Mt. Carmel, Illinois, January 12, 1991.

YERGEN, Blanche, Newberg, Oregon, February 3, 1991.



Franco-Friends Ballet Exchange

The Florence Gould Foundation of New York City recently awarded the Friends University ballet department a grant in the amount of \$17,561. The funds will be used to support a French/American cultural exchange program between Friends University and the Conservatory of Orleans.

Members of the Friends University ballet department will travel to Orleans, France, May 6 through 21, 1991, to study and perform in the 562nd Joan of Arc Festival.

The second half of the Franco-Friends ballet exchange

will see dancers from the Conservatory of Orleans come to Friends University to study and perform. They are scheduled to arrive in early 1992.

Dr. Biff Green Becomes President of Friends University

Friends University's board of trustees announced the appointment of Dr. Biff Green to the position of president of the institution. Green is the university's 12th president and replaces Dr. Richard Felix, who resigned in May of 1990.

Green comes to Friends University from the University of La Verne, La Verne, California, approximately 35 miles east of Los Angeles. Since 1986, Green has held the position of vice president for university relations for that institution.

Green received his Ed.D. in higher education administration from Brigham Young

University in 1981, his M.S. in counseling from the University of La Verne in 1978, and his B.A. in history from La Verne College in 1971. Green and his wife, Binnie, have two daughters, Jennifer and Heather.

25th Annual Malone Conference on Faith and Learning

Dr. Arthur Roberts, professor-at-large from George Fox College, spoke on the topic "Education as an Adventure in Hope" at the 25th Annual Conference on Faith and Learning March 25 at Malone College, Canton, Ohio.

Dr. Roberts also spoke at Bethel Temple during chapel on "A New Call to a Holy Life," to the faculty at a luncheon at noon in the Hoover Room on Holiness, and to the Friends Heritage class on the influence of the Holiness Movement upon Quakerism in America.

Dr. Roberts is a prolific author who specializes in Quaker origins and in Quaker theology and history.

EFM Director Receives Recognition

Outstanding Malone College alumni were recognized at the annual Alumni Day banquet April 6, 1991, at the Holiday Inn, Belden Village.

FWCC Associate Secretary

Based in FWCC World Office in London, UK, beginning early 1992. Requires sensitivity to Friends of different cultures around the world, fluency in spoken and written English. Duties include responsibility for FWCC World Office publications, conference administration, and travel with specific emphasis on interpretation of FWCC.

Details from and letter of application to:

Search Committee, FWCC, Drayton House
30 Gordon Street, London, WC1H OAX, U.K.

Include *curriculum vitae* and names, addresses, and telephone numbers of two referees. Closing date to receive applications is 25 May, 1991.

Ugandans perform for Malone students

Receiving the Certificate of Merit were James E. Morris, '48, of Arvada, Colorado; Dr. David F. Van Hoose, '67, of Circleville, Ohio; and Steven M. Plottner, 80, of Lakeside-on-Lake-Erie, Ohio.

James E. Morris is currently executive director of Evangelical Friends Mission in Arvada, Colorado. He also serves in various volunteer capacities with the church, including spiritual life committee and as a missions conference speaker. Morris earned his A.B. in history and religion in 1950 from Taylor University and his M.A. in cross-cultural communication from Wheaton Graduate School in 1975. He served as a missionary in Burundi from 1950 to 1980. His published works have appeared in *EFM (Evangelical Friends Mission) World* and *Evangelical Friend*. Morris is married to the former Doris Deane of Tillamook, Oregon, a 1949 Malone College graduate.

Dr. Frank R. Raymond of Marysville, Ohio, was honored as Alumnus of the Year.

Unique Drama Group

Ten Ugandan students visited Malone in the spring. They called themselves the "Premier Dramatic Touring Company" and were sponsored by the Christian College Consortium. Students were impressed by their unique music and drama presentations entitled "The Liberator Kid" and "Wounds of Africa." Alex Mukulu was the group leader presiding at the after-performance question/answer time.

Jim Rahenkamp New to Campus

Academic Dean Dr. Bruce Hicks recently announced the appointment of Jim Rahenkamp to Barclay College as director of the elementary education pro-

gram for the fall semester. This position is now being held by Dr. Fred Johnson.

Mr. Rahenkamp received his Th.B. degree from Malone College; his B.A. degree from Baldwin-Wallace College (majoring in speech); and his M.Ed. from Florida Atlantic University.

He and his wife, Heidi, live in Orland, California.

Barclay College Graduation

Gary Wright, evangelist and founder of World Renewal, Inc., will be commencement speaker Sunday, May 5, for the Barclay College graduating class. Gary Wright has held evangelistic and spiritual renewal services across the country for several years.

History to Be Published

Highly qualified by his expertise in writing and his 18 years as Barclay College president, Dr. Sheldon Jackson was selected to compile the college and academy history. He finished the manuscript in January and the college is in the process of having the book published.

Dr. Fred Johnson Retires

After 26 years of affiliation with Barclay College (FBC), Dr. Fred Johnson is retiring. At the end of this semester, Dr. Fred, as he's affectionately called, will officially end his tenure with the college.

During his years at Barclay (FBC), Fred has been dean of students, academic dean, chairman of the education department, and professor. As professor he taught Bible, Greek, psychology, and professional education classes. He was chosen "Professor of the Year" by the Alumni Association and has been voted "Favorite Teacher."

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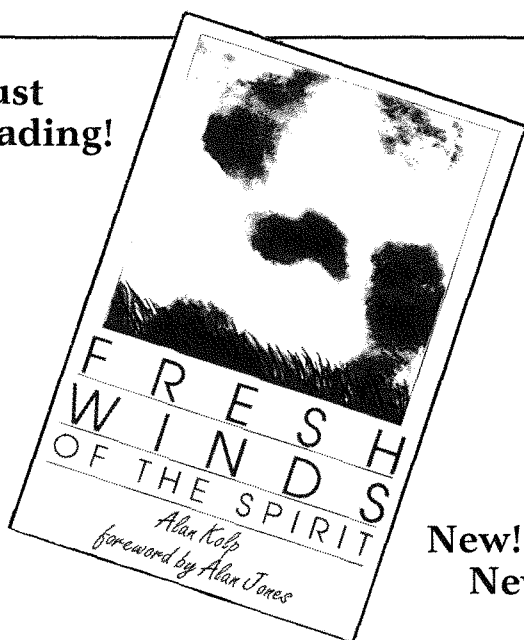
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—Richard J. Foster
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108 United States colleges and universities named to the John Templeton Foundation Honor Roll for Character Building Colleges. The Newberg college is the only Oregon college named to the third annual listing.

The John Templeton Foundation emphasizes the need to produce graduates with strong character as well as strong intellect.

GFC Receives Gift to Endow Faculty Position

Newberg, Oregon, residents Jack and Helen Holman have given George Fox College \$400,000 to establish an endowed professorship, the first in the college's 100-year history.

Their donation is one of the largest gifts ever given for a nonbuilding project.

OUR WIDER FAMILY OF FRIENDS

Andrew Grannell Named Incoming Dean of ESR

RICHMOND, INDIANA—After what the Earlham president's office calls "an extensive national and international search," Earlham alumnus Andrew Grannell returns to familiar ground this July to serve as dean of the Earlham School of Religion.

After graduating from Earlham in 1965, Grannell went on to earn a master of ministry degree at ESR, a doctor of philosophy at Boston University, and a master's in religious education from Princeton Theological Seminary. Since 1986 Grannell has served from Providence, R.I., as field secretary for the New England Yearly Meeting of the Religious Society of Friends.

WYM Executive Secretary Named

Marvin Hall, minister at Friendsville Meeting in Tennessee the last ten years, was called as Wilmington Yearly Meeting executive secretary by the Permanent Board at Mini-Yearly Meeting February 2 at Kelly Center on the Wilmington College Campus.

He will fill the vacancy created when Robert E. Beck retired June 30, 1990, after 17 years in the post.

Marvin's formal education includes Bachelor of Science, George Fox College; Master of Letters, Oxford Graduate School, July, 1989, and he is currently enrolled in a doctorate program at the Oxford School, in Dayton, Tennessee.

Marvin is self-taught in computer usage and has supervised the construction of two church building projects. He is

a self-employed building contractor, rental owner, and manager. His most important qualification is that he is a Christian with a deep desire to see the ministry of the Lord go forward in WYM.

FWCC Regional Meeting Discusses Latin American Literature

On March 14-17, 1991, representatives from the Friends World Committee for Consultation, Section of the Americas, met in Houston, Texas, to worship, hear reports, and conduct business. All meetings were conducted bilingually to accommodate both English and Spanish speakers. The theme of the meeting was "Spare Not Tongue Nor Pen."

A special committee on literature met to discuss the possibilities for translating Quaker writings into Spanish. Representatives from Mexico, Bolivia, Honduras, and the United States agreed on several projects, among which are the translation of *John Woolman's Journal* in 1991, and a revision of an old translation of *George Fox's Journal* in 1992.

Friday evening delegates traveled by bus to Houston's black inner city to participate in a worship service and visit the grade school in which Friends are involved. That evening Dorlan Bales addressed the group, encouraging a return to radical Christ-centered Quakerism.

Val Ferguson gave the keynote address at the Saturday night banquet.

Morisey Resigns

The Friends World Committee for Consultation, Section of the Americas, announces the resignation of Executive Secretary A. Alexander Morisey effective August 1, 1991. Alex has been leading the Section since August of 1988.

MAY/JUNE 1991/27



But What Does It Mean?



BY JANET JOHNSTON

WHEN I WAS asked to write this column, I assumed the editor would choose the main heading so it came as a pleasant surprise when I was asked, "What do you want to call it?"

Believe me, the creative juices began to flow! I went from Greek to French (too urbane, besides, I couldn't pronounce them); from tasteful to gaudy; from plain to flamboyant; from descriptive to abstract; from mediocre to awful! Finally it came, seemed right, and a title was born.

I have always been attracted to the statement that "Mary kept all these things and pondered them in her heart." (Luke 2:19) As a child that sounded to me like a secret feeling she had that perhaps helped her during hard times. I tried to find things in my experiences that I too could ponder and have a secret with God. God blessed those child desires and though my ponderings were relatively simplistic, they were

nonetheless those things that held me close to a loving Father.

As I grew older and began to study and understand God's Word better I found that to ponder means "to weigh carefully in the mind; consider, reflect, meditate." Pondering is not wishful day-dreaming. Mary was thinking upon those things she had seen and heard regarding the birth of her son and those things had been shown to her by God. Were these same reflections there to comfort her as she stood at the foot of the cross? Pondering is a positive exercise in a hectic world, and that brings us to the other word, "bustling."

I first remember seeing this word as a quote of George Fox, "Come out of the bustlings, you that are bustling." Since he lived in the 17th century, I knew he wasn't talking about the fashion-style of a pad that supported the back of a woman's skirt! Sure enough, what he meant was "displaying activity with a certain amount of noise or agitation: to

be active and stirring." Even 300 years ago, it was necessary to remind people to slow down, make quiet times, and to be aware of the important things in life. Fox was reminding them to take time for God and His work.

These terms aren't mutually exclusive but rather can work very well together. When we fill our hearts with His words, His fellowship, and His Spirit, we can ponder upon these things and then find the strength, grace, and wisdom to face whatever comes our way. However, in a day of social ills, injustices, family needs, and world concern, we must also be active and stirring. We need to "bustle" where it can do the most good and be those transformers of society that Christ calls us to be.

Meditating and acting; reflecting and stirring; pondering and bustling . . . both are needed, both are refreshing, both are the way we are made. BOTH! **EF**

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