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May / June 1992

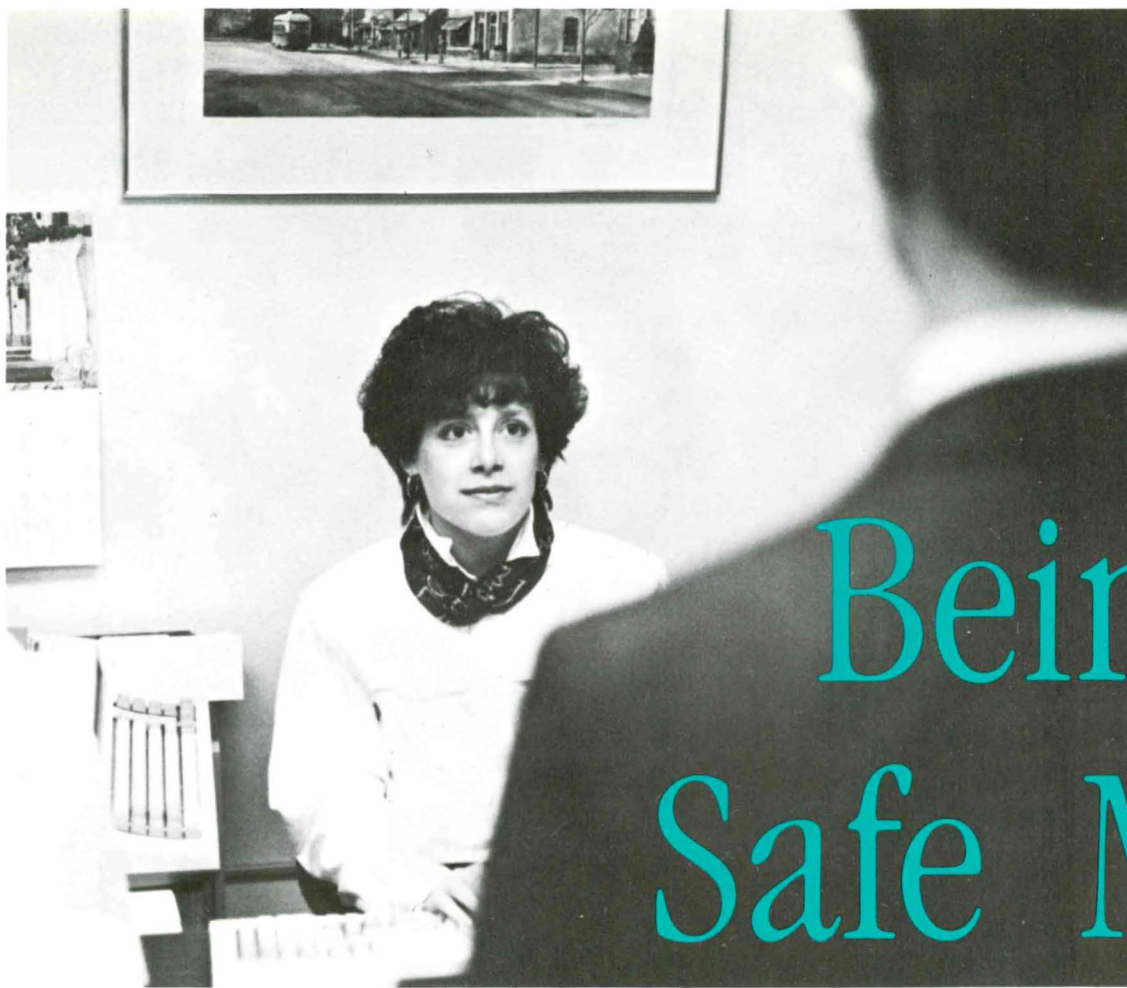
EVANGELICAL **FRIEND**



**Welcome to
the Father's
heart**

PAGE 14





On Being a Safe Male

BY STAN THORNBURG

LISTENING TO AN "OLDIES" station recently, I heard the song lyrics "Standing on the corner, watching all the girls go by." It is a very familiar song to me so I was surprised to hear a line I had never noticed before. The line says, "You can't go to jail for what you're thinking . . ." That line jolted me out of my pleasant musing because, however innocently it was written so many years ago, it reflects a way of thinking that has contributed to violence against women, which has presently reached epidemic proportions. It reflects the kind of "predatory" thinking behind the many violent assaults against women that we see reported in the pages of our daily newspapers. Rapes, molestations, harassment, beatings, threats, and a variety of other crimes of violence against women.

We are all horrified by such accounts! Most of us are horrified at all forms of violence (except sports, cartoons, and K-Mart blue light specials). But for the most part, such violence is "out there" happening to those other people. Or so it seems.

In recent years I have had to face the fact that violence is not only "out there" happening to other people. I have heard dozens of stories from women who were abused as children, molested as students, raped on dates, harassed at work, seduced by doctors, pastors, or counselors, or discounted, devalued, cheated, threatened, shelved, ignored, objectified, intimidated, or otherwise

exploited by men simply because they were female. And the violence touched even closer home when my wife, Cathy, began having memories of her own childhood sexual abuse.

Working alongside Cathy on the issues surrounding her abuse has been for me an absolutely shattering experience. Shattering in a lot of ways that only one who has experienced it could understand, but shattering in other ways that all of us, especially men, need to face, i.e., that men in our culture are not safe men; we are for the most part predators. I did my best to deny that fact, to laugh at it, to call it a feminist conspiracy, to blame women, to project it upon the men in the headlines, to claim Quakerism's "equality of persons" heritage, to flaunt my faith, and to parade my peer relationships with women all in an effort to avoid responsibility.

But the pain in the lives of these women, the familiarity of their stories, the similarity of their experiences, together with definite openings by God's Spirit have made me face the facts. It's true. We men are not safe. On more than one occasion I have been moved to cry to God, "Where are the safe males in this world? Where are the men to whom women can relate in absolute safety?"

Where are the men who don't in their thoughts, body language, preferences, or humor, objectify and degrade women?"

God's response to these pleas has been to call me personally to be a "safe male." For me this is a very serious thing. Of course, like most men I would have considered myself a safe male already. I said to myself, "I'm safe. After all, I would never rape or seduce anyone; I don't flirt or make suggestive remarks; I do my best to see that my female acquaintances receive the same respect and courtesy as my male acquaintances." But as God spoke to me and I examined my own life, I realized I had some changes to make. Painful and embarrassing changes.

Well, what is a safe male? That's a very good question! I'm only just beginning to find answers. Let me share what I have learned so far, and perhaps you can take it from there.

First of all, a safe male is one who assigns worth to a woman on the basis of absolute value rather than relative value. A woman's absolute value centers around her being a child of God, loved unconditionally by God, and given absolute value as a human being. A woman's relative value centers around attributes such as body shape, color of hair, talents, traits, interests, personality, etc. A safe male assigns worth on the basis of absolute value. "This woman deserves my attention, love, and respect because she is a person, a child of God. I will neither ignore her nor exploit her based on her looks, talent, etc."

A safe male is one who keeps his ego in check. He does not try to rescue women nor control women. He receives advice, counsel, instruction, even defeat from a woman as easily as from a man.

A safe male is one who takes responsibility for his own sexual response. For some men arousal is license. Women are blamed if they dress, speak, walk, glance, or behave in any way that arouses a man's sexual interest. That is as logical as blaming a rich man for getting mugged because he was wearing expensive clothes. Men are always responsible for their own choices.

A safe male is one who listens to women. Really listens. He strains to understand, empathize, identify, and to understand a woman's perspective as she speaks. Such a man is much more likely to believe that "No thanks" means "No thanks."

A safe male works to separate emotional intimacy from sexual intimacy. Our culture intimates that emotional intimacy and shared love must find sexual expression to be fulfilled. It is the most destructive of lies. The truth is that we were made with the capacity to love many people. That love is best celebrated in deep friendship and loyalty without sexual expression. Scripture couches sexual expression in terms of permanent, monogamous commitment rather than romantic love.

A SAFE MALE IS one who has already made up his mind about his sexual ethics. I am often surprised to find men unable to answer the question, "Will you ever commit adultery?" with a firm "No!" Often the best they can do is, "I hope not," or "not unless..." or "I don't think so." That tells me that many men hold a romanticized view of sexual intimacy and do not realize the deep pain, destruction, and permanent damage that adultery causes. It is never loving, never healing, never noble, never really flattering, never clean, never appropriate...never. It is always destructive,

always degrading, always selfish...always. Either that or God is mistaken. A safe male has learned to love women in such a way that to involve them in inappropriate and sinful sexual behavior would be such an affront to their own respect of women and love of God that it is unthinkable.

A safe male refuses to stereotype women in terms of their needs and responses. A safe male does not think in terms of "what women like" or "what women want." Instead, a safe male realizes that each woman brings her own experiences and perceptions into a relationship and that what seems safe and good for one woman may be uncomfortable or threatening to another.

A SAFE MALE IS one who works to encourage safe and appropriate boundaries for women who for some reason have difficulty setting their own boundaries. I am thinking particularly of women survivors of sexual abuse. Many survivors have been conditioned to believe that all love is sexual and that their only value is as sexual beings. Often touch or hugs are frightening or confusing to survivors who are still trying to develop comfortable and appropriate boundaries. Men can be a positive force in their healing by providing safe and consistent friendships to these women and by affirm-

A *safe male is one who assigns worth to a woman on the basis of absolute value rather than relative value.*

ing their worth as individuals in ways that clearly have no sexual implications.

If you are still asking, "Am I a safe male?" Let me be a little more concrete. A man who pressures a woman to behave in a way that makes her uncomfortable if she is to feel loved or appreciated by him is not a safe male. A man who encourages a woman to move to a new level of intimacy based on a false assumption about his commitment to her is not a safe male. A man who compares, or discusses, or addresses a woman in such a way that suggests her value is primarily in her beauty, or sexual availability, is not a safe male. A man who entertains sexual fantasies about his female friends or colleagues is not a safe male.

A husband who requires his wife to move beyond her level of comfort to keep or gain his love is not a safe male. A husband who intimates that his love for his wife rests on her attractiveness or performance is not a safe male. A husband who publicly ridicules (even in joking) his wife or her appearance or her sexual behavior is not a safe male.

For Christian men, being a safe male goes much deeper than just avoiding the negative behavior in the examples above. While the rest of our culture is looking to the Supreme Court to set its moral values, and it seems that every talk show, every newscast, and every daily paper is flooded with the latest update on the legal boundaries

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On Spirituality ... and Human Sexuality

SPIRITUALITY AND sexuality. An unlikely coupling. Many Christians assume that, like oil and water, the two simply do not mix. And yet, spirituality and sexuality occupy the most personal and intimate parts of our beings, and this is why they deserve to be addressed together instead of apart.

Sexuality has often been regarded by Christians as a problem to be dealt with instead of the wondrous gift of God that it is. Reasons for this are understandable. Of all the drives we have, the sex drive is one of the strongest and potentially one of the most destructive. But it's every bit as constructive in its potential, and it's a good thing it is strong. It ensures the continuance of the species and calls us out of isolation into relationship with others (Genesis 2:24).

However, with the average age of marriage increasing, and the age of physical maturation decreasing, this generation faces ever-growing challenges regarding how to deal with God-given sexual drives in ways that are both pleasing to God and constructive for us personally and societally. In past centuries, young men and women were expected to get married shortly after reaching puberty. Nowadays, however, "settling down" must be postponed until after one's education is completed and one's career under way. This fact has been complicated by the increasing accessibility of sexual experiences, especially among single adults and young people.

It's not until the recent threats of AIDS and STDs that the naiveté of the "sexual revolution" has begun to be reversed. The nation is finally coming to see, albeit slowly and painfully, that the ethos of unreflective hedonism during the last three decades is a lie. Unbridled eroticism is a trivialization of human sexuality, and a harmful one at that. But why be trend-followers when we could be trend-setters? What the world needs most is not simply a rever-

sal of societal expectation, but the empowerment to be transformed into the Newness of Life. This is where spirituality and sexuality meet.

Spirituality is to our religious selves what sexuality is to our physical selves—the inward core from which outward expression has its source. In that sense, to speak of spirituality is to discuss the ways we open our lives to God—sharing with Him our hopes, our fears, our longings. It is that sacred place where Holy Communion occurs, transforming a sunset or an otherwise mundane meeting for worship into a present-day Sinai experience. The Divine Lover calls to us, the beloved, and awaits a response before addressing us again.

To set one's affections on God is to challenge the tyrannical reign of one's passions. And conversely, enslavement to one's passions displaces one's loyalty to God. A few guidelines may clarify the Christian perspective on the matter.

- Because sexuality is a gift of God it deserves to be explored and enjoyed within the divinely ordained contexts. Reserving full sexual expression for the marriage relationship is not a parental directive given out of spite—to keep us from having fun. It is rooted in God's love for His children—a part of the Creator's design for the created. Unwanted pregnancies, sexually transmitted diseases, sexual "robbery" or abuse, and the sense of having squandered the irretrievable parts of one's innermost being are not God's "punishment" for wrongdoing. They are the very stuff of human heartache from which the loving and divine Parent wishes to spare us—*because* He loves us.

- There is great freedom in setting limitations *before* one is thrust into the throes of "opportunity." The time to get clear about one's standards is in the quiet hour of prayer, not in the heated passion of the moment. A great deal of

spontaneity is forfeited when people are unsure of their "limits." Conversely, when one is absolutely clear about what actions and thoughts are *not* an option, temptation has no foothold, and emotions may flow freely and naturally.

- God knows our needs even better than we do (see Psalm 139). We may think we need the affection of a particular, desirable individual, or a particular sort of love relationship in order to be whole. But prayers requesting our own plans for need-fulfillment tend to go unanswered (and when answered, tend to be problematic). Conversely, when we simply lift our needs to God, praying something like, "Lord, here's what I think I need, but you know my needs far better than I. Would You please meet my needs in the way and time that are pleasing to You?" we often find our selves delightfully surprised by God's provision. Sometimes our needs even change.

- God always gives us what we need to walk in the Light and to live in the Truth. Rationalizations abound for allowing self-centered and exploitive behaviors, but the Spirit of Christ convicts us of sin and righteousness. The lust for power—revealed to be a wistful aphrodisiac. The exploitation of sexual appeal (one's own or that of another)—exposed as impurity, not genuineness. The fear of failure—dispelled by the empowering Spirit of Christ. Just as a good relationship is a gift from God, so are the gifts of faithfulness and celibacy. The good news is that God not only shows us how the abundance of life may be maximized, but He also gives the spiritual empowerment to make it a reality in our lives. This, of course, hinges upon our willingness to live under His Lordship—living responsively to the voice of the Divine Lover.

PARADOXICALLY, the intimate relationship with God enhances our ability to be intimate with others. And, the right stewardship of the gift of sexuality, far from making us less spiritual, provides a pattern for receptivity and responsiveness to the loving initiative of God—whether one is married or single. In an age when sexuality is reduced to eroticism, and spirituality to religious activity, may God teach us true love—the language of which is learned in communion and prayer. **EF**

Due to the potentially controversial character of this issue's subject matter, the editor will remain P.A.—Presently Anonymous."

EVANGELICAL FRIEND

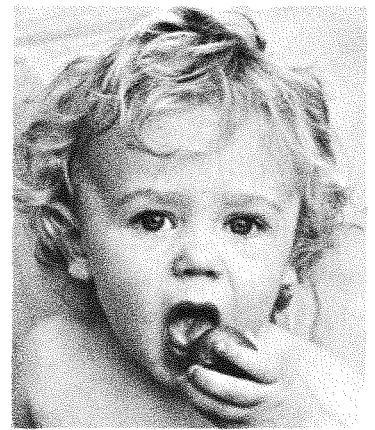
COVER: Mutual trust and respect are the cornerstones of our relationships as Christians. Applying these principles to members of the opposite sex is the theme of this issue.
(Photo by Janelle Townsend)



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How Close Is Intimate?

The way to love anything is to realize that it might be lost.

—Gilbert K. Chesterton



BY ROYCE FRAZIER

I AM SITTING by a window overlooking a large parking lot. A young lady has just come out of the store and walks briskly toward a car where a young man awaits. As she reaches for the car door the car pulls slowly away. She stands puzzled for a moment as the car coasts to a stop about 50 feet away. I find myself chuckling at the playfulness of the pair. The young lady again strides toward the car, this time more deliberately, and again as she reaches for the door handle the car pulls away. She runs quickly to catch up, the car lurches forward. Now she is leaning forward, bent at the waist with her hands on her hips. I can't hear her words, but I can make out the mischievous smile on the face of the young man sitting behind the wheel.

I am struck by what this life-drama (or comedy) portrays about intimacy as a metaphor. The "dance" I have witnessed is unique in some ways, and yet strangely familiar in others. One person trying to get close. The other moving away.

I am aware that there are few things in life that we really *need* to sustain life. Food, water, and shelter help us maintain our bodily functions. One of the basic emotional needs is intimacy, closeness, the sense of being loved. We use the

word *need* so freely that it really short circuits our understanding of it. Most of the things that we say we need are really *wants*, but the word "need" tends to heighten the request and reduce the other person's sense of choice.

Yet we all have a need to be loved for who we are, and more importantly, for who we aren't. You may love me for who I am, but can you love me for who I am not? Intimacy on my part demands that I be vulnerable, that I risk not only the strengths of my character but the weaknesses. I can only be intimate with someone to the depth that I risk being open about my shortcomings. It's like revealing that under the hood of the shiny new sports car is a lawn mower engine. Intimacy says, "I love you even when you sputter." More than that, intimacy is the openness that I can let you know there is only a lawn mower engine under the hood. It's letting someone into the secret places of our lives, your own "holy of holies."

Freedom of Choice

Let's imagine that in the opening story the young lady gets into the car, shuts the door, and the young man drops the automatic door locks. The car is child-proof

(unlike parenting) and she can't get out unless he flips the auto locks again. What if she gets into the car and doesn't like what she finds? It looked great on the outside, but inside it's dirty, smells like cat-sup, and the seats are ripped (hey, that sounds like my car). This isn't what she thought she was getting into. She wants out, he wants to keep her in.

A relationship? Possibly, but one of power more than intimacy and love. In fact, the reference to parenting paints a much more accurate picture of a relationship that is vertical rather than horizontal (or side-by-side as I like to think of it).

I was recently discussing the character of marriage with a friend. All of the typical responses were filling the air when I suggested, without giving it a second thought, that my wife has the choice to leave or stay. My friend stopped, as if the yellow light at the intersection had just turned red. From the look on his face I might as well have suggested that I was Mother Teresa!

"But she doesn't," he objected.

"Oh, but she does," I replied.

The idea that the other person continually chooses to be close and intimate with me, in spite of me, is what makes a relationship so rich. Our closest friends have

made that choice, why not our mates? Oh, I know that we have made a lifelong commitment through marriage, but I also know that the commitment carries with it an enormous amount of intensity. Living together day after day is no easy task—seeing and experiencing each other's weaknesses, faults, and dirty socks. Knowing there really is a lawn mower engine under their hood . . . and yet choosing to stay.

Because we know our friends have a choice to leave our relationships we may treat them better than our spouses. I wonder at times if we treat our close friends better than some of the people we love most. I have not had two people that are "best friends" come to me for therapy. But I have a lot of married partners. If you want to end a close friendship make the two friends live together. Send two high school "best friends" to college to live together in a dorm room for a year. End of best friendship, at least frequently.

Intimacy is respecting and appreciating our partner's freedom of choice. I still marvel aloud to my wife that she chose me. Not to manipulate her, but to express my appreciation that for today she has chosen me again. That allows me to treat our marriage with the reverence and respect it deserves.

But Intimacy Is Sexual . . . Isn't It?

Let me quickly point out that intimacy isn't reserved for marriage. Best friends are intimate. Parents and children can be intimate. Almost any relationship has the capacity to attain some form of intimacy. The importance of this is to emphasize that intimacy is not merely sexual. In our culture today the word "intimacy" is almost synonymous with a sexual relationship.

"Were you intimate with him/her?"

"Well, ah . . . yes."

Wait, don't start the prayer chain quite yet. Intimacy *does not* equal a sexual relationship. Nothing could be further from the truth. In fact, if intimacy were sexual it would make prostitution obsolete. No one could go from bed to bed while being intimate (caring, committed, loving, being vulnerable, risking while allowing freedom, etc.).

Yet, ironically, it is intimacy that most people who live a promiscuous life-style are looking for and they fail to find it because they pursue only the outward form of the real thing. While there are many underlying factors as to "why" (and not all promiscuity is a search for intimacy), the idea of intimacy is generally interpreted superficially today to mean sexual intercourse. The wistful feeling exists that maybe this is the time I will actually *feel* loved.

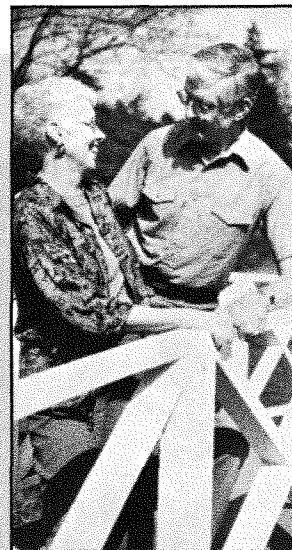
In a marriage, sex without intimacy is a hollow, meaningless experience. Another way to look at intimacy would be to say that we don't need sex to have good intimacy but we must have intimacy to have good sex. Intimacy becomes the operative word. It has little to do with what a body does and everything to do with what a person thinks and feels. It is opening ourselves emotionally, spiritually, socially, mentally, and physically to another person, in every way that God has created us as human beings.

It's the whole Thanksgiving spread, not just a microwave dinner.

This brings us to the rather obvious point, that if intimacy were merely sexual, God could not be intimate with us. I find my most compelling picture of intimacy when I look at Jesus. He became vulnerable, took the ultimate risk for me, and then gave me the freedom to choose.

Nothing has influenced my life more in the last year than that realization. It affects the way I look at others, the way I believe the church should operate, my personal relationships, and it has even become the model of the way I operate as a therapist.

Jesus has given His life for me. He knows my weaknesses and



I still
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chooses to love me in spite of them. But more than that, He then gives me the freedom to walk away from all that He has for me. I realize that I have this controlling, fix-it mentality—that I know what is best for myself and others. "If they would just listen to me . . ." When I contrast this with Jesus, who knows not only my past but also my future—the dumb things I will do, the bad choices I will make—who better to fix me, to control my life? But He chooses to let go of me, to give me the freedom to choose Him, or not to. When I see that kind of intimacy I am challenged to try to capture and embody a small part of it in my own life. Maybe as I learn to be intimate with others I will then bring wholeness to their lives, the kind that God desires each of us to have. What would it mean for the people around you and me to experience true intimacy; the brokenhearted, the lonely, the emotionally homeless?

Hmm, a ministry of intimacy. I can see it now, "Pastor of Intimacy." A few raised eyebrows, some sideways glances. I have it, a committee for intimacy where we could *make* people be vulnerable, risk, give freedom of choice . . . and I could get a car with child-lock doors and sit in parking lots with . . . EF

You may love me
for who I am, but
can you love me for
who I am not?



Royce Frazier is
Superintendent of Youth
for Mid-America Yearly
Meeting.



When You Haven't Got Time for the Pain . . .

Loneliness and the Single Adult

BY BRUCE BISHOP

WHEN YOU HAVEN'T got time for the pain . . . " was a slogan for a popular brand of pain reliever that always bothered me. Somehow it just didn't seem realistic. In my understanding of the world, pain is not some isolated, bothersome annoyance. It is an indicator, a nudge to investigate and look a little deeper for the *cause* of the pain. Maybe that is where my discomfort with the slogan lies: Not having time to experience the pain somehow implies that the pain is the focus. Pain relief then becomes the important element to be concerned about, while in reality pain is merely a symptom of a more serious problem elsewhere in the body.

It seems that we often respond to feelings of loneliness in the same way. We haven't got time for the loneliness—neither time nor desire to experience this variety of pain. We often respond to loneliness with a desire for the "quick fix," an emotional aspirin that will take away the uncomfortable feelings. Yet, like physical pain, loneliness may also be an indicator, a nudge to look a little deeper for the cause and to resolve the issue that is the root of loneliness. Perhaps it is even an invitation, an opportunity to experience something deeper in terms of our relationships with others, ourselves, and God.

On one hand, we can thank God for the gift of loneliness as a productive kind of pain. It propels us away from isolation into fellowship with others. It causes us to be social beings instead of individuated selves. On the other hand, the fallacy is to assume that "if I can just find the right person, I will no longer be lonely." It is a popular myth that married people do not experience loneliness, or that marriage is a "pain reliever" when you haven't got time for the pain. But we have all experienced being lonely in a crowd, feeling a missing element even when surrounded by friends. This can be the most devastating kind of loneliness. And it happens in marriages as well.

As a single adult I have had to face my loneliness without the aid of a spouse, and it has been both difficult and

illuminating. When overwhelmed with loneliness, or simply nagged by it, I have to find creative ways of responding to the emotion. Through this search for resolution, I learn about myself and about my interactions with others and with God. It causes me to do some probing to find the cause of the discomfort.

AT ITS HEART, I BELIEVE loneliness somehow represents a feeling of incompleteness. It is a longing for something more in our relationships, a need for intimacy and spiritual communion. We experience a nagging feeling that something is missing, that we need a comforter, a safe arm around our shoulders, a sanctuary to which to withdraw. Many of the pain relievers we use to alleviate this feeling work only temporarily, like an aspirin, without resolving the deeper issue. We may turn to sexual intimacy, stimulating activities or substances, television and other media, work, volunteerism, religious activities; we turn to all these in an attempt to relieve the pain of loneliness. We attempt to fill that nagging sense of incompleteness with something—anything that will distract our attentions, fill the gaps, temporarily easing the pain. However, such actions are merely responding to the symptoms of a deeper need. They simply create a noise barrier that shields us from the inner noises—the concerns, pains, and questions.

However, our essential loneliness can only be addressed from within, not with noise or activity from without. Rather than seeking an outer bandage to cover this inner wound, this echoing hollowness within us, we need to develop a sense of being whole and complete even when alone or lonely. This allows us to socialize from a position of health and to begin building solid relationships. Yet how do we calm these inner noises and discover contented wholeness? Henri Nouwen, one of my favorite devotional writers, asks similar questions:

What does it mean to say that neither friendship nor love, neither marriage nor community can take that loneliness away? Sometimes illusions are more livable than realities, and why not follow our desire to cry out in loneliness and search for someone whom we can embrace and in whose arms our tense body and mind can find a moment of deep rest and enjoy the momentary experience of being understood and accepted? These are hard questions... that lead to a difficult road. This difficult road is the road of conversion, the conversion from loneliness into solitude. (*Reaching Out*)

Instead of running away from our loneliness, trying to forget or deny it, Nouwen advocates embracing it and turning it into fruitful solitude. As a single adult who will not or cannot participate in many of society's "quick fixes" I have been left with this one option: the pursuit of meaningful solitude. The road of conversion begins by changing loneliness into solitude.

My singleness and my commitment to Christ have led me to explore and replant this inner desert of loneliness. When I become lonely, I need to see it as an indicator of the need to draw back within myself, drawing comfort, encouragement, and rejuvenation from the Lover of my life. God has searched me and knows me. God is aware of when I sit and when I rise, perceiving my thoughts from afar. God is familiar with all my ways. (Psalm 139) And even with this full and complete knowledge of me, God is still in love with me. When I feel disconnected from those around me, detached from my environment and from myself; when I feel incomplete, it is God, and God alone who can restore me. It is God's arms alone that can encircle me with the manner of hug that will not warm my flesh temporarily, but will fill and console my hollowness, causing my spirit to thrive and fill the empty des-

ert with the lushness of life. It is God alone who can give me contentedness amidst my singleness, and meaning to my times of loneliness.

To see the pain of loneliness as a nudge, a call to retreat into the solitude of our hearts and to experience the healing presence and ministrations of the Healer and Lover of our souls, is to transform loneliness into an opportunity. To act in such a way is to turn the desert of disengagement into a garden of the Lord—a time to evaluate, to drink deeply from the living springs, to develop a special trysting place between God and ourselves.

Words from Nouwen are again fitting: "When we are not afraid to enter into our own center and concentrate on the stirrings of our own soul, we come to know that being alive means being loved." (*The Wounded Healer*) Discarding the noisy, temporary pain relievers society has to offer for loneliness, and withdrawing into our own centers to experience meaningful solitude with Christ, creates a foundation of fellowship and indwelling that will allow us to respond more appropriately to the pangs of loneliness within ourselves and those around us. Paradoxically, life-producing solitude prepares us best for dealing with aloneness and being in relationship.

When you haven't got time for the pain, you may be turning your back on a deeper tilling of your spiritual soil for the planting of the seeds of communion. ■



Bruce Bishop has been Youth Superintendent of Northwest Yearly Meeting since 1987. He enjoys hiking, photography, and spelunking, and attends North Valley Friends church on those rare occasions when he's not traveling elsewhere in the Northwest.

To the Point

One of the real tragedies in Christian history has been the divorce of sexuality from spirituality. This fact is all the more lamentable since the Bible holds such a high celebrative view of human sexuality.

Our human sexuality, our maleness and femaleness, is not just an accidental arrangement of the human species, not just a convenient way to keep the human race going. No, it is at the center of our true humanity. We exist as male and female in relationship. Our sexualness, our capacity to love and be loved, is intimately related to our creation in the image of God. What a high view of human sexuality!

Notice too that the biblical stress upon relationship helps to enlarge our understanding of human sexuality. The problem with the topless bars and the pornographic literature of our day is not that they emphasize sexuality too much but that they do not emphasize it enough. They totally eliminate relationship and restrain sexuality to the narrow confines of the genital. They have made sex trivial.

—Richard Foster
The Challenge of the
Disciplined Life

The Birds and Bees

BY STAN HINSHAW

AS I SAT in a room filled with professionals from our community I grew more and more frustrated. The topic was "male responsibility in adolescent pregnancy." The first question was, "Who in the community should be doing the education?" Everything within me cried out, "We shouldn't even have to be discussing this!" I went back to my office at Canton First Friends, determined to do something more.

Satan is out to destroy our kids in the area of sexuality. The most recent statistics show that 40 percent of 9th, 48 percent of 10th, 57 percent of 11th, and 72 percent of 12th graders admit to having sexual intercourse. The statistics are only slightly better for churched teens.

We obviously have a problem that needs to be addressed, but whose responsibility is it to teach human sexuality to our children? The answer to that question varies widely depending on who is asked, but the Bible is very clear. Just as parents are instructed to teach our children about God, we are also called to help them develop healthy self-understanding and to live in ways pleasing to God.

"Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads. Teach them to your children, talking about them when you sit at home and when you walk along the

road, when you lie down and when you get up." (Deuteronomy 11:18-19)

This passage implies that both formal and informal instruction is the responsibility of the parent. God seems to think that the parent is the best qualified for the job and so holds us accountable for the task.

The problem is that very few of us share God's confidence. The thought of educating our children in something we barely blundered through ourselves is frightening. The truth is that we already influence our children's views of their sexuality through our personal attitudes, actions, and values. We cannot NOT communicate!

For instance, how do we treat our spouses or talk about members of the opposite sex? Do we accept our own bodies and those of our spouses as beautiful creations of God? Do our children see their moms and dads demonstrating genuine affection? We are sending messages about how we view sexuality every day without realizing it.

HUMAN sexuality is all the physical, mental, spiritual, and emotional traits that make a person male or female. We are sexual beings. "So God created man in his own image, in the image of God he created him; male and female he created them." (Genesis 1:27) A child needs more instruction on this complex subject than a

Who's responsibility is it to teach human sexuality to our children?

four-week course at church, or a few weeks in sex education at school. After all, discovering who we are as sexual beings is at least a 20- to 25-year process. Perhaps our instruction should encompass a process that is at least that long.

Current research suggests that adolescents in close family units are most likely to say "no" to premarital sex, drugs, and other antisocial behavior. In addition, teens who learn facts about sex from their parents are significantly less likely to be sexually active than those learning from their friends. The risks of feeling foolish while talking with our kids about their sexuality are far outweighed by the benefits.

Agreeing on the fact that it is our responsibility as parents to educate our children regarding human sexuality is the first hurdle. The second is simply to begin gathering the tools needed to do the job. The first resource is *you*. Our own experiences in learning about sexuality can serve as a backdrop for what we want or don't want for our kids. Our mistakes and successes will also help us know what and how to communicate if we examine them in the light of God's Word. Possibly the most important thing we can do at this point is to determine our beliefs on all the issues that our children are facing. If you are struggling with some things from your past or present it

is critical that you share this with someone who can give insight and be a channel for God's love and forgiveness. Our own healing in these areas is critical.

Another resource I highly recommend is *Talking with Your Kids About the Birds and the Bees* by Scott Talley. Here are some suggestions taken from this book.

Start early. Infants and toddlers learn about themselves and others primarily through touch. Love and trust become a part of their lives if they will ever feel nurtured and safe. They will naturally begin accepting themselves when we do. Lots of holding and hugs helps convey our acceptance.

As youngsters begin exploring their bodies there shouldn't be a large difference in our reaction if it's their toes or their genitals. Infants live in a world of sensation and pleasure. Our overreaction to this normal activity can create the beginnings of negative feelings toward their bodies. We don't need to fear that our children will grow up to be perverts.

Look for teachable moments. Bath time has proven to be a great educational experience in our home. How wonderfully open and innocent their conversations are about their bodies. Friends of ours shared that they had a teachable moment when they found their daughter stark naked outside talking to the neighbor! These are times when we are tempted to overreact out of our embarrassment, but they can be much more effective lessons for them if we don't.

As kids grow older, nature, books, TV, commercials, etc. provide excellent teaching tools. This is especially needed when children and teens become aware of our society's practices and values that are in direct contrast to biblical standards.

Keep the conversation casual and brief. When your four-year-old asks where babies come from he or she doesn't need to know all the details

of conception. What four-year-olds do need is basic, accurate information from a parent who's not uptight about giving it. One of our major tasks is to create an open atmosphere in our homes where children feel they can ask us anything. If they receive nonjudgmental, honest answers they will keep coming back to us as the questions get tougher.

DECIDING how much information to give at each age can be a challenge, but if we err it should be on the side of too much instead of too little. Children will forget what they don't understand or aren't interested in until later when they come back again. Research suggests that kids are less likely to become sexually active because of too much information than because of not enough. I think this is especially true of kids in the church. They need to know God has thought this subject out thoroughly.

Use the correct terminology. Cute terms or slang deprive children of accurate information and may produce embarrassment at a later age when you try to use the correct terminology. Our own children use the correct terms for their bodies very naturally. At first, they brought up the topic occasionally in conversation with anyone who happened to be in our home. This was slightly embarrassing, but it provided another

teaching moment regarding the value of privacy.

Retreat if encountering "real" resistance. As children enter the elementary years they become easily embarrassed regarding their sexuality. This doesn't mean they are no longer curious or have questions about it, but a parent's timing is more important. Look for times when the child may be confused or have specific questions and briefly answer those questions. The openness created in the earlier years will begin to pay off at this point. If the child doesn't want to talk about it right then let him or her know it's all right. If we as parents don't become overly anxious about it they will be back. Avoid being overly curious. This can lead to ill-timed questions.

Accept your child's sexuality. Using aspects of our children's sexuality for jokes or teasing can be very destructive to the attitudes they develop toward themselves (self-worth). If you find yourself doing this often it may point out issues in your own life that need to be resolved. Our children learn to accept their sexuality based on how we accept them.

Dispel myths. A large portion of the information children know about sex comes from their peers. Unfortunately, much of what they hear is myth—tales like venereal disease germs can be washed off, or you can't

become pregnant when having intercourse the first time. When we discover a myth our children believe, we need to find a time that won't embarrass them and gently correct them. Whenever possible, tell children about some of these myths ahead of time.

Put sex in its proper perspective. Our society has elevated sex way beyond its intended importance. Sex is God's gift to a married couple for

The risks of feeling foolish while talking about their sexuality are far outweighed by the benefits.

procreation, bonding, and enjoyment. It is an important aspect of marriage, but certainly not the only one. The media have projected the idea that sex is what everyone lives for and can't do without. They have done their part in making sure we can't go through a day without seeing or hearing about it. Our children need to know that we have been created with a "sex drive" and that it is not a "need." A "need" must be fulfilled to remain alive. No one has died from abstinence.

A helpful contrast is that of human beings to animals. Humans have the potential for self-control and the ability to think and anticipate consequences. We have been created in the image of God and are able to evaluate and make decisions based on morality, which is something animals know nothing about. At times our media portray us as being far more like animals than humans. This distorts the truth.

Stress the uniqueness of the Christian message. As I talk

with teens about God's plan for their sexuality they are usually pleasantly surprised to find out how relevant Scripture is on this subject. Our children need to know there's more on the subject than just "don't do it." Some references to share include these:

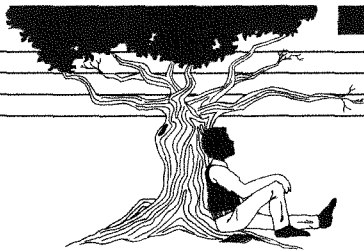
- Jeremiah 29:11—God loves us and has great plans for us.
- Psalm 139:13-16—God values us as His creations.
- 1 Corinthians 3:16—Our bodies are temples of the Holy Spirit.
- Genesis 2:20-25; Proverbs 5:18-19; Song of Songs 5:10-16, 7:1-9; 1 Corinthians 7:2-5—God has provided the gift of sex for married couples.
- 1 Corinthians 6:9-10—1 Thessalonians 4:3-8—God forbids sexual sin for our protection.
- 1 Corinthians 10:13—Through Christ there is power to overcome sexual temptation.
- 1 John 1:9—If we fail He will forgive.
- Galatians 6:7-9—There are consequences from sin that leave scars.

After praying about it and talking with some of our parents I decided to act on my conviction. We as parents are responsible for helping our children understand their sexuality. "Talking with Your Children About the Birds and Bees" became a training course at First Friends Church for parents on how to make sex education an 18-year process in the home. Yes, I will continue to share God's principles for sexuality with adolescents in the church, but training parents to fulfill the role God has given them has become my passion. **EF**



Stan Hinshaw is Minister of Youth and Family at Canton First Friends Church.





The Ideal Marriage?



BY CHARLES MYLANDER

ALL IT TAKES to have the ideal marriage is the perfect husband and the perfect wife living happily together in the perfect home. Now don't take this too seriously. Smile a little as you think about the "perfect mate" – and remind yourself that you are not one. In fact, no such critter exists.

The Perfect Wife

"Husbands, love your wives," says the Bible. (Ephesians 5:25 NIV) That's easy enough if she's always lovable.

- If she's a great cook, serving delicious desserts, too, and can still fit into her wedding dress.

- If she always gives good advice and never forces her opinion.

- If she's active at church, PTA, hospital auxiliary, and has unlimited time for her husband and children.

- If she has a great sense of humor and never has any bad moods.

- If she takes care of everyone in the family who's sick and never gets sick herself.

- If she admires and praises her husband and never nags him about his faults.

- If she comes home from work, straightens the house, solves the kids'

problems, cooks dinner, gets the homework going, cleans up from dinner, starts the laundry, gets the kids back to their homework, runs to the store, irons, gets the kids to bed, folds and puts away the laundry, tidies up the house, and still brims with so much energy that she slips into some inviting lingerie to entice her husband to bed for a passionate night.

- If she spends an hour each day in prayer and Bible study and never appears more knowledgeable than her husband.

- If she is warm, gentle, open, understanding, and never a doormat or pushover.

Every wife would like to submit to the ideal husband...

- If she runs an on-time taxi service for sports practice, piano lessons, ball games, school plays, and church programs and always joins her husband in his many recreational activities.
- If she's always understanding of the adolescents in the house, giving them tons of food, love, listening, money, and tolerance and never lets them be less than their best.
- If she plans great birthday parties for children, parents, and all the relatives, special social events for friends, fun weekend getaways, surprises for close friends, wonderful vacations, and never exceeds the family budget.
- If she is always improving herself, continuing in education, growing in Bible study, learning computer skills, developing her talents, improving her career skills, and always has time to put her husband and children first in everything.
- If she grooms neatly, dresses attractively, smiles genuinely, exercises regularly, eats modestly, and weighs in ideally.
- If she tithes, pays all the bills on time, buys food, clothes, furniture, appliances, cars, a dozen insurance policies, and still puts away money in the bank with cash left in her purse to dole out on demand.

Husband love your wife—just the way she is—as Christ loves you—just the way you are.

The Perfect Husband

EVERY WIFE would like to submit to the ideal husband, if... (See Ephesians 5:21)

- If he always cherishes you, showering you with affection and love in all the special ways you dream about.
- If he remembers your anniversary, birthday, kids' birthdays, in-laws' birthdays, engagement day, first date day, special "just for the two of us" days, and every other day. If he sends flowers, cards, notes, little gifts, and arranges surprise romantic get-away-alone weekends.
- If he warms your heart with tender talk and listens to you with genuine interest. If he spends hours sharing his

deepest feelings. If when you are apart he thinks of you all during the day and often phones to see how you are doing.

- If he is capable, competent, responsible, and often elevated to positions of leadership and honor. If he always gives you credit for making him successful and fulfilled. If he prospers financially and is never stingy with you or the children.

- If he's a great father, taking special time and interest with each child. If he never exasperates them but always builds their self-esteem. If he's a fair, firm disciplinarian and never blows his cool. If he goes to all the kids' ball games, plays, lessons, and programs.

- If he's a handyman who fixes everything around the house and keeps the yards and flower gardens looking great. If he still has time for hobbies, special interests, keeping up on world news and sports, and a variety of recreational and social interests, together with you.

- If he has a great sense of humor and is so much fun to be around. If he always senses just when to switch to an in-depth conversation, and his counsel is wise, warm, and supportive.

- If he's the spiritual leader of the family and active at church. If everyone enjoys the fruit of his spiritual gifts and respects his walk with God. If he never misses his daily personal time of prayer and Bible reading alone with the Lord.

- If he exercises regularly, and keeps in shape physically. If he never eats too much and keeps his weight down. If he brags on your cooking but is always ready to take you out to eat whenever you need it.

- If he is a creative lover—sensitive, romantic, warm but never pushy or demanding. If he's always tuned in to your intimate feelings and desires.

- If he is strong, courageous, tough when needed, yet also kind, tender, gentle, and compassionate. If he's open, honest, vulnerable, and self-giving.

If you ever do find the perfect husband, leave him alone. After all, he deserves the perfect wife.

In the real world, the wise wife will respect her imperfect husband, shortcomings and all! (Ephesians 5:33) When she cannot respect his performance, she can still respect his God-given position as husband and father—just as her God-given position as wife and mother should be respected, regardless of performance.

By the way, the only method that really works in creating an ideal partner is the hard work of becoming an ideal wife or husband first. **EF**



FRIENDS WRITE

Remember Robertses at Rough Rock

February 3-10, 1992, my wife, Barbara, and I had the privilege of visiting with Mark and Wilma Roberts at Rough Rock Friends Mission, Rough Rock, Arizona. I want to

thank and commend this wonderful couple for the work they are doing on the Navajo Reservation. The ministry in which they are involved is a difficult one. Yet, they are faithfully serving the Lord there each day. We appreciated so much their hospitality and the opportunity to gain new insight into this missionary enterprise. I urge Friends to remember them before the Lord in prayer.

JAMES R. CHESSE, PASTOR
Urbana Friends Church, Urbana, Ohio



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.

*True, whole prayer
is nothing but love.*
St. Augustine

Coming Home

BY RICHARD J. FOSTER

GOD HAS GRACIOUSLY allowed me to catch a glimpse into His heart, and I want to share with you what I have seen. Today the heart of God is an open wound of love. He aches over our distance and preoccupation. He mourns that we do not draw near to Him. He grieves that we have forgotten Him. He weeps over our obsession with muchness and manyness. He longs for our presence.

And He is inviting you—and me—to come home; to come home to where we belong; to come home to that for which we were created. His arms are stretched out wide to receive us. His heart is enlarged to take us in.

For too long we have been in a far country: a country of noise and hurry and crowds, a country of climb and push and shove, a country of frustration and fear and intimidation. And He welcomes us home: home to serenity and peace and joy, home to friendship and fellowship and openness, home to intimacy and acceptance and affirmation.

We don't need to be shy. He invites us into the living room of His heart where we can put on old slippers and share freely. He invites us into the kitchen of His friendship where chatter and batter mix in good fun. He invites us into the dining room of His strength—it's not formal—where we can feast to our heart's delight. He invites us into the study of His wisdom where we can learn and grow and stretch...and ask all the questions we want. He invites us into the workshop of His creativity where we can be collaborators with Him, working together to determine the outcome of events. He invites us into the bedroom of His rest where new peace is found, and where we can be naked and vulnerable and free. It is also the place of deepest intimacy where we know and are known to the fullest.

The Key and the Door

The key to this home, this heart of God is prayer. Perhaps you have never prayed before except in anguish or terror. It may be that the only time the Divine Name has been on your lips is in angry expletives. Never mind. I am here to tell you that the Father's heart is open wide—you are welcome to come in.

Perhaps you do not believe in prayer. You may have tried to pray and were profoundly disappointed...and disillusioned. You seem to have little faith, or none. It does not matter. The Father's heart is open wide—you are welcome to come in.

Perhaps you are bruised and broken by the pressures of life. Others have wronged you and you feel scarred for life. You have old, painful memories that have never been healed. You avoid prayer because you feel too distant, too unworthy, too defiled. Don't despair. The Father's heart is open wide—you are welcome to come in.



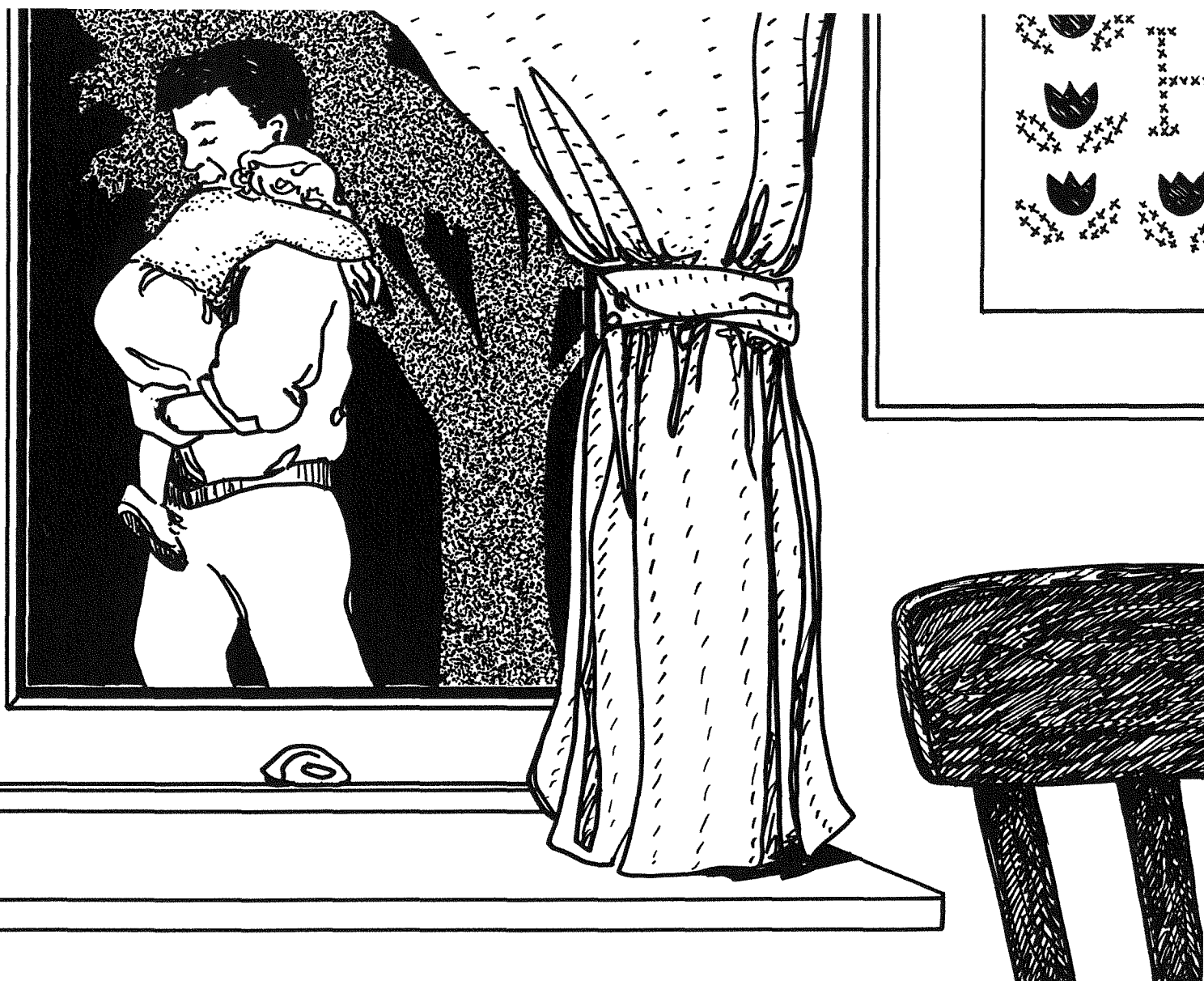
Perhaps you have prayed for many years but the words have grown brittle and cold. Little ever happens anymore. God seems remote and inaccessible. Listen to me. The Father's heart is open wide—you are welcome to come in.

Perhaps prayer is the delight of your life. You have lived in the divine milieu for a long time and can attest to its goodness. But you long for more: more power, more love, more of God in your life. Believe me. The Father's heart is open wide—you too are welcome to come higher up and deeper in.

If the key is prayer, the door is Jesus Christ. How good of God to provide us a way into His heart! He knows that we are stiff-necked and hard-hearted, so he has provided a means of entrance. Jesus, the Christ, lived a perfect life, died in our place, and rose victorious over all the dark powers so that we might live through Him. This is wonderfully good news. No longer do we have to stand outside, barred from nearness to God by our rebellion. We may now enter through the door of God's grace and mercy in Jesus Christ.

The Syntax of Prayer

This book is written to help you explore this "many splendored" heart of God. It is not about definitions of prayer or terminology for prayer or arguments about prayer, though all of these have their place. Nor is it about methods and techniques of prayer, though I am sure we will discuss both. No, this book is about a love relationship; an enduring, continuing, growing, love relationship with the great God of the universe. And overwhelming



love invites a response. Loving, you see, is the syntax of prayer. To be effective pray-ers, we need to be effective lovers. In the *Rime of the Ancient Mariner* Samuel Coleridge declares, "He prayeth well, who loveth well."¹ Coleridge, of course, got this idea from the Bible, for its pages breathe the language of divine love. Real prayer, you understand, does not come by gritting our teeth, but by falling in love. This is why the great literature on prayer is frankly and wonderfully erotic. "The Trinity," writes Juliana of Norwich, "is our everlasting lover."² "O my love!" exclaims Richard Rolle, "O my Honey! O my Harp! O my psalter and canticle all the day! When will you heal my grief? O root of my heart, when will you come to me?"³ "Jesus, Lover of my soul," pleads Charles Wesley, "Let me to thy bosom fly."⁴

One day a friend of mine was walking through a shopping mall with his two-year-old son. The child was in a particularly cantankerous mood; fussing and fuming. The frustrated father tried everything to quiet his son. Nothing seemed to help. The child simply would not obey. Then, under some special inspiration, the father scooped up his son, and, holding him close to his

chest, began singing an impromptu love song. None of the words rhymed. He sang off-key. And yet, as best he could, this father began sharing his heart. "I love you," he sang. "I'm so glad you're my boy. You make me happy. I like the way you laugh." On they went from one store to the next. Quietly the father continued singing off-key and making up words that didn't rhyme. The child relaxed and became still, listening to this strange and wonderful song. Finally, they finished shopping and went to the car. As the father opened the door and prepared to buckle his son into the car seat, the child lifted his head and said simply, "Sing it to me again, Daddy! Sing it to me again!"

Prayer is a little like that. With simplicity of heart we allow ourselves to be gathered up into the arms of the Father and let Him sing His love song over us.

* * *

Dear God, I am so grateful for Your invitation to enter Your heart of love. As best I can I come in. Thank You for receiving me. —Amen.



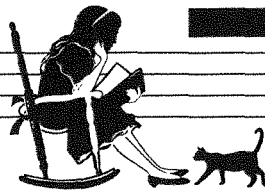
*This article is the introduction to Richard Foster's forthcoming book entitled, *Prayer: Finding the Heart's True Home* (HarperCollins, San Francisco, 1992), used with permission. Richard Foster, well known as the author of *Celebration of Discipline*, lives in Wichita, Kansas, where he is president of Renovare.*

1. Samuel Taylor Coleridge, "The Rime of the Ancient Mariner," in *The Oxford Anthology of English Literature*, Vol. II, ed. Frank Kermode and John Hollander (New York: Oxford University Press, 1975), p. 204.

2. Julian of Norwich, *Enfolded in Love: Daily Readings With Julian of Norwich*, trans. Members of the Julian Shrine (New York: Seabury, 1980), p. 1.

3. Donald L. Alexander, ed., *Christian Spirituality: Five Views of Sanctification* (Downers Grove, IL: InterVarsity, 1988), p. 182.

4. *Hymns for the Family of God* (Nashville, TN: Paragon Associates, 1976), Hymn 222.

**We Weep for Ourselves and Our Children:** a Christian Guide to the Survivors of Childhood Sexual Abuse

Joanne Ross Feldmeth and
Midge Wallace Finley
Harper Collins Publishers, 1990,
176 pages, \$8.95

We Weep for Ourselves and Our Children explores such vital concerns as painful memories, splitting off from one's true identity, overcoming shame, and combining forgiveness with realistic expectations. Based on true case studies, the book follows the compelling stories of seven women as they recognize and mourn their childhood losses and learn how to reestablish their self-esteem, trust in others, and faith in God. Through using personal faith, professional counseling, and a church-based support group, these women show they can begin to heal their childhood trauma.

I think this book might be a helpful book if you or someone you know has been a victim of sexual abuse. It could give you empathy and understanding and knowledge that there are others who share similar experiences and difficulties, and struggle to gain peace and freedom. I found the book disturbing to read, in that it was very graphic in its "incidence" descriptions and I wonder if that was necessary to establish in my imagination. I don't feel it was helpful for my compassion or understanding. I don't see why I need to know satanic rituals or aberrant behaviors.

However, those who have serious and sad sexual histories could start their healing journey to wholeness by reading this book. Of course, the process should as well involve all the nurturing groups discussed in the book.

—Jannelle Willcuts Loewen

Things We Wish We Had Said

Tony and Bart Campolo
Word Publishing, 1989, 216 pages

Readers will find these "Reflections of a Father and His Grown Son" interesting, full of insights into the father/son relationship, and helpful in leading sons through to manhood.

The book consists entirely (other than the Foreword and Afterword) of letters father and son wrote to each other. First

we read "Dear Dad," gaining an idea of how Bart feels about having a famous father. Next we read "Dear Bart," and we find out how Tony did his best to influence Bart to turn to Christ. The letters continue, back and forth. The Campolos do not turn their family into a paragon of virtue; they admit to failures with each other as well as to successes.

Anyone with growing-up sons will benefit from this close look at the Campolo family. Young fathers, especially, can discover in these letters some pitfalls to avoid in child-rearing.

—Betty M. Hockett

Sex, Love or Infatuation
How Can I Really Know?

Ray Short
Augsburg Press

Another fast, factual, full, and fascinating book by Ray Short. For so many young people (high school, college, and young adult) who struggle with peer pressure, TV values, fear of intimacy, appropriate social behavior, social diseases, biblical illiteracy, lack of values and boundaries, this book is literally a godsend. Small, inexpensive, it is packed full of biblical truth, scientific statistics, and the results of hundreds of questionnaires. Ray Short has come up with an excellent book. Get one for a young person you know.

—Jannelle Willcuts Loewen

Pat Answers

Pat Hurley
Word, 1989, 180 pp., \$8.95

Pat Hurley, according to back cover information, is a comedian, writer, actor, and TV producer, and was the resident comedian on ABC's "Kids Are People Too." In this book, he has taken 150 of "Teens' Toughest Questions" and given answers to them. Whether the questions are actual ones he has received, strictly made up, or a combination thereof is not stated, but it really doesn't matter. The questions certainly sound enough like what teens would ask.

His answers are a mixture of practical advice, common sense, personal experience, and Scripture. Some are quite serious; others are humorous, and many are both.

The book is easily read, especially since it comes in bite-size chunks. It is not a great work, by any means, but then, it doesn't aspire to be. I recommend it for youth as well as their parents, teachers, and workers.

—John Pierce

Evidence Not Seen

Darlene Diebler Rose
Harper & Row Publishers, 1988,
192 pages, \$8.95

This well-written, striking story of faith and endurance compels the reader to turn each page. Rose tells of her struggle to maintain physical, spiritual, and emotional stability during nearly four years as a prisoner of war.

Russell and Darlene Diebler landed in Batavia, Java, on their first wedding anniversary, August 18, 1938. They eagerly plunged into missionary work in the interior of New Guinea, she as the first white woman to enter the Baliem Valley.

When World War II erupted, their life changed drastically. The Japanese created havoc for all missionaries, and others as well, on the island of Celebes. Separated into men's and women's prison camps, Darlene and her husband did not see each other again.

She narrates the "common plights of most prisoners of war: suffering, hunger, deprivations of every kind, forced labor, bombings, disease, psychological pressures, death, and lonely graves." The uncommon part of the story stands out clearly: the remarkable faith and trust in God Darlene Diebler displayed to all, including her captors.

God seemed to delight in dealing with her requests in an "abundantly above" manner, such as the time she longed for a banana. Rice porridge had been her only food for weeks, and she felt sure even God could not get through the prison walls the one banana she craved. Before long, however, a gift of 92 bananas arrived from a most surprising source.

Read this book with joy, thanking God for His promises that never fail. Also read it with a handkerchief in hand. You will need it to wipe your eyes so you can see to turn the page.

—Betty M. Hockett

Going Whole H O G

BY STEPHEN HOKE

What Is Your Life Worth?

WHAT LONG-TERM commitments do young people make today? College, one year. Summer job, three months. *Twin Peaks*, 60 minutes.

Squeezed by our culture's values—leisure, money, power, prestige, security—many young people are unclear as to their life purpose and how it relates to the Kingdom of God and world missions. They hesitate to make a long-term commitment to Christian missions and question whether or not missions is worthy of an entire life.

As seen at Urbana '90, local missions conferences, and in missions classes during the past decade, the attitudes of these same young people are being shaped by a rising misconception. It is the myth that a lifetime commitment to missions is out of date or unnecessary. Why?

Well, some say, "Just look at the rise in the last decades of summer missionary projects, short terms abroad, and the fresh emphasis on tent making. It looks like that is the new wave of Christian missions in the 1990s and beyond. Why fight the trend? Maybe career missionary service isn't really needed anyway."

Beneath the sparkling surface of short-term projects and vacation blitzes is the lasting value of a lifetime commitment to missions. Here are just six reasons to consider the worth of this commitment.

1. Church history is on the side of the long-term career missionary.

Since the birth of the early Church in Jerusalem, the essential work of the Kingdom has been carried out by men and women who devoted their entire lives to the spread of the Gospel.

Starting with the Apostle Paul in the first century and moving forward through history, we find the names of great missionaries such as Ulfilas, Patrick, Boniface, and Francis Xavier, who poured out their lives for the spread of the Christian Gospel.

William Carey's life lit the fuse for the dramatic explosion of nineteenth-century world evangelism known as the "Great Century." His vision captured Adoniram Judson, Hudson Taylor, Isobel Kuhn, John and Betty Stam, and thousands of others. Their life was their ministry. Their mission became their life. This was no part-time job.

Consider the impact of contemporary career missionaries like David Howard, George Verwer, Helen Roseveave, Bruce Olsen, Floyd McClurg and Mother Teresa.

2. Biblical theology presents two of the strongest arguments for life commitment: the lostness of mankind and the command of Christ.

By accepting the biblical statement that people are lost and need to know the God of the Bible, we are confronted with a startling consequence. Dr. Ralph Winter put it bluntly in his 1974 address to the historic Lausanne Congress: "Nothing must blind us to the immensely important fact that at least four-fifths of the non-Christians in the world today will never have any straightforward opportunity to become Christians unless the Christians themselves go more than halfway in the specialized tasks of cross-cultural evangelism. Here is our highest priority..."

The repetition of Jesus' last words in his Great Commission put forward the primary concern on the heart of God. The most urgent work of the Church in any generation is discipling the nations—reaching the unreached. This expansive mandate has never been rescinded or modified by human amendment. Matthew 24:14 makes this point perfectly clear: "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come."

3. A lifetime of committed service makes the greatest spiritual impact.

Biblical evangelism and discipleship is essentially communicating a lifestyle. The New Testament bears ample witness to the fact that this process of imparting life to the next generation is best done in the context of life-on-life exposure of mature believers to younger believers.

Christians are called to infect the world with a radical biblical faith that is not mistaken for the easy-believism of popular religious hucksters and cults. The communicators of the Good News must be maturing Christians who are willing to take the time and personal energy necessary to win, build, and send the next generation of disciples into the world.

Jesus envisioned discipleship as a lifetime of building into the lives of others. His strategy of world conquest was not built primarily upon short-term volunteer assignments. Navigator LeRoy Eims, in his revealing book *The Lost Art of Discipleship*, estimates that "it will generally take at least seven years for a newly converted believer to move to disciple, to worker, to leader—one capable of reproducing the life of Christ in others and leading workers in evangelizing the lost and establishing believers." The work of missions takes time, months, years. An entire life.

4. The career missionary gains a cultural advantage over short-term workers.

True bonding between an expatriate missionary and people of another culture does not take place at first sight. After the initial intensive exposure to a new people, worldview, and way of life, becoming bicultural takes years. It involves learning a new language, both verbal and non-

verbal. Mastery of the heart language of a people can only be gained by intensive and extensive exposure across the range of their life experiences over a span of years.

Such "fluency is a must for all teaching and preaching missionaries," wrote Herbert Kane, missions professor.

5. The career missionary has a special strategic advantage for the Church.

If the Church is to fulfill the Great Commission in our generation, then we must deploy our finest servants.

Long-term presence in unreached areas that can be held by a strong, indigenous church will only be made as cross-cultural missionaries mobilize for careers of active duty.

The consistency and continuity of career service also increases the cost-effectiveness of missions. The thousands of dollars invested in language training, internship, and mentoring of a new missionary realize a positive return the longer he or she is able to minister in that country, and the more effective the missionary becomes by reason of his or her tenure in that place.

The most cost-effective Christian worker in the world is the career missionary involved in fruitful evangelism and discipleship.

6. Career missions service offers definite personal benefits.

It offers the discipline of dependability—sticking it out when there is no replacement. Increased insight and discernment of the enemy and his tactics develop. A missionary receives that up-close glimpse of what God is doing long-term around the world, which stretches his or her perspective of God's foreign policy. Career missionaries see more of the world as God sees it and feel for the world as God cares for it.

Fulfillment and fruitfulness will come in doing what one is uniquely designed by God to do. The resulting joy of the risk of being on the front line of evangelistic outreach will accompany the penetration of mission frontiers. Finally, there's the comparative advantage of committing one's career to the greatest cause of all—"For Christ and His Kingdom."

History. Theology. Spirit. Culture. Strategy. And a greater sense of personal fulfillment. Examine the evidence and advantages for yourself. Surely this is a cause worthy of an entire life. **EF**

Dr. Stephen Hoke grew up in Japan as the son of missionaries, and currently serves as director of training for Church Resource Ministries. Reprinted with permission from the 1992 Great Commission Handbook.

On Being a Safe Male

(Continued from page 3)

regarding sexual harassment and/or abuse, the church remains sadly silent. Christian men have opportunity to witness to the wisdom and love of God by demonstrating that the issue is not a legal one but a spiritual one. It is not a matter of rights for women but a matter of love for women.

Jesus has set an example of purity and integrity in His relationships with women. Women felt free to approach Jesus totally, without fear or intimidation. Their best interests were always His top priority. Christ not only refused to treat women as inferiors, He sought to empower them and encourage them in positive, tangible ways.

Following Christ's lead, Christian men need to believe in women and in God's desire to work in and through women. Christian men need to be at the forefront in the battle against pornography, sexual harassment, and other societal evils that literally destroy women's emotional, physical, and spiritual lives.

The first step in that battle is to solicit the help of Christ in becoming safe men. Oh, how I long to see the church provide the guiding vision for safe men in our culture! How badly I want my son to grow up feeling like it is OK to be male.

In closing, let me acknowledge that men are not solely responsible for all the ills of society. (Perhaps someone needs to write an article on what it means to be a safe female.) My purpose here is not to do "male bashing" or blaming. Nor do I intend to lump all men into one category labeled "unsafe." (That approach reminds me too much of the sixties, when I was automatically considered a racist just because I was white.)

But I do feel called to share the challenge Christ has given me to follow in His footsteps regarding my own actions and attitudes toward women. I invite other men to lift this area of their lives into the light of Christ and allow God to direct them. Only then can we fully reach our potential as men, and only then can our daughters grow up in a community that is truly safe. **EF**



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



News from International Friends

- The new Friends church in Zaire has recently been granted legal status by the government. Friends from the Burundi Yearly Meeting have been working with the new Quaker group in Zaire for several years and there are currently three or four congregations and one church building.
- Russell and Esther Zinn will be coming home from Taiwan in midsummer for a nine-month furlough. After participating in the Evangelical Friends Church—Eastern Region yearly meeting sessions, July 25-30, the Zinns will be available for deputation.
- The Hunerwadel family has been active in their new post in India since early March. The Hunerwadel children have been experiencing some physical adjustment problems, and the family requests prayer.
- Ivar and Pauline Johnson have been appointed by the Evangelical Friends Church—Eastern Region and Friends United Meeting to serve as pastoral couple at the Highgate Friends Church in Jamaica. The Johnsons, who have 39 years of pastoral experience among Friends, will pastor Highgate for one year, beginning this May. In addition to pastoral duties, the Johnsons hope to help in overall leadership development in the Jamaica Yearly Meeting.

News from North American Friends

- The Evangelical Friends International—North America Missions Commission will meet in its annual retreat May 16-19 at Colorado Springs. Evangelical Friends Mission Executive Director James Morris is recovering from back surgery he underwent the end of March. He will retire this summer and move to Newberg, Oregon. New Executive Director Norval Hadley will assume office on June 1.
- Herschel and Esther Thornburg will celebrate 50 years of marriage on June 21, 2:00-5:00 p.m. at the Newberg Friends Church. Herschel is nationally known among Friends for his revival and evangelistic meetings.
- Errol T. Elliot died on March 3, 1992. Elliot was a worldwide Quaker leader who was pas-

tor, former president of William Penn College, former general secretary of Five Years Meeting (now Friends United Meeting), and former editor of *The American Friend* (now *Quaker Life*). He was a graduate of Haviland Friends Academy and Friends University in Kansas.

■ Nancy Nye has been appointed to serve in Washington, D.C., as the new Quaker lobbyist under the Friends Committee for National Legislation. Nye formerly served as director of Friends Girls School in Ramallah, on the West Bank. In 1985 she assisted her husband, Mubarak Awad, in the establishment of the Palestinian Center for the Study of Non-violence in Jerusalem.

■ Earlham College is currently preparing a collection of Quaker music. Especially desired are choral works composed by Quakers, using Quaker texts, or commissioned by Quaker institutions. Also wanted are printed choral programs that include such compositions, and names, addresses, and phone numbers of Quaker composers, poets, or musicians. Submissions or information may be sent to Dan Graves, Knight Foundation Quaker Choral Project, Box 65, Earlham College, Richmond, IN 47374.

■ On July 6-10 representatives from ten yearly meetings will meet on the campus of Lewis and Clark College in Portland, Oregon, in what is being called the Western Gathering of Friends. Among the Quaker traditions represented, the following Evangelical Friends International groups will attend: Northwest Yearly Meeting, Rocky Mountain Yearly Meeting, and Alaska Yearly Meeting. Each yearly meeting will be responsible for one plenary session—to share its experience of worship as well as some flavor of its history and witness.

Douglas Gwyn, pastor of the Berkeley Friends Church (Southwest Yearly Meeting), will be the keynote speaker. Asia Bennett, new executive secretary of FWCC, Section of the Americas, and John Punshon, currently Professor of Quaker Studies at the Earlham School of Religion, will also speak. Attendees will be able to choose among a variety of small worship groups and thematic discussion groups. Children's and youth programs are also scheduled.



ROCKY MT. YEARLY MEETING

New Pastors Welcomed

January 26 Benkelman Friends Church celebrated the arrival of Pastor Keith Haisch, wife, Leo, and son, Brian.

Fort Collins, Colorado, Friends Church welcomed pastor Cary Youmans and wife, Susan, February 23.

Springbank Holds Mini Revival

ALLEN, Nebraska—Bob and Lois Taber, OMS missionaries, conducted mini-revival services April 3-5 at Springfield Friends. The time included a men's prayer breakfast and a brunch for women. Also, the Area Meeting, which includes the Omaha and Plainview meetings, was held April 5 and featured the Tabers speaking.

Earning Way to Summer Camps

COLORADO SPRINGS, Colorado—Youths at First Friends Church here are working to earn funds to help pay for camps at Quaker Ridge. The church will pay up to half the camp fee, which the 3rd through 12th graders earn by attendance at Sunday school, church services, and youth group meetings. Other qualifying activities include the Chapel of the Air's 50-Day Spiritual Adventure, fundraisers, and fun activities, such as bowling parties and an Easter Goose chase.

North Area Denver Crusade

ARVADA, Colorado—Northwest Friends is among metro Denver churches participating in the Northwest Metro Denver Crusade for Christ. Dr. John Wesley

White of the Billy Graham Crusade is to be the featured speaker.

Meanwhile, the church youth group presented skits and a box supper auction in March. And in February Northwest and First Denver Friends joined for a hymn sing during an evening service.

Additionally, Northwest Friends has recently repainted the church building sanctuary and has installed new carpeting inside the facility.

RYM Churches Participate in 50-day Adventure

Paonia Friends and Colorado Springs Friends are among Rocky Mountain Yearly Meeting churches participating in the annual 50-Day Spiritual Adventure sponsored by the Chapel of the Air radio ministry. This year the program is entitled "The Family God Wants Us to Be." It focuses on identifying and overcoming dysfunctional traits that can enter biological and church families.

RYM Calendar

June 10-14, 1992: Rocky Mountain Yearly Meeting at Quaker Ridge Camp, Woodland Park, Colorado.

June 15-20, 1992: Junior camp at Quaker Ridge Camp.

June 20-25, 1992: Junior high and senior high camps at Quaker Ridge Camp.

September 18-20, 1992: Annual Friends Women's Retreat at Nazarene Church Camp near Divide, Colorado.



MID-AMERICA YEARLY MEETING

Two Church Plants Targeted

The Extension Division of Mid-America announced at mid-year board sessions in February that its goal is to establish two new churches in 1992. The two locations targeted are Clear Lake, Texas, and McPherson, Kansas.

Clear Lake, a suburb of Houston, is a feeder community to NASA and related aerospace industries. The new church will be established with support from both MAYM Extension Division and the Friendswood church. David Hearon, a recent graduate of Barclay, and his wife, Donna, have accepted the call to be the founding pastors. They will move with their three children to the community in early summer.

McPherson is located about 60 miles north of Wichita. This town of about 13,000 offers Friends the opportunity of establishing a new church in a stable environment. Elaine McAllister, a resident of the community, along with other Friends who have moved into this area, have been targeted as the core group. The Hutchinson Friends, about 30 miles away, have shown a high level of interest. This plant is targeted to be launched this fall.

Pastors Retreat

The Mid-America annual retreat for pastors and their wives will be held May 4-7 at Stonecroft Conference Center near Branson, Missouri. Guest speakers are Steve and Valerie Bell, staff members at the Chapel of the Air.

A Mile of Nickels

The junior and youth secretary of the Friends Women, Hazel Brown, has challenged our children to collect a "mile of nickels" for their 1991-92 project. This money will go to help with the Quivering Arrow Camp for Indian children and for Camp Quaker Haven's new recreation center. A mile of nickels is \$3,800.

MAYM Administration Building

A new building for the administrative office of Mid-America Yearly Meeting is being built as a result of the Capital Funds Campaign that was conducted last year.

The new building will be located on the present site and immediately behind the old building. After construction is completed, the old building will be removed and the parking lot installed on the front of the property.

MAYM moved into its present offices at 2018 Maple in 1965, in a building that is now over

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Capital Funds Campaign paves way for new MAYM offices

50 years old. It has served well, but is inadequate for today's needs.

Construction will hopefully be completed by the time of yearly meeting sessions August 4-8, 1992.



**E.F.C.-
EASTERN REGION**

Centennial Officially Commences

A week of celebrating began on a snowy March 17, one-hundred years to the day from the opening of a Training School for Christian Workers, today—Malone College. Welcoming the crowd, Dana Miller, director of Marketing and Institutional Advancement, introduced Professor John



Dr. Self spoke at Malone Centennial's opening ceremony.

Oliver, who gave a brief history of the institution's beginning on the Showplace of America—Euclid Avenue, Cleveland, Ohio. Pastor Dale Diggs of Willoughby Hills Evangelical Friends Church led the crowd in a prayer of thanksgiving for the vision and willingness of the Malones to follow God's leading. Dr. E. Arthur Self, presi-

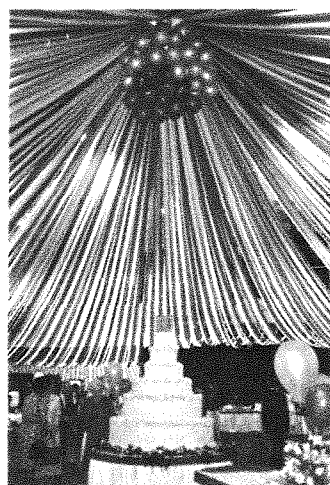


The Alumni Centennial Entryway groundbreaking was part of the opening-day celebrations.

dent, spoke of the feelings of the first six students, possibly the same as those of students today—what's next, how and where can God use me? The ceremony concluded with the lighting of the torch, symbolic of Malone's commitment to being a Christ-centered institution—a light to the world—and of the 100 years past and the second century to come. At three o'clock that same day, Canton Mayor, Dick Watkins, presented a proclamation to President Self and announced the official name change of Route 62, which runs behind the college campus, to Malone Parkway.

During the afternoon, events included a ground breaking for the Alumni Centennial Entryway (which promises to enhance the campus and community), the dedication of the College Hill Residence Suites (which houses 200 students and adds four classrooms, each large enough to accommodate forty students), and ground breaking for the Centennial Center, the goal of a multimillion dollar capital campaign. The new 40,000-square-foot building will house a student union, dining hall, classrooms, a conference center, and college offices.

The evening was filled with worship and praise as those gathered at the First Christian Church enjoyed a concert by renowned organist Diane Bish and listened to the Malone College chorale and Canton First



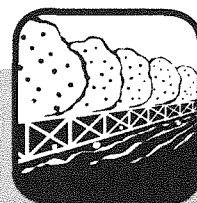
It was a grand 100-year celebration.

Friends Church choir. A media presentation with pictures spanning the past 100 years and several testimonials given by alumni gave a sense of pride and thankfulness to God for His faithfulness over the years to individuals and to the college. Activities concluded in a beautifully decorated Osborne Hall. Live orchestration, historical displays, abundant food, and an eight-tier birthday cake provided a festive atmosphere as friends, old and new, celebrated this occasion.

On Wednesday, Dr. John Williams, Jr., EFC-ER superintendent and great-grandson of Walter and Emma Malone, spoke to students, faculty, staff, and alumni at Founders Chapel.

The week concluded with a host of gala events on Saturday, March 21, beginning with the Alumni Reunion/Luncheon, at which Dr. John Williams was

awarded the Alumni Certificate of Merit Award for his significant and outstanding contributions to the college, church, and community.



**NORTHWEST
YEARLY MEETING**

1992 Men's Retreats

The 1992 NWYM Men's Retreat was held at two times and in two locations. On March 6-8, at Quaker Hill Conference Center in McCall, Idaho, Gary Wright led the retreat on the theme, "The Hedge," from Job 1. Wright is a preacher, evangelist, singer, educator, and president of World Renewal, a faith mission that places short-term missionaries in Eastern-bloc and Caribbean countries.

Al Egg taught at Twin Rocks Conference Center on the Oregon coast, March 13-15. Egg is president of Beyond Victory Ministries and has served as chaplain for the Portland Trail Blazers and Portland State University teams.

Young Adult Friends Trek to Seattle

Twenty-nine Young Adult Friends (YAF) from Oregon, Washington, and Idaho joined for an outing in Seattle on February 29. They spent the day walking along the waterfront, visiting museums, eating together, laughing, and talking. YAF attempts to provide fellowship and encouragement opportunities for the 18-35 age group in the yearly meeting. Special yearly meeting activities and a fall retreat are planned.

A new way to help missionaries feel at home

Pastors Travel to South America

Ken and Rachel VandenHoek, pastors of the Sherwood (Oregon) Friends Church, flew to South America on March 23. They visited the NWYM mission work in both Peru and Bolivia, and led the annual missionary retreat in the city of Cochabamba, Bolivia, in April.

Travel expenses for the VandenHoek's trip were covered by the Sherwood church, through offerings and an all-church auction.

YCEW Team to Indonesia

Plans are well underway for the 1992 YCEW (Youth Committed to Enlarging their Worldview) trip to Indonesia. Indonesia is

the newest Friends mission field under Southwest Yearly Meeting. YCEW team members include high school students John Boehm, Amy Buchanan, Amanda Connor, Bret McKee, Monte Wilber, and Jeff Woolsey, plus team leaders Paul and Toni Sloan, teachers at George Fox College. The team leaves for Indonesia June 17 and returns to Oregon July 10.

New Missionary-in-Residence Program Off to a Good Start

The NWYM Board of Missions recently gave its experimental missionary-in-residence program a positive evaluation. Furloughing missionaries Dan and Tami Cammack, with children Forrest and Rebekah,

spent from November 3 to January 12 as "members" of the Sherwood Friends Church, under the mentorship of pastor Ken VandenHoek. The purposes of the program included providing a nurturing environment for missionaries on furlough, providing an opportunity for the missionary to work as part of the pastoral team of a local church, and providing opportunities for spiritual growth and development through the mentoring relationship.

The Cammacks spent Sundays with the Sherwood church, and Dan gave several additional days a week as well. The Mission Board hopes to continue this program.

OUR RECORD OF FRIENDS

Births

ADAMS—Regan Elizabeth, to Jason and Richale, El Paso, Texas, 1/23/92

ADAMS—Tyler Allan, to Greg and Renee, Argonia, Kansas, 1/1/92

BAUER—Annabelle Charolette, to John and Vickie, Cherry Grove, Oregon, 3/11/92

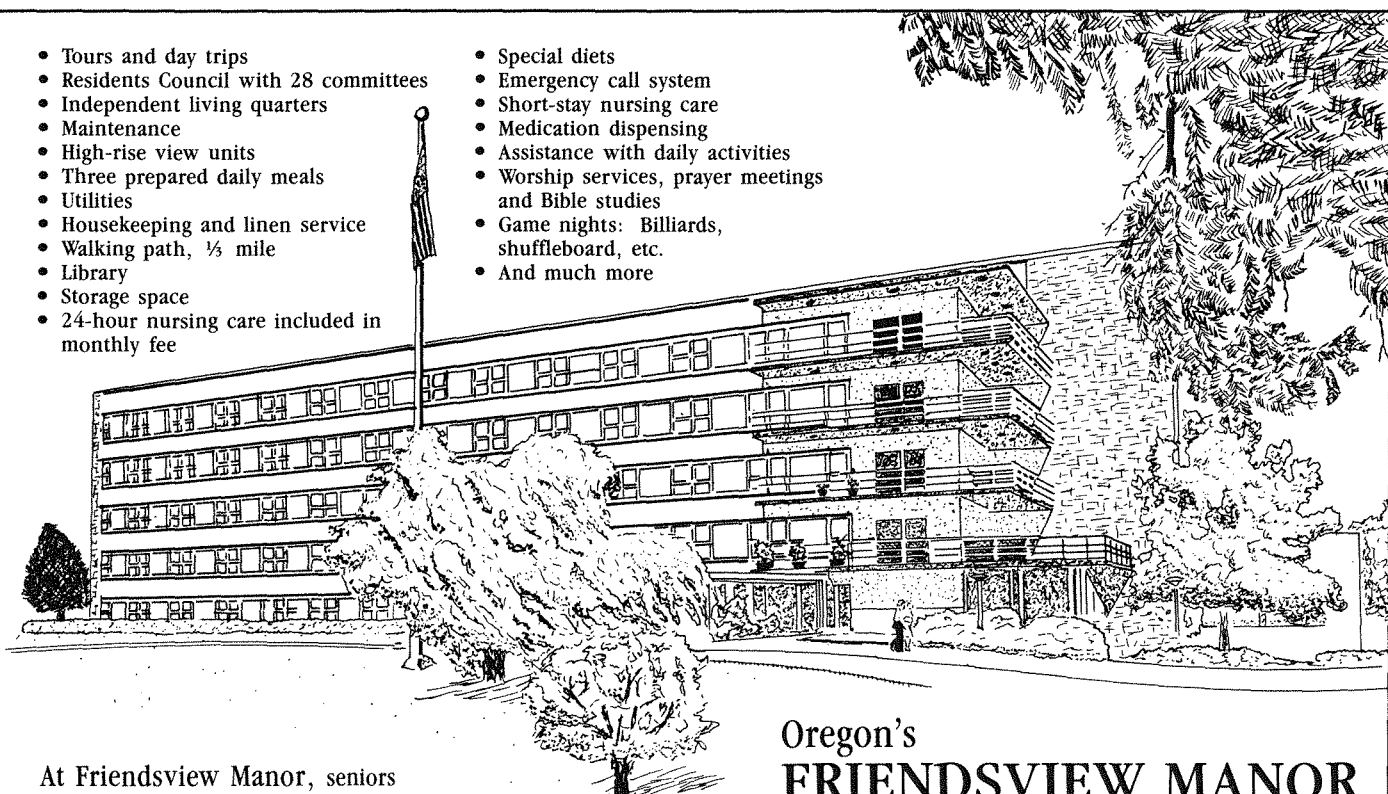
BURGER—Kyle Ross, to Rod and Lisa, Argonia, Kansas, 1/18/92

CLARK—Cody Jacob, to Jeff and Brenda, Van Wert, Ohio, 1/20/92

COLEMAN—Adam Wesley, to Wes and Sherrie, Friendswood, Texas, 1/7/92

DE LA CRUZ—Kristina, to Gernardo and Karlena, Hampton, Virginia, 11/29/91

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HARRIS—Caitlynn Marie, to Chris and Kim, Martinsville, Virginia, 2/26/92

HARRISON—Kenneth Allen (stillborn), to Kirk and Patty, Colorado Springs, Colorado, 3/5/92

HARTMAN—Alyssa Jo, to Mark and Linda, Van Wert, Ohio, 2/13/92

KELLY—Kyle Lawrence, to Brian and Darla, Kennesaw, Georgia, 12/29/91

LOY—Melissa Rae, adopted by Terry and Cheryl, St. Clairsville, Ohio, 1/7/92

MASON—Paige Lanae, to Eric and Lisa, Hutchinson, Kansas, 2/24/92

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

McLEOD—Alicia Ann, to David and Becky, Belmont, Ohio, 2/14/92

MERLINO—Stephen, III, to Steve and Jackie, Hampton, Virginia, 9/27/91

MILLER—Holly Nicole, to Brian and Cheryl, Cleveland, Ohio, 2/4/92

MORTIMER—Chelsea Marie, to Kevin and Gayle, Wichita, Kansas, 1/31/92

MUNGER—McKenzie, to Shari Deffenbaugh, Deerfield, Ohio, 2/19/92

MUNSTERMAN—Megan Jo, to Paul and Barbara, Sherwood, Oregon, 2/8/92

OBERT—Kalle Nicole, to Charles and Gwen, Friendswood, Texas, 12/24/91

ROMOSER—Katie Elise, to Paul and Amy, Haviland, Kansas, 1/16/92

ROSS—David Tyler, to Rick and Debbie, Delaware, Ohio, 12/9/91

SAYRE—Bryan James, to Jim and Holly, Zanesville, Ohio, 2/24/92

STRALEY—Jonathon Ryan, to Brent and Lori, Van Wert, Ohio, 1/30/92

STREET—Dominik Gerald, to Jerry and Jennifer, Arvada, Colorado, 10/9/91

TATE—Terricka Reanne, to Jerry and Lori, Van Wert, Ohio, 1/27/92

THATCHER—Eric Andrew, adopted by Woody and Cindy, St. Clairsville, Ohio, 2/13/91

Marriages

Lotty BRADY and Dale KRABILL, North Olmsted, Ohio, 2/14/92

Barbara FORSHEY and William FALDOWSKI, St. Clairsville, Ohio, 3/21/92

Stephanie GREEN and Jay WOOLEY, Bayshore, Texas, 2/8/92

Tamara HOWDESHELL and Steve LUCE, Wichita, Kansas, 2/14/92

Kim JACKS and Donald STEWART, Haviland, Kansas, 3/21/92

Kristy Lynnette KOGER and Matthew Lee WALKER, Martinsville, Virginia, 2/22/92

Angelyn ROE and Kenton SCHOONER, Wichita, Kansas, 3/7/92

Debbie SCHMIDT and David TAYLOR, Pratt, Kansas, 2/29/92

Krissy SMITH and Troy KRANER, Van Wert, Ohio, 2/1/92

Jody TICHARICH and Sam PERONI, St. Clairsville, Ohio, 2/14/92

Charlotte WHITEHURST and George RAINSBARGER, Emporia, Kansas, 11/23/91

Deaths

ACHELPAHL—Brenton, Argonia, Kansas, 12/30/91

BLICKERS—Lola C., 72, Martinsville, Virginia, 2/10/92

BRICKLEY—Nora, Emporia, Kansas, 12/6/91

BROWN—Roy, 72, Eagle Springs, North Carolina, 3/3/92

CAMPBELL—Floy, 79, Boise, Idaho, 9/19/91

CLARK—Herman, 71, Danville, Virginia, 1/23/92

CLARK—Jean, 66, Danville, Virginia, 6/28/91

COX—Genevieve, 77, Tulsa, Oklahoma, 2/3/92

DAWLER—Mae, Arkansas City, Kansas, 2/17/92

DRINNEN—Jesse, 93, Haviland, Kansas, 2/8/92

GABRIEL—Robert, Woodstock, Georgia, 10/4/91

GLOVER—Edith, Emporia, Kansas, 12/24/91

GREEN—Marvin, 77, Allen, Nebraska, 3/1/92

HAINE—Agnes, Wichita, Kansas, 2/25/92

HARRIS—Flossie, Morristown, Ohio, 1/21/92

HOOPES—Pauline, 64, Damascus, Ohio, 1/16/92

JAYCOX—Zelfa A., 85, Seiling, Oklahoma, 12/26/91

JOHNSON—Vernon, Wichita, Kansas, 12/24/91

KNIZAT—Naomi, 74, Damascus, Ohio, 2/29/92

KRAIL—Robert, 67, Paonia, Colorado, 2/92

LEACH—George Howard, Delaware, Ohio, 12/6/91

MILLAGE—Virginia, 59, Newberg, Oregon, 3/25/92

MURPHY—Leona, 92, Nampa, Idaho, 2/9/92

NEEDEL—Leta, 101, Oklahoma City, Oklahoma, 12/28/91

POE—Ernie, 71, St. Clairsville, Ohio, 1/2/92

RUCKER—Alan W., 75, Martinsville, Virginia, 2/17/92

RUSSELL—Hal, Emporia, Kansas, 11/23/91

SEVERS—Cora Berneice, 84, Van Wert, Ohio, 1/29/92

SHATTUCK—Ethelyn, Newberg, Oregon, 3/5/92

SIMMONS—Marty, 34, Hampton, Virginia, 10/25/91

SITTON—Helen, Wichita, Kansas, 1/15/92

SMITH—Kathleen, Wichita, Kansas, 1/15/92

WHITMARSH—Lucile, 87, Seiling, Oklahoma, 8/24/91

WUTHRICK—Myrtle, 86, Damascus, Ohio, 2/12/92

THE WIDER WORLD OF FRIENDS

Northwest Friend at AFSC

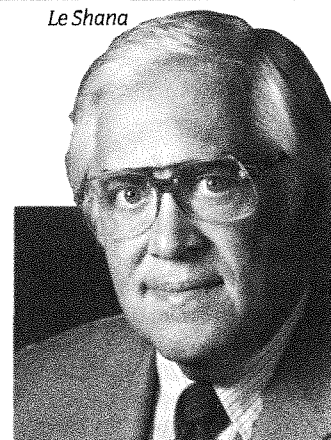
Kara Newell has been named executive secretary of the American Friends Service Committee, effective June 1. She replaces Asia Bennett.

Currently at Warner Pacific College, Portland, Oregon, Kara Newell was formerly executive vice president of Mercy Corps International and former administrative secretary of Friends United Meeting.

Le Shana to WES

In January, David Le Shana accepted the position of president of Western Evangelical Seminary, an interdenominational graduate school of theology and Christian ministry in Portland.

Le Shana



Most recently Le Shana was president of Seattle Pacific University; he served as president of George Fox College from 1969 to 1982.

Quaker Educator/Author Dies

Leonard Kenworthy, a Quaker leader who helped lay the foundation for the United Nations Educational, Scientific and Cultural Organization, died Dec. 17, 1991, at age 79.

For many years he was professor of social studies and international education at Brooklyn College of the City University of New York. As World War II began, he was with the American Friends Service Committee in Nazi Germany, helping Jews leave that country.

The author of more than 40 books, written largely about global dimensions of education and Quakerism, he received an honorary degree of doctor of humane letters from Earlham College in June 1991.

George Fox's Works

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

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Yokefellow Conference at Earlham College

Senator Mark Hatfield of Oregon was the keynote speaker at this year's Yokefellow Conference March 27-28. Mark Hatfield began his public service career in the Oregon House of Representatives at the age of 28, and today is the second-ranking Republican in the United States Senate.

D. Elton Trueblood, author, lecturer, and president of Yokefellows International, concluded the conference. Referred to as "the dean of the church renewal movement" in America, Dr. Trueblood at age 91 now resides at Meadowood near Lansdale, Pennsylvania.

1992 FAHE Conference

Margaret Hope Bacon, gifted Quaker writer who has written an important biography of Lucretia Mott, *Valiant Friend: The Life of Lucretia Mott*, will serve as the keynote speaker at the 13th annual meeting of FAHE at Bryn Mawr College June 19-23. Before turning to a full schedule of writing in recent years, Margaret Hope Bacon worked in the fields of journalism, public relations, and social work. The theme of the upcoming conference, "...A Better State of Things," was drawn from the speech, "We Have Food While Others Starve" (1850).

Friends Association for Higher Education Conference

Bryn Mawr College
June 19-23

Theme:
"...A Better State of Things"
— Lucretia Mott

For information call
(919) 852-2028

FUM Proclaims New Birth

Friends United Meeting met March 12-15 in a very focused session to discern the call from God for this organization. Ninety-six persons from across the FUM constituency met at the Quality Inn in Richmond, Indiana, with Lon Fendall and Jan Wood as facilitators.

The time together was spent in a variety of experiences as representatives sought to discern the will of God. There were moments when God's moving was keenly felt. There were also moments of near despair of ever finding a way forward.

The Sunday morning session began with singing, which flowed into a deep sense of being in a gathered meeting. The group prayed, listened, and ultimately had a sense of being divinely called, which is expressed in the following minute.

"We as gathered Friends recognize and proclaim a new birth among us. We affirm as a corporate meeting that we are now visited with new life. We do testify this life is not of our own creation, rather it is God-given, birthed by God's very Spirit, laboring among us.

"We name our own sinfulness, particularly, the sins of rebellion, arrogance, self-righteousness and fear, by which we have relied solely upon our own strength, and have created mistrust of God's work among us.

"We announce that all our actions in Friends United Meeting will be governed by the one God—Heavenly Father, Lord Jesus Christ and Holy Spirit—who is present among us to teach us himself.

"We commit ourselves as the FUM General Board and Commissions to nurture this understanding of Christ as revealed in Scripture, sound reason and

FRIENDS UNITED MEETING SEEKS GENERAL SECRETARY

to begin approximately January 1, 1993.

The General Secretary is at the forefront of the spiritual life of FUM. The General Secretary is responsible for the overall administration of FUM central office staff and serves as a vital link between constituent yearly meetings and FUM central offices.

An applicant should be an active member of the Society of Friends, have leadership and management abilities, be familiar with programmed and unprogrammed traditions, and be willing to travel.

Your application should include a resume, salary history, three references, and a one-page description of your involvement in the Society of Friends.

Inquiries or application should be sent to:

David Brock, Search Committee Clerk
4715 North Wheeling Avenue
Muncie, IN 47304
(317) 284-6900

Application deadline: July 1, 1992

the gathered meeting. We further commit ourselves to elder those who would criticize this understanding of FUM's mission.

"We welcome all friends who feel the divine call to worship with us on this basis."

This was also the time when FUM Friends addressed the resignation of Stephen Main as their general secretary. His term of active service ended April 15. Harold Smuck of Richmond, Indiana, is the appointed interim general secretary. Harold has served Friends United Meeting for 25 years in Ramallah, on the West Bank; Kenya; and the central office in Richmond as Associate Secretary of World Ministries. The Executive Committee of the General Board is presently receiving applications for a new general secretary. Inquiries should be addressed to David Brock, Search Committee Clerk,

4715 N. Wheeling Ave., Muncie, IN 47304.

Friends Center Names New Director

Gayle Beebe has been named the new director of Friends Center, the graduate school at Azusa Pacific University sponsored by Southwest Yearly Meeting. In August he will begin his duties, which also include being a professor.

Gayle is currently enrolled in the dual degree program at Claremont Graduate School in Claremont, California, where he is pursuing a Ph.D. in philosophy of religion and theology and an M.B.A. in management. He is also on the pastoral staff of Rose Drive Friends Church serving in adult ministries. Previous pastoral experience includes five years as pastor of Sherwood, Oregon, Friends Church. He is a graduate of George Fox College and Princeton Theological Seminary.

OUR
FRIENDS
COLLEGES

Sine Visits Haviland

Tom Sine, speaker and best-selling author, was featured in chapel at Barclay College, Haviland, Kansas, March 16. He works as a consultant in futures research and planning and in developing a theology of mission for both Christian and secular organizations.

Tom is author of the best-selling *The Mustard Seed Conspiracy* and of *Why Settle for More and Miss the Best?* His latest book, *Wild Hope*, is a "rallying call to take charge and live creatively in a changing world."

He holds a Ph.D. in American intellectual history with a minor in study of the future from the University of Washington.

Realignment Nine Views Among Friends

**Now in Print: Texts of the
Autumn 1991 Pendle Hill
Evening Lecture Series.**

These well-attended lectures probed a question central to the life of Quakerism in the 1990s. Contributors included Stephen Main, Elizabeth Watson, William Taber, Dan Seeger, and others.

The messages shared in this searching series of dialogues are now available in one volume. A valuable resource for discussion groups and individual study.

Send \$10.00 plus \$2.00 postage to:

Pendle Hill Bookstore
Box E
Wallingford, PA 19086
Phone orders 215/566-4514

Bear Hunt

Director of Admissions Lonny Choate announced the "Barclay Bear Hunt" April 9-12. High school juniors and seniors were invited to spend time on Barclay's campus attending classes, meeting with professors, auditioning for music groups, and learning more about Barclay.

Prospective students had the opportunity to experience dorm life. Entertainment was also planned throughout the weekend.

George Fox College to Begin M.B.A. Program

George Fox College, Newberg, Oregon, will launch a master of business administration program this fall that will emphasize human relationships and leadership.

The M.B.A. program will be the third graduate program at the 100-year-old college. It is expected to enroll 44 students, the projected ceiling for its first year. Eugene R. Dykema will serve as the program's director. He holds a doctorate in economics from the University of Notre Dame and previously was chairman of the economic and business department at Calvin College.

George Fox President Edward F. Stevens announced the new program, saying it will be an alternative to many traditional M.B.A. programs. "Our long-standing distinctives are receiving greater attention and appreciation among business leaders and educators today," Stevens said. "It makes sense for us to offer graduate management training."

Harold Ankeny Named George Fox College Alumnus of the Year

The man George Fox College President Edward F. Stevens calls "the president's pastor" is GFC's "Alumnus of the Year" for

1992. Harold A. Ankeny, a member of the college's administration from 1968 until his retirement this past fall, received the award during Homecoming.

A 1950 GFC graduate, Ankeny returned to his alma mater in 1968 to serve as dean of students. Over the years he also headed the financial aid, research and planning, annual fund, and planned giving departments.

George Fox College Hosts Woolman Peacemaking Forum

Ron Sider, author and executive director of Evangelicals for Social Action, spoke at George Fox College in March as part of

the college's John Woolman Peacemaking Forum.

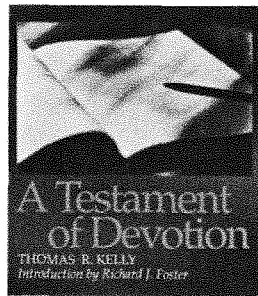
"Peacemaking: Living the Good News" was the theme for the two-day event, which was sponsored by the college's Center for Peace Learning. In addition to Sider's addresses, the forum included panel discussions, the honoring of local peacemakers with the Woolman Peacemaker Award, and classroom presentations involving a multidisciplinary approach to peacemaking.

Faith and Learning Conference

Malone College, Canton, Ohio, hosted its annual Faith and Learning Conference on March 30, 1992. The title of the

NEW EDITION

This enduring, much-loved classic collects simple and profoundly moving devotional essays by an extraordinary Quaker teacher, missionary, scholar, and speaker.



A TESTAMENT OF DEVOTION

by Thomas R. Kelly

*"As I leaf through its pages, pausing at well-marked passages,
I know I am in the presence of a giant soul.
I am the better for the encounter. I'm sure you will be too."
— Richard J. Foster (from the Introduction)*

\$13 each and free shipping for orders prior to May 31, 1992

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Strife in Rwanda continues to affect mission work

conference was "Walter and Emma Malone: Founders and Friends."

The morning session featured guest speaker Thomas Hamm, who addressed "The Faith of the Malones in Historical Perspective." In the afternoon session, John Oliver spoke on "The Malones and the Formation of a Training School in Cleveland: The First Year." At the same session, David Johns spoke on "Everett Cattell and the Formation of the Institutional Identity of Malone College, 1960-1972." The evening session featured Thomas Hamm on "The Quaker Tradition of Young Walter Malone" and Marty Grundy on "The Quaker Tradition of Young Emma Brown."

Malone Approved for Master of Arts

Malone College has been fully approved by the North Central Association of Colleges and Secondary Schools and the Ohio Board of Regents for the Master of Arts in Christian Ministry.

The Master of Arts degree in Christian Ministries is designed to help individuals prepare for ministry in the 21st century. The courses provide biblical and theological foundations for professional, academic, and



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

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personal growth. The Diversified Ministry portion of the curriculum bridges the gap between what is learned in the classroom and the demands of ministry. Personal and professional interests are fulfilled through the Research/Practicum section of the curriculum. The program features biblically based theological education in an adult learning environment.

OUR FRIENDS MISSIONARY OUTREACH

Rwanda

On March 17 Rwanda missionaries reported by phone that conditions in Bugesera Province, which had been declared under a state of siege, were improv-

ing. Before that, there were reports of houses burned, from 40 to 400 people killed, and 7,000 people fleeing the area.

Just before the state of siege was declared March 9 in Bugesera, participants in the Kigali training seminar for Friends leaders visited Katarara, a Friends church in the area, for a special evangelistic effort. About 50 people came forward to pray and 30 indicated a desire to attend the church.

Due to the strife and unrest in Bugesera (south of Kigali), which could possibly spread elsewhere, the five-week training seminar being held in Kigali was dismissed March 11, over a week earlier than planned. Before the seminar was canceled, prayer was answered in many ways, resulting in better relationships and new dedication.

Pray for Paul and Leona Thornburg, who are scheduled to arrive in the States May 2, after serving a four-year term (initially planned for two years) in Rwanda. In June they anticipate attending the wedding of their son Kenneth in Oregon, before some months of deputization and then retirement.

Curt Blasiman of Alliance, Ohio, plans to come to the States this summer for vacation from his missionary duties in Rwanda.

Mexico

A work team from Trinity Friends Church in Van Wert, Ohio, went to help on the

Chavarria mission residence a few days in March.

Brenda Chavarria accompanied a Holy Land tour from Trinity Friends Church in February, as a guest of the church.

Praise God for healing and reconciliation among the people at Ecatepec.

Philippines

Three-night evangelistic meetings held biweekly are being blessed of God. An average of 30-40 unbelievers hear the Gospel through films, personal testimonies, special music, drama, and preaching.

India

Praise God that the Hunerwadel family arrived safely in India on February 28 with all their baggage! Carl began teaching on March 4 and the two older girls, Kathryn and Kristine, entered Woodstock School that day.

Rough Rock

Another church leaders' seminar is planned for May, to follow up the successful one held in January.

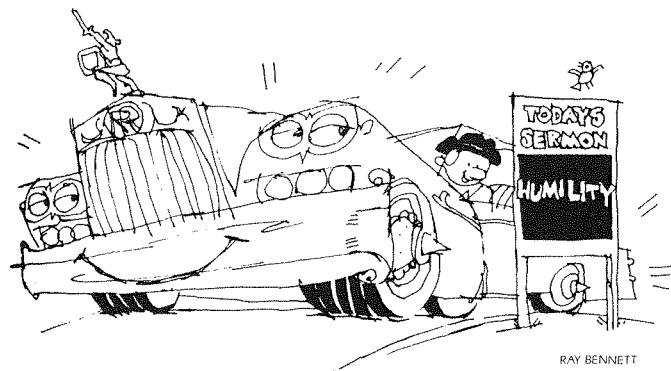
Kenya

Ron Woodward terminated his ministry among Friends in Kenya on March 31 and left for the U.S. on April 21. Nancy and Tasha will follow about the first of June after school is out.

London Accommodations

A homely base in the heart of London? Short, medium, and long term accommodation available with excellent wholefood meals.

Also meeting rooms for workshops, lectures, and conferences. Contact: Quaker International Centre 1 Byng Place London WC1E 7JH Tel: 071-387 5648



RAY BENNETT

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

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

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

Can you help us to choose our road?

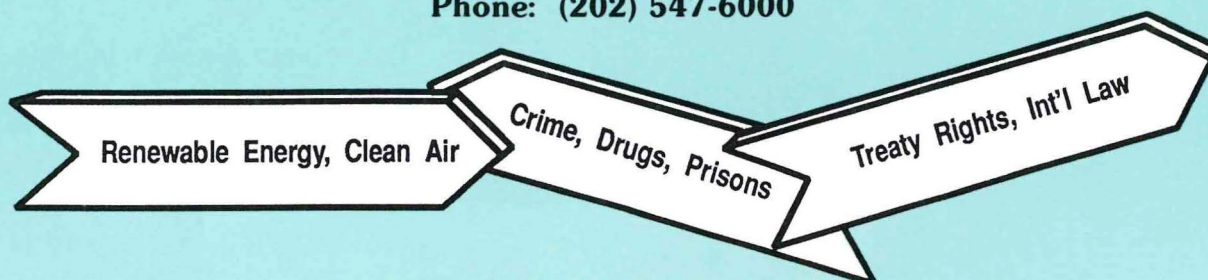
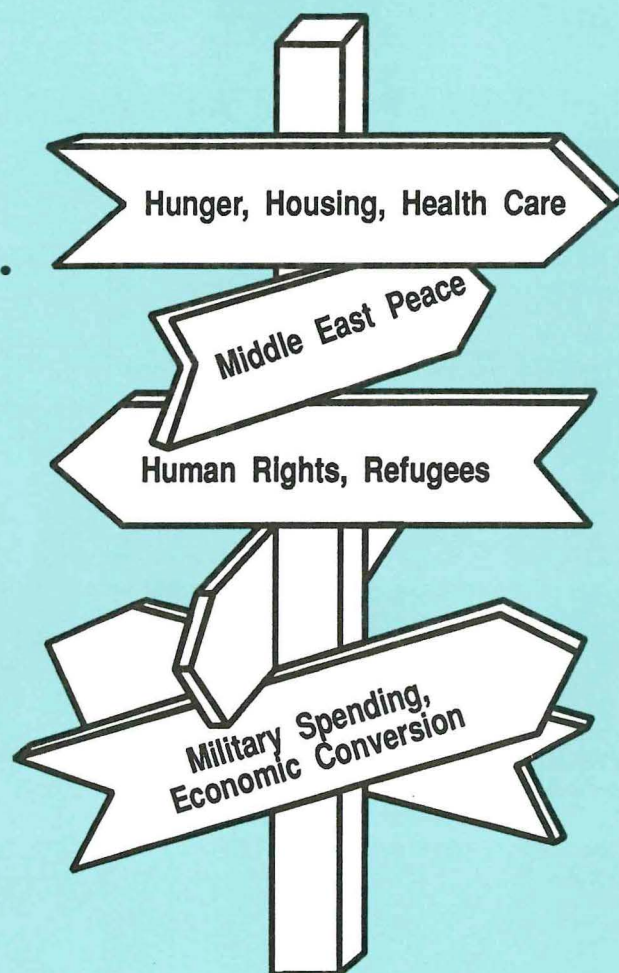
In November 1992, the 250 Friends on FCNL's General Committee, seeking spiritual guidance together, will try to discern what FCNL's program should be during the 103rd Congress (1993-1994).

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

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

Survey, FCNL, 245 Second St. NE, Washington DC 20002

Phone: (202) 547-6000





Mmm, Mmm Good?

BY JANET JOHNSTON

IMPROVED STORAGE methods make it possible for us to enjoy fresh fruits and vegetables all year long. Still when early summer arrives, our mouths water in anticipation of *really* fresh produce. The grocery store displays beckon us with the first cuttings of green, crisp asparagus, shiny red strawberries, and other well-displayed fruits and vegetables.

As I think back on some of the "taste delights" I've enjoyed, I think back on my childhood to a different kind of taste.

My grandmother held the flat box in her hand, pushed one end, and the cardboard "drawer" slid out. It was a very deliberate, majestic movement. In the shallow box lay many light-tan, flat, round discs. She carefully extracted one and breaking it in two, handed it to me. I passed on half to my ten-year-old friend, Ralph, and popped my piece into my mouth.

Grandmother smiled at both of us, nodded her head in approval, and turned her warm blue eyes back toward the front of the sanctuary and the preacher.

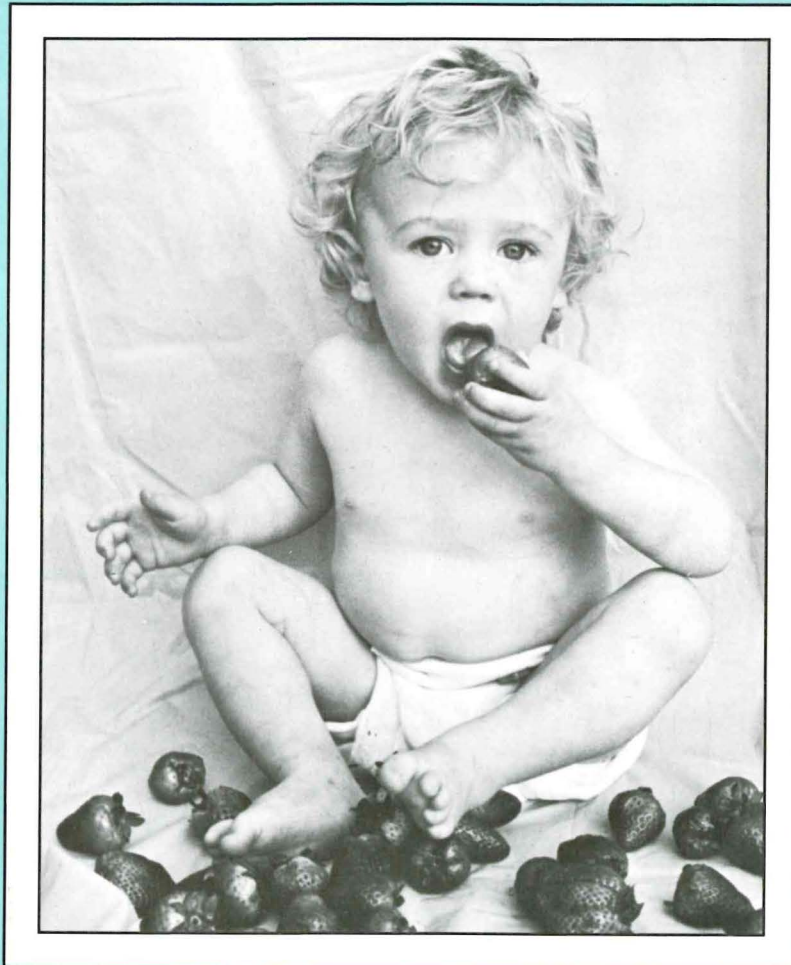
Ralph and I sat quietly sucking the flat discs. I felt him wiggle in the pew and, glancing over at him, I knew this Sunday I had won! The throat lozenges always caused our eyes to water and our tongues to burn. It was a challenge to see which of us could keep the disc in our mouth the longest. Eventually we couldn't stand it any longer and would hold it between our thumbs and fingers and suck air in an effort to cool our mouths. Ralph had his piece out and I could hear his quick intake of breath.

Neither of us had ever dissolved the whole piece without taking it out at least once.

Both of us hated the taste of those throat discs. Sunday after Sunday this ritual was performed, and we willingly took them as Grandmother gave them to us. We didn't have to. You see, Grandmother gave them to us as a reward for sitting quietly during church. Because of what those discs stood for, we ate them.

Icky-tasting medicines are taken because of what they stand for; getting or keeping well.

Foods are eaten that don't always please our taste buds, but supply needed nutrients.



Many things are tasted and being found pleasant are over-indulged in and bring ill health, or even death.

Our sense of taste can be fooled though. If something sweet is placed directly on the taste buds of our tongues that respond to sour or saltiness, we don't experience the sweet taste.

There is however, one taste experience in life that can't deceive and will bring only good. "O, taste and see that the Lord is good; blessed is the person that trusts in Him." (Psalm 34:8) "How sweet are thy words unto my taste." (Psalm 119:103)

As you enjoy the taste of fresh foods in the coming months, ponder on how your spiritual taste buds are doing. **EF**

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update

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Quaker Camps Minister to Families

Across NWYM this summer, kids and adults will find new life in Christ through the summer camp programs. Included in the available programs are those at Quaker Hill and Twin Lakes in Idaho, Quaker Cove in Washington, and Tilikum and Twin Rocks in Oregon.

One of the oldest of NWYM's camping programs, Twin Rocks Friends Camp on the Oregon coast was founded in 1918. Twin Rocks continues to grow, and the past few years has seen much activity as the "Expanding the Dream" capital campaign has brought in \$401,000 of its \$500,000 goal.

The most recent project is the renovation of Hadley Hall from a rustic dormitory into a self-contained retreat center. Fresh paint, carpeting, and new meeting rooms have added to the total remodeling. Future projects include renovation of the dining hall and The Shelter. Additional building plans are being reviewed by the staff and board.

A highlight of the Twin Rocks camping program is the ministry of the summer staff. These young men and women are students or recent graduates of George Fox College, Barclay College, and Oregon State University. They serve as a core counselor group, help in recreational programs, and share in kitchen duties. Check your last UPDATE (March/April 1992) for the Twin Rocks' summer schedule, as well as program schedules for Quaker Hill and Twin Lakes. Pray for full-time summer staff for all our Quaker camps, as well as for the campers themselves.

Pastoral Transitions

Four NWYM churches are involved in the pastoral change process: **Entiat, Cherry Grove, North Valley, and Silverton.**

Silverton has issued a call to **Ron Woodward**. Ron and **Nancy** have lived in Nairobi the past four years where Nancy has served as librarian in the International School of Kenya and Ron has served in a ministry to Friends leaders. The call to Silverton begins June 1.

Cathy Kruger has accepted a call to serve at Entiat. Cathy will graduate from Western Evangelical Seminary this summer and begin her ministry at Entiat September 1. Currently she is serving as a pastoral intern at Rose Valley in Kelso, Washington.

Cherry Grove (Battle Ground, Washington) issued a call to **Eric Smith**. Eric has been on staff at Rose Drive Friends Church in Yorba Linda, California, for the past eight years. Eric will assume his responsibilities at Cherry Grove July 1. Eric and **Mari Kay** have one daughter, **Chelsea**.

North Valley is currently in the interview process. Churches seeking youth pastors include Greenleaf, Medford, and Sherwood.

Reflections from Two New World Travelers

Ken and Rachel VandenHoek, pastors at Sherwood Friends, were invited by the NWYM Board of Missions to visit the work in Bolivia and Peru March 23 —April 17 and to lead a retreat for the mission staff. Sherwood Friends released Ken and Rachel for this ministry and also provided the finances.

"How was your trip?" "Did you have a good time?" "How were the missionaries?" "Were you ever in danger because of the political upheaval in Peru?" These questions are asked in sincerity, but too often time constraints have limited our answers to "just great"—"a wonderful time"—"doing fine." That's frustrating because we have so much to share.

How does one describe what it's like to visit our missions work? May we suggest these words: challenging, adventurous, revealing, exhausting, fulfilling, nerve racking, exhilarating, and moving. The new sights, sounds, and smells were often pleasant, occasionally repulsive, and sometimes overwhelming. Our physical, emotional, and spiritual strength was stretched by cultural, social, and climatic conditions (sea level to 16,000 feet). We were pampered by the nationals and pick-pocketed by

strangers. We struggled to grasp bits and pieces of a language we could not fully understand, which left us feeling helpless and vulnerable. Our need to trust those who were bilingual grew in epic proportions as we relied on interpreters to communicate.

Would we trade this experience for the vacation spot of our choice anywhere? No! No, because we have never felt the supporting power of prayer more strongly. We sensed the mighty presence of God as He directed and protected our every step. We'll never forget the blessing it was to greet, hug, speak, eat, and visit in the churches and homes of our new friends. Our common bond was Jesus Christ, who transcends cultural and language differences.

The three-day retreat in Cochabamba, Bolivia, was a great time of refreshment, encouragement, and praise. To each of you we bring greetings from **Ed and Marie Cammack, Ken and Tonya Comfort, Earl and Janice Perisho, Bruce and Jan Allen, Mark Bounds and Susan Stewart**. We have a great respect for those who represent the Lord Jesus Christ and NWYM in Bolivia and Peru. They are a serious, committed, intent, driven, sensitive, funny, and lovable bunch. We enjoyed their hospitality as we talked, laughed, cried, and prayed together. We rejoiced in their successes, and shared concern for their expanding responsibilities. Our hearts ached as did theirs each time we left the post office empty-handed. Without fear of sounding preachy... please write to your missionaries! Your ministry of encouragement and presence is felt through each letter they receive. Please pray for these wonderful people regularly.

This trip has forever changed our perception of missions and ministry. We are grateful to Sherwood Friends and Northwest Yearly Meeting for making this experience possible.

Youth Programs

Summer Ambassadors have been named and assigned for ministry. The NWYM Thanksgiving offering is supporting three ambassadors to work in the economically depressed community of Sprague River. Working with pastor **Curtis Hastings** will be **Heidi Schneider** (Hayden Lake), **Derric Watson** (Reedwood), and **Paulie Ziemann** (Medford). Other Ambassadors include **Heather Weissbuch** (Canyon Hills Friends in California), who will be working with children's ministries at Boise; **David Thomas** (Newberg), assisting with youth minis-

try at Metolius; and **Carol Joy Brendlinger** (Reedwood), who will be working with children's ministries in her home church.

Youth Challenged through Arts in Ministry (YCAM) team members are **Missy Chandler** (Rosedale), **Shawna Rodrigues** (Talent), **Tera Bloodgood** (Post Falls), **Jessica Schmid** (Camas), **Maria Townsend** (Camas), **Kristen White** (Clackamas Park), **Norman Sherman** (Camas), and **Alex Walker** (Newberg). The team, led by **Missy Bullock, Spencer Jones, and Eric Edmundson**, will be ministering in NWYM churches during the first weeks of July and at Yearly Meeting.

The **Second Annual Youth Group Video Contest** will be held during Yearly Meeting. This is a chance for local youth groups to present themselves to the YM youth through music, a short story, or some other creative presentation of the group's personality.

GFA Quilt Show and Auction

On June 12 and 13 Greenleaf Friends Academy will again sponsor a quilt show and auction. The event is to be held at the Bishop's House, in Boise. Featured will be contemporary, traditional, and children's quilts, as well as wall hangings, dolls, pillows, and other decorator items donated by school supporters. An antique wedding ring quilt and other antique quilts will be auctioned. Proceeds go to the support of GFA.

Estate Gifts Donated to Friends Fund

Estate gifts totaling \$390,000 have recently been distributed to ministries through Friends Fund. These gifts were made possible by Friends who desired to have a portion of their estate continue in the Lord's work after their death. Donors were **Geneva Bolitho, Wilma Mills, Esther Cocker, Eva Ohmart, Ralph Berggren, and Elaine Yungen**.

The recipient ministries were West Chehalem Friends, Friendsview Manor, NWYM, George Fox College, Friends Fund, Gresham Nazarene, and Northwest District of Nazarene Churches.

Friends Fund is a deferred gift planning agency whose purpose is to help people understand their options and wisely plan the distribution of their estates. For further information, write to Friends Fund, P.O. Box 190, Newberg, Oregon 97132, or phone 503/538-7880.