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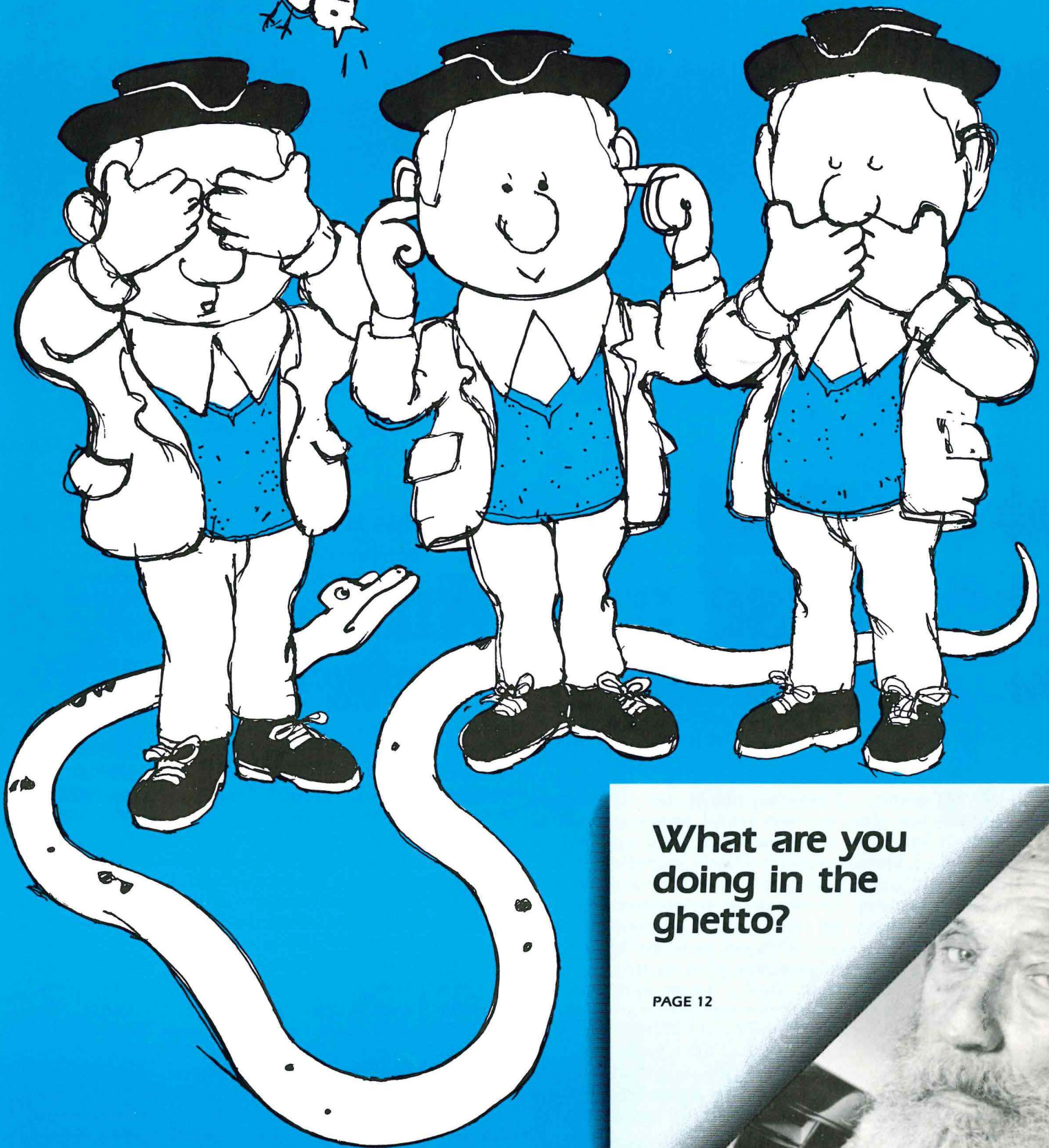
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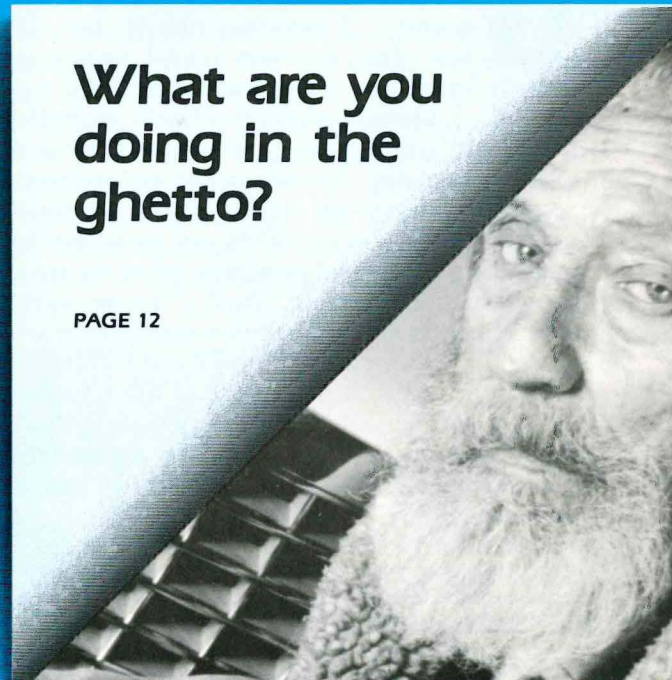
March / April 1993

EVANGELICAL FRIEND



**What are you
doing in the
ghetto?**

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Wise and Innocent

Naming Evil and Doing Good

BY REBECCA THOMAS ANKENY

GEORGE MACDONALD WROTE in the previous century: "A man may sink by such slow degrees that, long after he is a devil, he may go on being a good churchman . . . and thinking himself a good Christian." (C. S. Lewis, *George MacDonald, an Anthology*, Macmillan, 1947, 1974; p. 105) Extremes of evil strike us with shock and dismay. Unfortunately, we are less sure how to react when we come across garden variety evil in our neighborhoods, our churches, our social institutions, and ourselves. We are not even sure what we are looking for in a definition. Further, placing responsibility is not as simple as it may seem. It is a rare person who has not somehow been victimized by the evil within an individual or within an institution. Some of these victims go on to reenact and even intensify the evil done to them. Some of them go on to choose good. What makes the difference between these? Is there something we can do to place ourselves firmly on the side of good?

M. Scott Peck's book *The People of the Lie* (New York: Simon and Schuster, Inc., 1983) examines the develop-

ment and nature of human evil. The greatest gift that Peck has given us with this book is a way to name evil. His discussion of evil helps us know it when we meet it outside or within ourselves. He says that people who are not evil often experience revulsion and confusion when they find themselves in a relationship with someone who is evil (pp. 65, 66). Because most of us want desperately not to be evil and most of us fear evil, this is an empowering book.

Peck points out that we all miss perfection daily, and in so doing we can be categorized as sinners. This is not what he means by evil. Evil persons consistently use their power to destroy the spiritual growth of others in order to defend and preserve their own self-image of perfection (p. 119). Their evil arises out of the refusal to tolerate the sense of their own sinfulness. They therefore project their own evil onto others, seeing evil everywhere but in themselves. They are remarkably devious, hiding the motives for their behavior with a network of lies. They also tend to be greedy. Most chillingly, they spend much

energy in order to maintain the appearance of moral purity, and, to an extent that surprises us when we find it out, they are often morally upstanding leaders in the community (pp. 70-75, 105, 129).

Peck points out that evil people fear the light that might expose them accurately, and since the purpose of psychotherapy is to shed light, they rarely come in for counseling. The surprising aspect of Peck's case studies is how ordinary the people are. In fact, he warns against our tendency to locate evil in Hitlers and Idi Amins "back then" and "over there," saying that in his experience evil people are quite common and appear ordinary.

HE DOES believe in Satan, referring to Satan as it rather than as a person. He says that Satan has no power unless it has a human body to work through, and that Satan's only power persists through the human belief in its lies (p. 207). He does not believe that a demon comes to inhabit a person by accident or ambush; instead he thinks that the person becomes possessed gradually by selling out again and again.

He also analyzes the group evil evidenced by the My Lai massacres during the Vietnam War. He sees in that incident the natural tendency of each member of a group to forfeit his or her ethical judgment to the leader, a tendency we must resist.

My personal response to this analysis of evil was twofold. First, I found that he confirmed my own belief that our universe is one of absolute free will. We do not make choices without our histories and our circumstances having influence, but we *can* choose to do the better of two actions. God holds us responsible for the choices we make, even when our environments have made it easy for us to choose to do evil. God does not prevent any of us from choosing to do evil. I do believe, however, that God often distracts evil people in many ways from carrying out the worst they can inflict on others.

I also do not see in experience that God prevents the consequences of the choices humans make. Our evil destroys. Our evil leaves the innocent with scars. Victims must fight their impulses to be perpetrators. The wounded need healing if they are to be able to use productively the gifts God has given them. This is one of the meanings of the Crucifixion to me. Even the risen and glorified Jesus carries in His body the scars of His encounter with human evil. If human evil could, it would destroy God, the giver and sustainer of life, in order to save face.

Second, I began to examine my own life. Are there ways I consistently avoid the truth about myself? Am I devoted to accuracy, to the truth, even though it costs me pain and fear? Is there any area where I have immediate self-protective devices? Am I willing to sacrifice someone else in order to maintain my own appearance of good? Do I hide my motives deviously? Do I ever cause pain or fear in another without being able to empathize with those feelings? Do I see evil all around me while I refuse to face my own sinfulness? When I must answer yes to any of these questions, I must acknowledge that I too am capable of doing evil to another. I do not want to deceive myself. Not only am I eager to avoid doing evil, I am eager to learn how to do good.

Peck quotes Erich Fromm's *The Heart of Man* (Harper and Row, 1964) to help him define evil (Peck, p. 43). The reverse of this definition can help us see how to do good. Doing good, and becoming good, means loving life and the living. We will not seek to control other people and make them dependent. Instead, we will do what we can to increase their self-control and independence. We will encourage their capacity to think for themselves. We will enhance their unpredictability and originality. We will allow life to be inconvenient for us so that others can keep their full humanity.

In *The Art of Loving* (Harper and Row, 1956; Bantam, 1963), Erich Fromm describes loving behavior. He says love is characterized by giving, and it implies certain basic elements: care, responsibility, respect, and knowledge. Care means that we are actively concerned for the life and growth of the other person. Responsibility means that we are able and ready to respond to those we love. Respect means that we see another as he or she is, as a unique individual, and we therefore cannot exploit that person. Knowledge means that we do not remain at the superficial level, but we know the other person at the core, seeing the person on his or her terms rather than in terms of our concerns (*The Art of Loving*, Fromm, pp. 22-24).

FOR ME as a garden variety Christian, capable of evil but eager to be good, it helps to see afresh in Scott Peck's book the identifying marks of evil people. Jesus also named them in Matthew 23: laying responsibility on others without taking any responsibility themselves; being more concerned with appearances and status than with truth; preventing others from entering the kingdom of God; turning converts into children of Hell; considering wealth more sacred than the dwelling place of God; following rules but ignoring justice, mercy, and faithfulness; keeping a clean outside while tolerating greed and self-indulgence on the inside; looking righteous but being full of death and uncleanness; and paying tribute to past martyrs while planning to kill the next inconvenient person who comes along.

Jesus warns us that the things that are done in the darkness will be exposed by the light, and that whatever we do to those over whom we have power we do to Him. Then He sends us into the world with the counsel that we are to be wise as serpents and innocent as doves. We are to overcome garden variety evil with garden variety good.

We can join with George MacDonald's fictional preacher who said: "I prayed to God that He would make me...into a rock which swallowed up the waves of wrong in its great caverns and never threw them back to swell the commotion of the angry sea whence they came. Ah, what it would be actually to annihilate wrong in this way..." (*Annals of a Quiet Neighborhood*, Ch. 5; quoted in Lewis, p. 112). **EF**



Rebecca Ankeny teaches writing and literature and is dean of the school of humanities at George Fox College. She and her husband, Mark, and their two daughters are members of Newberg, Oregon, Friends Church.



BY PAUL ANDERSON

EVIL IS NOT INERT. It stalks its prey as a lion seeking whom to devour (1 Peter 5:8). It harasses and molests its victims with health-denying consequences. It accuses the brethren with self-defeating lies (Revelation 12:10). It opposes all that is good, lovely, and pure; and the furthering of the Kingdom of God hinges upon its being confronted effectively.

Evil manifests itself in many forms, and the failure to take note of this fact may jeopardize the effectiveness of our struggle against it. It deserves to be hit from all sides. First, however, let's consider what evil is not—at least, not necessarily. Evil is not synonymous with people who disagree with us, or even with people who seem not to like us. Such a view represents an immature view of the world, deeming ourselves on the side of good and opposition as "bad." Life always has its tensions, and one need not interpret the common struggles of life as always being against evil.

Another thing evil is not is disappointment. While we plan and hope for the best, it doesn't always happen—at least not as we envisioned it. Rain falls on the just and the unjust, and the frustration of hopes will always be a part of human existence. One of life's paradoxes is that what we perceive as failure and gloom often turns out to be the means of God's blessing in disguise.

So what is evil; and how is it overcome? The New Testament gives us several images of what evil is like and how it is overcome by Jesus Christ. The first image is that of demons who do the work of Satan: pestering, harassing, and torturing their victims and driving them into convulsions. Jesus liberated these hostages by casting out the demons and commanding them to cease their abusive activity.

NOTICE THAT Jesus is not portrayed as praying for the victims. Rather, with divine authority He commands the foul spirits to leave and sends His disciples out to administer deliverance and healing with the same authority. Apparently the demons recognize Him and shudder at His power. And, Jesus declares that He

has come to bind the "strong man" and to plunder his household. According to Mark, this is the way the Kingdom of God advances.

Such accounts may seem odd to our modern sensibilities. We may wonder, for instance, whether the personification of evil in the Bible points to the real existence of supra-natural malevolent beings, or whether it was more of an ancient way of talking about the spiritual source of human bondage and oppression. With the advances of medical science, we may feel we know a little better than the ancients what the true source of illness is. Physiological; we tell ourselves. And yet, despite these

Hitting EVIL from All Sides

advances, our appreciation of the connection between emotional and physical health has been heightened as never before. We may find ourselves considering again the degree to which spiritual disorders lie at the root of physical ones. In an age filled with drivenness, compulsions and obsessions, perhaps we need a fresh consideration of a radical means to deliverance and wholeness.

A second image of evil and Christ's victory over it in the New Testament is the light/darkness motif. While the Gospel of John mentions no exorcisms done by Jesus, it does describe His triumph over evil as the light shining in the darkness. The darkness has neither understood nor overcome the light (John 1:5). In fact, by its very shining, light "extinguishes" darkness. Jesus goes further in explaining that the reason some do not believe is that they abide in darkness. They may even refuse to come to

the light "lest their deeds be exposed." (John 3:18-21) Jesus declares later, "I am the light of the world. Whoever follows me will by no means walk in darkness but will have the light of life." (John 8:12) By truth and light the Kingdom of God advances in John.

ATHIRD IMAGE of evil in the New Testament is structural. From the "powers and principalities" of Ephesians 6 to the Babylonian "beast" of Revelation, the followers of Christ wage warfare against human authorities who do the bidding of the evil one. William Stringfellow portrayed this "demonic" activity as any attempt to cause, or willingness to allow, the well-being of persons beloved of God to be sacrificed for the sake of an institution, reputation, or empire. The only cause that is on the side of Christ is that which redeems the individual and society and restores us to loving fellowship with God and one another.

While Christians may experience the personal renewal Jesus came to bring individually, we are still called to labor for that new Kingdom of God on earth that Jesus came to bring.

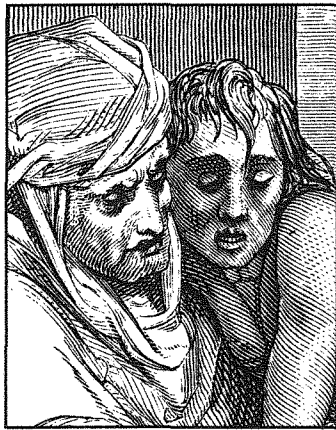
Jesus' final victory over the powers and structures of evil and darkness was accomplished through His death and resurrection. Satan and his minions need only be reminded that they are defeated foes, and the follower of Christ has won yet another battle. To ignore the powers of darkness is to be foolishly naive. But to fear them is to become their hostages. Because Christ has conquered evil from all sides, it deserves to be assaulted from all sides by His followers. This is the liberating hope of the Easter event and the powerful reality of "Christ within you, the hope of glory." Happy Easter — on April 11... and always! ■

About this issue...

In this issue, we have tried to describe various ways that evil makes itself manifest and ways that Christ has overcome it. We hope it broadens your understanding of some of the ways evil works, and strengthens your solidarity with Christ in His victory over it.

EVANGELICAL FRIEND

COVER: A familiar image becomes more poignant when applied to the "modern" church. Writers in this issue attempt to look evil in the face and acknowledge its role in our world for no less (and no more) than it is. (Art by Ray Bennett)



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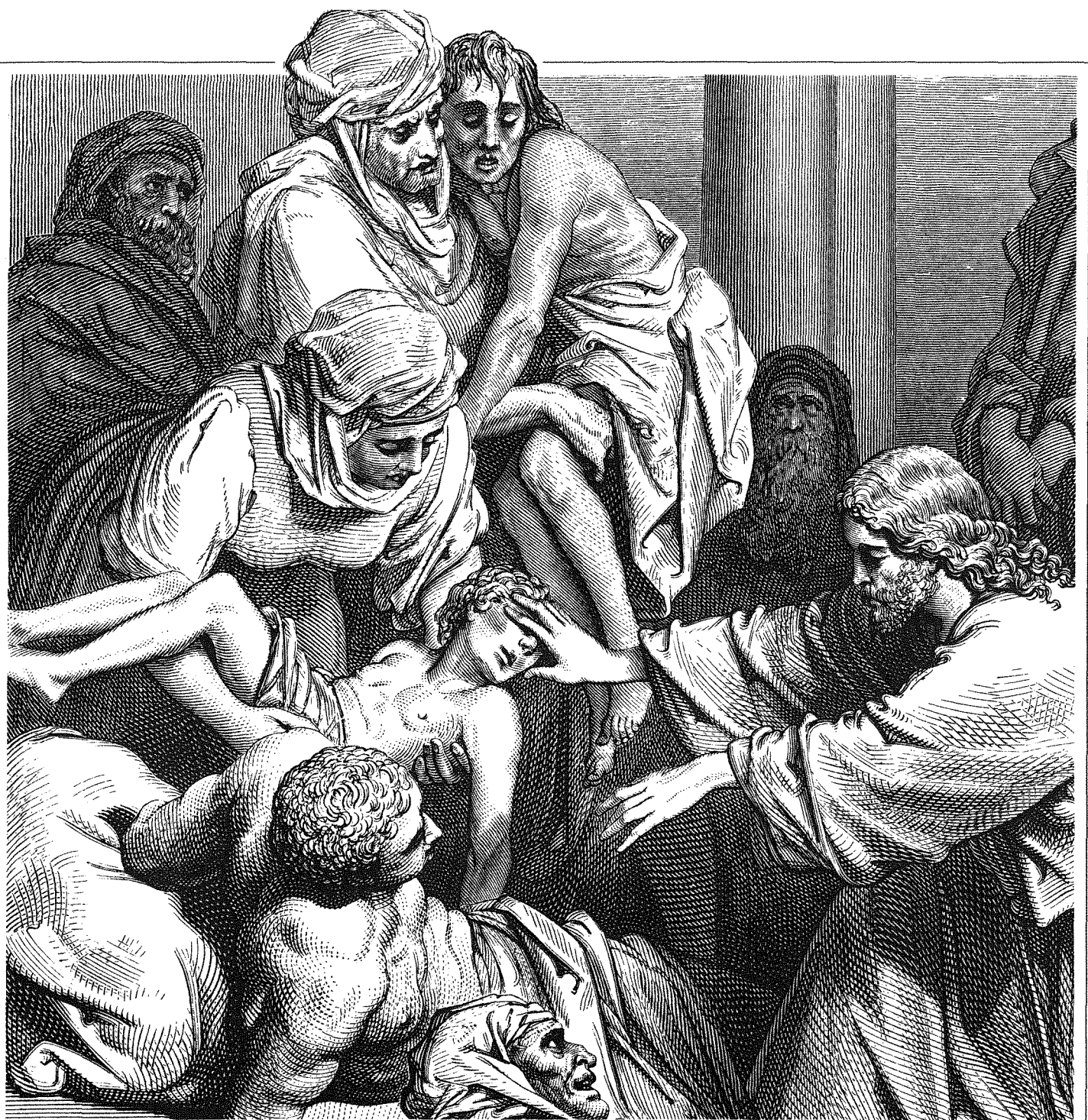
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ENGRAVING BY GUSTAVE DORE

Who Are the Pagans?

BY PAUL THORNBURG

DROCAS LAY as one dead save for slow regular breathing. In the small medical center, her room was now the center of attention. "Drocus, speak to me!" No response. She had been in a coma and hadn't been able to awaken to eat or drink. Here we were, a couple of students from our high school and some members of her family.

Drocus was in our Bible class twice weekly and would claim to be a Christian.

Her family, as did most families in the area, tried to make peace with demonic powers whom they could neither control nor fully understand. Several practitioners in the area grew rich from taking the chickens, goats, and money from those who sought help from sickness, crop failure, sterility, and many other problems they continually faced.

Bending over the young lady, I said, "Drocus, do you hear me?" Since there

was no response, since if she continued much longer without food or water she would die, and since in my own soul this raised an alert of a satanic attack, taking her limp hand in mine the following prayer came forth, "In the name of the Lord Jesus Christ, Lord of Heaven and Earth, in whom all power resides, I command you foul spirit of death and destruction to leave this girl. You have no right to try to claim her. She belongs to Jesus

Christ. I again, in His mighty name, claim her from your power and in His name command you to leave her this very moment."

Immediately there were results. Drocas started flailing arms and legs as if in great motion in running frantically. I held on to her hand, and someone else held her feet. I bent over and said to her, "Drocas, what is going on?" She answered, "They are after me and they want to kill me." I responded, "They can't have you. You belong to Jesus Christ. In His name they have to go. We aren't going to allow them to kill you."

While I repeated the former prayer and claimed Drocas for Jesus, she started calming down. Now her eyes were open, and the demonic power was broken. We talked a bit and noted that her parents were preparing to take her home. I gathered up the students who had alerted me to her condition, and we returned to our work at school. It wasn't many days until Drocas was back at school studying.

This account is not accepted here in our "enlightened" culture. Out there in central Africa, the cultural sky is studded with piercing shafts of death-dealing satanic power. Satan can't hide because people are alert to him, so he works in the open. Many go to extremes and attribute every bad thing to him. Sudden sickness, sudden death, accidents, loss of mental control in different types of insanity—many of which refuse to respond to any medical treatment—are reasons for the belief that demons are the strong and deadly agents of Satan.

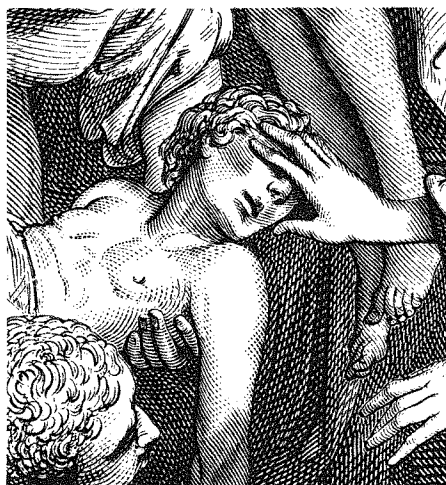
It would be possible to write account after account, and you might continue to shake your head and say, "This man is deluded." Satan has accommodated himself to our Western culture by delighting in a smoke screen of explanations for these conditions: "neuroses," "nervous disorders," "chemical imbalance," etc., etc., and at times these are correct diagnoses. But what about those that defy all known medical treatment? Have the findings of modern medicine really gotten to the root of all the reasons people lose their physical and emotional health, or does the exorcising work of Jesus suggest a vital approach to deliverance that is all but ignored in Western society?

It seems that the same lack of "faith" in the existence of evil beings can also produce a somewhat diluted faith in God. It may be that the "God" we regard in our enlightened culture—on whom we at times call, but who is not the center of our lives—would be too weak to handle these destroyers. Even Jesus could do no mighty works in Nazareth because of their unbelief (Mark 6:5). Besides, why

bother God with something that is only a figment of our imaginations? After all . . . !

Here is a quote from Lindsell's book *The New Paganism*, which shows the influence of the eighteenth-century enlightenment on Western culture, and which continues to affect us even today.

"The Enlightenment did not arise, peak, and decline like some other movements,



Evil is real,
but it is also
overcome through
the power of Jesus
Christ.

rather it became more widespread, moving forward and gaining momentum subsequent to the end of the eighteenth century. It was not to reach its full flowering until after the middle of the twentieth century, at which time its impact could be seen in the defeat of the church in the West . . .

"The Enlightenment's opposition to metaphysics, its denial of the supernatural, and its exaltation of reason over revelation found its classical expression in a world and life view wholly inconsonant with historic orthodoxy; this was accompanied by an intellectual, moral and cultural climate in accord with this pagan world and life view.

"This meant that the West had lost its Judeo-Christian foundations and was now thoroughly pagan, although it did not

mean that the Christian faith was obliterated. Rather it was a minority viewpoint in a society that was governed by paganism. The West had become pluralistic and was marked by two major viewpoints in opposition to each other, but the controlling viewpoint was pagan and anti-Christian . . ." (p. 90)

Enlightenment thinking has so permeated Western culture that Western culture is no longer "Christian in any significant way The prevailing world-view today in America and in Europe is pagan." (p. 116)

These observations would agree with 2 Timothy 3:5, that "enlightenment" has succeeded in bending us into the shape of people who have a form of piety but really deny the power underlying it. It also appears that it is useless to go to third world countries who are aware of the battle in the spiritual realm unless we first face up to this war and learn the method of breaking its hold on people. Trying to receive and work with people who deny these evil powers is a dilemma to the Africans. They see such a person as one who has come to help them but in the work and battle arena has both hands tied behind him. It just doesn't add up to them. Why bother to come!

The Bible is very explicit in treating the subject of satanic attack and the deadly power of demons. It proclaims a Savior who is *able* and "who has all power in heaven and in earth." (Matthew 28:17-20) We cannot and we dare not face the world and evil with a Savior who is less than that. In an age of Western naivete, we need a healthy dose of realism. Evil is real—but it is also overcome through the power of Jesus Christ.

Were it not for the wonderful power of Jesus Christ to break the power of evil, Leona and I would not have been able to live, much less work, in the northern region of Rwanda where the seat of witchcraft and worship of the feminine deity Nyabingi holds sway. The battle has been very real and very persistent. Praise God for the victory that overcomes the world (1 John 5:4), and the knowledge and conviction that "Greater is he that is in you, than he that is in the world." (1 John 4:4) **EF**



Paul and Leona Thornburg served for many years as Friends missionaries in Burundi and have recently completed a term in Rwanda, serving under Evangelical Friends Mission. They are

spending the current year in deputation, sharing about the exciting things God is doing in Rwanda among EFI-NA churches.

Christ's Victory Over Evil



BY HAROLD F. CARL

HAVE you ever watched a football game on TV where the score is very close? They're in the final minutes of the last quarter. The team favored to win has the ball and is ahead by six points. It appears that they will win the game. The TV camera is already taking closeups of confident players congratulating themselves on a great game. They believe they have control of the situation. Then the unexpected happens. There is a fumble. The team that is behind recovers the ball. Their quarterback throws a desperation long bomb into the end zone just over the receiver's head. He strains every muscle, leaps into the air, and somehow comes down with the ball. TOUCH-DOWN! The extra point nudges the crossbar of the goalpost as it goes through. The underdog has come from behind in the last moments of the game and crushed the favorite team's hopes for making the playoffs.

In some ways, the events leading up to Jesus' resurrection resemble this football game. Never did an apparent victory seem so inevitable. Jesus' own nation, Israel, rejected and disowned Him. His disciples ran away in the face of danger. Some even denied Him. The Jewish religious leaders pushed the Roman government into executing Him unlawfully. He died in utter disgrace, on a cross. He was buried in a borrowed grave. Peter and some of the other disciples went back to fishing.

The Jewish leaders thought they were in control. They began congratulating themselves on taking care of a "problem." Satan and all the powers of darkness did the same. They had put to death the Messiah. Sin and evil were all-powerful. Satan and all his allies were in control. The kingdom of darkness had won. God's plan for salvation had been thwarted. But the "game" wasn't over. From the beginning, God

had another outcome in mind: the resurrection.

The resurrection changes everything. Through all these events, God is in control. The resurrection is God's total and complete victory over evil. The resurrection demonstrates God's power over Satan, the powers of darkness, and even death.

Victory over the Father of Evil

Jesus describes Satan as a murderer and the father of lies and the father of all those who do evil (John 8). The very purpose of Christ's coming is to destroy Satan and release those whom Satan holds captive (1 John 3:8). God's victory over Satan is accomplished through Christ's death and resurrection. The author of Hebrews writes, "Since the children have flesh and blood, he [Christ] too shared in their humanity so that by his death he might destroy him who holds the power of death—that is,

the devil." (Hebrews 2:14) Satan's plan for all humanity is to bring us to total and utter ruin, ending ultimately in physical and spiritual death. Christ, by conquering Satan through His death and resurrection, has proved that Satan has no power over Him. Because Christ lives in us, we too have victory over Satan because the One who dwells within us is greater than the one who dwells within the world (1 John 4:4). We need not fear Satan any longer.

Victory over the Forces of Evil

Satan does not work alone. He uses people and spiritual forces to accomplish his goals. The apostle Paul tells us that we have to contend with rulers, authorities, and powers of the dark world and "spiritual forces of evil." (Ephesians 6:12) We are instructed to take up God's spiritual armor to do battle with these evil forces. But we do not fight alone either. Paul assures us that the battle is already won in Christ. Christ is the head over every power and authority (Colossians 2:10). They are completely vanquished in Him. Paul describes it this way: "And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross." (Colossians 2:15) The language Paul uses in this verse describes the custom of a conquering general who triumphantly parades his captives through the streets in a victory procession. The conquered are openly disgraced and humiliated. This is the fate of those forces who oppose Christ and His people. They will not only be defeated, they will be humiliated for what they have attempted to do. God has "rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins." (Colossians 1:13, 14) This does not mean that everything will always go perfectly for Christians in this life. But it is a promise that ultimately the forces of God will prevail. God is working for our good. We have a sure confidence that what God has promised will come to pass. If we are on God's side, we are on the winning team.

Victory over the Final Result of Evil

The final result of sin is death. Physical death is ultimately the result of the fall, which is the result of Adam and Eve's disobedience to God's command. The wages of sin is spiritual death as well (Romans 6:23; James 1:15). Death is the last enemy Satan has to hold over the heads of humankind. Many Christians and non-Christians fear both physical and spiritual death.

It is human nature to try to deny physical death. When faced with death, we may angrily argue with God that it isn't fair. We bargain with God. We get depressed. Finally we accept death. (Elizabeth Kübler Ross, *On Death and Dying*, New York: Macmillan, 1969) The same is often true of our spiritual lives. We deny that we have sinned or need a Savior. We become angry that we cannot do as we please. When we realize our lost state, we bargain with God. We become sorrowful for our sins. Finally we accept that we are doomed and need to be rescued from spiritual death.

God, in Christ, has conquered death through the power of the resurrection.

Grand Rapids: Eerdmans, 1987; p. 804) Christ's atoning death and resurrection are the only antidote for the deadly poison of sin, the sting of death. When sin has been eradicated, death has no sting. For those who are in Christ, death does not lead to the second death, but to eternal life. The great fear of death has been defused. Death is defeated.

Christ's resurrection is victory over the father of evil who is Satan. It means victory over the forces of evil and all those who oppose God. It spells the defeat of the final result of evil, which is death. The final words of 1 Corinthians 15 encourage us to persevere with confidence: "...stand firm. Let nothing

We have a sure confidence that what God has promised will come to pass. If we are on God's side, we are on the winning team.

In 1 Corinthians 15, Paul's great resurrection chapter, Paul deals with Christ's resurrection (vv. 1-11), the general resurrection of the dead (vv. 12-33), and how that resurrection will be accomplished (vv. 35-53). He ends the chapter on a note of praise about Christ's victory over death.

"When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true:

'Death has been swallowed up in victory.'

'Where, O death, is your victory?

Where, O death, is your sting?'

The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ." (1 Corinthians 15:54-57)

THERE is a sense in which these verses are ultimately fulfilled at the final resurrection of the dead.

But verse 57 lets us know that this promised victory is a present reality for the believer. Jesus has passed through death and come out victorious. Gordon Fee writes, "Death's victory has been overcome by Christ's victory; and death's deadly sting has been detoxicated—indeed, the stinger itself has been plucked—through Christ's resurrection." (Gordon D. Fee, *The First Epistle to the Corinthians*, NICNT, ed. Gordon D. Fee,

move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain." Friends throughout history have been forced to leave their homes, been imprisoned, faced persecution and even death. Had they looked at their immediate circumstances, they would have given up. Instead they looked to the empowering light of Christ and the God whom they served, and they persevered. We must do the same. We face many forces in our homes, schools, and communities that would seek the destruction of the cause of Christ. We may continue to hold up the cause of Christ knowing that our battle is not in vain. We serve a living Savior whose victory over death means our victory over evil. When the final score is totaled, God's people emerge victorious. **EF**



Harold F. Carl is associate professor of theology at Houston Graduate School of Theology in Houston, Texas. He is a recorded minister in the EFC-ER and pastored the Portsmouth, Rhode Island, church for six years. He received his B.S. from Malone College in 1981, his M.Div. from Gordon-Conwell Theological Seminary in 1987, and his Ph.D. from Westminster Theological Seminary in 1992.

Structural Evil . . . and Its Dismantling

BY MAX CARTER

CHRISTIANS ARE USED TO thinking of evil in very personal terms. From the old comedy routine of Flip "the devil made me do it" Wilson to the biblical imagery of the Evil One, we are accustomed to the malevolent as incarnated in an individual. Sometimes that individual is not Satan, but a mere mortal who comes to embody evil for a moment or a generation. One thinks of Stalin, Hitler, or more recently, Saddam Hussein. When evil is thus personified, we find it easier to address. Armies can be launched, campaigns organized, protests mounted.

All too often, however, the powers and principalities are not so easily reduced to human size. Instead, their cruelty and deceit are propagated by systems that transcend one personality alone. The brutality of the Gulag outlived Stalin; fascism and antisemitism continued after Hitler's death. Saddam Hussein does not have a corner on the market for ethnic cleansing and despotism.

Indeed, we frequently make the mistake of believing that once an individual (or even a single issue) is out of the way, the evil it represented will also go away. Violence, dishonesty, and inhumanity, however, are not the exclusive province of any one person, time, or place. They may, in fact, be ingrained in the very tissue of institutions.

Leaders come and go, but systems such as Apartheid have lives of their own. Middle East governments may change, but the plights of the Palestinians and Israelis alike are linked to patterns of religious, political, and cultural prejudices that continue unimpeded. Different issues wax and wane—early childhood education, the war on poverty, drug interdiction—but life in America's ghettos remains untenable.

The Religious Society of Friends has been noted throughout its history as a community of Christians committed to embodying the ethics of Jesus and the reign of God in combating the many forms of evil in the world. And, typically, Friends have directed their testimonies of peace, justice, simplicity, equality, and integrity against *systems* of evil: slavery, religious prejudice, war, political repression, the various forms of human injustice.

To be sure, there have been the occasional Quaker outbursts of "I appeal to that of God within thee, thou child of the devil!" Friends have also been strong on the power of Christ to sanctify and purify the heart of the individual, liberating him or her from

patterns of sin and powers of darkness. But for the most part, Friends have often felt moved to address patterns of injustice rather than occupying themselves with speculation about what individual holds the current title of "Beast Master" of the world.

That is not to say that the Quaker track record in confronting the systems of the world with the values of heaven is without blemish! Friends have displayed their share of naivete in the face of thoroughly ingrained configurations of evil. One example of the mixed historical record of Quaker work is the labor of Friends for the American Indians in the 1800s.

Beginning in the 1790s, Friends turned substantial institutional resources toward the effort to relieve the suffering of American Indians. They had been impoverished, demoralized, and debauched by military defeat and the encroachment of European civilization. The minute noting the establishment of Baltimore Yearly Meeting's Indian Committee in 1795 states the common Quaker sentiment of the time:

"... many observations were made on the kindness of their [the Indians] ancestors to ours in the early settlement of this country—exciting to a deep consideration and enquiry whether under the influence of that exalted benevolence and good will to men which our holy profession requires; any thing remained for us as a Society to do, to promote their welfare, religious instruction, knowledge of agriculture and useful mechanic arts..." (*Minutes and Proceedings of the Baltimore Yearly Meeting Committee on Indian Concerns* Book A, Swarthmore, Pennsylvania, Friends Historical Library, Swarthmore College, p. 1)

Friends did not share the belief of some Christians that Indians had no souls and that they were, truly, diabolical. Even some of the early Puritan religious leaders expressed the opinion that Indians ought to be hunted down like wild animals. Nor did they hold the sentiment expressed in 1809 by William Henry Harrison, governor of the Indiana Territory: "Is one of the fairest portions of the globe to remain . . . the haunt of a few wretched savages, when it seems destined by the Creator to support a large population and to be the seat of civilization?" (Henry Warner Bowden, *American Indians and Christian Missions*, University of Chicago Press, 1981; p. 166.)

In fact, Baltimore Friends were invited by Indians of Ohio and Indiana (who still recalled the kindness of William Penn)



Although William Penn made treaties with different groups of Indians, the treaty made in 1683 is believed to be the one depicted in this tapestry. Voltaire said, "It was the only treaty never sworn to but never violated." The cloth was made by Bessbrook Power Loom Manufacture in 1876.

to help them establish farms and memorialize Congress for relief from the liquor trade and governmental Indian removal policies. From 1804 until 1833, Quakers did just that. Agricultural missions were established, teachers were employed, and delegations traveled to Washington, D.C., where the offices of Indian agents lobbied for Indian rights.

WHILE TRUSTING in the good intentions of the United States government, however, the Quakers failed to recognize the prejudice against Indians that pervaded government Indian policy. They also failed to notice the advance of white society, quickly surrounding the last reserves of Indian land in the Midwest. Especially under the administration of Andrew Jackson, most Indian claims to land east of the Mississippi were systematically extinguished. The Cherokees' infamous "Trail of Tears" was replicated by the Shawnees and other Indian clients of Quaker philanthropy.

It is clear, in fact, that even if Friends had been more politically astute, the fate of the Indians was sealed by the animosity and greed of those who coveted Indian land. The chief of the Ohio Shawnees, venerable old Black Hoof, recognized that the Indians were powerless before United States policy.

To a friendly government agent he expressed his resignation: "We will go anywhere you please, if you will afterwards let us alone, but we know from past experience you will keep driving us until we reach the sea on the other side of the Rocky Mountains, and then we must jump off." (John Johnston, "Recollections of Sixty years," *Cist's Miscellany*, Cincinnati, 1842; p. 45.)

IN OTHER instances, Quaker testimony has been directed at specific social ills, with short-term benevolent results, while incipient evil continues its cancerous growth. The joy of success against the institution of slavery was blunted by its sequel, virulent racism. Opposition to specific wars pales before the massive system of the American

military-industrial complex and worldwide tribal and ethnic animosities. Quaker contributions to equality for women have not eradicated embedded sexism in society. It has been said of Friends (and of Christians in general) that we are called to be faithful, not necessarily successful.

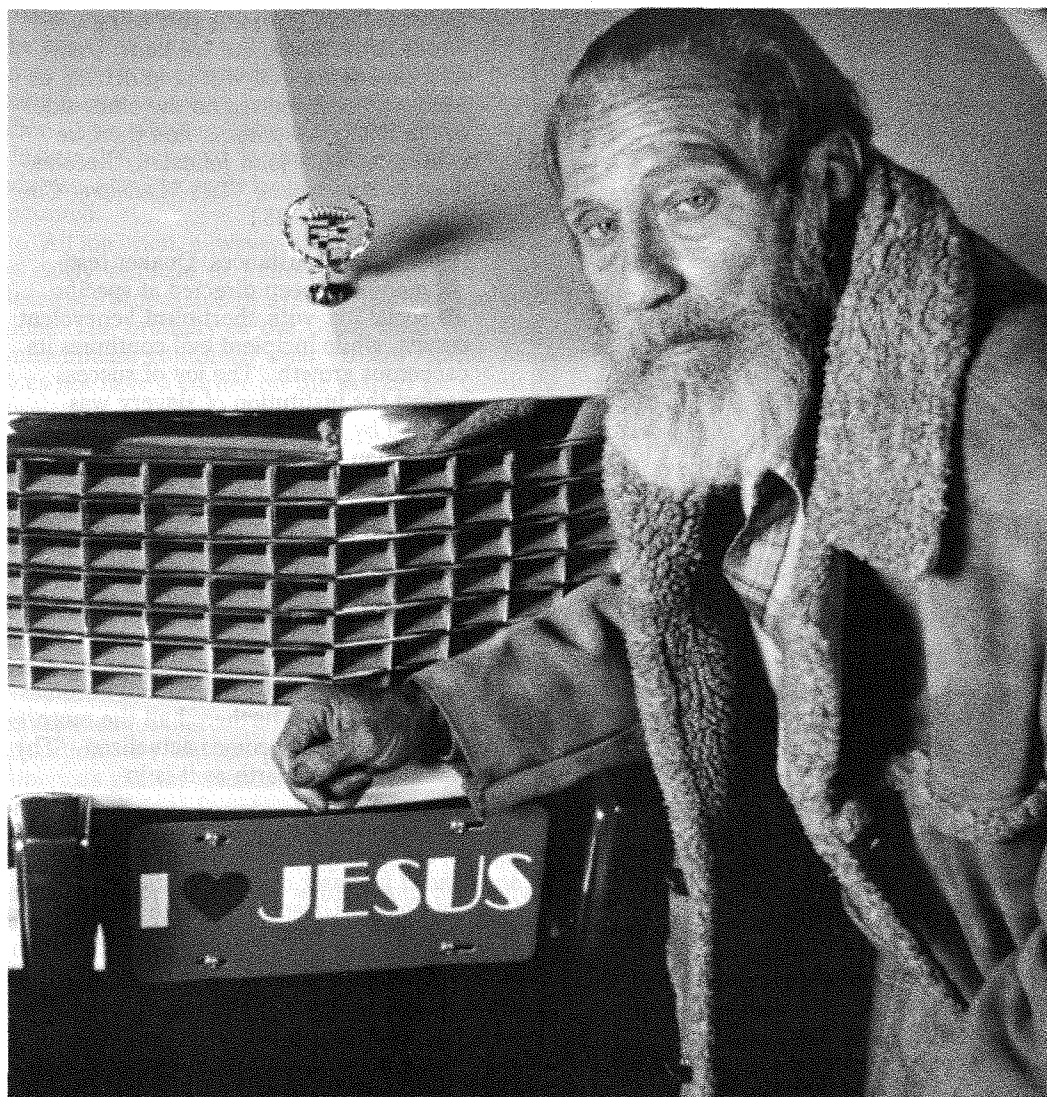
On the other hand, every time someone stands up for the truth, exposing evil and its structures, structural evil becomes dismantled and the cause of Christ is furthered all the more. In doing so, Jesus' prayer (and ours) becomes actualized—"Thy kingdom come; Thy will be done on earth as it is in heaven." ■



Max L. Carter is campus ministry coordinator and adjunct professor of religious studies, Guilford College, Greensboro, North Carolina. He is a member of New Garden Friends Meeting, North Carolina Yearly Meeting (FUM).

Jesus and the Ghetto

BY JOHN OLIVER



TWO THOUSAND years ago Palestine spawned a society seething with racism: a society that in some ways seems strangely modern. Here a remarkable racial incident or encounter occurred that, when followed by two other extraordinary events, provides new insights into the radical character of Christ.

The incident did not involve the prestigious foreigners who lived in Palestine—overbearing Romans who boasted about their “world order” built upon law and reverence for the state; crafty Greeks who bragged about their culture and achievements in the arts. These were a privileged elite who lived among the Jews in Judea, Galilee, and Perea. They mixed well in the fashionable society of that era.

If Romans gained social respectability for their political prowess, Greeks for their culture, and Jews for their religion, there was another group who appeared to lack any imposing credentials. These were the Samaritans. Who were they? Where did they fit in a society that valued empire, culture, and religion?

Samaritans were a discredited people to these elites. They were discredited by race: They were “mongrels” who sprang from Canaanites who were native enemies of the Jews, from “aliens” transplanted from the Near East in the wake of Sargon’s conquest of Israel, and from the lowest ranks of the Jews—people too inconsequential for the Assyrians to bother to deport. They were discredited by history: They had resisted Nehemiah’s rebuilding the walls of Jerusalem, and Ezra had forbidden intermarriage with them. They were discredited by religion: Being unwelcome at Jerusalem, Samaritans worshiped at a temple on Mt. Gerizim where they awaited the “Taheb” or Messiah who would come to destroy the followers of Ezra.

What was to be done with this hostile “inferior” race?

The solution was simple – segregation. A ghetto. The answer was to restrict Samaritans to a ghetto bounded on the north by Galilee and on the south by Judea.

A ghetto – a wise solution to a troublesome presence? The solution minimized violent incidents. Travelers from Judea to Galilee avoided the ghetto by crossing the Jordan to pass up the other side. It permitted Samaritans to mingle with “their kind” while the privileged mixed with their friends as if the Samaritans didn’t exist. Peace. Social compatibility. No wonder the system was approved by civic and religious leaders.

Of course, no solution is perfect. The peace could be broken – as when John Hyrcanus raided the ghetto to destroy the Samaritan temple, and the Samaritans reciprocated by defiling the Hebrew temple with dead bodies. Limited contact could encourage simplistic stereotyping – as when Ben Sira labeled Samaritans social “nobodies” whom “my soul abhorreth.”

In short, society in Jesus’ day was segregated into two hostile camps, with neither desiring to bridge the gap. Onto this stage walked Jesus of Nazareth. His ethics differed from those of His contemporaries. His behavior was unique.

The remarkable racial incident occurred one day after Jesus and His disciples had entered the ghetto. They had stopped in a town called Sychar, where the disciples walked away while Jesus sat alone by a well – a Jew in a place where Jews were rarely seen.

A Samaritan woman approached. He broke the silence: “May I have a drink of water?” Her response was predictable: “You’re a Jew! What are you doing here? Why does a Jew ask a favor of a Samaritan?”

Unerringly Jesus guided the conversation, beginning with His thirst and moving to her needs and aspirations. Caught up in this interaction, the

woman forgot about her water and about His race. She hurried to tell her friends about a man – not a Jew, but simply a “man” – who somehow knew and understood her.

one person with another person.

Two further events followed after this. In the first Jesus sent James and John to ask permission to travel through Samaria. The Samaritans,

His ethics differed from those of His contemporaries. His behavior was unique.

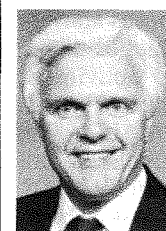
In this remarkable incident Jesus broke the major racial barrier of His society. He violated racist social norms by entering the ghetto and initiating a relationship in which He interacted with a woman resident not as a Jew and Samaritan, but simply as

who were not beyond racism themselves, refused. The two disciples were so furious at this rejection that they asked Jesus to rain down fire from heaven upon these Samaritans. Instead Jesus rebuked His disciples and then warned them about a “spirit”

[a demon of racism?] that dwelt in them.

The second incident occurred some time later. Jesus had not protested this refusal by the Samaritans. He submitted to their wishes. Then after this He told His story about the good Samaritan.

In short, Jesus challenged racist norms in His society by entering a ghetto, condemning racism in His disciples, and responding graciously to racism in Samaritans. Given this record of breaking racial barriers in His society, is it surprising that at the end of His life on earth Jesus himself was charged with being a Samaritan? **EF**



John W. Oliver is an associate professor of history at Malone College. John is editing the unpublished autobiography of J. Walter Malone and writing a biography of Walter and Emma Malone.

To the Point

Yet the work of the Lord went on in some, and my sorrows and troubles began to wear off and tears of joy dropped from me, so that I could have wept night and day with tears of joy to the Lord, in humility and brokenness of heart. And I saw into that which was without end, and things which cannot be uttered, and of the greatness and infiniteness of the love of God, which cannot be expressed by words. For I had been brought through the very ocean of darkness and death, and through the power and over the power of Satan, by the eternal glorious power of Christ. Even through that darkness was I brought, which covered over all the world, and which chained down all, and shut up all in death. And the same eternal power of God, which brought me through these things, was that which afterwards shook the nations, priests, professors, and people. Then could I say I had been in spiritual Babylon, Sodom, Egypt, and the grave; but by the eternal power of God I was come out of it, and was brought over it and the power of it, into the power of Christ.

– George Fox

The End of Pacifism

BY WALTER WINK

FOR OVER FOUR centuries, the peace churches have kept alive the Gospel's witness against war. During that period, roughly 140,000,000 people have been killed in war, most of them in this century (107,800,000). Two thirds of these casualties were in "Christian" Europe.

Parallel to the escalation of violence, however, we are also seeing an increase in the use of nonviolence. In 1989 alone, 13 nations experienced nonviolent revolutions, all but one of them successful (China). These nonviolent struggles involved 1,695,100,000 people, almost a third of humanity. If we add the other nonviolent revolutions waged in this century, the figure reaches 3,337,400,000—a staggering 64 percent of humanity!

No one can any longer say that nonviolence "doesn't work." It has been working remarkably. It was only supposed to be effective against "genial" opponents like the British or the whites in the American South, but not against brutal communists. But now we have seen it succeed in one communist nation after another. Given the near monopoly of governments on weaponry and the enormous increase in firepower, nonviolence is virtually the only way left to an unarmed people. Paradoxically, it has been the exponential increase in violence in our century that has persuaded people to choose nonviolence.

These new international developments need to be met by new thinking on our part. Theology has been particularly slow to respond to the new possibilities. Many pacifists still base their opposition to violence and warfare on a misunderstanding of the teaching of Jesus, and many just war theorists do as well.

Jesus commands His followers not to resist evil, but to turn the other cheek, give the second garment, or walk the second mile (Matthew 5:38-41). Many pacifists interpreted "resist not" as teaching nonresistance to evil—an odd conclusion, given the fact that Jesus himself resisted evil with every fiber of His being.

Augustine also agreed that the Gospel teaches nonresistance, and therefore declared that a Christian must not attempt self-defense. However, he noted, if

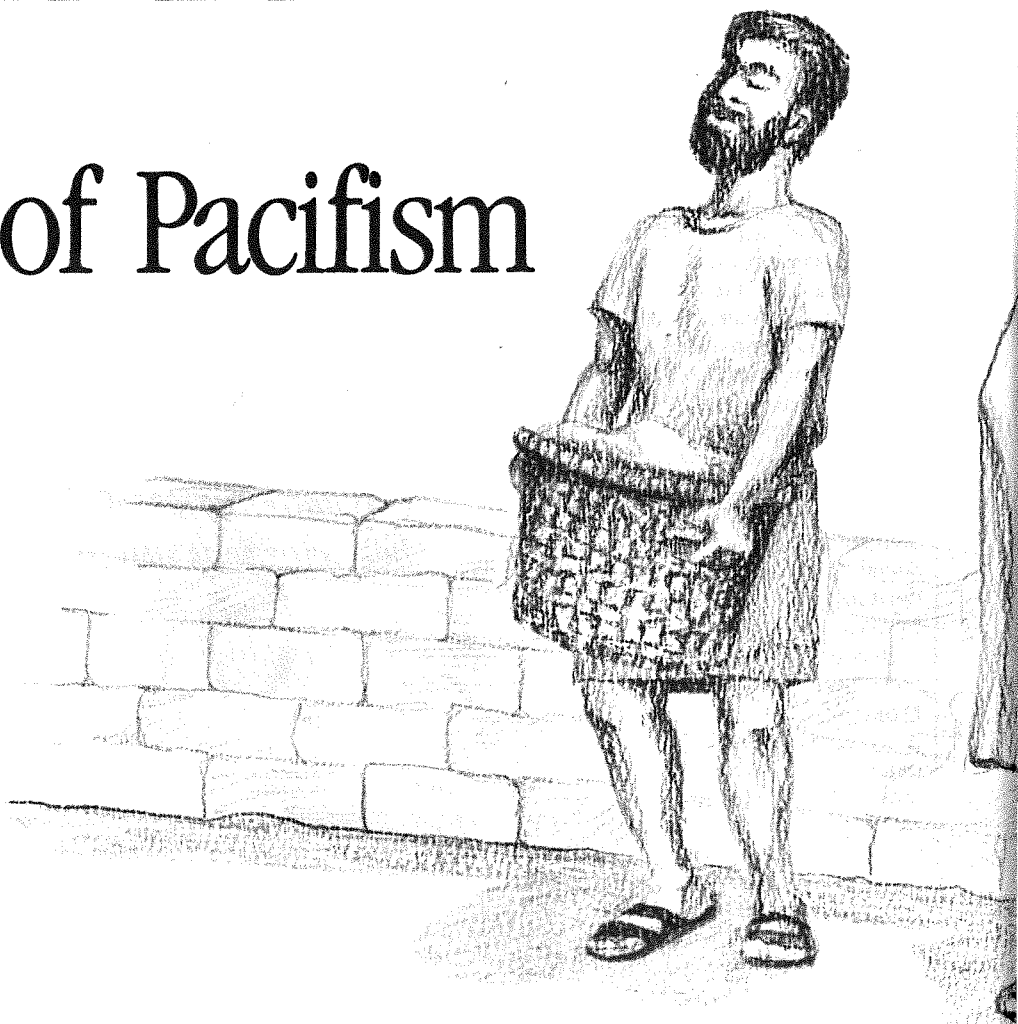
someone is attacking *my neighbor*, then the love commandment requires me to defend my neighbor, by force of arms if necessary. With that deft stroke, Augustine opened the door to just war theory, the military defense of the Roman Empire, and the use of torture and capital punishment. Following his lead, Christians have ever since been justifying wars fought for nothing more than selfish national interest as "just."

But the Gospel does not teach nonresistance to evil. The Greek word translated *resist* in Matthew 5:39 is *antistennai*, meaning literally to stand (*stennai*) against (*anti*). What the translators have overlooked is that *antistennai* is most often used in the Greek version of the Old Testament as a technical term for warfare. It describes the way opposing armies would march toward each other until their ranks met. Then they would "take a stand." Ephesians 6:13 uses precisely this imagery: "Therefore take up the whole armor of God, so that you may be able to withstand [*antistennai*] on that evil day, and having done everything, to stand firm [*stennai*]." The image is not of a punch-drunk boxer somehow managing to stay on his feet, but of standing one's ground, refusing to flee.

Jesus is not, therefore, telling us to capitulate to evil, but to refuse to oppose it on its own terms. He is urging us to avoid mirroring evil, to refuse to let the opponent dictate the methods of our opposition. The correct translation would be the one still preserved in the earliest version of this saying: "Do not repay evil for evil." (Romans 12:17; 1 Thesalonians 5:15; 1 Peter 3:9)

THE EXAMPLES that follow confirm this reading. "If anyone strikes you on the right cheek, turn the other also." (Matthew 5:39) You are probably imagining a blow with the right fist. But such a blow would fall on the *left* cheek. To hit the right cheek with a fist would require the left hand. But the left hand was reserved only for unclean tasks; at Qumran, a religious community of Jesus' day, even to gesture with the left hand meant exclusion from the meeting and penance for ten days. To grasp this you must physically try it: How would you hit the other's right cheek with your right hand? If you have tried it, you will know: The only feasible blow is a backhand.

The backhand was not a blow to injure, but to insult, humiliate, degrade. It was





not administered to an equal, but only to an inferior. Masters backhanded slaves; husbands, wives; parents, children; Romans, Jews. The whole point of the blow was to force someone who is out of line back into their normal social station.

Notice Jesus' audience: "If anyone strikes you." These are people used to being degraded. He is saying to them, "Refuse to accept this kind of treatment anymore. If they backhand you, turn the other cheek." (Now you *really* need to physically enact this to see the problem.) By turning the cheek, the servant makes it impossible for the master to use the backhand again. And anyway, it's like telling a joke twice; if it didn't work the first time, it simply won't work. The left cheek now offers a perfect target for a blow with the right fist; but only equals have fist fights, and the last thing the master wishes to do is to establish this underling's equality. There is really nothing left for the master to do.

By turning the cheek, then, the "inferior" is saying: "I'm a human being, just like you. I refuse to be humiliated any longer. I am your equal. God made me. I won't take it anymore."

Such defiance is no way to avoid trouble. Meek acquiescence is what the master wants. Such "cheeky" behavior may

call down a flogging, or worse. But the point has been made. The powers that be have lost their power to make people submit. And when large numbers begin behaving thus (and Jesus was addressing a crowd), you have a social revolution on your hands.

How different this is from the usual view that this passage teaches us to turn the other cheek so our batterer can simply pummel us again! How often that interpretation has been fed to battered wives and children. And it was never what Jesus intended in the least. To such victims His advice would be: "Stand up for yourselves, take control of your responses, don't answer the oppressor in kind, but find a new, third way that is neither cowardly submission nor violent reprisal."

The other two examples Jesus gives are similar. "If a creditor takes you to court and sues you for your outer garment, give your undergarment as well." (Matthew 5:40) He is not advising people to add to their disadvantage by renouncing justice altogether, as so many well-provided commentators have suggested. He is telling impoverished debtors, who have nothing left but the clothes on their backs, to use the system against itself. Deuteronomy 24:10-13 provided that a creditor could take as collateral for a loan a poor person's long outer robe (Matthew has this detail reversed; see Luke 6:29), but it had to be returned each evening so the poor man would have something to sleep in.

So Jesus says to these poor folks, "Next time they take you to court and take your outer garment, give the undergarment as well." That's all they had. He is telling them to strip naked, right there in the court! Nakedness in Israel brought shame, curiously enough, not on the naked person but on the one who viewed him (Genesis 9:20-29). This is guerrilla theater! Burlesque! It's hilarious! Imagine the poor debtor, handing over his outer cloak, and then, to everyone's shock, surprise, and consternation, stripping naked, giving up his last threads, and walking out of court stark naked! It is the court and the creditor who are shamed, and well they should be, for they are upholding a system that uses debt to rob people of their lands.

JESUS' FINAL example is this: If one of the occupation troops forces you to carry his pack one mile, carry it two (Matthew 5:41). Soldiers had the right to impress labor this way. But military law required that the pack be returned at the first mile marker, so that the civilian population was not overly exploited. By carrying the pack a second mile, the peasant is not just "extending himself," as the commentators like to put

it; he is putting the soldier in jeopardy! Imagine the soldier's confusion. "Why is this peasant doing this? What if I get caught? What will the centurion do to me?"

From a situation of powerlessness, Jesus in all three examples shows His hearers how to take command of the situation, using the momentum of the system to throw it, judo-like. This is not "non-resistance" to evil. It is active nonviolence. It is not passivity. It is proactive, aggressive, and courageous.

Some pacifists, literally interpreting Matthew 5:38-41 as rejecting all resistance to evil, have refused to join in nonviolent direct actions or civil disobedience because they believed such actions constituted resistance to evil and were coercive. We now see that this position was based on false exegesis. Nonviolence is coercive. But it is not injurious.

BUT JUST WAR theorists have also justified their position on the same misunderstanding of Matthew 5. Jesus was not counseling non-resistance, but nonviolence. And His kind of nonviolence was a good deal more aggressive than some pacifists might have liked. Jesus did not hesitate to use shame, condemnation, ridicule, and other forms of "tough love" in order both to free the oppressed from oppression and the oppressors from sin.

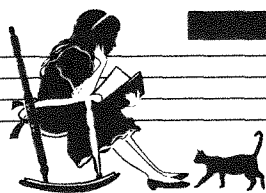
It appears that we are now in a position to move beyond the old arguments between pacifism and just war. Jesus is clearly against violence and domination in all their forms. It is now high time that Christians of all denominations recognize and embrace the nonviolence that is at the heart of the Gospel. Jesus teaches a new way that forswears both passivity and war.

We must abandon the idea that there can be just wars. Perhaps then we might also retire the word *pacifist*, with its hopeless entanglement with *passivity* and its inadequate foundation in Scripture. Instead of pacifists, we should insist, we are simply Christians. For what else can Christians be than people committed to the coming of God's domination-free order? In doing so, the kingdom of God changes from a future hope to a present reality. **EF**



Walter Wink attends Quaker meeting in the southern Berkshires in Massachusetts and is professor of biblical interpretation at Auburn Theological Seminary, New York. His most recent book, *Engaging*

the Powers (Fortress Press, 1992), develops the theme of this article in greater detail.

**Women in the Maze (Questions and Answers on Biblical Equality)**

Ruth A. Tucker

InterVarsity Press, 1992, 276 pages

Through questions and answers, Tucker helps readers find their way through the issues concerning the role of women in the world today. She leaves no doubt as to her stance, but does so gently and nonoffensively.

Tucker answers the questions she poses with material gained from many sources, producing sensible conclusions.

"Individuals and congregations ought to be firmly convinced that they are 'rightly dividing the word of truth,'" says Tucker. "And here is the heart of the issue. When the church is outwardly focused, energy is expended on mission and evangelism, and there is little time to fight battles to keep women out of ministry . . . they will quickly realize that men and women must work in true partnership to get the job done."

Men and women who want to put this issue in perspective will find help in Tucker's book.

—Betty M. Hockett

Verses for Helen

Lauren King

Private printing, 1992

This slim volume of intimate poetry offers a therapy of words to persons coping with grief at the loss of a loved one. Lauren King draws upon a rich store of Christian experience and literary knowledge to share with others in poignant verse the sorrow and loneliness he experienced after the death of his wife, Helen (his beloved for 63 years), shortly after they had moved from Ohio to Oregon in 1990. King, a professor for many years at Malone College, continues to open doors of the mind with his gift of words, allowing imagination and memory to bring peace in the midst of sorrow, joy in the face of diminishment and death.

Readers in any way acquainted with grief will find comfort from this book, progressing with the poems through immediate pain to a joy at memories and expectations.

One poem I like especially is "Facing Backward," by which we are reminded that we travel through life looking back-

ward, never to travel that route again (cf. Frost's "the road not taken"), but from our backward gazing we can gather "wisdom for the road before us." Another is "Two Countries," which describes how he lives both "here" and "there." Like many others, this poem lies where the shadow of the cross is being erased by resurrection dawning.

—Arthur O. Roberts

Everything You've Heard Is Wrong

Tony Campolo

Word Publishing, 1992, 187 pages, \$15.99

This book is about the application of Christian principles in the world of business and how this affects the bottom line. Campolo has had extensive experience as a motivational speaker, especially in the insurance industry. He draws on this background to illustrate the point that biblical teaching is very relevant in solving some basic problems of business.

This book is interesting and does not require a large investment of time to profit from its counsel. It would be useful for anyone involved in a supervisory role in almost any type of organization.

—A. J. Wakeman

Wild Hope

Tom Sine

Word Publishing, 1991, 315 pages, plus extensive notes

This is the most disturbing, even frightening, but challenging book I can remember reading. Listen to a few excerpts: "As we approach the twenty-first century, we are facing an unprecedented array of challenges. Our institutions in general and the church in particular are doing little either to anticipate or to mobilize resources to address the many new issues that will confront us . . . we, the church, must respond both with greater authenticity in our lives and greater investment in our mission. We need to double or quadruple our response. But, . . . given the present demographic and giving trends in the North American church, we will do well to hold our own. Indeed, as the Christian young take over leadership, every indicator I have found suggests they will not even be able to

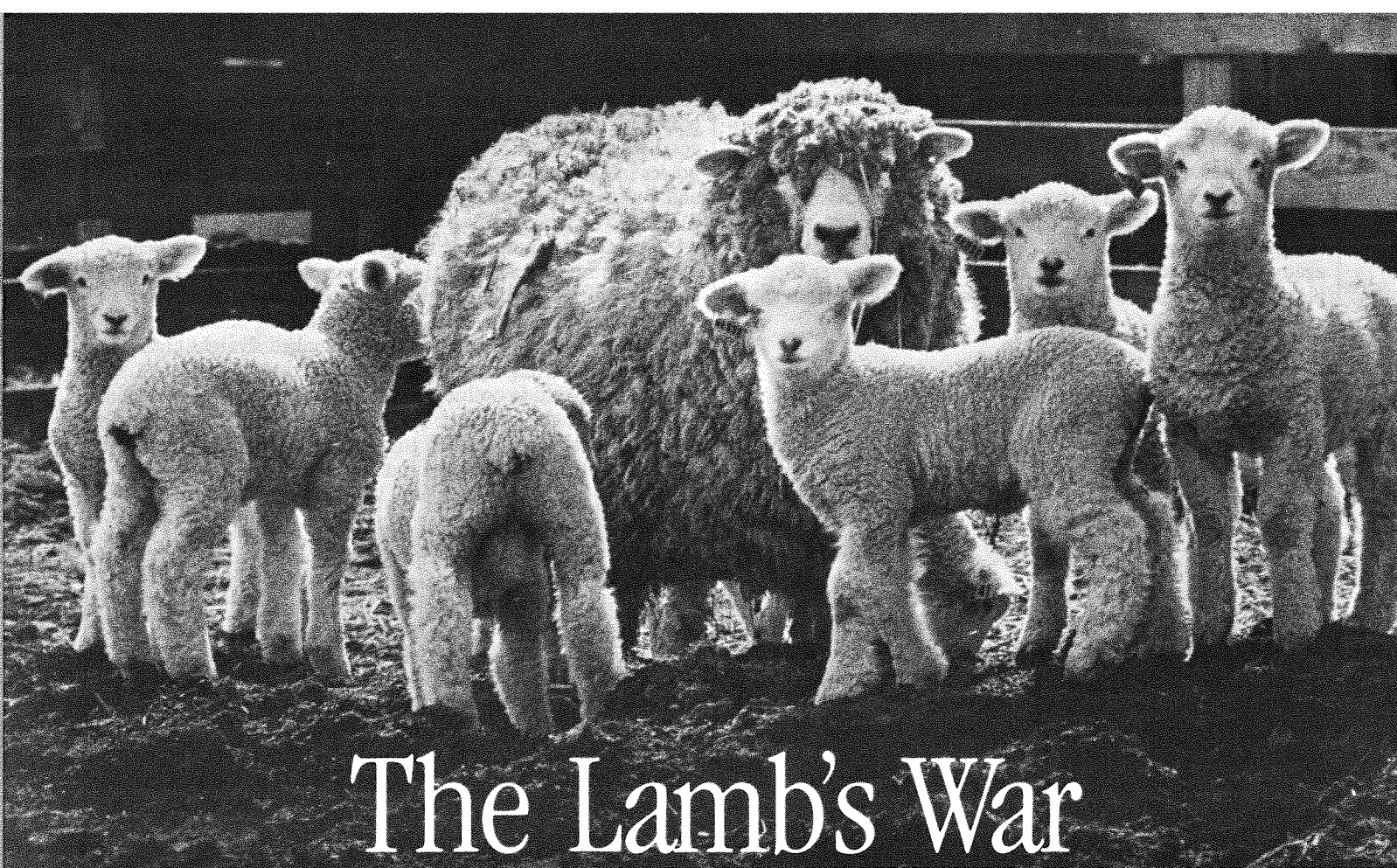
sustain present levels of investment and mission." "Our largely autonomous American Christianity simply will not be up to the challenges of the twenty-first century." "And rarely do I find any evangelical organizations that do any futuring at all . . ."

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What to do? Sine devotes the last chapters to a call for an outline of the radical restructuring of our lives that will be necessary. Primarily he calls for a true and deep daily incarnating of the love and power of Christ in our living. What can this mean? Let me give one example: How, Sine asks, can a Christian justify enjoying luxury items (expensive cars, large houses, luxurious vacations) while people all over the world are starving?

I urge every denominational official, every pastor, every serious Christian to beg, borrow, or buy a copy of this book and then to study it prayerfully. And then to act. The next century is already shaping itself among us; time is of the essence.

—Lauren King



DOUG BEGHTEL/THE OREGONIAN

BY RICHARD FOSTER

ALL WHO desire to follow Jesus are called into the peaceable war of the Lamb against all principalities and powers. Like any warfare, it is waged on all fronts at once—inward and outward, personal and social, individual and institutional. The perimeter of its concerns embraces 360 degrees. Inwardly the Lamb of God seeks to conquer all forms of pride, lust, greed, hate, fear, envy, and everything that stands against life in the kingdom of God.

But Jesus, our conquering King, refuses to stop with the private sector of life. All kinds of injustice, oppression, hatred, bigotry, cruelty, tyranny, brutality, and anything else opposed to the way of God are legitimate battlegrounds in this spiritual warfare.

Conquest by Suffering

In Revelation 5 Apostle John is told that the Lion from the tribe of Judah has conquered sin and is worthy to break open the scroll that contains the mystery of human destiny. John turns, expecting to see a majestic Lion, but instead of seeing a Lion, he sees a Lamb—a Lamb split from ear to ear on the altar of sacrifice.

It is Jesus, the sacrificial Lamb of God, who has conquered by suffering and to whom all heaven's host prostrate themselves in worship, declaring, "You were slain, and have redeemed us to God by your blood."

In chapter 14 we see this same Lamb atop Mount Zion with all the redeemed gathered around Him, and in chapter 17 we are told that the nations "will make war against the Lamb, but the Lamb will conquer them because he is Lord of lords and King of kings."

Finally, in Revelation 19 this Lamb is described in a strange mixture of metaphors as a conquering king astride a white battle stallion. He wears the royal crown, His eyes are like a flame of fire, and out of His mouth issues the sharp, two-edged sword.

This conquering King/suffering Lamb makes war on all who oppose the rule of God.

God's Mission

This great end-times vision of the Lamb's war is a straightforward description of the total mission and struggle of the pilgrim people of God. In it we can see a wonderful combination of the transcendent lordship of Jesus with the suffering servant Messiah, of conflict and reconciliation, of crown and cross, of courageous, militant action with compassionate, redeeming love.

In the Lamb's war we have an attack on evil in all its guises, overcoming it with good. There is brotherly love, radical sharing, witness without compromise, and an obedient, disciplined, freely gathered, martyr people who know in this life the life and power of the kingdom of God. Such people are committed in revolutionary faithfulness to Christ's everlasting rule in an eternal kingdom of peace, not only imminent on the horizon but already coming to birth in our midst.

This is the vision of the conflict of the Lamb. We are called into this army with the Lord Jesus Christ as the commander-in-chief who leads His faithful people through all of history, conquering evil at every turn and establishing a total, new love relationship among all people until the end of the age.

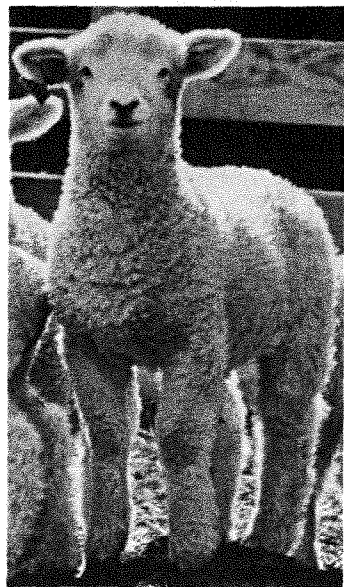
Powerful Weapons

The weapons of our warfare are "mighty to the pulling down of strongholds," as Paul puts it (2 Corinthians 10:4). But they are not recognizable as weapons by modern society—including most contemporary Christians. They are the weapons of love and peace, of truth and integrity, of prayer and faith.

I have always been moved by the weaponry list that Paul gives in Ephesians 6—truth and righteousness and peace and faith and salvation and the word of God. As you know, Paul uses

the metaphor of Roman military garb, but when his metaphor gives out, he keeps on adding weapons, especially prayer. "Pray at all times in the Spirit with all prayer and supplication." (Ephesians 6:18)

These weapons and this warfare, Paul tells us, is "not against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places." (Ephesians 6:12) In saying this he does not mean that



Jesus our commander and our chief, calls us into a spiritual warfare that will profoundly impact the social order on every conceivable level.

flesh and blood are unimportant; only that behind the flesh and blood and controlling the flesh and blood are powers and principalities of a spiritual nature. The aim of our attack is to defeat the principalities that control and incarnate themselves in flesh and blood.

Spiritual Warfare

This is a spiritual warfare we are engaged in. Our world is "with demons filled," as Martin Luther understood so well. And if in our social justice efforts we do not speak to the deep issues of the spirit, we will trade only one form of demonic oppression for another.

For example, when we approach absentee landlords of ghetto apartments, we speak to the principality of avarice that controls them. When we confront political policy makers or corporate executives, we do so with an inward strength born out of prayer and fasting seeking to defeat the spirits of vested interest and covetousness.

What we so often fail to understand is that these weapons of ours are incredibly powerful—more powerful than B-1 bombers and Trident missile systems and Strategic Defense Initiatives. Powerful, that is, if we will train ourselves to use them effectively. No weapons system is effective unless soldiers are trained in its use.

In Acts 13 we are told of the first missionary venture of Paul on the island of Cyprus. He was having such a good and powerful work that the governor of the island summoned him to speak at the palace.

But the local magician, Elymas by name, didn't like Paul crowding in on his territory, and so he tried to oppose this good work. As you recall, Paul turned to him and, in the power of God, declared, "The hand of the Lord is upon you and you shall be blind and unable to see the sun for a time." (Acts 13:11) Powerful weapons indeed!

George Fox, founder of the Quaker movement, was once preaching the Gospel with great power, when a drunken soldier came up to him, pulled out his sword, and placed it at Fox's throat, demanding that he stop preaching or he would run him through with the sword. Fox looked straight at the man and, in the mighty power of God, said to him, "Hack away, your sword is nothing to me but as a straw!"

With that, the power of God fell upon that man, and he staggered backwards and fell to the ground and was converted to Christ. Strong weapons of the first order!

No Political Agenda

Now, when we try to understand the social implications of the Gospel of Jesus Christ, we run the very great danger of "politicizing" the gospel message. This has been attempted frequently by both Left and Right in all centuries of the church, including our own—perhaps especially our own.

Let me state as unequivocally as I can that the warfare of the Lamb is not a social or political stance. Its aim is not even to correct societal ills. That is the result, to be sure, but almost never in the way in which we imagine it.

The kingdom of our God and of His Christ is of another reality altogether, and while its effects are to pull down the kingdoms of this world, it does so only as a consequence of a deeper reality.

Those people who are taken over by a new power to do right, who cannot be bribed or manipulated or flattered, who are brought off of a bondage to others, will bring down (by their very presence and actions) those structures sustained by greed and pride and fear. Those people who have been disciplined in the Lamb's Army so that "righteousness, peace, and joy in the Holy Spirit" are part of their deepest habits will attack structural evil with divine authority and without compromise.

People who have experienced deeply that all-inclusive community of loving persons that knows Christ as its prime sustainer and most glorious inhabitant will no longer hanker after the competitive, ego-dominated rat race of contemporary society. Those people who, as a fixed pattern of life, walk by the great commandment of love of God and neighbor will transform our personal, social, institutional, and political world almost beyond recognition by their simple noncooperation with the battles, oppression, prejudice, and class strife of modern culture.

Arenas of Action

The contemporary battlefronts of the Lamb's War are many and diverse. I mention only a few.

1. The Lamb's people are to provide a genuine alternative to the prevailing power structures. We are to say no to the world's games of promotion and authority. We are to reject all titles and degrees as designators of status. We do so because Jesus commanded us to do so (Matthew 23:8-10).

All human designations—Dr., Professor, Reverend, etc.—fail to guarantee the ability, and so let us obey Jesus Christ and place our hope in divine authorization alone.

We must, of course, go beyond mere verbal gymnastics. How easy it is to reject the language of the power structure and continue to jockey for position.

But we are called to another way. We are called to love one another without qualification. We are called to forgive freely. We are called to receive one another as brothers and sisters.

Most importantly, our lives are to be characterized by a concern for the poor and the defenseless. We cannot live with God for long without being compelled to care for our neighbor. And like the good Samaritan, we soon discover that our path leads us to the bleeding and the broken of humanity. As this happens, we become the voice for the voiceless, pleading for the disadvantaged and the dispossessed

Like Amos, we are compelled to speak truth about power to those who "oppress the poor, who crush the needy" (Amos 4:1) We, too, are to call for "justice to roll down like waters and righteousness like an everflowing stream." (Amos 5:24)

2. The Lamb's people are to provide a genuine alternative to the prevailing idolatry. It is time to say no to all the "isms" of manipulation, oppression, and prejudice—nationalism, racism, sexism, and more. At the core of all these arrogant and demon-inspired dogmas is the belief that we are better than others simply because of who we are.

Nationalism says we are better than others because of our cultural roots. Racism says we are better than others because of our ethnic stock. Sexism says we are better than others because of our gender.

Who is willing to accept as an equal in the righteousness of God anyone who only "does justice, loves mercy and walks humbly with God" (Micah 6:8)? You see, people are always better if they are like us in ways other than these.

But among the Lamb's people there is to be none of this. "There cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, freeman, but Christ is all and in all." (Colossians 3:11. See also Galatians 3:28.) God accepts them all, the Greek as freely as the Jew, says Paul, and, of course, these were shocking words to first-century Jews. Those Greeks, those uncircumcised Greeks—God accepts even them.

But Paul goes further and says that God also receives the barbarian. Who were the barbarians? The barbarians were the uncultured, uncouth Romans. Now it is one thing to accept the Greeks who at least had good manners, but the Romans were uncivilized barbarians! Does God embrace the outlandish, unpolished, untutored barbarian? Yes, He does, and Paul goes even further.

Not only does God welcome the Greeks and the barbarians but also the Scythians. Who were the Scythians? The Scythians were those wild people from the north. Those ferocious, lawless savages that the first-century Jew could only wonder about and from whom many of us are descended. Yes, God accepts even the Scythians.

And we, too, are to receive all people in the grace of God, without qualification, without reservation, without prejudice. We are to love enemies as freely as friends. We are to pray for those who hurt and abuse us. We are to break the law of commerce that says, "You scratch my back and I'll scratch your back." We are to break the law of retaliation that says, "You gore my ox and I'll gore your ox." We are to live in a new power that enables us to return love for hatred and in all ways to overcome evil with good.

3. The Lamb's people are to provide a genuine alternative to the prevailing lifestyle. Modern culture is sick. To be well-adjusted in a sick society is to be sick. A new lifestyle is needed.

Modern people are plagued by the passion to possess. The lust for affluence in contemporary society has become psychotic: it has completely lost touch with reality. Furthermore, our frantic pace only accentuates our sense of being fractured and fragmented. Climb, push, and shove is the language of today.

And we are strained, hurried, breathless. The Lamb of God calls us away from our compulsive extravagance and speaks peace to our frantic spirits. We are to live simply and

fully, freed from what William Penn called "cumber." We are to value people more than possessions. We are to seek simpler, more human ways of living.

We are to turn away from the narcissism of the age. People are running amok today because of this compulsive, excessive self-love. Abortions are rampant because of our lust and selfishness. Divorce is rampant because of our lust for good feelings.

But Jesus has taught us another way—the way of the cross, the way of the footwashing towel. Esteeming others,



We are to live in a new power that enables us to return love for hatred and in all ways to overcome evil with good.

encouraging others, serving others are goals worthy of our highest efforts. We are to experience the many little deaths of going beyond ourselves. And we find this dying to ourselves to be life-giving—a kind of losing ourselves in order to find ourselves.

4. The Lamb's people are to provide a genuine alternative to the prevailing morality. We are to know and experience the power of God to free us from pride and greed and sexual promiscuity. We are to wait together in the power of God until the good rises up and the evil recedes. We are to be a community where grace and mercy are extended, where our deepest fears and most gnawing temptations can be revealed, where confession and forgiveness and healing prayer can flow freely.

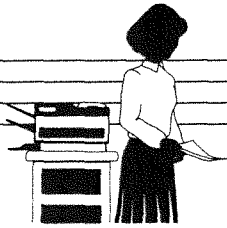
Knowing Christ as our life, we are to pray down our lust for glory, defeat our hankering for status, stamp out our drive for prominence. We are to seek God's rule over our sexual lives so that deep within we long to shun all immorality, all infidelity, all promiscuity.

We seek a simplicity of speech in which our yes means yes and our no means no, where truthfulness and honesty are the distinguishing characteristics of our words. When we live in this way people will know that we truly have come into the "light of the glorious gospel of Christ." (2 Corinthians 4:4)

Jesus, our commander and our chief, calls us into a spiritual warfare that will profoundly impact the social order on every conceivable level. May we be faithful to His call. **EF**



Richard Foster is founder and chair of Renovaré and is the Jack and Barbara Lee Distinguished Professor of Spiritual Formation at Azusa Pacific University. This article originally appeared in *Equipping the Saints* magazine and is used with permission.



Rwanda Churches Face Tragedy

At about midnight February 7 approximately 2,000 rebel troops launched an attack in north-west Rwanda resulting in the worst tribal fighting since a revolution in 1959. This most recent attack was another recurrence of sporadic fighting between government and rebel troupes that began in October 1990.

On his return from a trip to Rwanda February 2-24, Evangelical Friends Mission Executive Director Norval Hadley reported that peace talks scheduled for March 1 held a ray of hope in a very volatile situation.

In an emergency memo to World Vision, World Relief Commission, and the EFM constituency dated February 20, Hadley tells of the tragedy and uncertainty facing Friends in this bitterly divided nation: "Rebels took our church at Kidaho (near Uganda border) as a headquarters. One lady said she saw the bodies of 20 of our church people there, eight of them hacked in two."

The Kidaho pastor was in Kigali at the time, taking his wife to a hospital. Hadley reports that as of February 24 the pastor had gone back several days looking in all the refugee centers for his four children and still had not found them.

National church superintendent, Japhet, who lives in Ruhengeri, narrowly escaped. Hadley writes that Japhet "fled when he heard the firing, then went back to get shoes just as rebels were blowing out the back door of his home." He ran, knowing the rebels had seen him, wondering why they didn't shoot him. "Everything from his home is gone," Hadley continues. Even so he has 50 refugees in his home now that Rwanda troops have driven rebels back farther north.

Other Friends churches are providing a literal sanctuary for refugees as well. At Jenda, a Friends church southwest of Ruhengeri, more than 50 have found refuge, and Friends there have used up all their building fund money, with more refugees expected. Many refugees fled farther south to the Kigali area where Friends expected to help house refugees in church classrooms. "We're using up some funds we had for the Aprozec School, but we must replace those funds for hopefully we'll get the school back," Hadley concluded.

Reports coming out of the country are limited, and have told nothing of the thousands,

including women and children, brutally killed by rebels. Because of this, no relief agencies other than the Red Cross are currently working in Rwanda. The estimated number of refugees had reached one million before the end of February.

As a result, Christians in Rwanda are being pressed into emergency relief work, using limited personal resources and church and school building funds. Homes, schools, and churches will need to be rebuilt, and orphans cared for. Although willing to share, the average Rwandan makes just \$345 annually.

Alaskan Friends Cross Strait

Alaska Yearly Meeting Superintendent Robert Sheldon and four other native Alaskan Friends snowmobiled their way to Wales, Alaska, for the first leg of a fact-finding trip to Russian Eskimo people in eastern Siberia.

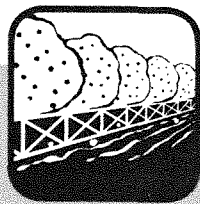
Direct word from Robert Sheldon on February 24 was that the group would be ferried yet that day, weather permitting, by airplane from Wales to Little Diomed (U.S.) island in the Bering Strait. They will then travel by snowmobile to Big Diomed (Russia) island where they will be transported by Russian helicopter to the mainland.

The expedition may open the way for Friends missionary work in the former Soviet Union. Plans include visits in six coastal villages, with a Russian Eskimo translating for the Alaskan Friends. Anticipated return is March 8.

Mylander to Speak to Houston Grads



Charles Mylander, superintendent of Southwest Yearly Meeting, will address the 1993 graduating class of Houston Graduate School of Theology. The eighth annual commencement service, May 8, 1993, will complete the tenth year of the Friends seminary's existence.



NORTHWEST YEARLY MEETING

Friends Youth Exec Active with Planning

Fifty-six high school students from across Northwest Yearly Meeting gathered December 27 through January 1 at Quaker Hill Conference Center in McCall, Idaho, to discuss Christianity and today's society. The annual Christmas vacation retreat, called "Mid-Winter," was planned and directed by Northwest Yearly Meeting's Friends Youth Executive Council, with Colin Saxton of Homedale Friends Church as camp speaker.

The Friends Youth Exec consists of 18 George Fox College students who meet regularly to plan activities and programs for high school youth. Bruce Bishop, youth superintendent, acts as adviser to the group. In addition to planning Mid-Winter, the council also oversees two summer ministry programs, a spring volleyball tournament, and Youth Yearly Meeting.

Missions News

Veteran missionaries Roscoe and Tina Knight traveled to Bolivia in February to provide encouragement, counseling, and strengthening for churches and leadership there. Roscoe serves as missions field secretary for Northwest Yearly Meeting. The Knights made the three-month trip to fill the gap left by furloughing team Ed and Marie Cammack. The Cammacks will return to Bolivia—probably to La Paz—in May.

In addition to a visit from the Knights, Northwest Yearly Meeting missionaries in South

America will also host Superintendent Joe Gerick as he makes his first visit to the field in April and May.

Ramon Mamani, president of the Peruvian National Church, was recently offered the job of lieutenant governor of the province of Juli, "which is quite an honor," commented Knight. The province includes much of the area where Friends churches are located in Peru. But fearing he would be put into ethically and morally compromising situations, Mamani walked away from the opportunity in order to continue to serve as church president.



ROCKY MT. YEARLY MEETING

Northwest Launches Jet Cadet Program

ARVADA COLORADO—Northwest Friends has begun a Jet Cadet youth program for primary and junior age children. Jerry Street is leading the program.

New Ministries Begun at FFC

COLORADO SPRINGS, COLORADO—Two new ministries have started at First Friends Church. One called TLC (tender loving care) Ministry is an extension of the church outreach committee and under the direction of Diana Broyles.

FDFC Participates In 50-day Adventure

DENVER, COLORADO—First Denver Friends is taking part in *The Chapel of the Air's* 1993 50-day spiritual adventure enti-

tled "Survival Skills for Changing Times: Purposeful Christian Living in the 1990s."

A number of FDFC attenders are participating in a new discipleship program aimed at helping individuals become more effective in their relationships with God. A Balanced Devotional Life is the theme for the first six-week course, which will be followed by the 50-day spiritual adventure. How to Study the Bible, Prayer, Sharing Your Faith, and Simplifying Your Life will be other topics during 1993.

Fund-raising Under Way For Quaker Ridge

WOODLAND PARK, COLORADO—The Quaker Ridge board has launched the Two-Hundred Club to raise money to build a new conference center at the camp located here in the mountains west of Colorado Springs. The board hopes to get \$200,000 to build the new facility to be dedicated in honor of Ethel Clark, who had managed the Christian camp with her husband, Harold. Individuals can send contributions to: Linda Kind, 2111 Hoyt Drive, Thornton, CO 80229. Checks should be made payable to Ethel Clark Memorial at Quaker Ridge Camp.

In other RMYM news, Linda Kind has been named new yearly meeting treasurer. She and her husband, Larry, are active in Northwest Friends, Arvada, Colorado.

RMYM Calendar

April 22-25—Pastors' Retreat, Snow Mountain Ranch near Winter Park, Colorado.

June 9-13—Rocky Mountain Yearly Meeting, Quaker Ridge Camp near Woodland Park, Colorado

June 14-18—Junior High and Senior High Camp at Quaker Ridge Camp. For information call Karen Piil, 303/254-8445.

June 18-20—Senior High Tag at Quaker Ridge Camp.

June 21-25—Junior Camp at Quaker Ridge Camp. For details, call Karen Piil, 303/254-8445.

Sept. 17-19—Friends Women's Retreat at Golden Bell Camp near Divide, Colorado. For information, contact Mona Berry at 303/422-0240.



E.F.C.- EASTERN REGION

Land Gift an Answer To Prayer

The Lord is using a friend from the community of Brewster, Ohio, to answer the prayers of Evangelical Friends members. Praying for a provision for space following the rapid growth of their church, members rejoiced as 5.5 acres were deeded to them for the future relocation of the church. The land is four blocks from their present location.

"Flying Away" to Mission Fields

The WMF of Westgate Friends (Columbus, Ohio) enjoyed a

Friends Association for Higher Education Conference

Earlham College
June 25-29, 1993

Theme: Renewal
in the Spirit

John Punshon,
Keynote Speaker

For information call
919/852-2028

Burundi Yearly Meeting dream for training center is fulfilled.

simulated airplane flight to our mission fields. Aided by a slide presentation, their flight included brunch, airline tickets, seat belts, sound effects, and airline attendants.

Christmas Comes Alive

A live Nativity scene was portrayed on the front porch of North Olmsted EFC (Ohio) for three consecutive nights prior to Christmas to remind passersby of the real meaning of the season. Guides representing shepherds met people in the parking lots, leading them through a ten-minute tour to the illuminated area. There the "holy family" enacted their parts and "wise men" presented their gifts in pantomime.

Missions Projects

Seven servants from Trinity Friends (Lisbon, Ohio) left February 15 for a two-week "church-raising" mission with Jaime Tabingo in the Philippines. Trinity pastor Jim Ogden led in worship February 21 as the 15-year anniversary of the Philippine mission field was celebrated with the theme "Fulfilling the Great Commission in Our Time."

An unbelievable amount of fund-raising efforts have been focused on a Mexico City VBS and work project planned by the youth of Hunter Hills Friends (Greensboro, North Carolina) in July 1993. Most recently the WMF donated \$2,000 of Craft Fair proceeds to the expenses of the 15-17 youth and staff planning the trip.

Congratulations to Dave Aufrance who has been appointed field director in Hong Kong for OMS, a three-year appointment.

Friends Disaster Service and Hurricane Andrew

Even though Hurricane Andrew devastation may have faded

from national news, cleanup and restoration work continues. In January, trips were made to both Florida and Louisiana by FDS workers.

Children Have a Heart for Missions

In January, Dr. John Williams, Jr., was presented with a check from children of Salem First Friends (Ohio), a love offering for the Great Commission and other children of the world. The children from kindergarten to youth earned their own money.

Bus Ministry

Members of Trinity Friends of Van Wert, Ohio, are thrilled about the ministry opportunities made available with their recently purchased 48-passenger tour coach bus. Plans are to sponsor ministries for singles, senior citizens, youth, and others as they "take to the road."

Angel Tree Project

Joe and Marie Tullys headed up the Angel Tree project, a Christmas ministry for children of prisoners at Alliance Friends (Ohio) touching the lives of 32 kids. Joe stated, "It all came together for me when a little boy came and tugged at my coat and said, 'Thank you very much for the party, Sir.'"



**MID-AMERICA
YEARLY MEETING**

Building and Growing

Bolton Friends Church near Independence, Kansas, dedicated a new parsonage on October 25. A mobile home had served as Pastor Grady Miller's home for many years.

Booker Friends, Texas, have purchased a home for the parsonage, and the present one will be used as additional Sunday school classrooms.

Friendswood, Texas, Friends Church and Cherokee, Oklahoma, Friends are in fund-raising campaigns to build new sanctuaries.

News About People

Lupe Martinez, wife of the pastor of Wichita Iglesia Amigos, spent an extended time with parents in Honduras. Her father is seriously ill.

Glen and Cora Sanders, retired Friends pastors, were in a serious car accident in late December. They are both on their way to recovery. Their son, Arden, a missionary with

Wycliffe in Papua, New Guinea, returned home for a short time to help his parents.

Eric and Lisa Mason and girls, who were youth pastors at Hutchinson, Kansas, Friends, have moved to California to become youth pastors at East Whittier Friends Church.

MAYM Church Planting

Two new churches were planted in the fall of 1992. Lake Community Friends Church was opened on October 11 in Clear Lake, Texas, (Houston area) under the leadership of pastor David Hearon and his wife, Donna. McPherson Friends Church was opened on November 8, in McPherson, Kansas, under the leadership of Pastor Jerry Mercer and his wife, Vicky. Plans are being made to open a new church in the spring of 1993 in Lake Jackson, Texas, under the leadership of church planter Everett Jantz and his wife, Karen. In addition to planting churches, the Church Extension Division is focusing efforts on training MAYM Friends to serve on C.A.R.E. teams (church assessment, renewal, and encouragement) to assist declining local churches throughout the yearly meeting.

Missions

A new Pastoral Training Center in Burundi, Africa, has completed its first year with 13 men receiving certificates. The former Kwibuka Mission Station was modified to accommodate the classrooms, dormitory, and support facilities for the school.

Of those who received certificates, three are now recorded pastors, two will be church planters, and the other eight are offering leadership to new ministries.

Calvin and Twila (Jones) Coday left the last of November for Zaire, Africa. They plan



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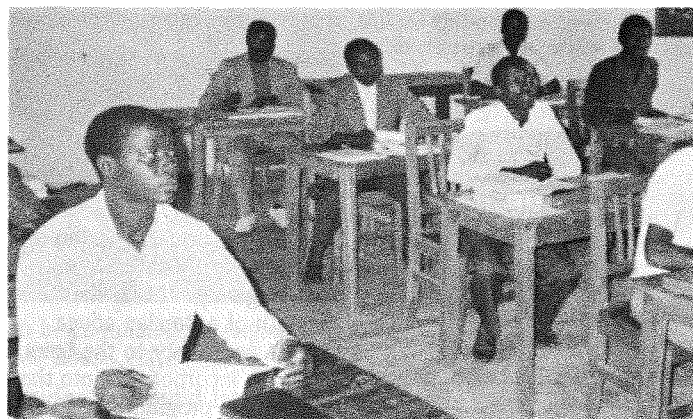
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Keeping up with families and friends



to work with the Friends on the Tanganyikan shoreline across from Burundi. The Zaire government now officially recognizes Zaire Friends Church, which fellowships as a part of Burundi Yearly Meeting.

The MAYM Friends Men are taking donations to help provide additional classroom space for the Life Ministries Christian Academy in Houston, Texas. Two portable buildings have been moved onto the property, but they can't be used because they do not meet city code requirements. Once funds are raised to meet these requirements, the space will be used for additional first and second grades.

OUR RECORD OF FRIENDS

Births

BECK—Stephanie Noel, to Gary and Kimberly, Penrose, Colorado, 10/8/92
BENEDICT—Sara Ann, to Terry and Darla, Malvern, Ohio, 12/19/91
BROWN—Pamela Rae, to Ron and Denise, Booker, Texas, 12/11/92
BYRD—Kelsey Nicole, to Kelly and Kim, Columbus, Ohio, 8/14/92
CAMPBELL—Kelli Marie, to Rick and Jackie, Canton, Ohio, 12/7/92
CHRISTY—Daniel Roy, to Michael and Peggy, Alliance, Ohio, 9/24/92
CLOSE—Adam Michael, to Larry and Colleen, Beloit, Ohio, 3/16/92
COX—Katie Marie, to Chadd and Kim, Derby, Kansas, 11/18/92

DAVIS—Brandon Joseph, to Craig and Debbie, Friendswood, Texas, 11/2/92

FIELDS—Jacob Allen, to David and Pamela, Urbana, Ohio, 11/13/92

FIRTH—Cassandra Marie, to George and Connie, Beloit, Ohio, 5/12/92

FLOWERS—Jay Scott, to Jarrod and Chu Hyong, Alliance, Ohio, 8/16/92

HAGEN—Tiffany Ariel, to Bill and Andrea, Newberg, Oregon, 1/11/93

HALLIBURTON—Suzanne Lajeau, to Raymond and Brenda, Booker, Texas, 12/17/92

HIGHT—Jared Chance, to Steve and Cindy, Riverton, Kansas, 11/5/92

HOGGARTH—Kyle James, to Mark and Karen, Columbus, Ohio, 7/20/92

IVAN—Ryan Charles, to Chuck and Susy, Salem, Ohio, 8/26/92

KESSLER—Abigail Ruth, to Karl and Bonnie, Boise, Idaho, 12/8/92

KING—Robyn Marjorie, to Rob and Cathy, Vancouver, Washington, 9/3/92

LINCOLN—Amanda Mae, to Tom and Tammy, Canton, Ohio, 12/16/92

LONG—Joshua Thomas, to Mark and Christine, Hutchinson, Kansas, 11/30/92

MALLONEE—Caralun, to Philip and Cathryn, Overland Park, Kansas, 10/28/92

MANN—Derek Lane, to Brian and Jackie, Riverton, Kansas, 11/3/92

MILLER—Rachel Elizabeth, to Keith and Lori, Canton, Ohio, 12/8/92

PARKER—Reed Evan, to Steve and Colleen, Canton, Ohio, 9/25/92

PELLETIER—Michael Judah, to Steve and Maureen, Van Wert, Ohio, 12/9/92

QUINN—Austin, to Johnny and Jan, Danville, Virginia, 9/15/92

REYNOLDS—Amanda Rae, to Randy and Joanna, Canton, Ohio, 11/25/92

RINEHART—Tiffany Fay, to Robert and Alice, Sebring, Ohio, 4/13/92

SEARCE—Benjamin Childress, to Jeff and Tera, Danville, Virginia, 12/16/92

SCHWERZLER—Joshua Michael, to Joe and Tammy, Canton, Ohio, 12/14/92

SIMPSON—Josiah Laurence, to Sandy and Rosemarie, Guam, 10/24/92

The Pastoral Training Center in Burundi, Africa, utilizes former mission station buildings.

SMITH—Samantha, to Steve and Sandy, Danville, Virginia, 5/26/92

STANFIELD—Christopher Paul, to Jeff and Christine, Bomet, Kenya, 1/4/93

STREET—Dalton John Wayne, to Jerry and Jennifer, Arvada, Colorado, 12/2/92

SUTTEN—Mark Jordan, to Ron and Michelle, Newberg, Oregon, 1/7/93

TOLLEY—Alicia Leighanne, to Chris and Amy, Beloit, Ohio, 9/30/92

WADE—Mattox Peyton, to Mark and Lori, Haviland, Kansas, 11/2/92

WILSON—Zachariah Darnell, to Rachelle, Canton, Ohio, 6/20/92

YATER—Michael David, to Tim and Janelle, West Liberty, Ohio, 12/21/92

YUSKA—Emilee Taylor, to David and Pam, Columbus, Ohio, 10/16/92

Marriages

Karen ATKINS and Ray EANES, Danville, Virginia, 12/18/92

Karen BERG and Randy SPARKMAN, Paonia, Colorado, 12/19/92

Shawna BRADDY and Steve STREET, Arvada, Colorado, 5/30/92

Evelyn DICKERSON and Wayne CONANT, Greenville, Illinois, 11/28/92

Tanya DUDLEY and Barry HERSHBERGER, Canton, Ohio, 12/12/92

Sheila DURAN and Dennis SPONSELLER, Denver, Colorado, 1/2/93

Missy FRASIER and Bruce FLETCHER, Barberton, Ohio, 5/23/92

Deborah GOLDSMITH and Arthur WALTERS, Newberg, Oregon, 12/5/92

Jennifer HAVENS and John PICKLESIMER, Milford Center, Ohio, 11/28/92

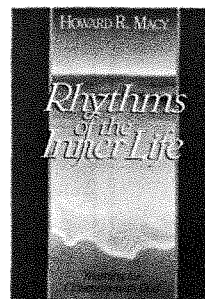
Larissa HINSHAW and Randy FERRELL, Arvada, Colorado, 8/22/92

Susan KAUFMAN and Dave HAMPTON, Newberg, Oregon, 12/20/92

Micci LEONE and Michael WALTER, Canton, Ohio, 11/13/92

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Barclay College rearranges schedule.

Debbie LISTON and Dan BARONE, Wichita, Kansas, 12/19/92

Cristyal Gay MCKEEVER and Charles Otis KANAGA, Wichita, Kansas, 12/5/92

Lorna MARTIN and Price NORTHCUTT, Sherwood, Oregon, 1/2/93

Diane McCLAIN and Don FUGATE, Alliance, Ohio, 10/17/92

Anne Marie NASH and Douglas GETZ, Canton, Ohio, 12/5/92

Charlene RIGDON and Charles DONATO, Canton, Ohio, 11/92

Tracy ROOP and Doug COX, Van Wert, Ohio, 1/2/93

Lorisa Arlene SCHWERTFEGER and Jason Lyle CORDER, Alva, Oklahoma, 12/19/92

Kim SWAIN and Todd COGGIN, Martinsville, Virginia, 1/9/93

Linda WEAVER and Dan HARTING, Van Wert, Ohio, 12/5/92

Regina WILDBUSH and Clyde LINGER, Portsmouth, Virginia, 6/3/92

Christi YUSKA and George WENGER, Columbus, Ohio, 7/25/92

Deaths

BURGER—John Martin, 68, Convoy, Ohio, 11/30/92

CASADO—Luis, Wichita, Kansas, 12/5/92

CRUTCHLEY—Earl F., Beloit, Ohio, 1/25/92

DIGMAN—Delford, Smithfield, Ohio, 10/8/92

DOSS—Arthur James, 65, Martinsville, Virginia, 1/5/93

HINSHAW—Hazel, 89, Newberg, Oregon, 12/31/92

JAMES—Catherine, 85, Deerfield, Ohio, 10/17/92

KENDALL—Norma, Haviland, Kansas, 12/21/92

MARDOCK—Helen (Riney), Wichita, Kansas, 12/3/92

MOORMAN—Henry, Wichita, Kansas, 12/11/92

OSBAHR—Julia, 81, Allen, Nebraska, 12/28/92

OVERCASH—Darrell, Greensboro, North Carolina, 12/23/92

PAULEY—Daisy, 90, Deerfield, Ohio, 11/5/92

RALPHS—Robert, Newberg, Oregon, 7/23/92

ROBESON—Goldie M. "May," 101, Van Wert, Ohio, 12/16/92

SAMS—Lorita Agnes, Beloit, Ohio, 11/7/92

SELLON—Paul, Arvada, Colorado, 11/24/92

SMITH—Ruth W., 74, Spokane, Washington, 11/5/92

SULLIVAN—Laura, 84, Columbus, Ohio, 11/30/92

TRAINER—Helen, 86, Sebring, Ohio, 10/5/92

WILLIAMSON—Jack Woodrow, Alliance, Ohio, 6/3/92

WILSON—Clarence "Dewey," Durham, North Carolina, 6/13/92

OUR FRIENDS COLLEGES

A Centennial Discovery

Barclay College celebrated 100 years of Christian education in Haviland, Kansas, this year.

The college has always structured its programs to meet the needs of our changing world. It has produced many pastors and missionaries.

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David C. Le Shana, Ph.D.
President



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It is agreed that a pastor or missionary should be exposed to the Spirit of God in a life-changing way. This is the strength of a Barclay education. A sensitivity to the Spirit of God is incorporated into the educational program itself. As the college embarks on the next 100 years, the spirit of the school will strive to remain an extension of the Spirit of God.

Barclay Bits

Barclay has adopted a new academic calendar. The school year will start on September 7, 1993. It will feature two short breaks during the fall semester and end December 17, 1993. An interterm will be offered during the month of January.

The spring semester begins February 1, 1994. It maintains the traditional spring break and the semester ends on May 20, 1994.

The annual Alumni Banquet is scheduled for Friday, May 1. Alumni classes ending in 3 will gather for their ten-year reunion activities. The Academy class of 1968 will celebrate its 25th reunion at this time.

The women's basketball program has been reestablished this year. The ladies are playing a 13-game schedule plus a postseason conference tournament this spring semester. The majority of their games are against Midwest Christian College Conference schools.

New Look for Malone

Several major construction projects are currently underway on Malone's (Canton, Ohio) campus. Predicted to become the most visible part of the Malone campus to the Canton community, the Centennial Center will feature classrooms, an expanded cafeteria, mailbox space, bookstore, and lounge. Heritage hall, a residence hall

Creative new plan may save doomed building.



Malone College's Centennial Center, shown in architect's rendition, is now becoming a reality.

to be completed by August '93 will house 220 students.

Students Rebuild Homes

Malone College joined Habitat for Humanity International in the first major work camp in south Florida to rebuild homes with victims of Hurricane Andrew.

Twenty students worked December 27 through January 7 with Habitat's Greater Miami and Homestead affiliates in Florida in a joint building effort to rebuild homes destroyed by Hurricane Andrew. The students, accompanied by Renee Dayan, assistant residence hall director at Malone, were part of a work camp of 70 college students.

GFC Student One of Two Awarded Medal for Service

National recognition is coming to George Fox College freshman Gennie Sluder.



The 1992 Clatskanie (Ore.) High School graduate is one of two youths in the U.S. selected for the 1991 Young

American Medal For Service. President Bill Clinton will present her with the award in Washington, D.C., early this year.

During her senior year, Sluder organized a statewide high school campaign that resulted in the collection of more than 50,000 pounds of food and \$6,000 for needy children.

George Fox Professor Named President of Nebraska College

A George Fox College professor has been named the next presi-

dent of Grace College of the Bible in Omaha, Nebraska.

Neal F. McBride, a professor of psychology, will assume his new position July 1.

McBride, 45, previously was executive assistant to the president and associate vice president for academic affairs at Western Conservative Baptist Seminary, Portland. He joined the George Fox College faculty when the seminary's graduate program in clinical psychology was transferred to GFC in 1990.

Linking Wood-Mar Hall to Science Facility May Save GFC's Historic Building

Wood-Mar Hall, George Fox College's familiar "Old Main," may be saved after all.

The long-range master plan for the college, completed a year ago, called for the demolition of the landmark structure opened in 1911.

That recommendation has caused objections from some alumni and Newberg-area residents.

Now a new architectural study says the building can be saved, buttressed with an adjacent new science building so it will meet earthquake code provisions. The plan greatly reduces earlier-projected restoration costs.

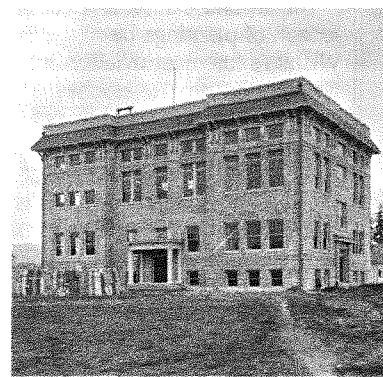
Razing the three-floor building had been one of the most controversial recommendations of the long-range plan.

The new plan calls for the new science building to be built on the east side of Wood-Mar Hall, connected to it by a 15- to 20-foot-wide atrium. The new building would be tied to Wood-Mar Hall at strategic points to bolster it for earthquake safety. Interior "sky-bridges" would connect the buildings across the atrium.

To the general public passing the campus, Wood-Mar Hall would look as it did in 1911. The main entrance to the science building would be on the campus side, and the design and construction will be complementary to Wood-Mar. The look of the new science

building would be more compatible with the rest of the campus, which has mostly newer construction.

"This new plan seems to offer us the best of both worlds—a new science facility and the restoration of a historically significant structure," said President Ed Stevens.



Historic Wood-Mar Hall was under construction in the early 1900s.

Fellow-Reeve Museum of History and Science Opens Two New Exhibits

Two museum exhibits commemorating the 50th anniversary of World War II are being

riding
the wind
of spirit



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OF
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July 3-10, 1993

Oklahoma State University
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Russian officials examine Christian education in California.

The steering committee for the Women Clergy Conference: (standing, left to right) Linda Quanstrom, Lois Watkins, Bonnie Brann; (seated, left to right) Nina Gunter, Retha McCutchen, Susie Stanley, Shirley Cathie



presented at Friends University's Fellow-Reeve Museum of History and Science. One of the exhibits, World War II Military Aircraft, is a dazzling display by the Wichita Chapter of Military Scale Modelers. Several of their members have won awards at conventions and contests.

The second exhibit is a collection of paintings by Wichita's foremost aviation artist, Rex Norton. He reaches back into the historical record to draw out people, planes, and events. The thrust of the paintings is not to glorify war, but is a tribute to the heroic self-sacrifice of the men who flew and fought above the earth.

The exhibits will be shown in the Fellow-Reeve Museum of History and Science through April 16.

THE WIDER WORLD OF FRIENDS

Friends Pastor Speaks at Inner-city Renewal Conference

Aaron Hamlin delivered the keynote address at the "Win-

ning the City Back for Christ" conference, held at East Whittier, California, Friends Church in mid-January. The conference was designed for Christians wanting to learn more about bringing hope and renewal to the inner city.

Hamlin, pastor of Piedmont Friends Church in Portland, Oregon, serves as executive director of the National Black Evangelical Association.

Friends Ministers to Gather in Orlando

Orlando, Florida, is the site for the Fifth Friends Ministers Conference, to be held May 26-30, 1994. Speakers such as Tony Campolo, David LeShana, Gordon MacDonald, Don Wellmen, Roberta Hestenes, and John Williams, Jr., have been invited to lead the conference, using the theme "Holding High the Standard of Truth."

Russians Tour Friends School

Four education officials from Russia, including the deputy minister of education, recently visited Friends Christian School at Rose Drive Friends Church. The purpose of the visit was to observe firsthand how Christian schools integrate religion into curriculum.

"We went a long time without faith in Russia," said Depu-

ty Minister of Education Aleksandr G. Asmolov through an interpreter. "This visit is a time of searching for ways to bring that faith back."

The group visited five Christian schools during its nine-day stay in Orange County.

EFI to Participate in Women Clergy Conference

Evangelical Friends International will be one of five denominations to sponsor the Women Clergy Conference, April 14-17, 1994, in New Mexico. Northwest Yearly Meeting Associate Superintendent Retha McCutchen has joined the conference steering committee, which includes representatives from the Church of God; the Wesleyan Church; the Church of the Nazarene, International; and the Free Methodist Church.

The theme for the conference is "Come to the Water: A Celebration of Our Call." All women serving in a professional capacity in any branch of ministry, ordained or not, are invited to attend the conference.

Friends Plan Summer Oklahoma Gathering

Friends General Conference invites Friends to the 1993 Gathering of Friends on the Oklahoma State University campus in Stillwater, Oklahoma, July 3-10. The gathering will center around the theme "Riding the Wind of the Spirit" and will offer workshops and

activities for adults, teenagers, and children.

Friends in Higher Education

The 14th annual conference of the Friends Association for Higher Education will include presentations on education as it relates to gender, ethics, economics, and more. The conference will be held June 25-29, 1993, at Earlham College in Richmond, Indiana. Earlham professor John Punshon, formerly of Woodbrook College in England, will be keynote speaker for the conference.

Camping Conference Draws Quaker Groups Together

Delegates from about 20 Quaker camps around the country gathered in Richmond, Indiana, for the 1992 National Friends Consultation on Camping December 3-6.

"The Consultation could easily have been called 'Quaker Camps Galore,'" says attender Barry Morley, former director of Camp Catocin in Maryland. "There were mountain camps, valley camps, flatland camps, evangelical camps, farm camps, a music camp, hiking, canoeing, and climbing camps."

Delegates discussed staff training, ministry to children, and the role of nature in encountering God. Morley reports that the weekend provided an opportunity to look beyond theological differences and celebrate similarities in ministry.

Visit England and follow in the footsteps of George Fox and John Woolman with London YM Quaker World Relations Committee

QUAKER PILGRIMAGE 8 - 23 JULY 1993

London, Jordans, Oxford, Woodbrooke, Pendle Hill, Lancaster, Firbank Fell, Brigflatts, Swarthmoor Hall and York. From approx £760 including simple, Friendly accommodation (in four towns), with half-board, and some lunches, coach travel, guides, entrance fees. Staying in Friends homes also possible. En-suite hotel rooms available at additional cost. Details from:

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**OUR
FRIENDS
MISSIONARY
OUTREACH**

Mexico

Pray for Friends churches and missionaries in Mexico as they respond to new laws and requirements about church and mission work in the country.

Two Friends students are studying in the new OMS seminary in Mexico City. Friends at Tultepec have begun building to expand their meeting facility.

Rwanda

Friends in Rwanda placed special emphasis on evangelism during January, with two Friends pastors from Burundi Yearly Meeting helping in evangelistic services in the main Friends churches. Also an evangelism seminar was held in Kigali January 10-16 for about 50 Friends church leaders, led by these guest pastors and Africa Evangelical Enterprise.

Friends have joined other evangelical groups in planning the new Protestant University of Central Africa (UPAC). Gary Young and Willard Ferguson have been named to planning committees, and Roger Wood has been assisting in plans for curriculum and fund-raising.

Norval Hadley, EFM executive director, left January 31 for his first visit to Rwanda, returning home on February 27. His visit included a meeting in Burundi with the UPAC (university) committee.

Philippines

Pray for Bible school students Isabelo and Annie Orteza being groomed for the Friends work in Novaliches.

Praise God for deliverance from evil spirits for a 16-year-old girl in the Manila area; she accepted Jesus Christ and

attends a Friends church regularly.

Rough Rock

Hansen and Amy Begay, a Navajo couple from Oak Ridge Friends Church moved to the mission at Rough Rock temporarily in December. Hansen helped plan a one-day training seminar held January 30.

Charles Hanson of Newberg, Oregon, has accepted a position as Rough Rock mission property caretaker for several months. Charles arrived in January and his wife, Jean, followed a few weeks later.

Bolivian Evangelical University

Praise God for a \$600,000 grant from the U.S. government for building at the university!

Matt Zoller, EFM short-termer sponsored by the EFI-NA Youth Commission, is helping to produce the first program for the university's new TV channel. He has been teaching desktop publishing and began classes in photography and literature in February.

Other

EFM is happy to report that it was able to end 1992 in the black—thanks to God's provision through many faithful donors; praise His name!

Norval Hadley, vice-chairman of the National Prayer Committee and EFM executive director, attended the National Consultation on Prayer January 20-21 and the North American Conference on Strategic-Level Prayer January 22-23 in Colorado Springs. Reta Stuart, EFM executive secretary; Ruth Harsh, EFC-ER member of the EFI-NA Missions Commission; and Stan Perisho, RMYM superintendent, also attended the January 20-21 meeting.

In their annual January meeting, the EFI-NA Missions Commission interviewed Roy

Twaddell, member of Reedwood (Portland, Oregon) Friends Church studying at Fuller Seminary, as a candidate for possible missionary service in the Philippines. Roy and his wife, Jinky, a Filipino who is a dentist, are interested in ministry among unreached Muslims.

George Fox's Works

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

Library bound, acid-free paper. Priced at \$167.50 for 8 volumes. Sets may be ordered with \$40 deposit with balance due on safe arrival. This set would be a wonderful, lasting gift for your favorite Meeting library. Prospectus available. Orders: George Fox Fund, Inc., c/o Dan Davenport, P.O. Box 15142 Portland, OR 97215

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For building or improving Friends meetinghouses, schools, and related facilities. We are Friends helping Friends to grow! For information contact: Margaret Bennington, Friends Extension Corporation, 101 Quaker Hill Dr., Richmond, IN 47374-1980, phone (317) 962-7573. *Affiliated with Friends United Meeting.*

Employment Opportunity

American Friends Service Committee seeks in Philadelphia: 1. Associate Executive Secretary for Information Services (head of department) to oversee interpretation, presentation of work and witness of AFSC to many and varied publics. Requires: experience in news production; experience in supervision, management, editing; deep understanding of, agreement with philosophy of AFSC and Religious Society of Friends. 2. Director of Information, responsible for AFSC relations to national-level news media; placement of AFSC news, perspectives, story ideas. Requires: minimum five years media experience as reporter, editor, producer, columnist, or wire service writer; knowledge of AFSC and/or

RSOF desirable. 3. Associate Executive Secretary for Human Resources to provide leadership for development, management of policies, practices, services to address organizational and individual needs. Requires: experience, training in personnel work; demonstrated leadership, managerial skills; sensitivity to labor/management relations; commitment to philosophy of AFSC and RSOF. All start late spring. Send resume: Lydia Wilcox, AFSC, 1501 Cherry, Philadelphia, PA 19102. AFSC is an Affirmative Action Employer.

Quakers in Fiction

New! *Quakers in Fiction* by Anna Caulfield. Useful, lively information on 370 adult, 250 children's books with Quaker characters. Index. A must for Quaker homes, schools, libraries. Send \$15.95 (includes shipping) to Pittenburch Press, 15 C Walnut, Northampton, MA 01060.

Ohio Yearly Meeting

Ohio Yearly Meeting invites you to a gathering of conservative Friends and those of like mind, at Stillwater Meetinghouse and Olney Friends School, near Barnesville, Ohio, the 11th, 12th, and 13th days of Sixth Month, 1993. This invitation is directed "unto all them also that love His appearing." Our desire is that we might gather together as one in Christ Jesus, "wait on His teaching, on His ministry, and on His exhortation." For reservations write: WFCF, 5190 Kirk Road, Columbiana, OH 44408.

Reference Librarian

George Fox College is seeking qualified candidates for a reference position in its 35,000-square-foot Murdock Learning Resource Center. Staffs reference desk, coordinates bibliographic instruction program, conducts computerized literature searches, assists with collection development. ALA accredited M.L.S. and two years experience. Commitment to integration of Christian faith and learning required. Appointment carries faculty status. Submit letter of application and vita by March 31 to Mr. Merrill Johnson, director of learning resources, George Fox College, Newberg, OR 97132.



BY NANCY THOMAS

SOME PORTIONS of Scripture are so familiar, I slip through them like a seal through waves. But every once in a wonderful while, some passage traps me in its nets of words—something I had read a thousand times, but never seen—until now.

That happened recently with Psalm 23. I was gliding through the beautiful words, easily imaging green pastures, still meadows, grassy paths, when I suddenly found myself tangled up in the 5th verse. "Thou preparest a table before me in the presence of mine enemies." What? Where? In front of whom? The picture jarred. It didn't seem at all natural. It still doesn't.

Have you ever tried eating with your enemies? Or even, to use a safer, more imaginable situation, picnicking with people who merely irritate you? Fear, anxiety, danger, tension, or even irritation aren't famous for their appetite-enhancing characteristics.

I remember many times coming home from overseas service experiencing the trauma of reverse culture shock. At first everything about the U.S. seems too big, too bright, too noisy, and too expensive. My first public missionary duty usually happens to be the Big One—Special Speaker at the Annual Women's Missionary Banquet. (Lord, have mercy!) I recall sitting at the head table, usually on a raised platform, staring nervously at mounds of mushroomed chicken, broccoli, and some creative salad whose contents I can't identify—not able to do more than nibble. While in this case, the table prepared before me isn't in any sense in the presence of mine enemies, it illustrates the effect of anxiety on appetite. Food and fear make poor table mates.

And a real war, with real enemies, gives much more cause for anxiety than a missionary banquet.

Getting back to that strange scene in the 23rd Psalm, I need to ask some

EATING with the ENEMY

questions. Where is this banquet being prepared? Where are the enemies? And more importantly, who are they? The previous verse mentions "the valley of the shadow of death" and "evil," so these are genuine heavy-duty enemies.

It appears that halfway through the psalm, the key metaphor changes from one of a shepherd tending his sheep to that of a host caring for his guests. Some scholars suggest that the table represents a ceremonial meal, perhaps prepared in the Temple itself, to thank God for deliverance from enemy peoples. Maybe the enemies are stationed on a distant hill, watching the lights and hearing the music from afar.

The details aren't clear, and my questions don't have specific historical answers—which makes it easier to apply to my here and now. For I have enemies too.

Real ones. Paul says that our danger comes from "the wicked spiritual forces in the heavenly world, the rulers, authorities, and cosmic powers of this dark age." (Ephesians 6:12, *GNB*) Peter warns us that Satan is an aggressive roaring lion, seeking to devour us (1 Peter 5:8). This isn't fairy-tale or fantasy horror. We're in a real battle, and the enemy is out to get us.

So here we are, surrounded and under attack, adrenaline flowing. And what does God do? Give us weapons? Prepare us for warfare? Tell us to be brave and fight in the power of His Spirit? Well—yes. He does tell us to do all that, as other Scriptures attest. But—and here comes this incredible, unnatural

image—He also sets up a banquet table, then says, "Sit down and eat." With all of "them" out there watching, waiting.

Two contradictory elements—danger and celebration. If God prepares the banquet, I'm sure He expects us to eat, enjoy, celebrate, and be grateful—while our enemies watch.

So what does all this mean?

For one thing, it underscores God's promises to take care of us, no matter how tough life gets. It also implies that God expects us to rise above fear (a great inhibitor of the digestive process). The psalmist confidently affirms, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." While far from the reality of most of us, maturity in the Lord surely means growing in faith and courage. The scene also hints at the fact that the final victory will be God's, something we can celebrate even as the battle rages. And the celebration itself, praise and thanksgiving, may actually be one of our strongest weapons against the enemy.

THE MOST vivid sense I receive from this strange image is of the incomparable goodness of God, far greater in power and scope than all the evil the enemy can muster. Psalm 23 never denies evil. The theme of our battle against Satan runs throughout Scripture. But a stronger and much more brilliant theme is that of God's goodness and mercy, following me all the days of my life, and there at the end (and beginning) of all things, when evil shall be no more.

So, the next time you feel the darts of the enemy, use your weapons—faith, salvation, prayer, righteousness. But also attend to the gentle invitation. Come to the table. Relax and enjoy the banquet. As you speak out in the authority given you, "I come against you, Satan!" remember to also say, "Thank You, Lord, for this meal. Please pass the gravy." **EF**

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