

---

Evangelical Friend

Northwest Yearly Meeting of Friends Church  
(Quakers)

---

1-1992

### Evangelical Friend, January/February 1992 (Vol. 25, No. 3)

Evangelical Friends Alliance

Follow this and additional works at: [https://digitalcommons.georgefox.edu/nwym\\_evangelical\\_friend](https://digitalcommons.georgefox.edu/nwym_evangelical_friend)

---

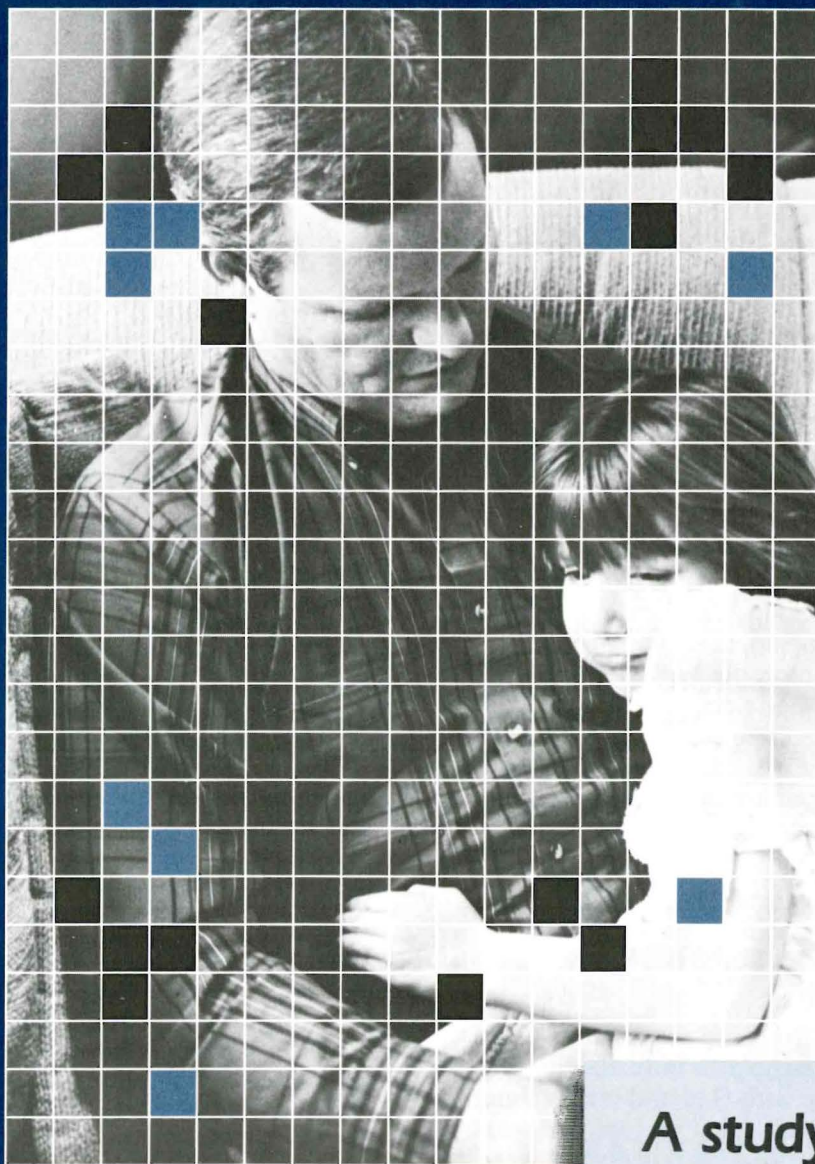
#### Recommended Citation

Evangelical Friends Alliance, "Evangelical Friend, January/February 1992 (Vol. 25, No. 3)" (1992).  
*Evangelical Friend*. 255.  
[https://digitalcommons.georgefox.edu/nwym\\_evangelical\\_friend/255](https://digitalcommons.georgefox.edu/nwym_evangelical_friend/255)

This Book is brought to you for free and open access by the Northwest Yearly Meeting of Friends Church (Quakers) at Digital Commons @ George Fox University. It has been accepted for inclusion in Evangelical Friend by an authorized administrator of Digital Commons @ George Fox University. For more information, please contact [arolfe@georgefox.edu](mailto:arolfe@georgefox.edu).

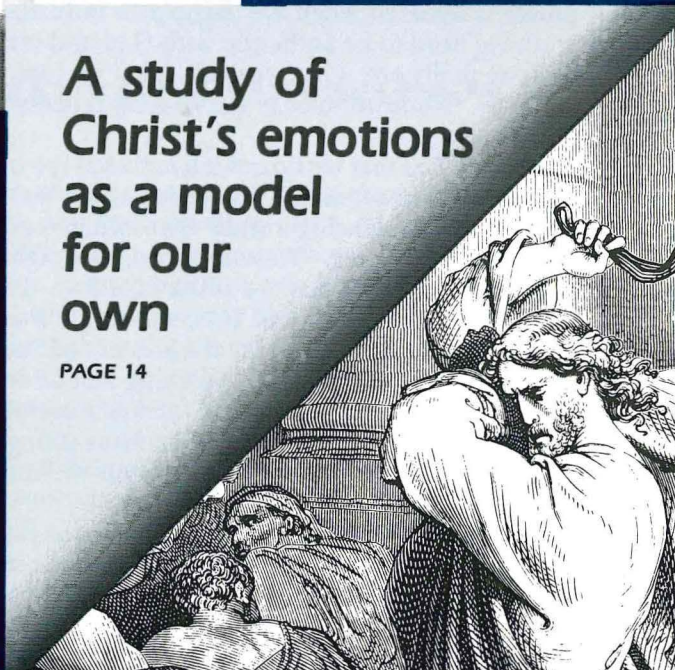
*January / February 1992*

# EVANGELICAL **FRIEND**



A study of  
Christ's emotions  
as a model  
for our  
own

PAGE 14





# toward healing

BY JAN WOOD

**T**HE TOPIC of healing is a good news/bad news subject. As someone who has been a part of many astounding occasions of healing, I know the buoyancy and power that the healing message brings. As someone who has also had fervent, faith-filled prayers for healing go apparently unanswered, I know the deep disappointment and pain of the mystery of healing.

I am sure that God will never be put into a box. God's workings will never be able to be reduced to formulas. We are called to relationship: dynamic, personal, covenantal relationship with the Living God. While each of us may have similar experiences with God, these will never distill down to a pattern to be photocopied onto each of our lives. No two experiences of God's grace and healing will ever be exactly alike. So while there is no single pattern to be copied, there may be some directions that are helpful to us when we need healing or when we wish to be an agent of God's healing presence.

## toward truth

Healing comes as we tell the truth and act in truth. God's power is released when we participate in truth. To be in truth we need to be authentic with God and others about who we really are, what we want, what we fear, and what we hope. Nontruth blocks the healing process in several ways:

**1.** We find that we do not tell *ourselves* the truth about ourselves. We often tell ourselves what we think we *should* be experiencing rather than what we really *are* thinking and feeling. We want to do the right thing so badly as Christians that we often fake it in the name of having "faith." Faith is not brainwashing ourselves with certain messages. Faith is not the absence of doubts. Faith is not simply affirming that something will be done. Faith is trusting the character of God—and continuing to act on that trust. It feels risky because it means acting when we cannot be sure we are right—and when we know we are not "good."

Part of the faith risk is that God loves us just the way we are. He meets us when we simply tell the truth. God

comes to us when we are real (Luke 18:9-17). Interestingly enough, our bodies are probably the most truthful parts of who we are. They tell the truths of which even we are unaware. The body will "cry" with allergies when we are not in touch with our need to cry. Our backs will "speak up" in pain when we do not feel supported in life. Our bodies will tell us when to rest and when to be active. They often refuse to cooperate with the lack of health we try to impose upon our lives. Our bodies often will be the judge, the jury, and the executioner when we attempt to carry the weight of our own guilt. Listen to the messages of your body. One's body is one's best friend. The body is wise. It is an ally in truth-telling.

**2.** We may not be telling ourselves the *whole* truth. The truth is often complicated and elusive. For example, we may wish to be well. We also may wish to enjoy the benefits of not being well. We may need the love and attention that illness brings us. We may fear the responsibility and expectations that go along with being strong and able. We may wish to avoid certain parts of ourselves. The paralytic in John 5 was one such man. He hated lying by the pool for years on end. But he showed himself to be a man who also hated taking responsibility for his own actions. It was to this man that Jesus asked, "Do you want to be healed?" We do not have to be single hearted in all our wishes. We do, however, need to be real about the whole of the truth. In meeting God in our "mixedness" we are led into increasing wholeness.

**3.** We may not be telling the truth about the situations around us. Amazingly, we are often trained since childhood not to tell the truth about what we see and experience. We are carefully instructed not to tell anyone that Daddy hits Mommy—and hurts us too. We are told to call cruelty, love. We are not to let on that the boss or neighbor is an alcoholic. We're made to feel that the crime is not wrong; wrong comes in *telling*. We may be sick in body and spirit because we have not named the truth of what is going on around us. Healing comes when we can name the truth of our situations.

**4.** We may not be telling the truth about God. Our first perceptions of God are reflections of our parents—and especially our fathers. We may carry woefully inadequate ideas about God far into adulthood. God may seem



moody and punitive. God may seem to have impossible expectations. God may seem to only love you when you are good and work your very hardest. God may seem to accept you only when you are right. These are not biblical views of God; they are not telling the truth about God's character and nature. Healing comes when we align our images of God with God's true nature as revealed in Jesus and in Scripture. Jesus came to show us what God was really like because human nature had certainly gotten it wrong! Today we can gratefully embrace Jesus, the biblical narrative, the Gathered Meeting, to help us stay centered in the truth of God.

## toward gentleness

We tend to be very hard on ourselves. We yank ourselves around in dreadfully condemning motions. We think it is a virtue to be "hard on ourselves." We pride ourselves in being perfectionists; and we are proud that we don't let ourselves "get by with much." Actually, we are separating

ourselves from the very nature of God and from God's power when we condemn ourselves; for there is no condemnation for those who are in Jesus Christ (Romans 8:1). Jesus did not come to condemn; He came to save, heal, and liberate (John 3:17). We cease to be like Jesus when we indulge in condemnation—of ourselves or another.

Healing is a gentle motion. Jesus exuded tenderness in the healing narratives. Even when He was dealing with sin, we hear Him say—"Take heart, son, your sins are forgiven." (Matthew 9:1-8)

The "wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits." (James 3:17-18) So in healing, come gently to the Savior. Hold your past gently and humbly. Turn gently from every condemning thought that rises. Treat yourself as you would treat another wounded one. Love. Compassion. Gentleness.

## toward community

In that same spirit of gentle compassion, we need to look toward the work of our being a community of faith. A sick person may be ill-equipped to do anything but to be sick! It is a cruel expectation to lay more burdens of introspection, prayer, or faith-keeping upon the sick one. This is the time for those who love to pick up the pallet and carry their friend into Jesus' presence (Matthew 9:1-18; Mark 2:1-12). These may have to be the truth-tellers or the truth-listeners. These may be the ones to release the person from condemnation and other forms of bondage. These may be the ones to speak the words of forgiveness. These may be the ones that carry the hopes and supplications for healing (James 5:14-16). These may be the ones that simply affirm the glory of God (John 9). The community of faith surrounds us as a holy priesthood.

## toward transformation

Healing is not an escape. As God's people, we are not "pets of the universe." In many cases, healing is a natural response to becoming a new creation. Our old wounded patterns are healed, and our whole being is filled with health. Healing also signals that God's redeeming presence is taking that which is tragic and transforming it for good. God did not save us to take us out of the world and its brokenness (John 17:15-19). God did not promise to give us a "safe" life untouched by pain, sickness, and tragedy. God did promise to turn mourning into the oil of gladness and our faint spirit into the mantle of praise (Isaiah 61:3). God did promise to recreate our beings so  
(Continued on page 19)



# On the Healing and Re-deeming Power of Jesus Christ

BY PAUL ANDERSON

**T**HE HEALING and redeeming workings of Jesus Christ are amazingly interwoven. In fact, the same word in Greek is translated as "healing" and as "salvation" in English. Both healing and redemption are twin and central aspects of the Gospel of Christ, and yet, another connection exists, as well. It is the liberating power of Truth.

In the light of God's Truth, we see ourselves as we really are—truly needy and dependent upon God's grace. We also see the availability of God's grace, which covers our sins and shortcomings because of what Christ has done for us on the cross. In that sense, we are not only redeemed, but we are "re-deemed." We begin to "deem" ourselves in ways radically different and new—as God sees us, and this is one of the major sources of emotional and physical healing. Jesus says, "You shall know the Truth, and the Truth shall set you free" (John 8:32), and the convicting illumination of the Holy Spirit (convicting of both sin and righteousness) is to our emotional selves what disinfectants and antibiotics are to our physical selves. They all facilitate healing. The analogy to the medical profession here applies.

Even now, fourteen years later, chills travel up and down my spine as I remember watching the nurse in the emergency room tending to the needs of a young man who had skidded in the gravel during a motorcycle accident. She took something like a scouring pad and proceeded to scrub the young man's forearm until the gravel had been totally removed from the terrible flesh wound. Then came the disinfecting and bandaging parts of the treatment. A few minutes later, a woman came in suffering from a mild case of poisoning. She was given an antidote and was taken to another room to be monitored. Next, a man came in with severe cuts received from a lawn mower blade. After getting stitched up he was further treated and released.

Spending that afternoon in the emergency room of a local hospital opened my eyes to a minute portion of the kinds of needs faced by those in the medical profession. More than that, however, the

experience opened my understanding to ways the healing power of God is at work in the world around—and within us all. No good doctor will tell you that he or she "heals" anyone. What medics do is rid the body of obstacles to its healing so that God's wondrous healing power can have its effect, fully and freely. Doctors cleanse, disinfect, and immobilize tissue to be mended, as God's helpers in the ongoing work of physical healing. But it is God alone who is finally the source of health and well-being.

Notice the parallels with Jesus' ministry. In Matthew, Mark, and Luke, He came healing the sick, exorcising the possessed, and proclaiming the good news of the Gospel. Often, two or more of these activities were carried out as Jesus touched people at their greatest points of need. Before healing the "epileptic" boy, Jesus cast out the demon that tossed him about. Before many of Jesus' healings, He first declared to the person, "Your sins are forgiven."

**T**HE LINK between emotional health and physical health is always an intriguing one. In fact, therapists have long recognized a sort of causative relationship between the two. It's as though Jesus was meeting people's most pressing needs first, and the physical part of the healing took place immediately after, in connection with it. As the modern-day medic eliminates first the obstacles to healing, so Jesus first liberates the individual from the sources of bondage and accusation that so often hold their subjects hostage.

The frozen guilt of the past? Eliminated by the re-deeming declaration of forgiveness by Jesus. Bondage to the "Accuser of the Brethren"? Eradicated by the Lord's authoritative Word of deliverance. Physical ailments? Remarkably healed by the Master. At times, the need is solely physical. Sometimes Jesus simply touched people, and they were made physically whole. At other times, He set them free inwardly first, and the

signs of outward healing followed soon thereafter. Oddly enough, Jesus is never portrayed as praying for anyone's healing. He simply declared it into being, as though effecting a new creation, having first eliminated the obstacles to wholeness.

Being liberated by the Truth happens in many ways, but especially in terms of healing. Much emotional stress and anxiety is caused by trying to "cover up" those realities in our lives and around us that we'd rather not face. Sins of the past, weaknesses in the present, worries about the future—all of these can become debilitating and downright death-producing.

**C**ARL ROGERS, an influential psychologist over the last generation or two, described the source of anxiety as the difference between the ways we perceive ourselves and the ways we experience ourselves. In other words, the more we deny the truth about what we are really like, the more stressed and anxious we become. He called it "incongruity," a source of tension that robs us of enormous amounts of emotional and physical energy. The role of the therapist, then, becomes parallel to the work of the medical doctor. By means of helping the client "see" her or himself more clearly, in the light of truth, the obstacles to emotional healing are removed. God's healing power is then released to have its full effect.

As helpful as authenticity and congruence are for restoring emotional and physical health, there is something far more powerful about the healing/saving effect of the cross. To see ourselves as we really are brings us to a place of healthy humility and self-esteem. Seeing ourselves as we really are makes us mindful of our strengths and weaknesses, and this makes us more dependent on God, as well as more at ease with our selves. However, to be declared FORGIVEN by the eternal God is to experience an objective change—not merely a perceptual one. It is to be healed and redeemed by being divinely re-deemed. The result is a new creation. **EF**

# EVANGELICAL FRIEND

COVER: Just as a parent is concerned about a child's physical *and* emotional needs, God also wants to make us whole in every way. Articles in this issue explore healing and wholeness.  
(Photo by Janelle Townsend)



page 6



page 13



page 17

- 2** Toward Healing *By Jan Wood*  
Discovering some realities about spiritual and physical healing
- 6** Recovery Ministries in the Local Church *By Pat Fehlman*  
Delivering Christ's healing to the hurting in the world (and in the church)
- 10** Spiritual Roller Coasters  
and Spiritual Liberation *By Phyllis H.*  
A painful journey of tentative highs and crushing lows finally finds resolution in dependence on God's power and love.
- 14** Christlikeness in Emotional Expression *By Rodger Bufford*  
Finding a place for feelings
- 17** Fantasies of a Frequent Flyer *By Stan Thornburg*  
Which section do you sit in?

## REGULAR FEATURES

- |                                    |                                   |
|------------------------------------|-----------------------------------|
| <b>4</b> Speaking the Truth        | <b>19</b> Friends Write           |
| <b>9</b> Friends Read              | <b>20</b> Hot off the FAX         |
| <b>13</b> Ponderings and Bustlings | <b>21</b> What About Our Friends? |
| <b>16</b> To the Point             | <b>28</b> On the Growing Edge     |

Vol. XXV, No. 3

Editor: Paul Anderson  
Managing Editor: Dan McCracken  
Associate Editors: Rebecca Ankeny, Howard Macy  
Assistant Managing Editor: Janelle Townsend  
Art Director: Wes Cropper  
Department Editors: Lauren King, Books; Reta Stuart, Missionary Voice

## EVANGELICAL FRIEND

Regional Editors: Mae Kellum, Mid-America;  
Barb Lang, Eastern; Nancy Thomas, Northwest;  
Michael Henley, Rocky Mountain  
Editorial Advisors: Lucy Anderson, Janet Johnston, Stan Perisho, Maurice Roberts, John P. Williams, Jr.

The EVANGELICAL FRIEND (ISSN 0014-3340) is the official publication of the Evangelical Friends International—North America Region and is published six times a year at 600 East Third Street, Newberg, OR 97132. Third class postage paid at Newberg, Oregon. SUBSCRIPTION RATE: \$10.95 per year.

CHANGES OF ADDRESS: Send all changes of address and subscriptions to EVANGELICAL FRIEND, 600 East Third Street, Newberg, OR 97132. Please allow four weeks for changes to be made.

EDITORIAL: Articles and photographs are welcome, but we assume no responsibility for damage or loss of manuscripts, art, or photographs. Opinions expressed by writers are not necessarily those of the editors or of the Evangelical Friends International—North America Region. Address all manuscripts, letters to the editor, and other editorial content to P.O. Box 232, Newberg, OR 97132. Telephone: 503/538-7345, FAX 503/538-7033.

ADVERTISING: Rates are available on request. Address all inquiries to Advertising Manager, P.O. Box 232, Newberg, OR 97132.

Creative typesetting and lithography by The Barclay Press, Newberg, Oregon.  
Member Evangelical Press Association.





# Recovery Ministries in the Local Church

BY PAT FEHLMAN

**I** CAME HERE TODAY because after 14 years in therapy with a professional counselor, I don't feel like I've made any progress at all and I'm hurting." The young woman's voice trembled as she risked becoming vulnerable before an audience of over two hundred people. The keynote speaker, author-counselor Jan Ream, took the young woman's hand and told her she had just made the most important step in her life. She risked reaching out to others for help.

The church was Canton First Friends in Canton, Ohio, and the event was the Conquering Co-dependency Seminar; open to the community, the church and the unchurched. Over two hundred men and women had come for a day-long semi-

nar that included two keynote sessions with Jan Ream and 19 workshops with professional and lay workers in the areas of dysfunctional families and co-dependency.

The morning began with a continental breakfast during registration, followed by Mrs. Ream's presentation. She was there to talk about co-dependency; although she quickly pointed out that even as a professional therapist, she wasn't sure what all it entailed.

She stressed that she wanted to focus on the opposite of co-dependency: healthy relationships, and in so doing, highlighted the unhealthiness found in co-dependent relationships.

## **Prayer for Serenity**

**God, grant me the  
serenity to accept the  
things I cannot  
change, the courage  
to change the things I  
can, and the wisdom  
to know the  
difference. Living one  
day at a time;  
enjoying one moment  
at a time;  
accepting hardship as  
a pathway to peace;  
taking, as Jesus did,  
this sinful world as it  
is, not as I would  
have it; trusting that  
You will make all  
things right if I  
surrender to your will;  
so that I may be  
reasonably happy in  
this life and supremely  
happy with You  
forever in the next.**

**AMEN**

**—Reinhold Niebuhr**

Following the opening presentation, participants attended a one-hour workshop, had lunch, and then attended two additional one-hour workshops. The day concluded with a closing presentation by Mrs. Ream. It was during that time she opened the program to spontaneous sharing. What had the day meant to each person attending, and what were the needs that had as yet been unmet? The silence was quickly broken by the young woman sharing openly, honestly, that she was still hurting.

Actually, this young woman was probably among the healthiest in the sanctuary that day, because she was honest

enough to admit that she needed help. A flood of data indicates that ours is a hurting society. Some of the reports show figures as high as 80 to 90 percent of the general population coming from dysfunctional backgrounds.

The question we hear so often is, "What is dysfunctional?" We have tried to offer a somewhat simplistic definition by saying that "anything less than healthy and nurturing" is dysfunctional. That probably explains why so many seem to fit into the category. Families are in trouble. Healthy, nurturing families are not the norm in our chaotic, busy, materialistic society. Drugs and alcohol, along with divorce and sex outside marriage, have played havoc on the family unit. Adults are discovering that the childhoods they thought they had outgrown have followed them into adulthood, and in fact, dominate their very existences. The cycle of dysfunction continues from one generation to the next, unless intervention takes place.

Canton First Friends Church is attempting to take Christ's healing love to a hurting society. We have, under the leadership of Pastor George Robinson and Associate Pastor Duane Houser, along with Adult Christian Education Director Judy Adams, initiated a "Recovery Ministries" program. This is the umbrella name that encompasses sessions held on Sunday mornings, Sunday evenings, and Wednesday nights. Also included in this ministry are seminars and special workshops like Divorce Recovery held twice a year, once a week for six consecutive weeks, and Teens of Divorce, held twice a year, once a week for three consecutive weeks.

**T**HE SUNDAY morning opportunities include two separate "Rebuilders" classes: "Rebuilders I" for those who are in divorce recovery, and "Rebuilders II" for those beyond divorce recovery, seeking God's direction in their new roles of singleness. Also on Sunday mornings we have "Overcomers," a class designed for those dealing with all types of addictions, and "Walking Toward Wholeness," a class for adult children from dysfunctional backgrounds who want to learn the imprints they have experienced in childhood, and to allow God to heal them and break destructive cycles they may otherwise pass on to their children.

Sunday evenings offer a T.L.C. support group for adults from dysfunctional backgrounds, as well as a "Rebuilders" support group. The "Rebuilders" activities include many weekly social events, as well as a weekly Bible study. Participants find support in these activities and actually become a new family for one another.

Wednesday evening offerings include the "12 Step Program—A Spiritual Journey," the 28-week program designed for adult children of alcoholics and other dysfunctional backgrounds, and also a series of six-week sessions entitled "Help for the Hurting," dealing with pertinent issues hurting people face on a regular basis.

The greatest strength of these programs is that we meet in the name of Jesus Christ and recognize that through Him we can experience healing, and begin the journey to wholeness.

We are now on the third 28-week "12 Step" program. The first program had 35 men and women beginning the journey together. It is not an easy class as it requires on the fourth week that each participant make a commitment to attend the two-hour sessions for the next 24 weeks. Members are asked to make it a top priority in their lives and to commit to daily work in their individual workbooks. The steps are not simple. They require an honest look into your life and offer specific directions for making amends to people that you have wounded or who have wounded you during your lifetime. The group, on the fourth week, becomes a closed program that does not permit new members to join. The reason for this is that the group forms small "families" and those families begin



to bond and attempt to reparent one another. The workbook is followed closely and is very structured. It is written with an in-depth study of Scripture for each step. We have made one significant change in the format of the program in that we do not have the "families" share in the leadership of the group as the book recommends. It seems much better to have an experienced leader with the group, someone who has already worked the 12 steps and understands the recovery process. The material is so structured that it is not necessary to have a professional therapist as a leader but it should be someone who has a solid relationship with Christ and is emotionally healthy and strong. We also have a list of Christian counselors available to give to someone who we think should seek counseling or who wants professional guidance.

The results of these programs have been very exciting. We have had the privilege of seeing people experience Christ: His saving grace, love, comfort, and healing power. These programs have brought people from all walks of life into our church to hear God's Word. In the first "12 Step" program, a local drug rehabilitation agency referred two of its clients to our program, and we later learned that neither one had ever before been inside the doors of a church in their entire lifetime!

Emotional healing is not an event—it is a process. For some the time span may be short, for many it may be a long

**E***motional healing  
is not an event—  
it is a process.*

process, but the good news is that Christ's healing love and comfort are available to all who seek it, and how blessed we are to be a small part of His ministry and His church.

We continue at First Friends to expand the Recovery Ministries. Our newest offering is a Wednesday night class called "Comforted in Loss." It offers comfort and support for mothers and fathers who have experienced miscarriage, stillbirth, or the death of a child. We are already planning another seminar on co-dependency for the spring of 1992. We are also praying about the establishment of a Christ-centered recovery program for alcoholics. As we read God's Word, we attempt to follow His mandate to preach, teach, and heal. As we have developed these programs and pray about new ones, we are constantly reminded that the world in which we live is a wounded, crippled one, and that only through the power of Jesus Christ can we find true joy. ■



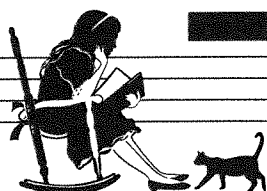
Pat Fehlman attends Canton First Friends Church where she teaches the "Walking Toward Wholeness" Sunday school class. She started the "12 Steps—A Spiritual Journey" program at Canton First Friends, and served as the leader for the first two 28-week sessions. Pat is a public speaker and has traveled in nine states, sharing her personal testimony about the healing love of Jesus Christ. She is communications director of the Stark County Board of Mental Retardation/Developmental Disabilities. She and her husband are the parents of four children.



## Milestones in Recovery

Through God's help and our work in the Twelve Step Program, we can look forward to achieving the following milestones in recovery.

- We feel comfortable with people, including authority figures.
- We have a strong identity and generally approve of ourselves.
- We accept and use personal criticism in a positive way.
- As we face our own life situation, we find we are attracted by strengths and understand the weaknesses in our relationships with other people.
- We are recovering through loving and focusing on ourselves; we accept responsibility for our own thoughts and actions.
- We feel comfortable standing up for ourselves when it is appropriate.
- We are enjoying peace and serenity, trusting that God is guiding our recovery.
- We love people who love and take care of themselves.
- We are free to feel and express our feelings even when they cause us pain.
- We have a healthy sense of self-esteem.
- We are developing new skills that allow us to initiate and complete ideas and projects.
- We take prudent action by first considering alternative behaviors and possible consequences.
- We rely more and more on God as our Higher Power.

**Temptations Men Face**

Tom L. Eisenman

InterVarsity Press, 1990, 258 pp., \$14.95

This book is a forthright, candid, yet sensitively written effort to confront the temptations most common to men and to offer solutions. Machismo, sexual lust, adultery, power, money, perfectionism—they're all here. The author is quite frank about those areas where he has met the temptations.

In the preface the author tackles a question sure to be asked: "Some might wonder why I chose to write a book on temptation that speaks primarily to men. Certainly it is not that I think men are tempted more than women, or that men are in greater need of help, or that men carry more responsibility than women to live appropriately under God. The reason I am writing this book for men is simple and personal. I am a man. I experience life as a man. The things I've learned have come from my struggles with temptation from a man's point of view. A book like this has to be written from authentic experience. If the book were aimed at a general audience, it would lack authenticity at any point where I attempted to speak in specifics about temptations women face. The book would also have to be by design less practical than I wanted it to be." Women, of course, can read the book—in fact, one chapter is directed specifically to them—because it will help them understand men better, but the book is not intended to address the specifics of a woman's temptations.

To struggle with temptation is not sin; to be defeated by temptation is not necessary. Read this book if you are struggling.

—John Pierce

**Addictive Thinking,**

Understanding Self-deception

Abraham Twerski, M.D.

Harper and Row

*Addictive Thinking* is a readable, concise, and insightful book. Twerski explores the many stages that addicts experience on the road from despair to recovery. He calls the thought processes behind addictive behavior "disease of the will" . . . "the inability to reason with one-

self or to make consistently healthy decisions on one's own behalf."

Climbing on the (much needed) bandwagon of "addictive behavior books," Twerski has written this good book, which includes information about the mind of the addict. He explains the deep-rooted feelings of extremely low self-esteem, anger, shame, and the sense of impending doom. Denial, projection, and rationalization are the three greatest elements in addictive thinking.

*Addictive Thinking* is an important book that helps the recovering person to recognize his or her self-imposed obstacles. Twerski maintains that by continually reexamining him or herself and by developing a greater level of self-esteem, the addict will acquire the necessary self-confidence to overcome addiction and co-dependency and move on to recovery.

—Jannelle Willcuts Loewen

**The Dangers of Growing Up in a Christian Home**

Donald E. Sloat, Ph.D.

Thomas Nelson, 1986, 325 pp.

**Growing up Holy & Wholly—Understanding and Hope for Adult Children of Evangelicals**

Donald E. Sloat, Ph.D.

Wolgemuth &amp; Hyatt, 1990, 251 pp., \$9.95

These titles may be surprising but Donald Sloat is soundly evangelical. He is concerned about the emotional damage that can come from a "holiness" based on a master-list of rules instead of the transforming grace of God. He is a counselor who works with many people who have grown up in environments where there has been more concern about how one acts and what one looks like on the outside instead of purity and holiness on the inside. He likens this to the ways of the Pharisees who developed extensive rules for outward living and had a superficial spirituality.

Sloat is concerned about an atmosphere that focuses on the fear of God instead of the love of God, and that uses God to control or manipulate people. We all have individual personalities and feelings. Damage can come when our feelings are neglected or forced to conform to a list of do's and don'ts.

Sloat refines his message more in his second book. In this book he compares the rules of a dysfunctional Christian home to the rules of an alcoholic home. Being Christian does not guarantee that it is functional. Typical rules that adult children of alcoholics have grown up with are: don't talk, don't trust, and don't feel. These also can be found in the dysfunctional Christian home. These rules carry the added dimension of issues concerning spiritual truth and our eternal destiny when seen in the Christian home.

These books can be helpful for those who want help in providing a healthy emotional and spiritual environment for their children and for those seeking healing for hurts resulting from less than healthy Christian backgrounds. Sloat's overall message is that we do not have to sacrifice emotional wholeness in order to have holiness.

—Anna Baker

**Hope Has Its Reasons** (From the Search for Self to the Surprise of Faith), Rebecca Manley Pippert

Harper and Row, 1989, 207 pp., \$14.95

Rebecca Manley Pippert writes of her own search for faith, helping the reader identify throughout many of the pages. She plainly states, "... I have been brought face-to-face with the fact that no matter how deep or profound my conversion, it has not yielded a finished product." At the end of the first chapter, Pippert invites "those who share my refusal to live an unexamined life" to join her in the exploration of lessons from her personal journey.

She talks about denial, pretended innocence, and wanting to "play God." Readers will see themselves in many of the examples taken from the Bible as well as literature. Pippert freely includes experiences of people she knows well, and her own.

Not only do we read what humans have become, but the writer leads us to understand what God intends for us to become. The cross and the resurrection, Pippert points out, have made it possible for us to trust God and "relinquish control and depend upon the only real source of power—the Holy Spirit."

—Betty M. Hockett

# Spiritual Roller Coasters and Spiritual Liberation

---

By "PHYLLIS H."

**I** WAS A CHRISTIAN, but I was miserable. My entire life had been a roller coaster of spiritual successes and failures, and this time I was on a steep downward spiral. I had reached out to touch the hem of Christ's garment multiple times to plead for help and strength, but I now had no energy or desire to continue. Why couldn't I have the "joy of the Lord"? Why couldn't I live a life pleasing to God?

My husband and I had a nice home, smart children, and were well-known for our community and church involvements. Still, a gnawing hole in my soul was eating away all self-esteem, creativity, and joy. The only Scripture I could relate to was Romans 7:15 where Paul laments "I do not understand what I do. For what I want to do I do not do, but what I hate I do." What had gone wrong?

I was eight years old when I accepted Christ as my Savior, and had grown to love Jesus as my best friend. But spiritual growth came to an abrupt halt when, as a 15-year-old, I began to date a non-Christian boy. Bible reading and prayer were gradually dispensed with until my life revolved around this new love. When he broke off the relationship, I was suddenly without purpose or direction. I was frightened and questioned whether God could still love me after I had rejected Him. I chose a new group of friends and it was not long before I began to drink alcohol with them. I reasoned that if I was going to hell, I might as well have fun

doing it! Alcohol did something magical to the hurts and pains inside. I could laugh, I could have fun, and I didn't feel the weight of guilt when I was drunk. I continued to attend church, and eventually realized that God still loved me and wanted me as His own. I confessed my sins and recommitted my life to Him, but, filled with a fear of failure and loss, I was terrified of losing my salvation. I began a pattern of drinking, pleading with God for forgiveness, and promising never to drink again. I hated myself and seemed to be caught in a trap.

My freshman year of college at Oregon State University opened up a whole new world of drinking opportunities, and by the end of spring term I was drinking almost daily to fight the depression and guilt. When I returned home for the summer, God gently reminded me of His claim on my life and I recommitted my life to Him. I realized then that I would need to attend a college where drinking was not allowed if I was to survive, so I applied to George Fox College.

**I** MAJORED in Christian ministries the following fall term at George Fox, but fear of failure continued to nip at my renewed commitment to serve Christ. I was appalled to find that alcohol could still be found within this "safe" environment, and although I only gave into the temptation to drink once, I knew that I would need a lot of help if I was going to live victoriously. When I met my future husband, Ron, I was hopeful that a life

with him would free me from the destructive and demoralizing drinking behaviors to which I was so drawn.

**W**E BEGAN our married life in the romantic wilds of Alaska and for a while God seemed close and life was good. Eventually, deep depression began to haunt me, and when I injured my back, the doctor prescribed various pills to relieve the pain, decrease anxiety, and help me to sleep. My friends encouraged me to use them, my husband was happy to see me out of misery, and I was thrilled because I liked the way the pills made me feel inside. And so, a new cycle of depression, physical ailments, and prescription drug use began.

We moved to Oregon, joined a Friends church, and things began to improve. I believed that, finally, I would realize a fruitful Christian life! Our home became the center for an informal singles ministry, two Bible studies, and much music. I began to write music, lead choirs, teach Sunday school, and grow in the joy of the Lord. The spiritual stirrings of my youth bubbled within, and I knew that I would never again fail the Lord!

One night, while attending a secular workshop in another town, a new acquaintance began to pour drinks for everyone. I declined a drink, but he insisted. For a very brief moment I reasoned that only one drink would be all right. Unfortunately, I was unable to drink "only one," and I almost drowned in the hotel's hot tub that night due to my



drunken condition. I returned home devastated, certain that God despised me. Enthusiasm for ministry evaporated as the pit of hell reached into my soul. I found reasons to cancel Bible studies and choir practice, began working outside the home, and enrolled in a rigorous schedule of college classes as I sought to dull the pain within.

Children were born, I became a registered nurse, and life looked good on the outside while the torment continued on the inside. Every time I began to sense God's love and leading, some event would

**M**y husband was happy to see me out of misery, and I was thrilled because I liked the way the pills made me feel inside.

precipitate the use of pills or alcohol, and all joy would cease

I continued to portray the "looking good look" as the mask of deception grew heavier, soaked with the weight of guilt and self-contempt. Depression and suicidal thoughts increased in duration and frequency, and I obtained a prescription for a new, stronger narcotic. I became obsessed with maintaining a sufficient supply and resumed drinking, no longer caring what others thought. I feared that one of the many doctors I was calling would eventually confront me about drug abuse, so I decided it was time to steal narcotics from work. I was the nursing supervisor, and because my coworkers, patients, and physicians trusted me, I thought there was really very little risk. The next opportunity would be soon, and I was prepared. Fortunately, God intervened before I was able to take this pathetic step of desperation.

Sunday, I played for worship service and taught Sunday school with a hangover as usual. Later at home I read a news article about a political figure and her battle with alcohol and prescription drug abuse. I was surprised because I thought that only street derelicts, drunk

drivers, and abusive parents—one of "those people"—needed treatment for chemical dependency or alcoholism. Then the pastor called to invite me to a special Sunday night meeting. "Phyllis," he said, "I don't know what's wrong, but I really feel you need to come tonight." A small spark of

## A Spiritual Approach to Liberation

- "Our struggle is not against flesh and blood." This is a spiritual battle to be fought with spiritual means (Ephesians 6:10-18). Standing in the knowledge that Christ has defeated Satan on the cross and rendered him powerless through the resurrection becomes a solid foundation for confidence and hope. The mere reminder of that fact dispels that presence of the Tempter and confirms our solidarity with Christ and His victory.

- Satan would love nothing more than to hold us in bondage to fear, guilt, and hopelessness. Ironically, the very standards we set for ourselves as Christians may become stumbling blocks—if we do live up to them (we may be tempted by pride)—and if we don't (we may be tempted by despair).

Christian standards are there to inspire us to Christ-like service, not to discourage us from trying. Rather, Satan is "the Accuser of the Brethren." Bondage to guilt and shame comes from him, not from the liberating grace of Jesus Christ. Perfect love casts out all fear (1 John 4:18); and even if our hearts condemn us, God is greater than our hearts (1 John 3:20).

- Bondage depends on darkness, but liberation thrives on coming into the light. The "Father of Lies" and the "Prince of Darkness" are terms used to describe the deceptive work of Satan. He tries to keep us from seeing our true selves, as we are, in need of God's grace, forgiveness, and power. He deludes us into thinking that just one more success at respectability is what we need, when we really need a total overhaul—from the

inside out. Darkness also breeds its own kind of destructiveness until we rationalize our "favorite" sins and rest on false props for esteem. The liberating truth of Jesus Christ convicts us of sin and of righteousness (John 16:8-11), and brings us into a place of life-producing truth.

- Those who have much to offer may face even greater resistance. As a roaring lion, seeking whom to "devour," Satan seems to pick on those who would threaten his work the most. This calls for alertness and for the absolute necessity of being spiritually prepared. We may also take courage, in that we are not alone in our struggles. Others have endured and triumphed before us, and this adds encouragement to assurance.

- The solitary struggle is nearly impossible, but with the loving support of a group, and healthy accountability to it, recovery is far more attainable. This is one reason the Tempter works so hard to keep our struggles secretive. Confession diminishes sin's grip on us, and when those who acknowledge their weaknesses band together with energies dedicated toward overcoming, the strength of each is multiplied.

This is what the church should be about—"being" Christ, in flesh and blood, to one another. It's easy to preach about the evils of alcohol. It's far more difficult, and far more desperately needed, to provide a healing context in which addictions can be confessed and overcome. This happens in redemptive community. Christ calls it His "church."

hope glimmered as I drove to church that night, daring to hope that God hadn't given up on me after all. What I heard that night propelled me into a new life free of guilt and full of joy.

I listened in a dull drugged haze as Gary Wright, the Quaker evangelist, explained that Christians are God's precious children, and that Satan is determined to destroy us. From the day we accept Christ as our Savior, our enemy Satan plots and plans our disarmament, disablement, and demise. Those with the greatest potential seem to be the ones hardest hit by Satan's greatest attacks. Then Gary asked if our spiritual growth was repeatedly disrupted by a particular temptation or event. Yes! I was filled with relief and grief as I made my way to the altar. I had been tricked all these years! Satan had planned these attacks to make sure that I would not have an effective ministry or joyful life. God still loved me and wanted me to be His child.

Later that evening I discussed the full extent of my alcohol and drug use with my pastor. He facilitated my admission into an inpatient drug treatment facility where I learned that I am absolutely powerless over alcohol or drugs but that GOD IS POWERFUL. Only He can restore me to sanity, renew my spirit, and recreate a new heart within me.

The past two years have been the richest of my life, and I praise and thank the Lord for bringing me to a place of continued healing. I have discovered that I am one of thousands of Christians nationwide who realize their need for recovery

**I am absolutely powerless  
over alcohol or drugs, but  
God is powerful**

and release from various addictions and compulsions and I weep for anyone suffering this needless pain alone. Those of us who repeatedly fall into Satan's traps will never blossom into spirit-led creative ministers. But with God's help and the power of the Holy Spirit, all things are possible. I praise God that He has released me!

Through all of this, I have come to understand the "illness" of alcoholism. It is more like diabetes than chicken pox. You recover from chicken pox and become immune thereafter. But like diabetes, alcoholism requires more than a "quick-fix" and more than a single period of intense endurance. If the diabetic receives consistent and proper medication, the effects of the illness can be minimized. But, allow several days without treatment, and things go haywire. That's the way it is with alcoholism and spiritual treatment.

Standing up to temptation hinges upon maintaining a life of prayer and spiritual preparedness for the battle. Without the ongoing power of Christ's deliverance at work in our lives, our self-made efforts are futile.

"Be self-controlled and alert. Your enemy the devil prowls around like a

roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings. And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and

steadfast." (1 Peter 5:8-10)

#### *Postscript*

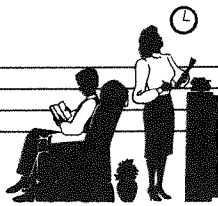
During the past year I have helped to facilitate an "Overcomers Outreach" group in our church for Christians recovering from various addictions and compulsions. "Overcomers Outreach" is a twelve-step group for those who identify their higher power as Jesus Christ with almost one thousand active groups nation-wide. (Our group recently had sixteen adults in attendance at our first annual potluck!) I am increasingly aware that the Body of Christ is membered by battle-weary believers who thirst for the joy of the Lord. Current statistics indicate that the incidence of alcohol abuse in the church is at least as high as the general population. That means that one out of every ten church attenders may be afflicted by alcohol alone. EF

*In keeping with the tradition of Alcoholics Anonymous the first name only of the author is used. If you would like to contact Phyllis, she'd be happy to talk with you. Send inquiries c/o EVANGELICAL FRIEND, P.O. Box 232, Newberg, Oregon, 97132.*

## **Standing Knee-deep in a River**

He wrote of love unrecognized, of sacrifice unperceived,  
And so never truly enjoyed.  
This, he wrote, like standing knee-deep in a river  
And dying of thirst.  
I read,  
And look at my feet,  
Uneasily.

—LAUREN A. KING



# Memories . . . Pain or Praise?

BY JANET JOHNSON

**T**HE FIVE-YEAR-OLD looked up at his mom, his dark brown eyes troubled, "Mom," he asked, "will Seth still remember me when we move away?" The question added to his mom's own qualms, for she too had been thinking of the joyful greeting both of them received when the two-year-old had come running to the door calling their names. For seven years the two sisters had enjoyed the fellowship of being about 30 minutes apart, and theirs was more than a blood relationship. They were best friends too. Now the time had come, and one of them was leaving for a new home thirteen hundred miles away.

"Well, my son, I think he'll remember us," replied the mother, "because we'll talk on the phone, write letters, and share pictures." But in her heart she also knew it wouldn't be the same as stopping by once a week.

One of the "earthly" things we think about heaven is there won't be any good-byes there. That's comforting because good-byes often leave us hurting and with a feeling of emptiness.

In 1991 it seemed we had an unusual number of good-byes in our lives. We said them in sorrow to seven people who in this world would never be a part of our lives again, as death took them. We said them to friends of 23 years; we said them to our children and grandchildren; and we said them to college friends who moved or went to the mission field. A lot of good-byes in a four-month time period, and a lot of memories connected with each one.

Memories can ease the pain of not having loved ones around, and they can also add to the pain.

Sometimes the end of another year affects us in much the same way—memories of things past, of opportunities not taken, of mistakes made, and we feel again the pain these brought. Yet the end of a year also means a begin-

ning of another one and 365 days of new opportunities. For the non-Christian, it means wishful anticipation for better things ahead. For the Christian, it gives the knowledge that God can make each day special and that nothing will happen but that He can make something good come from it.

January is a month of inventory and new beginnings. In February, President's Day always makes me think of the qualities of honor, honesty, and respect. Sort of an interesting parallel to our Christian lives: We need to take inventory, get rid of those things that "clutter up" our relationships with God and others, and begin to treat people with honesty and respect. And of course, the other first-of-the-year holiday is Valentine's Day . . . surrounding all these things with love.

In the Old Testament, after Joshua had led the twelve tribes across the Jordan River on dry ground, he instructed one man from each tribe to take a stone from the middle of the river and use it to help build a monument as a reminder of the miracle God did for them. It was done so that all the nations of the earth would realize that Jehovah is the mighty God, and so that all of Israel would worship Him forever.

In 1992 we can take each "rock" that comes our way and instead of letting it become a stumbling block in our life, it can be given to Jesus to use as a building block for the glory of God. Then, when this year is over, we can look back and see that our memories are not heaps of rubble that bring further pain, but rocks of memories that have built an altar of higher praise to Him. **EF**







BY RODGER K. BUFFORD

**A**NGER, FEAR, discouragement, despair, love, hate, joy: All are emotions that at one time or another most people experience. Often, however, we have grave doubts about the spirituality of our emotional selves. Some of us have been taught that strong emotions are ungodly or sinful. We have the impression that Christianity means disciplining the mind, and that emotions have little place. Unfortunately, however, the denying of our emotional selves may threaten our well-being, emotionally and physically.

What does God want from us in the area of emotions? Jesus' life sheds light on this question and provides a model for our own emotional expression.

#### *Emotion, Thought, and Action*

First, God made us emotional beings, and Jesus was an emotional being, too. Before the Fall, Adam and Eve had the capacity to take joy in each other's presence (cf. Genesis 2:23), to have fellowship with God, and to become afraid when they sinned. When God finished creation, "he saw all that he had

made, and it was very good." (Genesis 1:31a) That includes our emotional selves.

In pure form, emotions involve physiological reactions that are involuntary and automatic. At birth, emotions are simply produced by things that happen to the child. They are experienced as positive or negative, and they vary in intensity. Adults' emotions are more complex, involving interactions of thoughts, actions, and physiological functioning. With maturation, however, thoughts and actions play an increasingly important role in triggering emotions. For example, we dwell on a past hurt and reexperience the anger, embarrassment, pain, and fear of that occasion. Similarly, a picture, sound, or memory of a favorite spot may elicit the feelings of peace, contentment, and relaxation associated with it.

We function as whole beings. Our parts interact in complex ways and we function best when our whole being works together. Basketball players "psych up" for a major competition; golfers report that the hardest part of their game is played "between their ears." Pep rallies stimulate the emotions

# Christlikeness in Emotional Expression

*Christ's emotions were a part of His wholeness and His humanness.*

of the players and of the fans, who in turn encourage the players.

**C**ONFIDENCE AND SELF-ESTEEM affect such diverse outcomes as how we perform on the Scholastic Aptitude Test, our grades in school, our ability to talk effectively—either in a personal context or in public speaking, and job performance. Steps to build our confidence and esteem may enhance our performances just as “psyching up” affects performance in athletic competition.

While we cannot directly affect our emotions by controlling our thoughts and actions we can indirectly stimulate our emotions. For instance, thinking positive thoughts enhances our performance. Emotions, in turn, affect our thoughts and actions.

## *Jesus Christ and Emotions*

As the perfect God-man, Jesus Christ experienced and expressed a variety of emotions during His earthly life. He is an example of how we can honor God in our emotional

expression. From the Gospels we can see that Christ experienced compassion, joy and rejoicing, peace, love, sorrow and grief, anger and wrath.

## *Compassion*

“O Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing.” (Matthew 23:37) The people of Jerusalem were suffering under Roman oppression, and Jesus expressed compassion for them. He harbored deep anguish at their condition and was often moved with compassion before performing a miracle.

Of Jesus’ life and death, Isaiah prophesied, “Surely he took up our infirmities and carried our sorrows.” (Isaiah 53:4) Jesus had compassion on us that led to self-sacrificial action.

Even as Jesus hung dying on the cross, He showed compassion for those around Him. The thief at His side asked: “Jesus, remember me when you come into your kingdom”; and Jesus said, “today you will be with me in paradise.” (Luke 23:42-43) When Jesus saw His mother standing at the foot of the cross, He directed her attention to the “disciple whom he loved,” presumably John, and said, “Dear woman, here is your son.” He then directed the beloved disciple’s attention to Mary and said, “Here is your mother.” The disciple took her into his home that day (John 19:25-27); thus Jesus compassionately provided for her care in His absence.

## *Joy and Rejoicing*

At the wedding feast in Cana of Galilee Jesus contributed to the joy of the occasion by providing the wine that was lacking to make the celebration complete (John 2:1-11). Later, after sending a group of 70 followers, Jesus “rejoiced greatly” at the way in which God had chosen to reveal Himself (Luke 10:19-21).

**W**HEN THE PHARISEES and scribes complained that Jesus entertained sinners, Jesus told parables about the joy of finding a lost sheep and a lost coin. He concluded “there is joy in the presence of the angels of God over one sinner who repents.” (Luke 15:1-10) Surely Jesus shares in that joy!

In the days leading up to His crucifixion, Jesus prayed that the disciples would have His joy made full in them (John 17:13). Though difficult for us to imagine, we are told that Jesus endured the cross “for the joy set before him.” (Hebrews 12:2)

## *Peace*

After a long day of ministry, Jesus and the disciples entered a boat to cross over the sea of Galilee. Jesus lay down and fell asleep. A fierce gale arose, terrifying the disciples. They awakened Jesus in a panic. Untroubled by either the storm or the disciples’ panic, Jesus calmed the storm with the words “Quiet, be still.” (Mark 4:35-41)

Just before the crucifixion, Jesus told His followers, “My peace I give to you . . . Do not let your hearts be troubled, and do not be afraid.” (John 14:27) Isaiah foretold that “He was led like a lamb to the slaughter . . . he did not open his mouth” (Isaiah 53:7) While there is little direct expression of this kind of peace (we know peace more by the absence of other emotions such as anxiety and fear), we can observe the calm with which Jesus endured the interviews before the High Priest, Pilate, and Herod.

Jesus left His comfort and peace as a legacy for His followers. Philippians echoes this theme; we are encouraged to

rejoice, to pray, and to practice righteousness so that we may experience the peace of God that surpasses all understanding (Philippians 4:4-9).

#### *Love*

In Scripture love often means a commitment to action that is commanded (e.g., "love your neighbor as yourself." Matthew 19:19). However, it also means intense affection. Jesus had a close personal relationship with the twelve disciples, and especially with a smaller group of three. Of these three, one is referred to as "the disciple whom he [Jesus] loved." (John 19:26-27)

Jesus told the disciples that just as God loved Him, He also loved them (John 15:9). Jesus told them to abide in His love. Further, He said that others would recognize they were His disciples by their love for each other (John 13:35). Here thought, action, and emotion interact. The disciples are both commanded to act lovingly (thought and action) and told that they will be distinguished by their deep affection for each other.

#### *Sorrow and Grief*

Jesus is described as "a man of sorrows and acquainted with grief" (Isaiah 53:3). At the raising of Lazarus, Jesus wept (John 11:35). In Gethsemane He is described as being in agony (Luke 22:44). He asked that His disciples watch with Him as He prayed, but they fell asleep repeatedly. Jesus experienced sorrow and expressed it. He sought human companionship as well as God's comfort during these times of grief.

## *To the Point*

Imagination often opens the door to faith. If God shows us a shattered marriage whole or a sick person well, it helps us to believe that it will be so. Children instantly understand these things and respond well to praying with the imagination. I was once called to a home to pray for a seriously ill baby girl. Her four-year-old brother was in the room, and so I told him I needed his help to pray for his baby sister. He was delighted, and so was I since I know that children can often pray with unusual effectiveness. He climbed up into the chair beside me. "Let's play a little game," I said. "Since we know that Jesus is always with us, let's imagine that he is sitting over in the chair across from us. He is waiting patiently for us to center our attention on him. When we see him, we start thinking more about his love than how sick Julie is. He smiles, gets up, and comes over to us. Then, let's both put our hands on Julie, and when we do, Jesus will put his hands on top of ours. We'll watch the light from Jesus flow into your little sister and make her well. Let's watch the healing power of Christ fight with bad germs until they are all gone. Okay?" Seriously, the little one nodded. Together, we prayed in this childlike way and then thanked the Lord that what we had prayed was the way it was going to be. Now, I do not know exactly what happened, nor how it was accomplished, but I do know that the next morning Julie was perfectly well.

—Richard Foster, *Celebration of Discipline*

## *Jesus experienced sorrow and expressed it.*

#### *Anger and Wrath*

Jesus became angry over the condition of the Temple in Jerusalem and drove out the merchants and money-changers (John 2:13-17). It was said of him, "Zeal for your house consumes me." (Psalm 69:9)

On the cross Jesus experienced the outpouring of God's wrath in judgment for sin. As judge of the living and the dead, Jesus will express the wrath of God in judgment against all unforgiven sin (John 3:36; Romans 1:16-18; Revelation 6:16-17).

#### *Christlikeness in Emotional Expression*

God has made us emotional beings, and Jesus expressed emotion. Let us not too hastily conclude, however, that all emotional experience and expression is good. How may we go wrong?

The problem stems from complexes of thought + action + emotion. Wrath is not simply involuntary anger. Wrath begins with a remembered offense. Anger and resentment are aroused. Revenge follows. We take matters into our own hands rather than leaving them to God. To put away wrath we must put an end to dwelling on the hurt, grant forgiveness in obedience to God, and stop vengeful actions.

As with wrath, peace also involves a complex of thought + action + emotion, but these move toward edification rather than destructive wrath. Rather than worrying, we are instructed to pray, to let our minds dwell on positive things, and to practice righteous living. Thus we experience God's peace (Philippians 4:6-9).

To become Christlike in emotional expression, then, we need to learn how to use our thoughts and actions to foster and support development of desired emotions. We need also to learn to express emotions in God-honoring ways. Scripture is of much help here. In response to God, let us put on compassion; let us sacrifice of ourselves and our substance for others, thus bringing pardon and peace. Let us rejoice with those who rejoice and weep with those who weep. Let us give thanks and make our requests known to God so that in place of anxiety we may experience the peace of God. Let us be marked by love of the brethren so that others will know that we have been with God. In this way, the God of peace and the Father of mercies will grant us peace and joy. **EF**



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.



# Fantasies of a Frequent Flyer

BY STAN THORNBURG

**D**ID YOU have a good flight?" That's the question I'm always asked after a plane trip. It's a lot like being asked, "Did you enjoy your colonoscopy [or surgery]?" I want to scream, "Of course not! There is no such thing as a good flight!" I mean it too. I believe that if God had intended humankind to fly, God would have created wider seats.

What could be good about being shoehorned into a seat and forced to live like Siamese twins with two total strangers? Unless you have happened to inherit genes from a praying mantis, it is impossible to eat, read, or write without playing "dueling elbows" with one of your new "twins."

What could be good about passive aggressive flight attendants who pass out free drinks and then block the aisle to the restrooms with their dinner carts.

What could be good about listening to pilots hold their microphones up to their throats and mumble about uninteresting geographic sights tens of thousands of feet below the clouds on our left, or tell us the temperature at our destination as though we could change

clothes if we were dressed for the wrong kind of weather. It's just a little pilot humor to keep from being bored and to convince us that even though all the actual flying is done automatically it's better to have them in the pilot's seat than . . . say . . . a sack of gravel.

Now that there are no longer sections for "smoking" and "nonsmoking" I think the plane should be divided into sections entitled "ignorant bliss" and "mass denial." The people who request the ignorant bliss section could sit in the back of the plane where they would not have to hear phrases like "in case of a water landing" or "in case of sudden decompression."

These people don't want to think about the incongruity of calling a dead drop from 30,000 feet into an ocean or

mountain lake a "water landing." Nor do they want to wonder what would actually cause a "sudden decompression" except the fuselage of the plane being torn in half. They would rather not even hear the words.

On the other hand, the people who choose mass denial are people who want very badly to believe that in case of the above mentioned water landing the fact that their seat cushion is a *flotation device* will absolutely guarantee their survival. They could all nod to each other and say, "Flotation device, that's great."

These people would actually take comfort from hearing that, in case the plane rips in half, a little air bag will drop down in front of them and lights on the aisle floor will guide them to the emergency exit. These folks

could keep their seat belts buckled the whole flight believing that in the event the plane plows into the side of Mt. Hood at 650 miles per hour they will remain "securely fastened in their seats." Of course the truth is that in such an event one's seat belt would end up being a composite with most of the seat belts in the ignorant bliss section.

Just once I'd like to hear a flight attendant say, "Folks, if this bird does a swan dive into Lake Shasta, or plows into a mountain, or is torn in half by an executive Lear Jet, only an act of God, an actual miracle, will keep you from having an experience similar to a vulcan mind meld with [or becoming one with] the passenger directly behind you."

(Continued on page 18)



I wonder if God sometimes would like to divide us into similar sections. Perhaps the "ignorant bliss" folks would take everything but the promises out of the Bible. They wouldn't even have to hear words like "suffer" or "sacrifice" or phrases like "good news to the poor," "bind up the brokenhearted," "love your enemy," or "blessed are the meek." They wouldn't have to think about the incongruity of Christian congregations in which the wealthy do not feel obliged to share with the poor, the socially undesirable are not welcome to hear the Gospel, the women are never acknowledged as women, or in which care of our earth is never mentioned.

Then perhaps God would set up a "mass denial" section for folks who aren't afraid to hear about these issues, but want to believe that our church's history or traditions, or denominational distinc-

tives are adequate answers. These folks could sit and nod to each other and say, "Yes, we are a peace church, we're the ones who managed the underground railroad and engineered hospital reform, and treated the Indians with respect, and believe in equality of persons, and do business by consensus, and practice *real* baptism and communion. We were part of the great revival in the 1870s and part of the 'I Found It' campaign in the 1970s. Not only that, but Richard Nixon was a . . . well . . . never mind."

I think God would have someone stand and say to us, "Folks, if you are going to accomplish the immense task I have for Quakers in this century, it is going to take nothing short of an act of God, an actual miracle. Your world needs moral vision. It needs not only to hear about these great distinctives of yours, but it needs to see

them modeled sacrificially and with integrity. Your world is crying out for someone to demonstrate that 'following Christ' is more than just a fund raising slogan, and that 'listening to the inner light of Christ' is more than denominational jargon.

"Your world needs to be held accountable for its destruction of the creation, its sexual violences, its war-mongering, and its worship of mammon. But this accountability needs to be centered in Christ's unconditional love, not angry judgment."

Frankly, I'd like to hear that. One reason is because I believe that we Friends can respond in obedience. We've done it before. We have deeply committed leadership and committed and gifted folks just waiting to assist. We have a method (spiritual consensus) by which we can hear and agree on God's call

to us. We have a history of making hard, costly decisions when discipleship demands it. And, I believe we have the respect of our culture as people of spiritual integrity and compassion. Maybe we can meet in a third section of the plane (or church) called "frightened, but faithful" and encourage one another in extending our heritage of powerful ministry into our future. EF



*Stan Thornburg is chairman of the pastoral team at Reedwood Friends Church in Portland, Oregon. He also*

*served as a pastor in Mid-America Yearly Meeting, but accepts no responsibility for tornadoes or cricket plagues arising either during or after his ministry in Kansas.*

# Today They Cut Down Your Tree

BY LAUREN A. KING

*Lauren King edits the "Friends Read" section of the EVANGELICAL FRIEND and is often a contributor. Lauren is a Professor Emeritus of Malone College and has written for Christianity Today and Eternity magazines. He resides in Norwich, Ohio.*

Today, my darling, they cut down your tree,  
The tree you cherished,  
That great giant of the massive branches  
And, in past years, the lovely white bloom.  
But now dead, ant-riddled, rotting,  
A mere trellis for the wrist-thick ivy  
That twisted around it,  
It stood naked of leaf or bloom.

I watched as the saw snarled and spit sawdust.  
Your tree stood unresisting;  
Then quivered, leaned, groaned,  
And thundered down in a storm of flying twigs,  
Old bark, and broken branches.

Suddenly  
A great void was there,  
There where your tree had towered,  
An empty, aching space  
And a new landscape to view  
(As when you went suddenly away).

But I do not grieve without hope.  
Your tree will flower again  
In fireplace warmth and light.  
And I shall plant a small, new tree  
Where that great, old tree stood.  
Some day long after us  
The emptiness will once again be filled  
(As will my heart's emptiness).  
And all shall be well,  
Be well.

(Continued from page 3)

that we would never be victimized and broken by the tragic (John 16:33). God invites us to an agenda larger than our own safety! God invites us to join in the very act of redemption by entering into suffering and exploding its power from inside out. No longer can the broken world diminish us, destroy the human spirit, or disconnect us from our God. Jesus walked directly into the middle of the human condition, lived it out triumphantly, and exploded all the bonds that would prevent us from doing the same. So the question becomes not to-be-well or not-to-be-well, but to transform or not to transform that which is set before us.

## toward mystery and uniqueness

In John 21 there is a dialogue between Peter and Jesus. As Jesus lets Peter see the transforming claims on his life,

Peter turns and asks, pointing at the beloved disciple, "What about this man?" Jesus responds, "If it is my will that he remain until I come, what is that to you? Follow me!"

As we travel the never-ending path toward healing, we become inspired by ways God has worked in the past—and reminded that God will likewise never be confined to our expectation of how the process should unfold. Healing is finally a mystery because it involves the working of God's loving presence within each unique situation.

I, like Peter, find myself wanting to know why my experience is not like someone else's. And I, like Peter, hear Jesus saying the same thing: "What is that to you? Follow me!" **EF**



*Jan Wood teaches courses in Bible and religion at Wilmington College in Wilmington, Ohio. She has served in various pastoral capacities among Friends and continues to be a sought-after speaker and writer.*



### FRIENDS WRITE

#### A Letter to the Religious Society of Friends

Those who have fellowshiped in Christian worship at the Des Moines Conference of concerned Friends (discussing realignment with FUM), September 12-14 of 1991, have had a sense of honest sharing about the spiritual condition of our Society. We ask that all clerks, superintendents, secretaries, and Friends officers in the U.S.A. be open to other calls for meetings of spiritual examination. Friends of our various associations need to gather for such occasions of exploring what adjustments the Lord might be revealing to our Society to make in its relationships. We request that all Quakers be invited to such meetings who exalt Jesus Christ as the living

Lord who is reliably taught to us by the Holy Spirit and the written Scriptures. Those who seek to live a holy lifestyle in harmony with scriptural teaching are welcomed to such meetings. We also extend an invitation to other Friends who share as interested individuals. May the grace, truth, and peace of Jesus be with all of you.

DEL COPPINGER  
LOUISE DAVIS

#### Correction

It distressed me to see one of my favorite poets, Gerard Manley Hopkins, identified three times in the last issue of the *EVANGELICAL FRIEND* as Gerald Hopkins ("Queried Glory," page 11, September/October 1991).

This unusual man was a devout Jesuit. In 1877 he wrote several joyous poems, including "Pied Beauty," which stressed God in nature and God and nature in man, as well as poems that expressed a critical reaction to the ruthless industrialism of that age. He had a deep concern for the spiritual welfare of the young and for the ultimate fate of man.

He deserves to have his name spelled correctly.

CAROL LANDAAS  
Seattle, Washington

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





## Hadley Named New EFM Director

Norval Hadley was named the new Executive Director of Evangelical Friends Mission at the 1992 annual meeting of Evangelical Friends International—North America Region. He will replace the retiring James Morris who has served the past 12 years.

The meeting was held January 9-13 at Twin Rocks Friends Camp, Rockaway Beach, Oregon. Representatives attended from Evangelical Friends Church—Eastern Region, Mid-America Yearly Meeting, Northwest Yearly Meeting, and Rocky Mountain Yearly Meeting. Alaska Yearly Meeting, just completing its first year of membership in EFI-NA, was not represented at the meetings. Travel plans for Alaska representatives were cancelled when before their anticipated departure a tragic snowmobile accident was fatal for one individual and caused serious injury to the son of one of the couples that had planned to attend.

Commenting on Norval Hadley's appointment, Stan Perisho, regional director of EFI-NA, said, "Norval will bring a wealth of international experience to Evangelical Friends Mission." Hadley served for 28 years in the World Vision organization, most recently serving as assistant to the director for U.S. ministry and as director of World Vision's prayer ministry. He served as General Superintendent of Northwest Yearly Meeting of Friends from 1971-78. Norval and his wife Mary plan to move to Arvada, Colorado prior to taking office July 1, 1992.

## YouthQuake 1991

YouthQuake 1991 was held December 27 through January 1 in Burlington, Vermont. The national conference was the fifth such gathering of Quaker high school students and was attended by 430 individuals representing 17 different yearly meetings.

Anne Thomas, General Secretary for Canadian Yearly Meeting, brought a morning Bible focus each day, rushing us through the Gospel of Mark in just three sessions. Tony Campolo, professor of sociology at Eastern College, presented the opening celebration challenge. Other speakers included Buster Soaries, an

inner city youth minister; George Verwer, founder and director of Operation Mobilization; Jane Smith, director of the Samantha Smith center, which organized student exchanges with the Soviet Union; and Curt Cloninger, a Christian dramatist.

YouthQuake 1991 brought together the widest breadth of Quakerism that has yet gathered for this event. Programmed and unprogrammed, non-evangelical and Christ-centered Quakers all had the opportunity to learn from one another.

## News from International Friends

- Connie Young, Friends missionary in Rwanda, writes: "Since the dedication of the Cyangugu Church in October, Gary has spent most of his time making building plans for the next two years. This includes: two classrooms for a Bible school at the Kigali headquarters; a missionary residence; at Bugesera a church and three classrooms; at Rugarama classrooms for a tailoring school; at Cyangugu rooms for a woodworking school; and churches at Remera, Ruhengeri, and Kanombi—if funds are available."
- Mark Roberts, missionary to the Navajos at Rough Rock, is conducting a four-day seminar for pastors at the beginning of 1992. Prayer is requested for Mark as he develops contacts with Navajo young people.
- In Kenya, Ron Woodward was able to attend the FWCC Conference in Chavakali and is now involved in a comprehensive plan for upgrading academic standards at Friends Bible Institute in Kaimosi. Ron was able to visit Burundi Friends Churches in December.
- Norma Freer arrived in Canton, Ohio, on December 3 after a flight from Delhi, India, and a week's stop-over in Newberg, Oregon to visit retired India missionaries Dr. Ezra and Frances DeVol and Anna Nixon. On January 6 she moved into her new apartment at North Canton's Coventry Station, where one of her closest neighbors is Ella Ruth Hutson.
- Carl and Peggy Hunerwadel and family received word that their visas have been granted. They expect to depart on January 22, bound for Woodstock School in North India where Carl will teach music.



### MID-AMERICA YEARLY MEETING

#### Youth Leadership Meeting

MAYM held a special weekend retreat at Oklahoma City's Meridian Plaza Hotel for their volunteer youth workers. Over 35 leaders from the yearly meeting enjoyed workshops given by local youth pastors and the main session by Tom Klaus. Many of the sessions were related to the problems of working with youth from dysfunctional families.

#### Retired Pastors Honored

Jack Pierce, retired pastor who makes his home in League City, Texas, was commissioned by the Texas Navy as commander of chaplaincy at ceremonies during a League City council meeting.

Lowell and Josephine Thornburg were honored at a reception to celebrate their 60th wedding anniversary. The reception was given by their children and grandchildren at the Hutchinson, Kansas, Friends Church on November 3. The Thornburgs are parents of Doris Ferguson, who serves on the mission field in Rwanda.

#### The Big Event VIII

Kevin Mortimer, the youth leaders, and youth from Northridge Friends Church in Wichita sponsored the Big Event for the Yearly Meeting youth. Over 60 youth and sponsors gathered Saturday morning, November 9, for 30 hours of workshops, activities, and very little sleep. The activities included a Friends University football game and sponsored activities at the Casado Center on Friends campus, which

included a time shared with Wycliffe missionaries Ardan and Joy Sanders. Don Mardock, director of the Midwest Area Youth for Christ, was the main speaker.

#### News Briefs

Men from the Derby, Kansas, Friends Church put a new roof on the Wichita Mission house in October. The Hunerwadel family are living there while waiting for their visas to India.

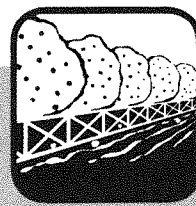
Angerton, Texas, and Miami, Oklahoma, churches have completed additions to their church buildings. Groundbreaking ceremonies have been held at Derby and Gardner. Tonganoxie held open house November 10 to show the renovation that has taken place on their building. Clear Creek, Texas, is purchasing land for the construction of their church building.

Four couples from Haviland joined a group the last of October that toured Greece and the surrounding islands. Pastors Dave and Jan Robinson and Paul and Amy Romoser were with the group.

Bob Sanders, Lone Star, Hugoton, Kansas, pastor will be cohosting a trip to Israel in early February. If interested, contact him at 316-624-3104.

Kenton Harris, clerk of Friendswood, Texas, Friends

Church, left October 22 for a three-week trip to visit the mission work in Rwanda. Kenton represented his home church at the dedication of the new building at Cyangugu, which Friendswood funded out of its 1990 faith promise.



### NORTHWEST YEARLY MEETING

#### Thanksgiving Offering Supports Rural Kids Program

On November 24, churches across the Yearly Meeting took a special offering to help disadvantaged children in Sprague River, Oregon. Sprague River is an isolated rural town on what was once a Native American reservation for the Modoc tribe. It has one Friends church, no school, a high poverty rate, and no access to the kinds of programs developed for disadvantaged children in urban areas. The Friends Church serves in many ways as a community center and has many opportunities to minister.

Proceeds from the offering will support two Summer Ambassadors in Sprague River during the summer of 1992. These two college-age people will work through the local church to head up a community-wide kids program with activities that will include sports and field trips. The program will serve as a pilot project that, if successful, may continue under government funding in the future and serve as a model for other low-income communities.

#### Hayden Lake Gives European Trip to Pastor

In appreciation for 20 years of pastoral ministry, members of the Hayden Lake Friends Church (Idaho) are giving pastor Bob Schneider and his wife, Marilyn, a trip to Europe. The trip will fulfill a lifetime dream of the Schneiders, who plan to travel in May of 1992. They will spend time in the little Swiss village of Brienz where Bob's grandfather herded cattle as a boy. In addition to visiting relatives in Switzerland, the Schneiders hope to visit Austria and perhaps travel to other countries.

#### New Friends Church Ministers Through Drama

The ministry of drama has become an integral part of the 2nd Street Community Church in Newberg, Oregon. The drama troupe of over 30 persons regularly performs on Sunday mornings.

On November 9, the 2nd Street Church celebrated its first anniversary with a drama program at George Fox College. The drama team Custer and Hoose presented the play *Best of Friends*. Church members were encouraged to bring non-churched friends, and it is estimated that over half of the 230 people attending the function were new contacts. In

## Travel with a Friend

### Complete Travel Services

- Reservations and Ticketing: Airlines, Trains, Hotels, Cars, Tours and Customized Travels
- Special International Air Rates for Students, Ministers, and Missionaries

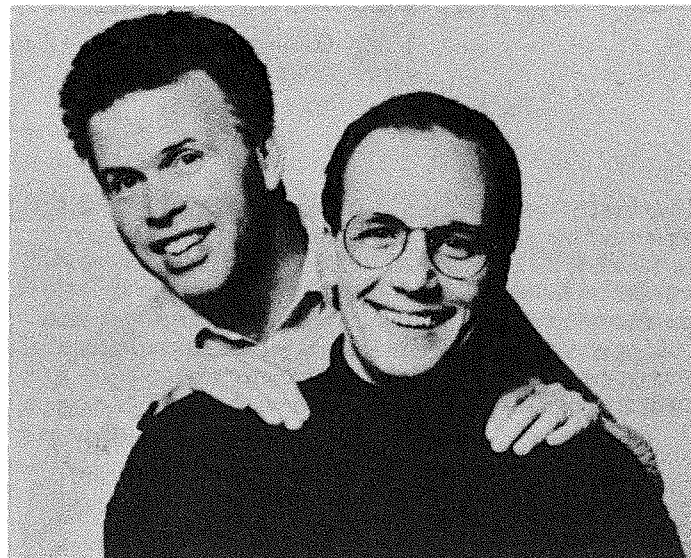
658-6600 (Local)

1-800-225-4666 (Oregon and USA Toll-Free)

### Folkways Travel

14600 SE Aldridge Rd., Portland, OR 97236-6518

## From plumbing to visitation, Reedwood seeks to meet needs.



The drama team, Jim Custer and Bob Hoose, helped Second Street Community Church celebrate their first anniversary.

addition, Custer and Hoose gave a four-hour drama ministry workshop, attended by persons from 2nd Street and Newberg Friends.

In its first year 2nd Street Community Church's attendance averaged 159 people. The church's emphasis is on reaching the unchurched in Newberg.

### Volunteers on Wheels Rolls Along

Projects completed by VOW (Volunteers on Wheels) in 1991 include pouring concrete and painting at Greenleaf Academy (Idaho), constructing an underground storage tank for the West Chehalem Friends Church (Oregon), installing wheelchair ramps and pouring sidewalk concrete at the Hillsboro Friends Church (Oregon), and constructing a garden tool storage shed for residents of Friendsview Manor (Oregon). VOW is a service organization of NWYM giving opportunity for retired persons to give of their time and expertise in church and community service projects.

### A South American Market Comes to Spokane

As one feature of a very creative missions conference, the Spokane Friends Church (Washington) decorated their fellowship hall like a typical street market of Bolivia or Peru. Visitors to the market bartered,

Latin American fashion, for their food in the different "Foods of the World" booths. Dan and Tami Cammack, missionaries to Peru, and Jean Dillon, missionary to Paraguay, were special speakers.

### Reedwood Begins "Caring Ministry" Program

In a conscientious effort to flesh out its purpose to "provide compassionate care for the physical and spiritual needs in our community," Reedwood Friends Church (Portland) is beginning a "Caring Ministry" program that aims to equip care givers, identify needs, and then match needs with resources.

In setting up the new program, Pastor Stan Thornburg writes, "We will be looking for people who want to do visitation of new attenders, encouragement for the grieving or discouraged, encouragement for those in hospitals, retirement centers, or those who are homebound, discipling for new Christians, mentoring for those who wish to grow spiritually, help with tutoring, plumbing, household repairs, transportation, yard work, babysitting, counseling, automobile repair, etc., etc. In other words we are going to try to identify real needs and invest our time in bearing one another's burdens and loving in action as well as words."

### Friends Memorial Explores Quaker Identity

Friends Memorial Church (Seattle) recently began two very traditional, yet innovative, types of meetings as a regular feature of their church life.

The Meeting for Discernment gathers once a month, and, through silent waiting, writing exercises, and discussion, provides a means for members to explore their Quaker identity and discern how they are to live it out in their community.

The purpose of the weekly Meeting for Contemplation is to relearn the ancient Christian (and Quaker) discipline of silent waiting on God. The meeting lasts for two hours, and newcomers are given orientation at a half-hour session offered weekly.

### Youth Workers Training Conference Provides Encouragement

Sixty-nine youth workers from all over NWYM gathered at the

## Spend Time With a Friend

*A Heritage to Honor,  
A Future to Fulfill*  
GEORGE FOX COLLEGE  
1891-1991



Traditionally, small private colleges have had to struggle to survive. This is the inspirational story of one such college that not only has survived, but flourished. In *A Heritage to Honor, a Future to Fulfill*, author Ralph Beebe traces the 100-year history of George Fox College, founded

by Quaker pioneers in Newberg, Oregon. The text is supplemented with more than 200 photos in this 152-page volume. The book includes the tales of academic successes, traditions, student pranks, athletic victories, and people who have made George Fox College what it is today—a caring educational community committed to the lordship of Jesus Christ. \$24.95

Available at your Friends bookstore or

**THE BARCLAY PRESS**  
600 East Third Street • Newberg, OR 97132

503/538-7345 • 800/962-4014 • FAX 503/538-7033



## West Hills frees parents for more involvement

Riverhouse Conference Center in Bend, Oregon, on the weekend of October 25 for three days of classes and fellowship. Topics ranged from working with small youth groups and avoiding burnout, to trouble-shooting and retreat planning. Full-group sessions focused on evaluating current ministry and developing an intentional philosophy and plan of action. Time spent in small group sharing served to further develop the relationships of meetings within the same geographical region.

### West Hills Gives Unusual Child Care Service

In an effort to be of service to families with young children, the Child Care Committee of the West Hills Friends Church (Oregon) is instituting an unusual new program. The committee is offering to reimburse babysitting fees and in this way to encourage couples to get out and attend extra church functions.

The committee provides these instructions to parents: "We will reimburse each family for up to four hours of child care per month. There are just three stipulations: (1) the event must be church-sponsored; (2) the event must be one for which no child care was scheduled; and (3) the maximum reimbursement is \$4 per hour."

### New Hispanic Meeting In Talent

The Talent Friends Church (Oregon) has begun a weekly worship service in Spanish for Hispanics in the community. The worship group meets every Saturday under the name, *El Cordero de Dios* ("The Lamb of God") and is led by Jesús Bustamente and Jorge Olivos, local Hispanic Christians. In addition to the worship service, a Spanish Bible study takes place every Sunday afternoon.



**ROCKY MT.  
YEARLY MEETING**

### Hunerwadels Minister In RMYM

PAONIA, COLORADO—Carl and Peggy Hunerwadel and their five children recently visited several Rocky Mountain Yearly Meeting church groups to communicate their vision for sharing Jesus with unreached peoples in India. At press time, the family was still awaiting official permission to travel to India to begin their work. The couple became Christians while working here in the local schools. As they grew in their faith, God called them to become missionaries with Evangelical Friends Mission. The couple is receiving a significant amount of support from the Friends meeting here.

### Rebuilding Ministry Roof

DENVER, COLORADO—Several men and women from First Denver Friends Church have recently contributed time to help reconstruct the roof of an old house being renovated for Mile High Ministries. The house is one of several in an area near downtown that the ministry will use in its outreach to the poor and homeless. Some of the houses will be used by adjunct ministries, such as Where Grace Abounds.

### Orwilers Visit Rwanda Missions

DENVER COLORADO—First Denver Friends pastor Chuck Orwiler and wife, Vicky, visited the new Evangelical Friends Mission in Rwanda, Africa, in October. The Meeting paid for the trip to show appreciation to the Orwilers, who have given

13 years of service, including 5 years as senior pastors.

### RMYM Prayer Opportunities

1. Ask God to provide pastoral leadership to Fort Collins Meeting, which is currently without a pastor.
2. Ask for God's blessings upon the ministries of these RMYM churches: Nebraska—Omaha and Benkelman. Colorado—La Junta, Denver, Hasty, Colorado Springs, and Lamar. Albuquerque, New Mexico.
3. Ask the Lord to touch RMYM with a revival and renewal.



**E.F.C.—  
EASTERN REGION**

### Women Retreat to Ripley

Five hundred ninety-three ladies from several states enjoyed a wonderful weekend in Ripley, West Virginia, at Cedar Lakes. Family storyteller, Margaret Jensen, was a tremendous inspiration to many of the ladies. Hearts were challenged as she spoke about



*Author Margaret Jensen autographed copies of her book for attendees of Women's Retreat.*

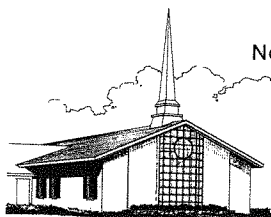
hardships and trusting God to answer prayers and being restored by Jesus Christ, the Restorer.

A total of \$2,882.44 was raised in the Silent Auction for the John Vanlalhriata family in Chhatarpur, India.

### Trinity Pastor Promotes Family

"The Homebuilders Network," September 1991 issue, featured Denny Peters, pastor of Trinity Friends Church in Van Wert, Ohio, in "How are you using your homebuilders in your church?" Peters was chosen, along with three others in the nation, by Family Ministry, for coordinating and leading an effective Family Life Conference.

*You're among Friends at*



**Sarasota Friends Church**  
Now in our very own meetinghouse!  
4101 S. Lockwood Ridge  
Sarasota, Florida 34231

John Williams, Pastor  
Phone 1-800-923-7866

Come for our  
**Grand Opening Celebration**  
Sunday, **March 1, 1992**, 10:00 a.m.  
*Phone or write for information and map.*

## Centennial items sought for Malone celebration

### OUR FRIENDS COLLEGES

#### GFC Expands Graduate Program with Education Degree

George Fox College, which took its first step into graduate-level programs a year ago, is expanding its graduate studies into the field of education.

Beginning in June 1992, the Newberg, Oregon, college will offer a Master of Arts in Teaching degree. The non-thesis, 11-month program is for individuals who have completed an undergraduate degree in a field other than education.


About 30 to 60 students are expected to enroll in the first year. Initial classes will be held on the Newberg campus and offered on the cohort plan, with groups progressing through the program as a class unit. The George Fox College program will be offered in a summer session, followed by two full semesters of study. Thirty-six semester hours of class are required.

Graduates will be eligible for Oregon basic teaching certificate approval and will have satisfied all academic conditions for the Standard Teaching Certificate.

#### Alan Kolp Speaker for GFC's Quaker Heritage Week

Author and Professor Alan Kolp visited George Fox College November 3-5 as featured speaker for the college's Quaker Heritage Week. Under the theme "Sages of the Spirit," he discussed how people mature and deepen in the Christian faith.

Kolp, professor of historical and spiritual studies at Earlham School of Religion in Richmond, Indiana earned his Ph.D.



**FRIENDS CENTER**

**A Theological Education With A Practical Difference**

**Making a difference among Friends**—learning ministry with evangelical Friends leaders in Friends churches committed to authentic Friends teaching and practice.

*Masters of Arts/Ministry/Divinity Degrees*  
*Charles Mylander, Interim Director • Robert Farris, Admissions Counselor*  
*Write or call collect, Friends Center*  
*Azusa Pacific University, Graduate School of Theology*  
*Azusa, CA 91702-7000 • Phone: (818) 969-4212*

We do not discriminate regarding color, national origin, gender or handicap.

in church history from Harvard University.

He is the author of numerous essays and has written a book on the spirituality of George Fox, the founder of the Quaker Church. Entitled *Fresh Winds of the Spirit*, the book was published in 1991 by Friends United Press in Richmond, Indiana

#### Friends University Inaugurates Biff Green

The formal inauguration ceremonies of Friends University's (Wichita, Kansas) new president, Dr. Biff Green, were Friday, October 18. Green, who took over the institution's top post in April, is Friends' twelfth president, succeeding Richard Felix, who resigned in 1990 to accept the presidency of a southern California university.

"This institution has nearly a 100-year legacy of strong, visionary presidential leadership," said Green. "The challenge that I have is to continue in that path. I look forward to that challenge."

The inauguration of Green coincided with Friends University's Homecoming Weekend.

#### Sixtieth Sale Sets New Record

The 60th Barclay College (Haviland, Kansas) Auxiliary Auction netted a record grand total October 5 of \$75,754. This surpasses the record set in 1989.

An estimated crowd of 700 watched as more than 60

quilts were auctioned at a total of \$25,440, and 130 ceramic articles brought \$10,348.

Merchandise donated by local businesses; food; a grandfather clock made by David Chitwood, Dwight Smitherman, and Barclay President Robin Johnston; and an array of hand-crafted items added to the hundreds of fine articles put up for bid.

Barclay wishes to express gratitude to five auctioneers who volunteered their services: Scott Brown, John Hamm, Paul Hancock, Don Kinser, and John Nichols.

The Ladies Auxiliary Sale began in 1932 with 18 women present to bid off various hand-made articles. That first sale netted approximately \$300. The total for all 60 auctions now stands at just under one million dollars.


#### Malone Centennial Approaches

Malone College (Canton, Ohio) will be celebrating its centennial the weekend of March 21. The college was founded March 17, 1892, in Cleveland, Ohio, by J. Walter and Emma B. Malone as Friends Bible Institute and Training School.

Memorabilia and artifacts are needed for the centennial celebration to be held in March. If you have any pictures of the former Cleveland Bible Institute, clothing, or items that would be of centennial interest, contact Jane Braster at (216) 494-0009 or Howard Moore at the EFC-ER office.

**JIM E. REAMES**

**VALLEY OF THE DRY BONES**



*A story of extreme faith in extreme drought.*

**WILL BIG GOVERNMENT DESTROY AMERICA?**

**WILL AMERICA BECOME A POLICE STATE?**

**READ "VALLEY OF THE DRY BONES."**

*Believable! Frightening! Possible! Exciting!*

**FROM THE DESK OF JIM E. REAMES**  
*ex-deputy sheriff*

*Today . . . , an Internationally known businessman and (author) of fiction novels.*

**THE WORD FARM**  
*P. O. Box 56*  
*Caldwell, Idaho 83606-0056*

**Call: 1-800-554-4071**  
*Voice Mail: (208) 459-3342*  
*Fax: (208) 459-9677*

• Bookstore price \$24.95,  
 special pre-publication price \$19.95

# New churches in Philippines and Rwanda . . . Workers needed

New Cyanguu/Icete Friends  
Church dedicated October 27



## Cross Country Athletes Honored

The Malone men's cross country team, coached by Jack Hazen, won the District 22 title and the NCCAA national championship in November. The team placed third in the nation at the NAIA cross country national championship on November 16.

Four male athletes earned All-American recognition and two male athletes earned Academic All-American recognition. Julie Ferguson, the only female Malone athlete to qualify for nationals, placed 10th in the nation and earned All-American recognition.

## OUR FRIENDS OUTREACH

## Rough Rock

Praise God for a 21-year-old man who has begun Bible study with Mark Roberts. Pray that this study may grow to include other second- and third-generation families for whom Mark carries deep concern.

Church elders of the mission church at Rough Rock are assuming new responsibilities in choosing their own pastor and handling church funds. Pray for the development of needed leadership in this and other Friends churches on the Reservation.

## Mexico

James Morris and Duane Comfort made an administrative visit to Mexico City from December 2 to 9 to evaluate

the mission work and plan for the future with missionaries and church leaders.

The Goshen Friends Church, Zanesfield, Ohio, is sending a group of about 14 people to



New Jenda Friends Church dedicated November 10, with about 500 people in attendance

help in Mexico City from December 26 to January 4.

Praise God for a new sense of enthusiasm in the Viveros del Valle church and for new converts and a new pastor, Manuel Monge, at the Tultepec church.

David and Joyce Byrne and daughters will return to Mexico for another term in late January.

## Philippines

In November a new Friends church was started at Gerona, a village of some 2,000 families 90 miles north of Manila. This new work developed out of contacts to help people in the area affected by the eruption of nearby Mt. Pinatubo. A local family donated a house and lot for a permanent house church there. The pastor is Domingo Bacon, a Bible school student from the area.

## Rwanda

Two new church buildings were dedicated this fall. One was on October 27 at Icete in the Cyanguu area of southwest Rwanda near Zaire. The dedicatory message was preached by pastor Chuck Orwiler of Denver Friends Church in Colorado.

Chuck and his wife, Vicky, spent two weeks visiting Friends in Rwanda in October; the trip was a gift from their congregation. Other visitors included Kenton Harris, presiding clerk of Friendswood, Texas, Friends Church, which gave \$20,000 for the new building that will serve as a center for Friends churches in the area. Other stateside visitors were James Morris, EFM Executive director, and Duane Comfort, EFM executive assistant.

The other church dedication was on November 10 at Jenda in the northwest near Zaire and Uganda. Property for this church was funded with part of a \$20,000 gift from a donor in Eastern Region. The local congregation provided most of the funding and labor for their church building.

Paul and Leona Thornburg, missionaries to Burundi from 1954 to 1978 now serving in Rwanda, will retire after this present four-year term in May 1992. Pray for missionaries needed to replace them, to work primarily with pastors in leadership training.

## OUR RECORD OF FRIENDS

## Births

ASTLEFORD—Katelyn, to Dwayne and Marcia, Newberg, Oregon, 6/26/91

BAILEY—Colton Edward, to Clint and Linda, Hutchinson, Kansas, 10/8/91

BAXTER—Brianna Lynn, to Rodger and Tracy, Alliance, Ohio, 9/27/91

CAPPELL—Hannah, to Ed and Becky, Newberg, Oregon, 6/6/91

DALHAUSEN—Sarah Louise, to Jim and Pam, Willoughby Hills, Ohio, 10/7/91

DEVAULT—Laci Brianna, to Teresa, League City, Texas, 9/4/91

GARRISON—Isaac Grant, to Rick and Linda, Hugoton, Kansas, 8/19/91

GRUCZA—Ashley Marie, to Scott and Tina, Marion, Oregon, 11/5/91

HARDER—Esther, to Bob and Cindy, Newberg, Oregon, 6/12/91

HARP—Alex Jordan, to Tim and Wendy, Alliance, Ohio, 9/27/91

JONES—Jenna Marie, to Tom and Nancy, Damascus, Ohio, 11/8/91

KELLY—Ryan James, to Jim and Carol, Willoughby Hills, Ohio, 10/20/91

KENDALL—Nathan Hunter, to Ken and Melanie, Lompoc, California, 10/3/91

LOCKE—Kaleb Edward, to Louis and Karen, Wichita, Kansas, 9/16/91

MANTHEY—Sarah Lynne, to Bryan and Linda, Cleveland, Ohio, 9/16/91

MATHIS—Allison Joan, to Tedd and Dawn, Omaha, Nebraska, 10/21/91

MURRAY—Rachel Ann, to Mike and Mary Ann, Willoughby Hills, Ohio, 10/20/91

NUTT—Christopher Russell, to Russ and Jan, Hampton, Virginia, 10/7/91

OSTERMEYER—Emma, to Guy and Jennifer, Newberg, Oregon, 2/21/91



# Daily Devotions for Friends



For 31 years, *Fruit of the Vine*, published quarterly, has encouraged readers with inspirational thoughts written by Friends from various walks of life. Insights from upcoming authors including Lauren King, Lisa McMinn, Stan Perisho, John Punshon, Maurice Roberts, John Ryser, Joyce Sams, Ron

Stansell, Becky Towne, and Ron Woodward offer a fresh perspective on the journey of faith. Each daily devotion also includes a Scripture reference, hymn title, and prayer suggestion.

Ask for a free copy of *Fruit of the Vine* and continue with an additional one-year subscription for \$8.00. Or, if you decide not to continue using *Fruit of the Vine*, keep your free copy and write "cancel" on your subscription invoice. Call toll free or clip and mail the coupon below to order.

A church bulk rate of \$1.70 per copy (five copy minimum) is also available from your Friends bookstore.

**THE BARCLAY PRESS**  
600 East Third Street • Newberg, OR 97132  
503/538-7345 • 800/962-4014 • FAX 503/538-7033

FREE SAMPLE COPY

**Fruit of the Vine**



Please send a free issue, then enter my subscription that I can cancel if not satisfied.

Name \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

PAGE—Laura Nicole, to Dan and Lisa, Hudson, Ohio, 10/1/91

PARENTI—Susan Frances, to Linda, Wiloughby Hills, Ohio, 10/13/91

PETROCELLI—Alexandria Elyse, to Stephen and Rebekah, Eagle Springs, North Carolina, 10/22/91

RUSH—Bailey Elizabeth, to Paul and Vickie, Haviland, Kansas, 10/3/91

SCHULTZ—Dean Everett, to Bruce and Jackie, Ypsilanti, Michigan, 5/6/91

SCHULTZ—Jeremy Tyler, to Stan and Suzanna, Hampton, Virginia, 10/4/91

SHIBKO—Michael Richard, to Rick and Pam, St. Clairsville, Ohio, 10/4/91

SLUSS—Anthony Ray, to Chuck and Cindy, Damascus, Ohio, 10/31/91

STAFFORD—Hanna Elizabeth, to Randy and Missy, Littleton, Colorado, 10/28/91

WADE—Lydia Joy, to Bill and Kelly, Smithfield, Ohio, 10/29/91

WINNER—Hannah Ruth, to Charles and Cindy, Alliance, Ohio, 9/6/91

WOLFLEY—Ashton Johnson, to Lloyd and Terri, Hampton, Virginia, 10/8/91

WOOLEY—James Bryant, to Sheila, League City, Texas, 9/10/91

## Marriages

Joanna BAKER and John PIERCE II, League City, Texas, 9/22/91

JoAnne BEIFIGER and Steven JONES, Norfolk, Nebraska, 9/7/91

Angela BROUSSARD and Christopher DAVIS, Melba, Idaho, 8/24/91

Sarah ESHELMAN and Bob TETER, Melba, Idaho, 7/20/91

Carol FLEMING and Pete LANE, Wichita, Kansas, 8/16/91

Tracy FRANKLIN and Chad VAN SICKLE, Olmstead Twp., Ohio, 9/14/91

Joanna Davida HENLEY and Roger Alan MORSE, Tigard, Oregon, 8/24/91

Janet HESTERMAN and Gary HIRT, Emporia, Kansas, 6/28/91

Heidi HOFFMAN and Chuck MILBURN, Damascus, Ohio, 10/19/91

Susan LAUTZENHEISER and William Vincent UTTERBACK, Damascus, Ohio, 9/28/91

Jill PARKER and Michael KINNIBURGH, Portland, Oregon, 8/3/91

Tamara RATZLAFF and Trenton LENNARD, Wichita, Kansas, 10/5/91

Jody REISNER and Dave MANNING, Salem, Ohio, 9/21/91

Michelle RODKEY and Jeffery TERWORT, Alva, Oklahoma, 10/5/91

Elaine SWARTZ and Kevin STOTTSBERRY, Damascus, Ohio, 6/8/91

Amy VOORHES and Noel D. MAGEE, Scotts Mills, Oregon, 11/9/91

Linda WEIKEL and Gary WILLIAMSON, Salem, Ohio, 9/17/91

Genelle WITT and John SWEITZER, League City, Texas, 11/23/91

## Deaths

CADY—Mary, Seattle, Washington, 9/11/91

CONNELLY—Mary, 53, Lakewood, Ohio, 8/27/91

EASTWOOD—Lillian, Alliance, Ohio, 10/4/91

EASTWOOD—Robert, Alliance, Ohio, 9/19/91

HARVEY—Mary, Baxter Springs, Kansas, 10/17/91

HILLIS—Harry, Portland, Oregon, 9/24/91

KNIGHT—Dwight, Derby, Kansas, 10/22/91

LAMB—Charles J., 88, Kamiah, Idaho, 5/22/91

MICHAEL—Ward, Bayshore, Texas, 9/24/91

OREND—Fred, 87, Salem, Ohio, 8/24/91

PRESSNALL—Willber, Portland, Oregon, 9/24/91

REID—Merrill I., 54, Klamath Falls, Oregon, 9/11/91

ROWE—Lucy Edla, Achilles, Virginia, 10/15/91

STANLEY—Robert, California, 9/21/91

TUNING—Virena Rinard, 81, Newberg, Oregon, 10/8/91

## Legislative Interns

Three positions available assisting FCNL's lobbyists. These are eleven-month paid assignments, usually filled by recent college graduates, beginning September 1, 1992. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining files. Applications close March 15, 1992.

For information and an application, write or call David Boynton, Friends Committee on National Legislation, 245 Second Street, NE Washington, DC 20002 Phone 202/547-6000

OUR  
WIDER  
FAMILY  
OF  
FRIENDS

### Plans for 1993 Triennial

Internationally renowned speaker and writer Madeleine L'Engle will be addressing the 1993 Triennial Sessions of Friends United Meeting, July 13-18, 1993, at Hamilton College, Clinton, New York.

Mrs. L'Engle's prolific writings have been for children and adults. She is also a speaker to groups young and old. Her speech at the Triennial will be intergenerational.

Tom Mullen will open the sessions. His humor and insight have impacted his hearers and those who have read his musings in various Friends publications.

Alan Kolp will deliver the Johnson Lecture. He is a regular columnist in *Quaker Life* magazine and his most recent book from Friends United Press is *Fresh Winds of the Spirit*.

Bible Hour speakers will be Patricia Edwards, pastor of College Avenue Friends Church, Iowa Yearly Meeting, and Howard Macy, professor at George Fox College, Newberg, Oregon.

Many workshops and learning opportunities will coincide with the Triennial theme, "Proclaim the Year of the Lord," taken from Luke 4:18, 19.

### Friends United Meeting Seeks New Vision

RICHMOND, INDIANA—Something new was created at the 1991 October Commission and General Board meetings of Friends United Meeting. Growing out of a proposal shared with a joint session of these bodies on Saturday evening and a review by the General

Board Executive Committee of the widely discussed realignment issue, the Board committed itself to a process it expects to bring new vision and new life to the 100-year-old Friends United Meeting.

The Board has decided to continue this process by completely redesigning the March 1992 Board and Commission sessions.

Laying aside regular business, all members of the Meeting Ministries and World Ministries Commissions, and General Board and FUM's program staff will join in a completely residential retreat for three days.

An arrangements committee was named with General Secretary Steve Main as clerk. Associate Secretary Mary Glenn Hadley and Social Concerns Coordinator Ben Richmond are also on the committee, as is Harold Smuck, who assisted in the October 12 presentation and first proposed the March gathering.

### 1992 Annual Meeting for FWCC Section of the Americas

"The Power of the Lord is Over All": Facing the Tough Issues Together, is the theme of the 1992 Annual Meeting of the Friends World Committee for

Consultation, Section of the Americas, to be held at the Stouffer Dublin Hotel, Columbus, Ohio, on March 19-22, 1992.

Among the highlights of this gathering will be the welcoming of Asia Bennett as the new Executive Secretary for FWCC, Section of the Americas, and Thomas Taylor as the new General Secretary of the World Office.

### New Leadership in FWCC

The Friends World Committee for Consultation Interim Committee is pleased to announce the appointment from January 1992 of Roger Sturge as the next Associate Secretary of FWCC. This follows a wide search for a Friend to replace Thomas Taylor, who will become the FWCC General Secretary in January 1992.

### Peace Conference Connects Military Spending and Failing Education

Christian Peacemaker Teams (CPT) is calling peace churches to a national conference for training and action on Middle East peacemaking and war tax refusal. The Richmond, Virginia, conference is intentionally timed a year after the close of Desert Storm.

Mubarek Awad of Nonviolence International, now living in Washington, D.C., will speak on immediate opportunities for nonviolent actions. Awad was formerly a key voice in organizing symbolic nonviolent actions in the West Bank before his untimely eviction by Israeli authorities two years ago.

The theme of the March 6-8 CPT conference in Virginia is "Faces of the Victims and the Arms of Oppression."

### Costs of the Gulf War

A new video release, *Behind the Flag*, presents a perspective largely absent from the mainstream media during the Gulf War. While acknowledging the need to resist Iraqi aggression, the video questions whether war was the best alternative. It looks at the many costs of the Gulf War: to Iraq, to the Third World, to the environment, and to the U.S.

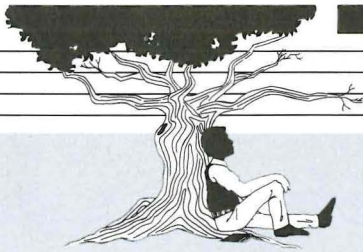
The performance of the media is addressed and the video concludes with a brief look at what citizens can do and are doing to change our national priorities.

This 20-minute video was produced by Arden Buck, a member of the Boulder (Colorado) Friends Meeting.

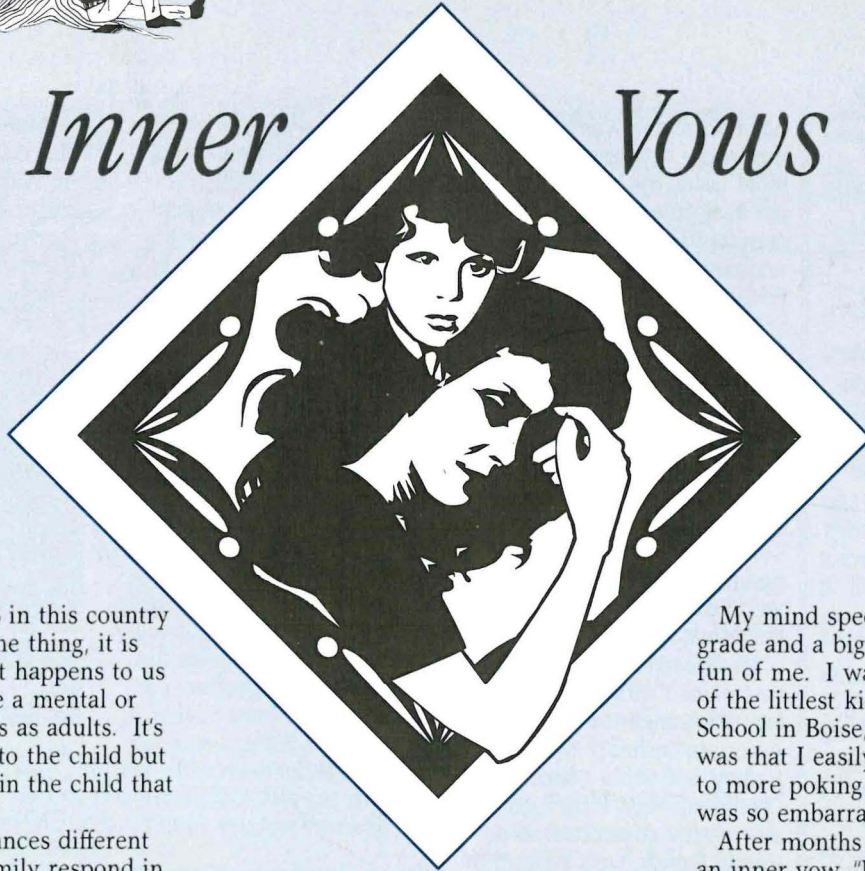


"Daddy, where is Samaria?"





# Inner Vows



BY CHARLES MYLANDER

**I**F PSYCHOLOGISTS in this country can agree on any one thing, it is probably this—what happens to us as children will produce a mental or emotional effect upon us as adults. It's not only what happens to the child but also what happens within the child that creates an impact.

In the same circumstances different children in the same family respond in various ways. One will rebel, another grow apathetic, and yet another become determined to overcome life's obstacles. How a child interprets life, what goes on within the inner mind and heart, has great significance for the future.

One hidden practice that almost all children indulge in is making self-promises or hidden vows. They sometimes come in the form of "I will..." or "I won't..."

"I'll never be like my mother."

"I'll be the best ever."

"I'll never cry again."

Although these vows are quite naturally childish and often unwise, they establish patterns in our emotions and thoughts that affect us as adults. What's tricky about them is that almost always they are forgotten. But the signals to our feelings and bodies continue.

John and Paula Sanford in their book, *The Transformation of the Inner Man*,

share their experiences of encountering people whose childhood inner vows affected their adult lives.

A young girl was cruelly teased and humiliated by her older brother. Sometimes he beat up on her. One day as she was throwing stones into a river she cried, "I'll never carry a boy child. I'll never carry a boy child."

In adult life she and her husband desperately wanted a son, but she miscarried baby boys about the third or fourth month of her pregnancy. After the inner vow was renounced by the authority of Christ, she was able to give birth to a healthy baby boy.

In prayer I asked the Lord to search my heart try my thoughts, and see if there was any hurtful way in me. (See Psalm 139:23-24 NASB.) Then I asked Him to bring to my mind any childhood vows that were hurting me today.

My mind sped back to the seventh grade and a big boy who used to make fun of me. I was short for my age, one of the littlest kids in North junior High School in Boise, Idaho. What was worse was that I easily cried. The crying led to more poking fun from the big guy. I was so embarrassed I could have died.

After months of this treatment I made an inner vow, "I will never cry again." But later as an adult, I found that even when tears were most appropriate, I had none. My emotions were somehow disconnected from my tear ducts. The next step was to renounce this childhood vow. (See 1 Corinthians 13:11.)

I wrote these words as a prayer to God. "In the authority of our Lord Jesus Christ, I renounce and reject this inner vow as pride, a work of the flesh. I repent of this sinful kind of pride and turn from it. I welcome tears as God's gift."

That same day I attended a wonderful church anniversary and a beautiful wedding. Both celebrations had their emotional moments, and my tears flowed naturally and easily.

Almost everyone makes self-promises or inner vows as a child. Why not ask the Lord to show you how to put away childish things and become a mature person in Christ. **EF**

EVANGELICAL FRIEND  
600 East Third Street  
Newberg, Oregon 97132


Address Correction  
Requested

Harold & Marilyn Antrim  
6709 San Fernando Drive  
Boise, ID 83704

N20

Nonprofit Org.  
U.S. Postage Paid  
Permit 161  
Newberg, Oregon





# update

Volume 7, Number 1  
January/February 1992

a publication of Northwest Yearly Meeting of Friends Church, Newberg, Oregon

## A Vision for the Future

Since becoming the general superintendent, I have spent considerable time thinking about my vision for the Northwest Yearly Meeting. As we begin a new year and approach our Centennial Celebration, it seems a good opportunity to share my vision with you. Some people "dream big." Others develop grandiose plans designed to change the world. But I am not such a person. I do have a vision for Northwest Yearly Meeting, but it is quite "small." Over the years I have observed that "big" plans and "big" programs are generally ineffective in building the church. America is awash in big programs designed to evangelize the world, but the effectiveness of the church, at least in the western hemisphere, continues to wane.

I have discovered that spiritual growth is just that—spiritual. Plans and programs won't bring it about. Techniques won't bring it about. The only thing that brings about spiritual growth is spending one-on-one time with Jesus Christ. He alone can speak to the spiritual condition of our hearts. Christ alone can direct us along the path that leads to being conformed into God's image. My vision for the Yearly Meeting is that small groups of people begin to collect together, to share with each other what Jesus is sharing with them, to show Jesus' love to those inside and outside the group, and to hold each other accountable to spend time with Jesus each day, allowing God to lead them in their spiritual walk through prayer, study, and meditation.

My vision is truly "small"—small groups—hundreds of them—or thousands of them—groups of people who want nothing more than to draw near to God so that God may draw near to them. How will the fulfillment of my vision affect the Yearly Meeting? I am not sure. But I have found that to be in the presence of the Living God is to change.

—Joe Gerick

## Church Transitions

**David and Colleen Russell** are serving **Talent Friends** as associate pastors in youth and fam-

ily ministries. Dave had also been pastoring the Roseburg meeting. The Roseburg group has decided to meet in a midweek Bible study with the plan to meet for weekly worship services at some future date.

**North Valley** has called **Hal and Nancy Thomas** to serve as interim pastors for the balance of the church year. Hal and Nancy have served Northwest Yearly Meeting as missionaries to Bolivia for 18 years. Currently, Nancy is finishing a certificate in Teaching English as a Second Language at Portland State University. Next year Hal will enter a doctoral program at Fuller Seminary in California. They plan to return to the mission field in the future.

**Oscar and Ruth Brown** have accepted a call to serve **Silverton** as interim pastors. They began their ministry in Silverton in December.

**Olympic View Friends** has called **Richard and Nadine Miller** as pastors. Rich, Nadine, and children **Bethany and Kenton** will move to Tacoma in the near future.

**Steve Turbin** has accepted a call from **Spokane Friends** to serve as their youth pastor.

## Call to Ministry Conference

The Call to Ministry Conference is scheduled for May 15-17, 1992. This conference is specifically designed to identify, encourage, and train persons God is calling to serve Northwest Yearly Meeting as pastors, youth pastors, associate pastors, missionaries... Invited are college-age and older persons who are in the educational/training process, persons considering a career change, or persons questioning whether or not God is leading them toward vocational ministry. The conference will include worship, workshops, and informal discussion.

If you are interested in further information, or know of persons you feel God is leading toward vocational ministry, please send names and addresses to the Yearly Meeting Office, 600 E. Third Street, Newberg, Oregon 97132.



## Youth Activities

**An Adult Eli** needs to be making contact immediately with each student who attended Samuel School. If your church sent a student, check with your elders to see who is his/her adult Eli. Encourage that person to spend some time in personal sharing and encouragement with the student.

The next **Bible Quizzing Tournament** will take place in Boise, January 18-19. The tournament in Cherry Grove brought together over 150 people, divided into 18 junior high and 9 senior high teams.

Eight junior and senior high youth will be participating in the **Midyear Board Meetings** on January 31-February 1. These are the Youth Yearly Meeting officers, selected by their peers last summer. They will assist with evaluating last year's Yearly Meeting sessions and planning for those this summer, which they will be responsible for directing. This year's senior high officers are **Alex Walker** (Newberg), **Shayne Cook** (Deschutes), **Teresa Schmidt** (Greenleaf), and **Nate Macy** (Newberg). Junior high officers are **Micah Lehman** (Greenleaf), **Wendy Clark** (West Chehalem), **Kayla Walker** (Newberg), and **Amy Chapman** (Newberg).

It is time to be firming up **Summer Ambassador** positions for 1992. If your church is interested in having a college-age young Friend assist with your church's youth, children's, or pastoral ministries, call the Yearly Meeting Office for an application. Also, if you know of young adults who should be considered for this opportunity, let **Bruce Bishop** (503-538-9419) or coordinator **Lorraine Watson** (503-657-6076) know.

## Did You Know That . . .

. . . **Paul Seideman**, senior at George Fox College, is serving as youth intern at Sherwood?

. . . the Friends Women's Missionary Fellowship of **Rose Valley** sponsored a silent auction in November, with proceeds going to the support of literature in Bolivia and Peru?

. . . **Greenleaf** sponsored a Wild Game Feed with families dressing up in hunting attire and feasting on bear, moose, elk, pheasant, and quail?

. . . **Netarts** is sponsoring an Overcomers Outreach, a twelve-step addiction recovery group that meets weekly to deal with problems like

alcohol and drug abuse, overeating, smoking, and overworking?

. . . **Mark Bounds and Susan Stewart** recently spent a few weeks in Oregon? This couple, members of Silverton Friends, work as veterinarians with World Concern in Bolivia.

. . . **Barbara Baker**, member of West Chehalem Friends, spent the Christmas holidays at home in Newberg? Barb is a journalist in the Middle East.

. . . **Gerardo and Lolita Ibarra's** first child, daughter **Adriana**, was born on December 12, 1991? The Ibarras pastor the Newberg Hispanic Church.

## Calendar of Events

Some of the important dates for you to include in your schedule for 1992 are as follows:

- |                    |  |
|--------------------|--|
| Jan. 9-13          | Evangelical Friends International meetings at Twin Rocks |
| Jan. 18-19         | Bible Quiz Tournament at Boise                           |
| Jan. 31-<br>Feb. 1 | Midyear Board Meetings in Newberg                        |
| Feb. 2             | EFI Sunday   |
| Feb. 14-16         | Junior High Jamboree at Twin Rocks                       |
| Feb. 15            | Executive Council meets in Newberg                       |
| March 6-7          | Bible Quiz Tournament at Newberg                         |
| March 6-8          | Men's Retreat at McCall, Idaho                           |
| March 13-15        | Men's Retreat at Twin Rocks                              |
| March and<br>April | Get Away, Give Away trips to Mexico                      |
| April 10-11        | Volleyball Tournament at GFC                             |
| April 20-24        | Pastors' Conference at Twin Rocks                        |
| May 1-2            | Bible Quiz Tournament and Finals at Pendleton            |
| May 15-17          | Call to Ministry Conference                              |
| May 22-25          | Samuel School II (High School)                           |
| June 14            | YCEW & YCAM Orientation in Newberg                       |
| July 18-24         | Yearly Meeting Sessions in Newberg                       |
| Sept. 24-27        | FWMF Retreat at Quaker Hill                              |
| Oct. 5-7           | Focus Conference at Umatilla                             |
| Oct. 8-11          | FWMF Retreat at Twin Rocks                               |