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*January / February 1994*

# EVANGELICAL **FRIEND**



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# Forgiveness

## as a Witness



BY JOYCE SAMS

**T**HE MORNING of January 7, 1987, dawned cool and sunny in Tucson, Arizona. Our family was nearing the end of a cross-country trip. Pasadena, California, would serve as our home for the next three months as my husband, Rick, and I served at the U.S. Center for World Missions on a pastoral sabbatical. Our travels had thus far provided us the opportunity to introduce our two children, Katie, age six, and Eric, age three, to some of the interesting people and places of North America.

Our agenda today was no exception. Wade and Olga Millard, long-standing members of Alliance First Friends Church where we serve, were wintering in Tucson, and serving as our guides as we explored the area. Their recommendation for today's adventure was Old Tucson, a movie set constructed many years ago among the saguaro cactus. It promised to be entertaining with wild west stuntmen performing, a chance to see where classic films had been made, and since the place is in constant demand by Hollywood, the possibility of spotting a movie star. Don and Margaret Sams, my father-in-law and mother-in-law, with whom we were making this trip, completed the group that set out that day.

We arrived at Old Tucson a little over an hour later. The first order of business after gaining admission was a visit to the rest room. I was in the facility with Katie when I heard a commotion break out immediately behind our building. Being in a wild west town, I never gave the cries or the running feet a moment's thought. However, when I stepped out the door none of our party was in sight until a grim-faced Wade came from behind the building.

He told me there had been an accident involving Eric, and as I rounded the corner, noise and confusion greeted me. There stood my three-year-old, screaming and crying, with cold water pouring over him from an outdoor spigot. His father and grandparents were ripping the clothing off him as quickly as they could. Eric was covered with a substance I could not identify.

Everyone was shouting at each other and at Eric as a crowd began to gather. As I approached, they all began talking at once, trying to tell me what had happened. But all I could see was my little one standing there shaking and wailing from cold, fear, and emotion surrounding him.

Someone handed me a jacket and I stepped forward wrapping his little naked body in it and scooping him up in one motion. I asked for directions to the first aid station and walked down the middle of the street of this old

west town with my trembling, crying child in my arms. His bare legs were hanging out below the jacket, so we drew curious or amused stares from onlookers as we passed.

As we went about obtaining medical help for Eric, the story emerged. Grandma and Grandpa Sams had taken

the rest room facilities. While they waited in an open courtyard talking with our friends, Eric did his usual three-year-old's exploration circle around the perimeter under the watchful eye of Grandma Sams. Lying on the ground was a board, which was easily moveable, and underneath the board was a hole two feet in diameter. As my mother-in-law watched in horror, Eric lifted the board to

investigate, lost his balance, and fell into the dark hole. The board fell neatly back into place over the hole. Its undisturbed appearance made it difficult, at first, for my father-in-law to believe Eric truly was in that hole. As he lifted the board the awful reality of what the hole represented hit him full force—in the nose. It was the septic tank.

By this time Eric's father had joined the scene. Rick was faced with agonizing moments of indecision, as his mind reeled to accept the reality of the situation and decide the best possible way to save his son's life. Should he go in after him, trying to fit his man-sized body down the narrow opening, possibly by accident blocking Eric's way of escape? A life-and-death decision had been thrust upon him, and he had only seconds in which to make it.

My father-in-law did the only thing he knew to do. He lay on his stomach beside the hole, and reached down into the muck with his hand. He was ready when Eric's hand broke through the surface of the ooze for those few seconds. He grabbed the little hand and hoisted out his grandson, coughing and sputtering, but *alive*.

The miraculous way in which our son had been returned alive was not lost on us. If Grandma Sams had not been watching those exact few seconds when Eric lifted the board and plummeted into the hole, precious time would have been lost trying to locate him. After all, who would have thought to lift an innocent-looking board lying on the ground?

The septic tank for a complex this size was large, with one small 24-inch opening as the only way of escape. If Eric had not come back to the surface exactly where he went in, the chances of his survival would have

been slim indeed. Rick and I can just picture Eric's guardian angel down there with him in the mire carefully guiding him back to that opening. Our gratitude to God cannot be adequately expressed.

But on an earthly plane, we were again faced with some agonizing choices. After I carried Eric away that day

to the first aid station, a number of onlookers stepped forward, voluntarily offering business cards or names and phone numbers scribbled on pieces of paper indicating they would testify at any future legal proceedings. They were outraged that such a dangerous site was allowed to exist in a public area with no precautions, or even so much as a warning sign posted. One of the employees of Old Tucson

came forward saying that the situation was the result of a malfunctioning piece of equipment that made it necessary for the septic tank to be emptied frequently by a pumper truck. The board had replaced the standard covering for the convenience of the pumper crew. The entire situation screamed of negligence.

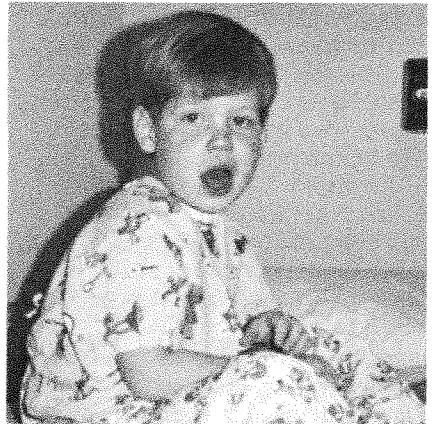
We spent a sleepless night with Eric. He repeatedly vomited, his body trying to rid itself of the pollution it had taken in. Rick suffered nightmares from which I was blessedly exempt. That terrible minute in which our son's life hung in the balance replayed itself over and over again. He would actually wake up holding his breath, having dreamt he was diving into the hole to rescue his beloved son. Grandma and Grandpa Sams also anguished over the near tragedy.

The next morning we took Eric to a Tucson pediatrician to whom we had been referred by the hospital emergency room. As we sat in her waiting room, we noticed flyers lying on a coffee table proposing a new piece of legislation. The legislation sought to put a ceiling on the amount of damages that could be awarded in Arizona lawsuits. Apparently very large amounts had been awarded in fairly bogus cases and the lawmakers were seeking to control it.

*(Continued on page 18)*

## **A life-and-death decision had been thrust upon him.**

## **That terrible minute in which our son's life hung in the balance replayed itself over and over again.**



*Eric Sams*



# 'Anything Against Anyone'

BY PAUL ANDERSON

**H**E GRIEVED her loss. Without a word, she'd walked out on him after eight years of marriage. He didn't even have a clue that the relationship had been growing intolerable for her. Sure, they had their problems, but didn't all relationships? It just caught him totally unaware, and now there was nothing he could do to retrieve, let alone rebuild the relationship. The way she left had not only put an end to what had been, but he felt it also closed the door to future possibilities. Her "No!" was final. Their future was nil. The investments they'd made in each other were now lost. Relational bankruptcy! Through the shock, the only thing he could feel was a dull sense of desperate pain—the sort of choking feeling you get when you try to swallow a couple of dry aspirin without water. He felt like weeping... if he could just remember how.

Another situation. Of all the years she and her friend had served together on church committees, of all the Bible studies they'd attended (and even organized together), of all the times they'd prayed for common concerns and for each other, she thought of them all and wondered how she could be betrayed like that. "Was it caused by hard feelings or by competition?" she asked herself. "Or maybe I did something to cause her cruel words." A friendship of twenty years had been damaged by one woman's careless comment about another. She didn't intend it to get back to her... but it did.

In another town. Like a bolt of pain in her stomach, the memory came again. She hadn't intended to get pregnant, or even to go that far before marriage, but things happened. Worse yet, when she

told her boyfriend the doctor's news, he backed out of the relationship. Wrong as she knew it was, she terminated the pregnancy, in secrecy, and had borne the pain in isolated anguish for years. But the pain keeps coming back... often when least expected. She had become a prisoner to an undesired past.

"Mommy, Bobby keeps picking on me!" complained the five-year-old.

These scenes, and a thousand more like them, assault our conscious moments. The joy of life itself becomes crowded out by hurt and anger, and when they cool, they calcify into bitterness. We can't avoid pain in life, but we can deal with it. Along with His example of forgiveness, Jesus offers us His teachings that set us free if we embrace them. In His most central teaching on forgiveness in Mark 11:25 (my translation) Jesus declares: "And when you stand praying, forgive if you have anything against anyone, in order that your Father also who is in heaven may also forgive you of your trespasses."

**I**N ANOTHER context, Peter objects, "Lord, just how often should my brother sin against me and I forgive him? As many as seven times?" Jesus replies, "I say unto you, not just seven times... but seventy times seven." (Matthew 18:21f) In these ways the forgivingness expected of Jesus' followers is radically different from the ways we ought to seek forgiveness for ourselves. As we confess our faults and throw ourselves upon the mercy of God, or of another, we experience the joy of being forgiven. But Jesus calls us to be extenders of forgiveness *before* another asks it, and *regardless* of any guarantee against further violation. We forgive because Jesus invites us to do so.

In the Greek, the word for forgiveness literally means "to release," "to send away," "to let it go." For instance, in Matthew the word *aphiēmi* is rendered "they straightaway *let go* of their nets" (4:20), "*leave* your gift before the altar and first be reconciled to your brother" (5:24), "*release* to him also your cloak" (5:40), and "*forgive* us our debts as we *forgive* our debtors" (6:12). To forgive another is to release him or her from anything we may feel is owed us. But that involves risk, and the insecurity of it bombards our minds with questions:

"What if they don't know they've wronged us, or worse yet, what if they know it and don't care?" Jesus says, "Let it go."

**B**UT WHAT IF they see us as easy targets for future abuse? How do we become assured they won't do it again?" Jesus commands us, "Forgive."

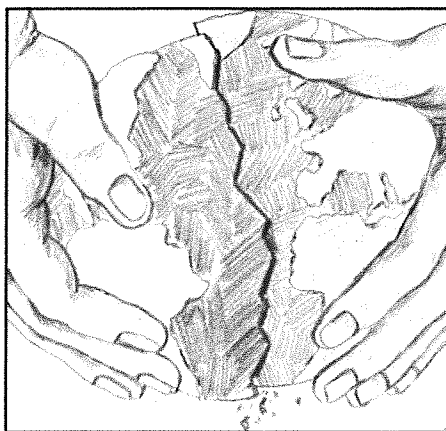
"But how can I get over the pain? No matter how hard I try, I just can't shake the memory of that devastating experience." That's precisely why Jesus counsels us, "Come on now; release them back to God's love. I know you can't forget; that's why you *must* forgive. And you may have to do it twenty times a day, but just keep doing it until you are free, and they are too."

Forgiveness is central to the well-being of others, and to ours as well. The older we get, the more sensitized we become to the ways we trespass on the personal space and feelings of others. Jesus died to set us free from those debts, and he also gives us the grace to seek reconciliation were needed. But as far as our feelings about having been wronged by others go, Jesus invites us to take the initiative first, whether requested of us or not. In doing so, we release others from what we feel they owe us... and we become freed, ourselves. **EF**

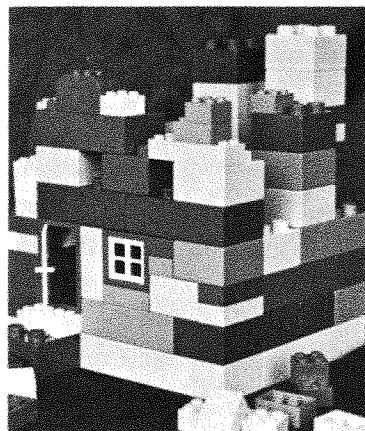
**ABOUT THIS ISSUE:** Several of the articles develop the theme of "Forgiveness," but other themes are addressed as well. Take special note of the update on Evangelical Friends Missions and the announcement of our second annual "Publishers of Truth" essay competition.

# EVANGELICAL FRIEND

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remarkable story on page 8.  
(Photo courtesy  
of Maurice Roberts)



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# The Clock Ticks Louder;

BY RON STANSELL

**I**MAGINE A GIGANTIC clock like Big Ben. We wind it up. We listen to the steady beat and chimes hour after hour. But instead of its tick-tock rhythm slowing down at the end of the day, this clock begins to speed up! As the midnight hour approaches, the pulsating beat of the seconds seems to pound louder in our ears. We become conscious of time accelerating wildly before us, while at the same time, increasingly aware of the growing work to be tackled before the day is done.

It seems to me history is doing that to us in the 1990s. We see surprising, fast-breaking events exploding. History seems to speed up, surprising us with more than our share of global revolutions: the demise of world communism, the creation of new nations, the death of old confederations, civil wars, famines, economic bursts and declines.

Megacities struggle crazily, refugees flee from nation to nation, ethnic and tribal leadership is locked in battle, minority rule turns to democracy, old ways die, new ways emerge. Some changes are good, some not so good, but the rate of change makes us dizzy!

Evangelical Friends in 1994 find ourselves reeling from these and other changes. There is little question but that these have created some of the most dramatic new Great Commission openings imaginable. It's a very different world from even 1980! We, along with many other evangelical Christians, have ministry opportunities in the former Soviet Union, in new places of Asia, Africa, and Latin America, and among Muslims. We can now more reasonably expect dramatic social and political changes that might make entrenched Hindus, Buddhists, Muslims, and animists consider more seriously the message of Christ.

Look with me, however, a little further back into history, back about 130 years ago when Friends began to awaken once more to world evangelization. I think this inventory will substantiate the idea that history is speeding up. In the late 1800s, there was a first wave of missionary pioneering by Friends—China, India, Palestine, Cuba, and Jamaica. A second wave occurred in the early 1900s (Central America and East Africa), followed by a third wave in the 1930s (South America and Central Africa). We clearly are experiencing a *fourth wave* since the 1970s, this time under the direction of Evangelical Friends Mission, with new efforts in



## The Pace Quickens

Mexico, Rwanda, the Philippines, Bolivia, and India. These and other recent openings make me feel I hear Big Ben ticking more rapidly.

### Frontier Missions

"The Hindu Garhwali mountain people of north India? No way, José! Everyone knows India quit giving missionary visas decades ago!"

"Missions to Muslims of southern Philippines? Far too dangerous, of course. According to the media reports those Muslim zealots kidnap, murder, and intimidate Christians."

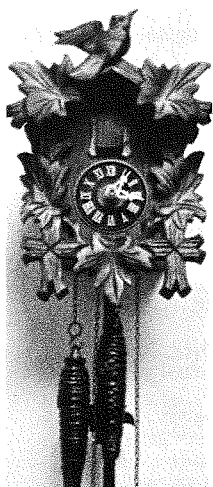
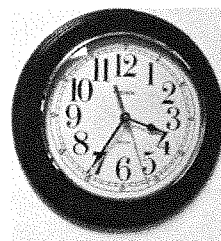
"Siberian Eskimos? You are plainly joking! How would we get there?"

Strangely enough, all three of these scenarios are currently serious openings for evangelical Friends. Alaskan Quakers surveyed the extreme northeast corner of the Russian Republic in February and found cousins of sorts, many of them eager to learn of a hope for heaven! Carl and Peggy Hunerwadel, EFM missionaries from Paonia, Colorado, visit regularly into unreached Garhwali-speaking villages near Woodstock school where they teach in northern India. Roy and Jinky Twaddell were commissioned in May to pioneer in the southern Philippines. Roy is developing a serious and scholarly strategy of Christian witness among Muslims. Jinky is ready to wield dental tools and Roy has paramedic training to fill a medical vacuum with love and compassion in the name of Jesus.

As I sat in an Evangelical Friends Mission board meeting recently, a stunning thought hit me: We are talking about genuine frontiers very similar to those faced by Friends when they entered Kenya, Burundi, Bolivia, China, and India decades ago! We know about frontiers. We've done it before. We just haven't done it much for a long time! And I think God is calling us to do it again; to rip loose from our inhibitions and admit that if there is a will to obey God He will perform works through us we scarcely can imagine. We pioneered before. We can do it again.

### The Hard Places

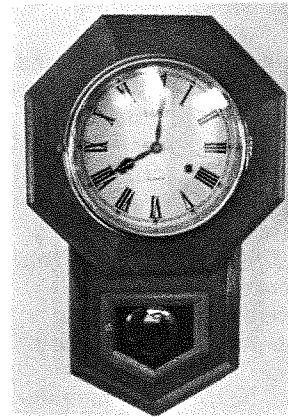
Is it smart to go to the hard places—like Siberia? the foothills of the Himalayas? islands of the seas? It was not particularly easy to face the rigors of nineteenth-century China, Africa, or India either! People often died on the field. Friends faced hard circumstances in Bolivia, too. Anthropologists arrogantly wrote of semihuman Aymaras, supposedly incapable of higher thought or culture! Even many more fair-minded evangelicals





considered Aymaras resistant and unready for the Gospel. Yet the Holy Spirit has planted a vigorous yearly meeting loyal to Christ and the family of Friends.

Friends pioneers in Taiwan in the early 1950s faced daunting challenges of a different sort: rapid urbanization, cultural basket upset, social upheaval, and invasion jitters. Yet a firm yearly meeting has been planted there, and also in Burundi,



Africa, despite political fears and massacres. Are there hard places in 1993? Surely, but frontier missions have always been hard! And some of those hard places will be in the huge city cultures that are a part of everyday life to many Third World Quakers.

#### *Seed Planting for Social Change.*

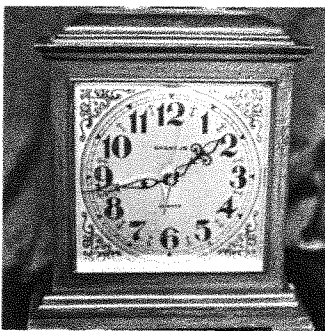
Hard beginnings are not all there is to the story, however. Friends have frequently found unique ways to influence cultural change, ways to promote justice and education. Often we have worked

ecumenically with other Christians to teach, to heal, and to liberate. I'm not sure why, but Friends have sometimes been used as catalysts to get other Christians to work together. Perhaps we are so small we don't intimidate others and so can encourage ecumenical evangelical efforts in fresh ways.

The tradition of social and economic betterment continues with EFM "seeds" planted in Rwanda Friends schools and even goat projects, and in Bolivia recently through the Bolivian Evangelical University. And now there is a Protestant University of Central Africa forming. A Bolivian Quaker chairs the university board in Bolivia, and a Quaker chairs the university planning committee in Africa, with other Friends serving on the planning and academic commissions. The clock ticks faster in both evangelism and social action.

#### *Partnering Relationships*

But neither is "planting seeds for social change" the whole story either. Undoubtedly the larger influence has been the simple planting of new yearly meetings of Friends in Taiwan, Bolivia, Peru, Central America, Burundi, and Kenya. Out of these efforts have come partnerships between evangelical Friends in North America and evangelical Friends of Africa, Asia, and Latin America. A truly representative Quaker conference of 100 in 1993 would require roughly 5 Asians, 11 Latin Americans, 11 Europeans, 28 Americans, and 45 Africans. Percentagewise, that leaves a clear message: The



greatest unreached area for Friends (and other Christians in general) is Asia. But the needs in Latin America and Africa are also large. The clock quickens as we study how to work together with Quakers, matching resources to opportunities, networking, planning together as equals.

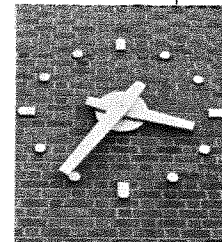
The global population balance among Quakers now

favors the southern hemisphere and the non-Europeans! Probably more Quakers speak Swahili and Spanish than speak English as their first language. More Quakers have dark skin than light! I wonder if more Quakers live without electricity than those who live with it? Wonderful! These new yearly meetings and groups of Friends congregations are linking arms creatively in a number of ways to glorify God among their

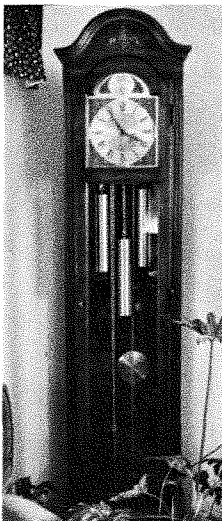
nations. They desire fellowship and cooperation from North American evangelicals. They seek encouragement, not domination.

#### *Third World Missionaries*

What is the next Great Commission challenge? I believe it is for Asian, Latin American, and African Friends to join more fully in cross-cultural missions. Actually, the process has already begun in several places: Some Taiwanese have traveled back to mainland China, Bolivians have evangelized in Peru, Burundi Friends have contributed to ministry in Zaire and Rwanda, Kenyans have contacts in Tanzania and Uganda. Guatemalans have ministered extensively in Honduras, El Salvador, and Mexico.



But these may prove to be only the beginning of a great new wave. Taiwan Yearly Meeting seems poised spiritually and economically for a great adventure of faith. Let us pray that they might be visionary and obedient. Will Alaska Yearly Meeting rise to the challenge of Siberia? Could northern Filipinos minister with the Twaddells in the Muslim south? Will Burundi Yearly Meeting find ways to expand efforts in Zaire? How about Bolivia Yearly Meeting ministering to expatriate Bolivians in Argentina? among Quechuas? more extensively to the highlands and lowlands of Peru? All of these and many more opportunities lie before these Friends and North American Friends who may find ways of partnering with Third World Friends in their already effective efforts.



Brace yourselves, Friends. We've always treasured a sense of history, but it's about to run away from us. The tick tock of the clock seems louder and faster to me, and I don't believe it's just because I'm getting older! Recently Friends raced across the ice to Lavrentiya, Siberia. We may soon jet into Palawan, the Philippines. Garhwali villagers are joining the twentieth century and hearing of Jesus too. These really *are* among the furthest ends of the earth in the sense of being far from effective Christian witness. And yet even as we reach the ends of the earth, we see the huge challenges of hate, injustice, and ignorance. We are sent by Jesus' mandate to evangelize the world, but when we arrive, we find that

the good news of saving peace with God carries with it implications that call for healing, peace, and reconciliation within society as well. The clock ticks louder, the pace quickens. Could it be we really *are* racing to the end of the age? EF



Ron Stansell is council director for Evangelical Friends International. Ron and his wife, Carolyn, served 18 years as missionaries in Bolivia, and he now teaches missiology at George Fox College in Newberg, Oregon.





## Maria-Mary

BY CAROLYN STANSELL

**M**ARIA-MARY—the one chosen by God. Chosen by God to experience widowhood: your husband shot by government officers, his only offense being that he was a teacher and had some education. Chosen by God to hear of your husband asking to sing as he stood at the edge of the mass grave soon to be his own. Granted permission he sang, "Out of my bondage, sorrow and night, Jesus I come, Jesus I come. Into Thy glorious freedom and light, Jesus, I come to Thee!" Then *crack* and the bullet hit its mark.

Maria-Mary—the one chosen by God to be left alone to raise seven sons and one daughter all under the age of ten. Chosen to work the garden plot alone to provide for the needs of your family. Chosen also to be a sweet fragrance and living letter of your Lord and Savior—so clearly that your children claim Him also.

Maria-Mary—the one chosen by God to attend the conference in Guatemala with others of your nation. Responding to the challenge to pray for youth all over the world, you became so ill with your burden for your one lost son that you had to leave the gathering. Chosen to be alone in a strange hotel in a strange country, with a strange language and even stranger elevators, you finally were able to get to your room where you chose to pour out your burden to the Lord.

Maria-Mary—chosen by God to return to your homeland to discover your lost son had returned to the God of his father even while you were praying in far-off Guatemala.

And now Maria-Mary—you have found favor in the eyes of your children and your brothers and sisters in Christ as well as in the eyes of your Lord. You have been chosen to be a leader of women, respected by men. Chosen to continue as a sweet fragrance and living letter.

Most of all Maria-Mary—you are chosen of God to inherit the Kingdom. Thank you for becoming my friend. ■

*This is an excerpt from the journal of Carolyn Stansell, who with her husband, Ron, traveled on behalf of Evangelical Friends Missions to Africa and many other parts of the world last summer, visiting Evangelical Friends mission sites. She is pictured above with Maria. Carolyn is administrative secretary of Newberg Friends Church, where she is also a member.*

*"I am the Lord, the God of all mankind.  
Is anything too hard for me?"*

*Jeremiah 32:27*

BY PHIL SMITH

**T**WO CAMPS have started debating a new question in Israel. Who should get credit for the recent breakthrough toward peace, the recognition by the PLO that Israel has a right to exist? The doves say they should be congratulated, since their proposal—trading land for peace—is the basic component of the agreement. The hawks say the credit belongs to them, since their hard-line policies—military strength and tough negotiations—made the PLO change. Historians will eventually write their judgments of the matter, but I suspect they will not all agree.

Two camps of historians have also started arguing a similar question. The Cold War ended because the Soviet Union and the Eastern Bloc collapsed. Who should get credit for this? Some people want to congratulate Ronald Reagan and other Western leaders who, over the years, pressured the Kremlin with an ever-quickenning arms race that the "evil empire" couldn't afford. Other thinkers point to the corruption, inefficiency, and backwardness of the communist system. They argue that it was the economic success of the West, including countries like Japan, South Korea, and Germany, that overmatched the East. The key was economic, not military, they say.

We may have our own ideas about these history debates, but I want to reflect on them from a different point of view. I am a Christian and I pray. What does the end of the Cold War and the beginnings of a peace breakthrough between Israel and the PLO teach about Christian prayer?

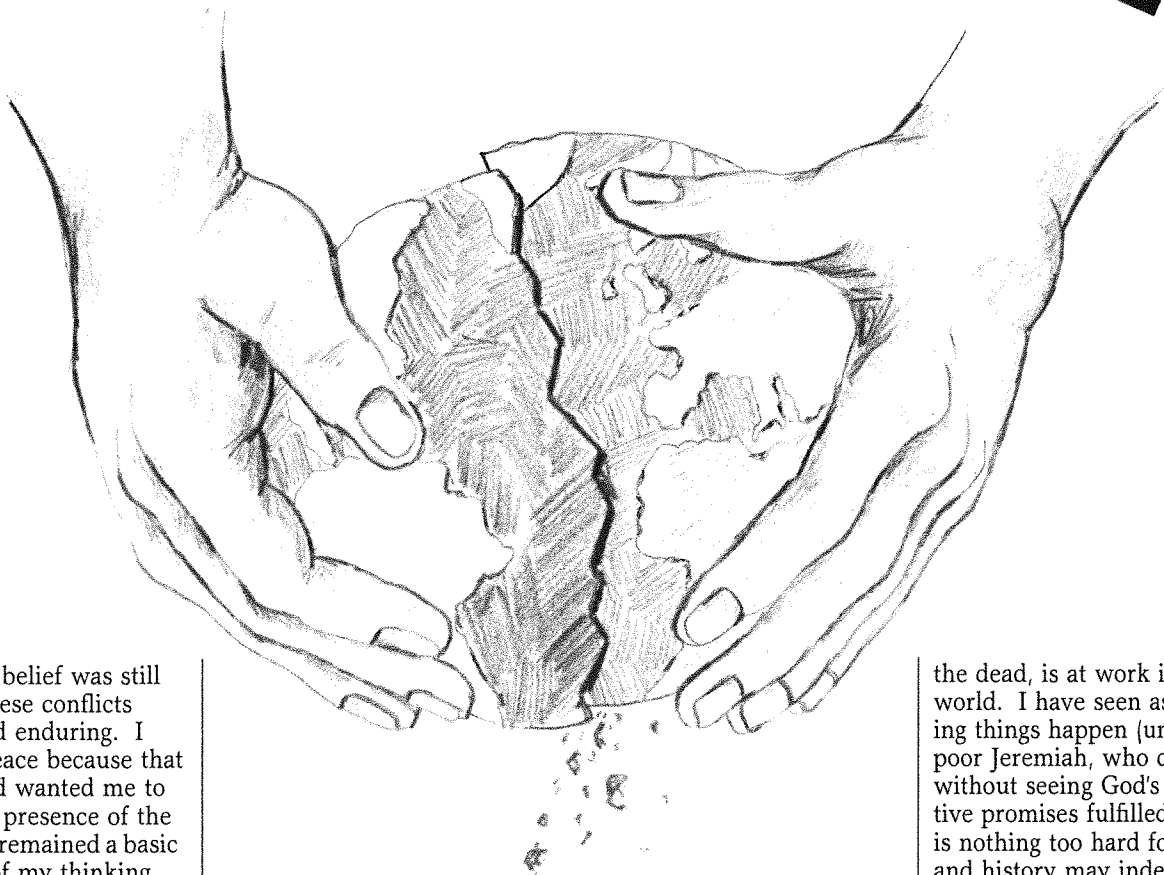
I was born in 1954. For all my life—in grade school in

the 1960s, in high school and college in the 1970s, as a pastor and college instructor in the 1980s—two looming conflicts shadowed my world. First: Us vs. Them; Kennedy vs. Khrushchev; democracy vs. communism. At any time the missiles could fly. I remember when building bomb shelters was the rage. Khrushchev said that they would bury us, and my public school teachers indoctrinated us in the Cold War mentality. I remember thinking how strange it was that Americans would oppose the war in Vietnam, when President Johnson said we were fighting to defend democracy against communism. The Cold War was a fixture of my world.

In 1967, Israel won the Six-Day War, and the second basic conflict of my world impressed itself on me. This time voices from the church mixed with the messages in the news to tell me how important and permanent this battle was. Israel, said many writers and preachers, would be the scene of the last battle. The Muslim world was united against Israel and would fight to the death to destroy her. But because God loved the Jews and because Israel was a democracy, our country should be on Israel's side. God help us if we weren't!

Like the Cold War, the Arab vs. Israel conflict was deeply embedded in my understanding of the world. As a young adult, I changed my views about them; instead of being a cold warrior and a rabid supporter of Israel, I became a pacifist, since that is how I understood Jesus' teachings. So I began praying for peace between the U.S. and the U.S.S.R. and between Israel and her neighbors. But the

# THE POWER OF PRAYER



fundamental belief was still there, that these conflicts were real and enduring. I prayed for peace because that was how God wanted me to pray, but the presence of the two conflicts remained a basic assumption of my thinking. *This is how the world is.*

Then God changed my thinking, not quickly, but over time. I began to hope, as well as pray, for peace between East and West and between Israel and her neighbors. But the two conflicts remained, their presence as seemingly rock solid as ever.

Let's make a connection to the biblical story. During the last hopeless defense of Jerusalem, God told Jeremiah to buy a field in his hometown of Anathoth. Jeremiah complained to God (my paraphrase), "Why do you make me do stupid things? First you tell me to prophesy the end of the country, and then you tell me to buy worthless land here. You're not fair to me!" God answered Jeremiah with a further prophecy: After the victory of the invaders and the exile of the Israelites, God was going to bring the exiles back and reestablish

Israel in the land. Jeremiah's purchase of the land in Anathoth symbolized God's intended redemption. "I am the Lord, the God of all mankind," God said to Jeremiah. "Is anything too hard for me?"

The power and permanence of the Babylonian empire was as real to someone in Jeremiah's world as the Cold War was in mine. Of both situations God asks, "Is anything too hard for me?"

I should have known the answer. I did know it; I remember Ralph Greenidge preaching a sermon on this text in Entiat Friends Church when I was 17. How then is it still such a surprise, as well as delight, that God should shake my world by ending the Cold War and bringing peace between Israel and her neighbors?

However the historians decide the debates I men-

tioned earlier, to my eye of faith it is clear that God has been at work in my world. God has used not only the prayers and deeds of peace-makers, but also the selfish actions of dictators and demagogues and the seemingly random events of the natural world to work His will. God wills a kingdom of righteousness, peace, and joy. As sovereign over the nations, He answered my prayers (and those of millions of others), even though I prayed with only a little faith.

Obviously, these few thoughts don't answer all questions about prayer. Perhaps they only create more questions. But it is clear that praying to the God of the Bible is a thing of wonder. It can change the world.

To all this we need to say, "Wow!" The God of redemption, who raised Jesus from

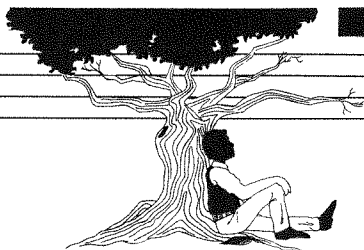
the dead, is at work in our world. I have seen astonishing things happen (unlike poor Jeremiah, who died without seeing God's redemptive promises fulfilled). There is nothing too hard for God, and history may indeed show that one of the most powerful forces in the world is prayer.

*A Psalm for the  
End of the Cold War*

Praise the God of Shalom!  
Look at what He has done!  
Praise Him, people of faith.  
Praise Him, you who have  
your doubts.

Let every living person praise  
the Lord! **EF**

*Phil Smith has served as a  
pastor in Southwest and North-  
west yearly meetings and is  
assistant professor of  
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College in Newberg, Oregon.  
He is an active member of  
Newberg Friends Church.*



BY CHUCK MYLANDER

**G**OD FORGAVE YOU just the way you were not the way you hoped to be, wanted to be, tried to be.

He forgave you before you changed,  
before you became good enough,  
before you proved anything to Him.

He loved you first  
before you loved Him,  
before you even cared whether or  
not He cared.

You didn't have to earn Christ's  
forgiveness—  
all you had to do was accept it.

We live in a world of broken and sinful people. Sooner or later, to one degree or another, every one of us suffers because someone did us wrong.

Some people are hurt more than others, but no one escapes. Bearing the brunt of other people's sins is a universal condition.

Sooner or later, everyone faces the need to forgive someone and the strong temptation to refuse to forgive.

Our society today teaches us many ways to cope with conflict, but forgiving is not one of them.

The front page of *Time* magazine August 12, 1991, asked, "Busybodies & Crybabies—What's happening to the American character?" It calls us a nation of finger pointers. One accusing another of not living up to what is politically correct; others blaming others for whatever ill fortune they face.

Run, fight, quit, blame, accuse, give up, get depressed—these are all common ways people cope. What's missing is forgiveness. Refusing to forgive, or simply not bothering, sends a dull ache through the soul. Not forgiving someone has some nasty consequences.

*Refusing to forgive means that God will not forgive us (Matthew 6:14-15).* Jesus must have had a bad day when He taught this one, right? Maybe He got up on the wrong side of the bed or ate some spoiled fish that day. Surely, surely, He didn't really mean it, did He?

Tough beans. Jesus really meant it. If there is anyone you won't forgive then

forget about the times you asked God to forgive you. He is turning a deaf ear.

*Refusing to forgive means that we will be tormented (Matthew 18:34-35).* Hitting hard on unforgiving people, He tells this parable about a servant who was forgiven much but wouldn't forgive little. The punch line hurts. Jesus said the unforgiving servant was turned over to the jailers to be tortured.

**"This is how my heavenly Father will treat each of you unless you forgive your brother from your heart." (Matthew 18:35)**

Would God torture someone just for not forgiving? You better believe it. Neil T. Anderson from Talbot Seminary insists that Satan's demons gain more ground in Christians' lives through unforgiveness than by any other means. And God gives them permission unless we forgive.

*Refusing to forgive causes us trouble and defiles our spirits (see Hebrews 12:15).* When we don't forgive it's easy to nurse a little grudge. Give it some time and we feel resentful. Neglect to deal with

the resentment and we turn bitter. Here's the bad news—bitterness pollutes the atmosphere of our lives. Bitter people invite trouble because they blindly cause it.

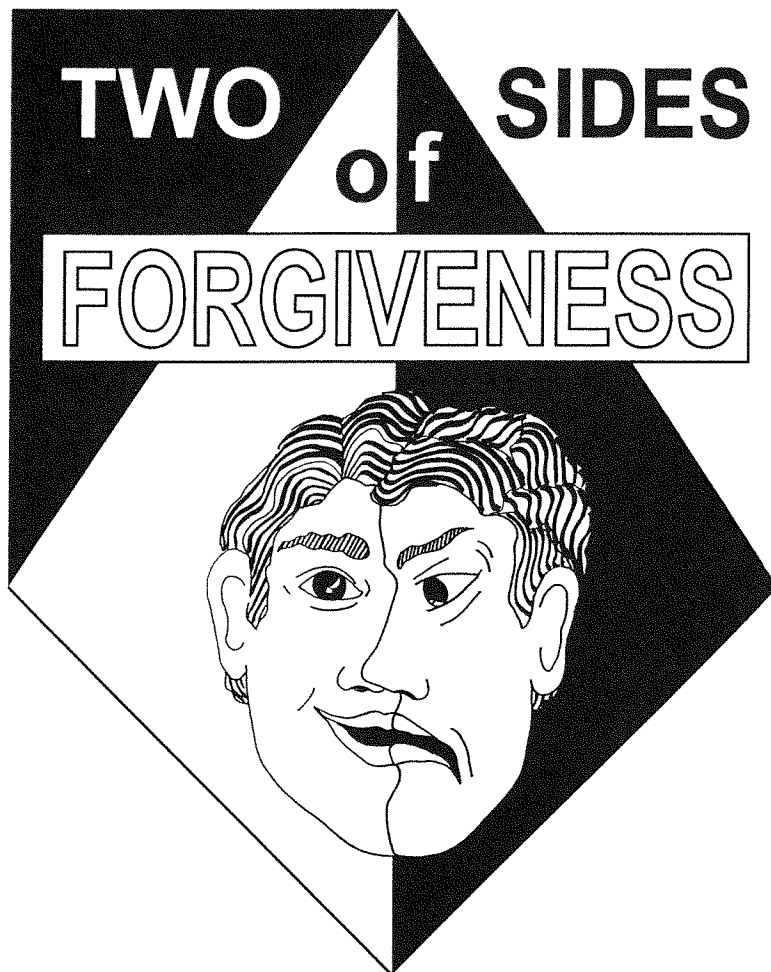
Do yourself a favor. Grab hold of the grace of God and use it to forgive a parent, spouse, friend, associate, or neighbor. God provides when God guides. He gives everything you need to forgive every hurtful deed.

Think of the benefits... God forgives our sins. God stops our pain. God removes our trouble.

Sometimes (not always) a fringe benefit tags along. Sometimes the relationship with the one we forgave dramatically improves, even if we never told that person about it.

Two sides exist in forgiving one another. When I first forgive someone it happens in an instant. It's a decision, a choice. This is the spiritual side of human forgiveness.

Let me explain. Just as God forgave me all at once, and did not extend it into a long process, so I am to forgive others in one decisive act.





- I take their offense against me to the cross and leave it there.
- I agree to live with the consequences of their sins against me.
- I release the pain, hurt, and hate to God
- I say out loud, "I forgive (names) for (what they did)."
- I tell Christ that I have forgiven fully and without reservation.

This all happens in a short period of time. It is not drawn out over a period of weeks or months. It's an event, a happening, rather than a process.

The other side of human forgiveness is emotional, and it takes time. When I have been deeply hurt, my emotions will recycle again and again. Not long after the spiritual act of forgiveness, I will most likely feel (not know, but feel) that I have not forgiven at all. This is normal, not abnormal.

I may find that I do not feel good about the person or what they did to me. The emotional side of forgiveness is a process. Every time the feelings come back, I repeat my spiritual forgiveness to Christ. I say it to Him again, "I forgive (name) for (offense)." Each time it becomes easier because it is simply a reaffirmation, a reminder of the former act of forgiveness.

**W**HEN THE PERSON is a family member, a work associate, or someone who lives close to me, it's likely that the offenses will continue. People, even forgiven people, do not change their habit patterns overnight. Then Peter's question to Jesus comes into focus.

"Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?"

Jesus answered, "I tell you, not seven times, but seventy-seven times." (Matthew 18:21-22)

Jesus is saying that forgiveness becomes a way of life, a habit pattern. I release grievances and offenses as often as they happen. I do not become co-dependent because of others' sins, but neither do I carry resentment or bitterness that burns my soul.

Forgiveness gives freedom. After forgiving, I am neither a victim of another's

offenses nor an enabler of further sins. I affirm the old principle of loving the sinner and hating sin. At the same time I admit how tough this balance really is. After all, it's really not meant to work without Christ's presence and power within me.

Two sides. One is decisive, done in a moment of time. The other is progressive, worked out over weeks or even months. One is spiritual, the other emotional. One sets me free, the other keeps me free. Both depend upon Christ's grace and my obedience.

**A**RE YOU STRUGGLING with either side of forgiveness? Why not ask the Lord to search your spirit, soul, mind, and body and bring to your attention the name or face of everyone you need to forgive right now.

The Christian has only one option—to forgive—because God forgave us in Christ.

Nonforgiveness is never an option. It's not a matter of choice, it's a matter of obedience. It's not a benevolent feeling, it's a decisive act.

It's not "someday I will," it's "today I do."

*How do you forgive?*

Here are ten steps to forgiveness and three things you do not have to do.

1. Feel the pain, hurt, resentment, bitterness, hate.
2. Submit to God, recalling how Christ forgave you.
3. Ask for Christ's grace and power to forgive.
4. Agree to live with the unavoidable consequences of the other person's sin against you.
5. Release the offense. Tear up the moral, personal, or relational debt the other person owes you.
6. Never bring it up again as a club.
7. Keep forgiving when your emotions recycle the pain, or when the other person keeps offending you.
8. Reject the sinful act and tolerate it no longer.
9. Turn the vengeance over to God, and over to God's human authorities.
10. Replace the old resentful feeling with the forgiving love of Christ.

## To the Point

There is a spirit which I feel that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. As it bears no evil in itself, so it conceives none in thoughts to any other. If it be betrayed, it bears it, for its ground and spring is the mercies and forgiveness of God. Its crown is meekness, its life is everlasting love unfeigned; it takes its kingdom with entreaty and not with contention, and keeps it by lowliness of mind.

In God alone it can rejoice, though none else regard it, or can own its life. It's conceived in sorrow, and brought forth without any to pity it, nor doth it murmur at grief and oppression. It never rejoiceth but through sufferings; for with the world's joy it is murdered. I found it alone, being forsaken. I have fellowship therein with them who lived in dens and desolate places in the earth, who through death obtained this resurrection and eternal holy life.

*—The last words of James Naylor*

*What you do not have to do*

1. You don't have to feel good about the person who hurt you—either before or after you forgive.
2. You don't have to tell the person about your resentful feelings, unless Scripture or the Holy Spirit tells you to (see Matthew 5:23-26; 18:15-17).
3. You don't have to wait until you are ready to forgive.

*A simple forgiveness prayer*

"Lord, I forgive (name) for (offense, hurt, or painful memory)."

Follow these ten steps to forgiveness as a prayerful guide to forgiving others. Mentally check off each item as you commit yourself to it. Genuine forgiveness will follow.

Forgive today; feel free tomorrow. **EF**

# The

# Jericho



BY LAUREN KING

**R**ECENTLY THE STORY of the Good Samaritan has flashed new insights upon me. Let me tell you about them.

First, hidden behind this simple, quiet story is the drama of the confrontation between Jesus and the lawyer. And it was a confrontation.

This young Fellow from the hills of Galilee speaks no doubt in the rustic dialect of that backward region. Here He is, utterly independent, associated with no older teacher, too young to have had the long training of a rabbi, proclaiming, "You have been told [by the rabbis], but I say to you," as if He himself had written the Law. And He teaches outrageous things never taught by rabbis and lawyers. Then He declares that in His teaching He upholds the Law. Moreover, He travels all over the country, and the ignorant common people who flock around Him call Him a rabbi. Some of them are even beginning to wonder whether He may not be the Messiah—this threat to right thinking and teaching. Clearly a most dangerous fellow. He must be exposed and stopped.

And who better for such a task than an older man, an expert in the Law, right-thinking, respected by everybody? How to accomplish the put-down? Why, by posing to Jesus a tricky question on an issue of debate among the rabbis, and then before the listening multitude pointing out the faults in His answer. And why not the big, basic question: "What must I do to inherit eternal life?" Surely He would fumble that one. A lawyer volunteers, or is chosen, to do the put-down. The trap is set.

Now the questioner puts the question. But he does not get the answer he hopes for. Instead, Jesus courteously (and shrewdly) defers to the older man's wisdom. "How do you read the Law in this matter?" Jesus gives him a chance to display his learning. He cannot resist the bait. Perhaps he does not realize that Jesus has moved him from the position of questioner to that of questionee. So he answers. And it is a good answer, too. Still, he is now the one having his answer evaluated, and not Jesus, as he had intended. And worse is yet to come.

To the lawyer's answer Jesus heartily agrees and thus aligns him with Himself: You agree with Me on this great question. But here is the younger of the two, the intended stumbler, judging and commending the elder. Youth is patting age on the back: "You are a good student, sir." This is intolerable embarrassment; the lawyer has been outmaneuvered. He will have to reverse this opening defeat if he is to save face before the intently listening onlookers. He must "justify" himself, the text says.

Now a new question, a *really* thorny one. "Who is my neighbor?" On this issue there is no agreement among the experts. At least four answers are possible, and each has convinced supporters. A neighbor may be a member of an extended family; one of those living next door; a member of an associated group, such as a fellow rabbi, lawyer, merchant, Levite; a fellow Jew. A positive position on this question, as it is phrased and understood by the lawyer, will offend at least two, even three, of the differing groups. Now surely the lawyer has trapped Jesus. Triumph begins to spread over his face and sound in his voice.

**A**ND WHAT DOES the young Galilean do? This time, instead of putting an answering question, He tells the story of the Samaritan. And *then* asks a question. But this story has so transformed the issue that when the lawyer is asked, "Who was the neighbor in this story?" he will only mumble an evasive answer; he will not utter the despised name. The answer he has been forced into is far outside any definition he has ever before considered. And then, to make matters worse, the younger man admonishes the older: "Go and do like that man," that despised Samaritan. The lawyer has failed to humiliate this pestilent Fellow and has been embarrassed twice himself. He must have slipped shamefaced away, but with a precious gift. For Jesus has offered him a teaching that, if he grasps and follows it, will revolutionize his life, as it would revolutionize the living of humankind if they adopted it. It would bring the end of ethnic hatred and violence, would transform South Africa, Somalia, Afghanistan, Bosnia, the United States of America, to name a few.

First, consider how the lawyer understands the question as he asks it. He is looking for a limit to his responsibility, a way to reduce his liability in life. Taken as the most generous of the possible answers, it would leave out—as not a neighbor—everybody not a Jew. Any one of the narrower answers would leave out even more. The lawyer is more interested in seeing how he can be *not* responsible than in finding those whom he *is* to love. His selfish attitude narrows life for him. Further, he sees himself as the gracious *giver*, the superior, and the neighbor as the *receiver*, the inferior. He does not realize that being a neighbor is a two-way road. It takes two, or more, to be neighbors. If someone is neighbor to me, I am neighbor to him or her. This requires an outward-looking heart, not the limiting spirit of the original question.

But when Jesus finishes His story, that limited understanding has been banished. In the story, the neighbor is one whom Jews called a dog and would have been glad to spit upon. By helping the injured Jew, this despised Samaritan rewrites the meaning of *neighbor* and makes himself the neighbor; he is not a



# Road

member of a restricted group receiving help, but a member of a limitless group giving help. And Jesus sets him up as the one to be imitated. The limited, negative notion of neighborliness is gone; there are no longer any excluded persons. The sole qualification of this two-way neighborliness is need, on the one hand, and on the other hand, ability to give aid. And indeed, the emphasis is upon ability to give aid more than on the need of aid. It is need in the other that calls upon me to be neighbor.

Thus the lawyer's question is quite simply answered: *I am neighbor to anyone in need; anyone is neighbor to me.* How different the world would be if this simple teaching of Jesus were taken seriously! As individuals we would no longer say to ourselves, "He likely deserves his suffering. Anyway, I don't care to be involved with such a person. He's just not my kind." And as peoples, how different would our behavior be; no more riots against others, no more massacres, no more "ethnic cleansing," no more racism, no more wars and thousands dead. This parable, how simple! How profound! How transforming!

**T**HERE IS ONE more observation to make, one that may not have occurred to us. It is this: We are all travelers on the Jericho road in one role or another. That road is life as we in our human condition must live it. At this moment we may be strolling along quite carefree and happy. But let us not be deceived; just around the corner in the road lurk the robbers, and we shall presently find ourselves lying beaten and half dead beside it. Or the wounding may be slight enough that we can limp on, smiling, or pretending to smile. And so we may for a while deceive others, and even ourselves. But hurting is sure, inevitable.

Nor are we alone on that road. Others walk and lie there too. Together we make our way along as best we can, whether creeping, striding, or lying beaten in the gutter. And thus, each hurting individually. We all travel the Jericho road, a fellowship of the wounded. Let us, therefore, look about us with under-

standing at these to whom we are neighbors—every street, every road, every path, every dwelling has travelers on that road. And every person whom we meet, whether from million-dollar mansion or cardboard hut in a dark alley, travels with us. Daily we are called to be neighbors.

Not only are we fellows in hurting, we are on the road in another role—either with the priest and the Levite passing coolly by others in pain and need, leaving them to care for their own wounds; or with the Samaritan tarrying to help and to heal. And we choose, just as they did, which role we shall take up.

It is easy to find reasons to hurry by. Doubtless the priest and Levite had their justifications; urgent business in Jerusalem and the temple service, ritual contamination from touching this person, the signal of danger from his being there beaten as he was. It would be inconvenient and, worse, folly to stop to help this fellow.

The Samaritan had even stronger reasons to pass by. The sufferer was a Jew, and Jews despised Samaritans; he might well refuse help from this uncircumcised Samaritan, might even spit in his face. The robbers might this very moment be watching, and preparing to rob the Samaritan too. Moreover, to help would cost time, and effort, and money; he could use his resources in more profitable ways than in squandering them on this fellow. Anyway, why hadn't the Jew taken precautions, traveled in a band with others? And he hadn't even tried to bind up his own wounds, just lay there groaning and waiting for someone else to help him.

We too will be able to find reasons for imitating the priest and the Levite while feeling thoroughly justified and righteous in our choice. We are busy with no time to spare. We are planning to buy a new television, or shoes, or a coat. We simply can't take the time nor the money needed. Besides, these people are unfamiliar strangers, likely ungrateful and perhaps even dangerous, at least panhandlers. Probably, too, they have brought their hurts on themselves by some folly. And so we can rush quickly by with face turned away.

**B**UT THE SAMARITAN chose, deliberately chose, to be different. Nor did he wait to decide until he was safely away from the spot, where he could indulge in a little regret: "Perhaps I really should have stopped." Here was this man, beaten and robbed. Something had to be decided and done right then.

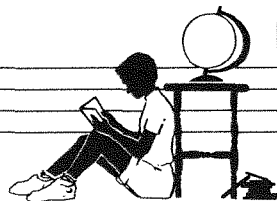
Yes, the Samaritan chose. How could he pass by, unheeding? So he chose, and turned aside to give emergency help, then to wrestle the inert body onto his mount and trudge beside it along the dusty, dangerous road to the inn, where he could arrange for continuing care for the stranger. Was he ever repaid his expenses? Was he thanked? We do not know. We know only that he chose and acted. And that is enough, so much so indeed that Jesus laid upon the lawyer an imitation, of that choosing and acting.

And laid it upon us as well. All around us on the Jericho road of life are these hurting ones. What will we do about them? And to us, as to the lawyer, come Jesus' words: "Go and do likewise." To you, to me, they come, those simple, powerful words. Dare we pass by these fellow travelers? Can we in face of those words do anything less than that Samaritan? **EF**



*Lauren King is professor emeritus of English at Malone College and lives in Norwich, Ohio. He also serves as book review editor of the EVANGELICAL FRIEND, and his latest book is entitled Verses for Helen.*





# Grace to Erase

BY JOHN P. WILLIAMS, JR.

It is not that he didn't try.  
He did.

But he still got in over his head.

Call it bad judgment. Throw in pride, the insatiable desire for more, and compound the situation with bad advice... and we have a man so far in debt that he has no hope of ever recovering.

Bankruptcy—with its penny on the dollar settlement—wasn't much of an option in those days, nor was a reorganization plan to protect him from his creditors until he could resume payments.

So he went on the auction block. His master ordered that he and his entire family be sold in order to repay his enormous debt. Out of options, the hopelessly indebted man abandoned whatever pride he had left, fell to his knees and pleaded with his master to give him more time: "Be patient with me and I will pay back everything." (We debtors *do* tend to vacillate between deep despair in private and unrealistic optimism in the presence of our creditors.)

He had run up a debt of 10,000 talents. In first-century economic terms, that meant he owed more than 33 times the 300-talent budget of a wealthy province like Galilee. In twentieth-century terms, the man owed what might as well have been our national debt.

He simply did not have the remotest possibility of paying off his debt. He would have had a better chance of jumping flat-footed to the moon. Or controlling the ocean tides.

**What, then, does a person do when he runs up an unpayable debt?**

Does he deny his debt?

Ignore it?

Bravely pretend he can do the impossible?

Or is there another way?

Jesus provides the only workable solution. It is called mercy—a mercy so far-reaching that it seems completely unworkable to our business-oriented, balance sheet, bottom-line minds. In Matthew 18, Jesus says that the "... servant's master took pity on him [the debtor], canceled the debt and let him go." Just like that.

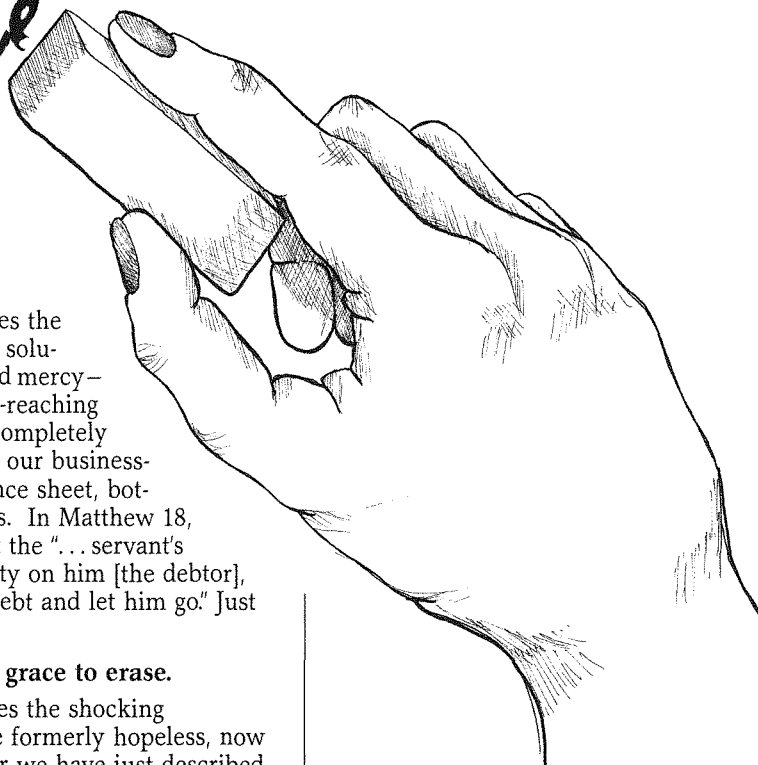
## Such is God's grace to erase.

And then comes the shocking aftermath: The formerly hopeless, now forgiven debtor we have just described went out, found a poor fellow who owed him a hundred denarii—*about one five-hundred-thousandth of his just-forgiven debt*—and demanded immediate payment. The guy who has been forgiven the national debt puts an angry, unforgiving choke-hold on his slightly delinquent peer. And when his fellow servant asks for time, his creditor slams him in jail until he can pay up.

When the merciful master got word of the travesty, he called the servant in and added sobering truth to his preceding grace. "You wicked servant... I canceled all that debt of yours because you begged me to. Shouldn't you have had mercy on your fellow servant just as I had on you?" (v. 32 ff.) And then came an awful judgment. "This," comments Christ, "is how my heavenly Father will treat each of you unless you forgive your brother from your heart." (v. 35)

## Such is God's grace to erase.

God's grace may be free, but it is not without obligation. Peter has just asked how many times he must forgive his brother when he sins against him, and



Jesus tells this parable in answer. "Peter," Jesus is saying, "you too have an unpayable debt you owe to God. You have run up a bill too high for you to ever pay.

"But God in His mercy has chosen to cancel—completely forgive—your debt,

free you,

and make you a messenger of His mercy to others."

Our sin, however small or large, constitutes an unpayable debt to a sovereign, sinless God. In His mercy, He has already provided forgiveness by taking our debt upon Himself on the cross. The issue, then, is not what God will do when we sincerely ask Him to forgive us. The issue is what we will do when people need our forgiveness.

Jesus comes right to the same point at the conclusion of what we call "The Lord's Prayer." Declares Jesus, "If you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins." (Matthew 6:14-15) **EF**

BY JANELLE TOWNSEND

ONCE UPON A time there was a little family that lived in a magic castle. This family had a king, a queen, and three little princesses. They were a happy family and even when there was turmoil in the land or one of the princesses was in trouble or afraid, she always knew the magic castle would be there to shelter and comfort her.

When the princesses were small, they played in the castle and visited their friends and took happiness for granted, but as they grew older, the middle princess began to notice that their magic castle was different from some of her friends'. She began to see that it was built better and lasted longer. She knew from television and books that other people's castles often fell apart, or were rearranged into strange shapes. Sometimes they offered no protection from the world and occasionally disappeared completely. The middle princess knew one day she would want to build her own castle to live in, so she decided to take a closer look and find out how to make one as strong and magic as her parents'.

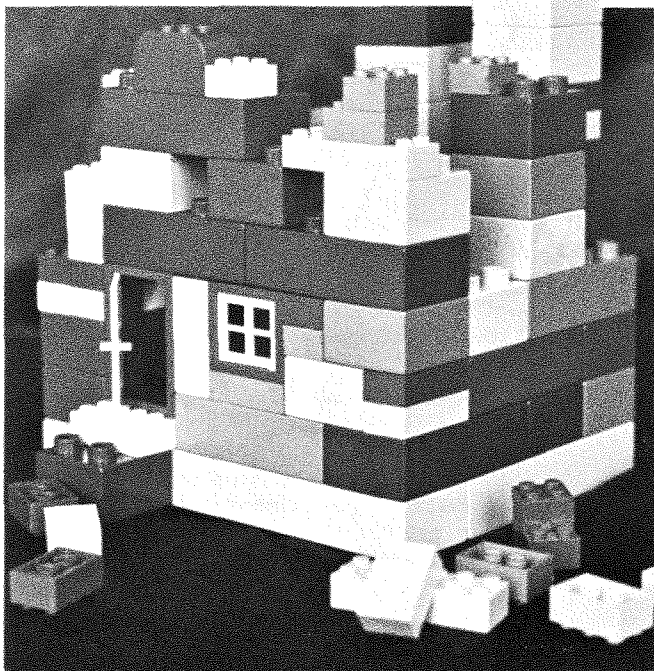
She noticed many of the bricks in the castle were LOVE. She knew every castle had LOVE bricks in it, but sometimes they crumbled or cracked, so she asked her father, the king, to explain why. "Well," he said, "Real LOVE is a decision, not a feeling. Feelings are wonderful things to decorate with, but if you're going to build a strong castle, you'll want a strong decision, a commitment. That's what real LOVE is made of, and nothing can tear it down."

So the middle princess pondered this and tried it out on a few play castles she was making in the meadow and she found it to be very true.

One day the king was away on a trip. He often had to be gone overnight because his business took him so far away. The middle princess had been watching too much television again, and said to the queen, "Don't you ever wonder if the king is with someone else when he is gone for so long?" The queen said, "Oh, no, I trust him completely." And she took the princess to the walls and showed her all the bricks that said TRUST. The princess dis-

covered that any castle built without TRUST was very weak and usually the roof leaked—if there was a roof.

There were many other bricks in the castle walls and the princess tried to discover them all. COMMUNICATION and RESPECT were everywhere in the magic castle. Sometimes in the other castles there was plenty of COMMUNICATION, but not



much RESPECT, and the people who lived there got very cold from the draft blowing through.

Once, the middle princess noticed that their castle was not as elegant as some and the furnishings were plain. She thought she might like to have more toys and clothes, so she asked the king if there wasn't some way to make this happen. "Life would surely be easier if we had more money. You are smart. You could make more money," she said. "Oh, yes, I could," said the king, "but it would take more of my time and some of these bricks up here." The princess looked near the top of the wall. The castle would still stand without those bricks. They were FUN, UNITY, SERVING, and SHARING. The princess knew she would miss that part of the wall too much. The king was right to leave it intact.

Even though the castle was not elegant or ostentatious, people loved to visit and

# The Castle

always felt warm and happy there. Once there was a bad snowstorm and a young family stayed several days. No one even considered sending them away even though the castle was surely cramped. For some reason the size of a magic castle is not limited by the number of rooms.

And so when it was time for the princesses to go out and build their own castles, they took with them bricks they had been forming in the magic castle of their parents. They built the foundations with LOVE, COMMITMENT, COMMUNICATION, RESPECT, and TRUST. They plastered the walls with FUN, FAITH, RESPONSIBILITY, UNITY, SERVING, SHARING, COURAGE, and COOPERATION. They framed the windows with LAUGHTER and WONDER and the doors with HOSPITALITY, TOLERANCE, and FORGIVENESS. They built in shelves of PRACTICALITY and stocked them with CREATIVITY. They chose carefully the materials for their castles, but they also knew that a real magic castle is never finished. It is a work that goes on for a lifetime and takes careful, gentle workmanship. They also knew that no matter how strong the castle of your childhood was only God can help you build a real magic castle.

The princesses still love to visit the castle of their childhood. It has given much away, but that has only made it stronger. It is more magic and wonderful than when it was built years ago. And sometimes the middle princess still discovers a new brick or trinket that she will carry home and build into her own magic castle. ■



*Janelle Townsend is presently working on her castle in Newberg, Oregon. She is assistant managing editor of EVANGELICAL FRIEND and mother of two.*



BY VAUGHAN PALMORE

**I**F MOST OF us were asked, "How do you serve the Lord?" I suppose we would respond somewhat in this manner: "I serve the Lord with my time, talents, and resources," or we might mention the committees on which we serve, the classes we teach, or the number of times we reluctantly served in the nursery. Maybe, even some might state the amount of money we give regularly and for special appeals. In our activity-prone society with emphasis on *doing*, we would expect such responses.

Not long ago I had a significant experience about serving the Lord. You can probably relate. I hustled off to church with agenda in hand. First, I had to get there early to copy some materials for our Sunday school class, then contact two people to assist with a proj-

ect. Others were using the copier so I had to wait. The people I wanted to see were not there. It seemed that the worship service would never end so that I could rush off to teach our adult class. By pushing the class right along, we could finish the lesson in time for me to grab a quick lunch. Timing was important for me because I was scheduled to lead a worship service at a health care center right after lunch.

Events were moving according to schedule. I arrived at the health care center early enough to even spend some time talking to the residents. My new, signifi-

cant experience was close at hand. It is always appropriate to select a psalm that would be familiar to the residents. I had selected Psalm 100 because it was familiar and was also short. The service was going according to plan.

After the opening prayer and hymn I started reading Psalm 100. "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come..." The word *gladness* almost stuck in my throat, and I could hardly continue reading. My day had been so filled with activities that I knew my attitude was inappropriate. The best way to describe my attitude that day was feeling sorry for myself because I had so much to do. But what a wonderful revelation!

The most important concern about serving the Lord should be my attitude and not the doing. This lesson so impressed me that I shared it with the Board of Stewardship at midyear meeting. We talked about different kinds of gladness; of the heart, of the spirit, of the mind, of anticipation. We even agreed that our attitude is more important than what we accomplish. Our discussion centered around how we can learn to serve the Lord with gladness. "Very simply," said one board member, "You choose your attitude." It is just that simple.

I must admit that I am still involved in many activities; however, I now have a different outlook on how I serve the Lord. I want to serve Him with gladness. I use Psalm 100 more often in worship, now for a different reason. May we all "serve the Lord with gladness!" **EP**

*Vaughan Palmore is a member of Reedwood Friends Church in Portland, Oregon. He and his wife, Lorraine, are very active in church leadership roles, and Vaughan also serves as clerk of the Northwest Yearly Meeting Board of Stewardship.*





## FRIENDS READ

### The Consumer Church

Bruce and Marshall Shelley  
InterVarsity, 1992, 232 pages

"Can evangelicals win the world without losing their souls?" the authors ask. That is, in a society and culture steadily becoming more secularized, permissive (the most so since Nero), no-absolute-truth, relativistic and nihilistic, personal-satisfaction aimed, can the Christian church manage its twofold task of keeping the Gospel while fulfilling the Great Commission? How can the church do this when most of the people in society are inclined to be consumers of religion but not servants of God? How can it win them to the Gospel's demands, which are deeply counter to the present-day culture?

The church faces two dangers in this situation. (1) It may be so defensive of the purity of the Gospel that it becomes an inward-turned enclave with no evangelistic drive, no real contact with those outside its little, huddled numbers, as Friends did in the eighteenth century. (2) It may be so eager to win members

that it waters down the Gospel to a program for making people feel good.

Having set up the face-off between church and current culture, they then proceed to give examples and comment on various churches' efforts to meet the challenge.

This book will certainly stir up thought and discussion. It looks through the nineties into the twenty-first century.  
—Lauren King

### The Gospel People

Mike Berg and Paul Pretiz  
MARC-LAM, 1992, 157 pages

The "Gospel people" of the title are Latin American evangelicals—a much-maligned, sometimes little-noticed, but growing movement and force in that tumultuous region of the world.

This book is a concise history of evangelical missions and activity in Latin America. You will be inspired, amazed, and distressed as you read it, but if you have any interest at all in that area of the world, the net effect should be one of gladdening your heart to know that

the Gospel is alive and well in Latin America, in spite of much opposition. The book is short, easily read, and well-illustrated.

I can attest from firsthand experience that the picture the book presents is a true one.  
—John Pierce

### Introducing Jesus

Peter Scazzero  
InterVarsity Press, 1991, 90 pages

The first half of the book gives the rationale and know-how for "Starting an Investigative Bible Study for Seekers." The writer recounts experiences that show the validity of introducing unbelievers to the Scriptures via this method.

The second portion of the book includes six Bible studies. An inexperienced leader could use these studies with confidence. Scazzero has written in bold print statements and questions the leader can use directly. Each lesson also contains a simple list of questions and statements the leader can photocopy and hand out.  
—Betty M. Hockett



## FRIENDS WRITE

### Notes of Appreciation

I want to express my appreciation for the EVANGELICAL FRIEND . . . . The articles are informative and interesting. Some examples are "Speaking the Truth," "Women in Leadership," and the cute little funny on the last page "Would thee ask thy husband . . . ?" November/December 1991. Another article is "One Qualification" May/June 1993. Of course, there are many more.

BEA HENDERSHOT  
Canton Friends

I am writing to express my appreciation for the EVANGELICAL FRIEND, to which I

have been subscribing for the last four years now. During this time there have frequently been articles that have "spoken to my condition," as we say. I can think recently of Walter Wink's thought-provoking "End of Pacifism" and Susan Shaw's article in the May/June 1993 issue, which I find helpful now as I go through a period of testing my vocation to ministry in the Episcopal Church.

I appreciate the way you have drawn contributors from the wider family of Friends; from FUM members and our own John Punshon. The "Hot off the Fax" page is always newsworthy, even on this side of the Atlantic.

I still value my own Quaker background in Britain, and EVANGELICAL FRIEND keeps me in touch with evangelical Quaker spirituality and testimonies. I shall look forward to subscribing to EVANGELICAL FRIEND for many years to come.

ANDREW COPE  
Tayside, Scotland

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

(Continued from page 3)

Rick and I looked at each other. If the courts ruled in favor of such ludicrous cases as those, what were the possibilities for an obvious case of negligence? We even had multiple eyewitnesses and a company employee ready to testify! After all, hadn't our family suffered? This company should not be allowed to get off without consequence for their negligence. We are Christians. Any awards money we received would be tithed to benefit the Lord's work. We wouldn't buy yachts or mansions with the money. We would simply ensure that all of our children's college expenses were met. Was that so wrong? The arguments rolled over us in waves, and the temptation loomed large before us.

We did the only thing we knew to do during those next few weeks. We searched the Scriptures for the principles that applied, and we prayed.

The Scriptures indicate that disputes/lawsuits are not an unheard of event even among believers; however, there are cautionary notes. Matthew 6 encourages settling out of court. First Corinthians 6:1-8 cautions Christians against taking their disputes before the unrighteous courts, and James 4:12 states, "There is only one Lawgiver and Judge...—who are you who judge your neighbor?"

But the more meaningful Scriptures for us concerned forgiveness and peace. Mark 11:25 says, "And when you stand praying, if you hold anything against anyone, forgive him, so that your Father also in heaven may forgive you your sins." The entire fourth chapter of Ephesians encourages us to "live a life worthy of the calling you have received." (v. 1) This calling includes deliverance from "the hardening of... heart" (v. 18) and "all bitterness, rage and anger.... Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you." (vv. 31, 32) In 2 Corinthians 2:9-11 our ability to forgive is linked with being put to the test and being obedient in everything.

Psalms 34 reminds us that the Lord is our provider and deliverer. Verse 10 promises, "But they who seek the Lord shall lack no good thing." We did not need to take things into our own hands to guarantee our children's future well-being. Verse 14 enjoins us to "seek peace and pursue it." Romans 12:18 advises us, "If it is possible, as far as it depends on you, live at peace with everyone."

Being in the pastorate meant a certain level of forgiveness was a well-practiced survival technique for us. After all, who could have any form of effective ministry if one harbored any bitterness about the thoughtless comments or even well-meant criticism one is exposed to weekly? But we had never been tested on this level of forgiveness until now. This had been life and death. This had been our own flesh and blood, not a business meeting.

The final persuasion came as we looked at it in light of the forgiveness Jesus had practiced, the model He had left

behind for us to follow. So many powerful examples—too numerous to list here! It was then we knew what we had to do, and we experienced a wonderfully releasing peace in doing it.

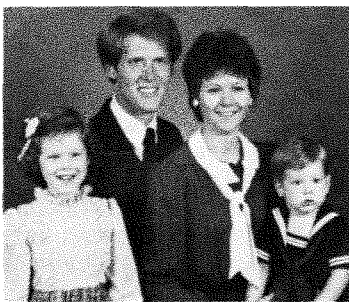
We knew others who had gone before us in this calling. Dr. Richard Chambers was dean of academic affairs at Malone College when Rick and I were students. He was a greatly loved and respected man. You can imagine the shock and horror when he was killed by several young men attempting to steal his car while he waited at a red light in Cleveland, Ohio. He was shot in the head when he came to the aid of his wife, as the youths were dragging her from the car. Within three weeks of the tragedy, Mrs. Chambers requested to see the young triggerman in jail. The police were shocked and apprehensive at the request. But Eleanor Chambers explained to them she merely wanted to tell the young men face to face that she had forgiven them.

The best definition I've ever heard for forgiveness is giving up the right to hurt someone for the hurt they've done to you. Our society sits up and takes notice of such an act

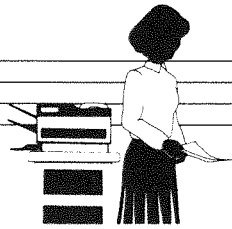
motivated by supernatural love. It gives validity and authenticity to our words of witness. There is no more powerfully redemptive witness than these kinds of acts, and the world is deeply hungry to see them.

Don Richardson, missionary statesman, tells in his book, *Eternity in Their Hearts*, of "redemptive analogies." These are beliefs or behaviors that are often found in primitive societies that foretell or demonstrate visually the redemption and love of the Jesus they have never heard about in word. When missionaries go to share the Good News, they often are able to use these examples concretely expressed in that culture to explain the more abstract concept of God's love and plan for them.

I believe an act of forgiveness, true Spirit-enabled forgiveness, can serve as a "redemptive analogy" in a culture caught in the vicious cycle of hurt-blame-vengeance. Our society is drowning in its own proliferation of lawsuits and the "look out for #1" philosophy. For all our pretense of being a "civilized" society, can you think of a culture more in need of the redemptive analogy of Christ's love through forgiveness? ■



Joyce and Rick Sams live with their two children in Alliance, Ohio, where Rick pastors the Alliance Friends Church. They are graduates of Malone College.



### **EFI-NA News Release (January 9, 1994)**

## **Williams Named Regional Director**

CANTON, OHIO—The Evangelical Friends International—North America Region Coordinating Council has chosen John Williams, Jr., as the new regional director at their meeting January 6-9, 1994, at the World Outreach Center in Canton. Williams is the general superintendent of Evangelical Friends—Eastern Region. The Coordinating Council consists of delegates from five yearly meetings—Alaska, Eastern Region, Mid-America, Northwest, and Rocky Mountain.

Williams hopes to draw the groups into a close working relationship through a common vision. His desire is to extend an invitation to other evangelically-minded Friends groups to join this movement. "We want to be as effective as we can possibly be to do our part for the Great Commission," Williams stated.

The Coordinating Council consists of four commissions for the purpose of fulfilling various responsibilities.

#### ■ **Publications Commission** (Becky Towne, chairperson)

*Evangelical Friend*, the primary publication of Evangelical Friends International—North America, is in its 27th year. The publications commission, along with yearly meeting superintendents, will make plans in 1994 for new outreach in publication and promotion regarding the Evangelical Friends movement in North America with the goal of reaching every home in each yearly meeting.

#### ■ **Christian Education Commission** (Ron Mulkey, chairperson)

Coordinating Council celebrated with the Christian Education Commission Dorothy Barratt's 26 years of service to EFI as Christian education consultant and the acceptance by Phil Baisley of the call to be Dorothy's successor.

A reception was held to honor Dorothy Barratt as her retirement approaches. Evan-

gelical Friends churches nationwide sent financial gifts, which were presented to Barratt during a time of special recognition.

Phil Baisley's term of office is set to begin July 1, 1994. Currently, Phil pastors in Indiana Yearly Meeting and serves as Christian education specialist for Friends United Meeting. He has conducted Christian education workshops throughout the U.S. and overseas. He, his wife, Sandy, and children, Stephen (13) and Kellyn (11), plan to move to Newberg, Oregon, this summer.

The goal for the annual Easter offering has been set at \$100,000 with the theme "Piecing Together a Puzzled World." This offering, together with the vacation Bible school offering (goal \$15,000), will provide funding for missionary projects worldwide.

#### ■ **Missions Commission**

(Janet Johnston, chairperson)

The EFI Missions Commission, which oversees Evangelical Friends Mission (EFM), reports the following:

- The number of Rwandan churches increased from 15 to 24 in 1993
- Attendance in the Rwandan church totals 2,100
- The possible opening of a new mission in Nepal, by the summer of '94, utilizing existing national church leaders
- Three new missionary couples with the possibility of deployment for fall of '94
- The annual audit revealed that only 15% of budget money is used for administrative costs.

#### ■ **Youth Commission**

(Bruce Bishop, chairperson)

The Youth Commission announced the publication of the *Issues and Answers* series. This packet of 12 position papers written by Friends authors, addresses such topics as healthy sexuality, roles of men and women, and mission opportunities for today's youth. These can be used as discussion starters or inspirational materials in high school youth groups or Sunday school classes.





## E.F.C.- EASTERN REGION

### Youth Explosion

Missing: 950 youth from all over the Eastern Region. Found: 950 youth at the 1993 Youth Explosion, "In God We Trust," held November 19-21, hosted by Willoughby Hills (Ohio). Youth pastor Jim Davis reports a great response from our youth, along with the 350 young people from other denominations. Speaker Pat Hurley was funny yet extremely challenging in his messages. He emphasized how familiar we are with messages from the media, yet how unfamiliar we are with Scripture and the life-changing words of Jesus Christ. Seventy-five youth came to the altar with first-time commitments to Christ. Praise God for His work in these young lives!

### Celebrating in Taiwan

In celebration of the 40th anniversary of Taiwan Friends, Harry and Berneta Mosher are hosting a mission tour to Taiwan, the Philippines, and Hong Kong. Evangelical Friends are looking forward to seeing "up close and personal" what prayers and tithes have accomplished over the past 40 years. They will be gone March 2-16, 1994.

### Fifty Years Later

Jubilant! A highlight of the fall worship plans for Canton First (Ohio) was the gathering of all 1,500 members and regular attenders (usually split into three services) united at McKinley High School for one fall morning of celebration. As Earl Smith, longtime friend and one of the soloists of the morning,

commented, "Looking back at that small basement church begun almost 50 years ago, all I can say is 'You've come a long way, baby!'"

### Church News

A neighborhood celebration was held recently for Community Friends (Cleveland, Ohio) celebrating 75 years of worship in their present building. Hot dogs, Cokes, and leaflets were passed out to area residents. Former pastor Rod Grafton, Area Superintendent John Ryser, and Recording Clerk Dale Chryst were guest speakers.

Folks at North Olmsted Friends share a "Simple Supper" on Wednesday nights before their midweek ministries. Members take turns preparing a *light*, nutritious meal for all to enjoy.

The Letter "Righters" phone chain is a new group formed at Alliance Friends (Ohio) to keep participants informed when votes or issues of concern are being considered. After receiving the concern by phone, members then write to the appropriate governmental body to voice their opinion.

Attendance was high for Fall Renewal Service held at East Richland Friends (Ohio) with guest speaker Terry Knighten, pastor of Trinity Friends, Martinsville, Virginia. Pastor Knighten brought along his banjo, with additional music by Narrow Road, Judah, John Chestnut, and Teri Coleman.

The auctioneer's hammer and youth camps didn't necessarily have a lot in common until youth at East Richland (Ohio) began looking for fund-raisers. With much of the supplies donated by the congregation, youth have raised nearly \$1,000 for camp this year by running food stands at local auctions.

"P.R.E.P. Night" is held each Wednesday at Trinity Friends,

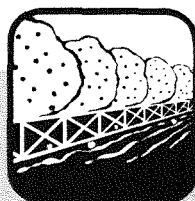
Van Wert (Ohio). After worship and prayer time, classes are offered for *Preparing, Reaching, and Equipping People*.

An 80th Anniversary was celebrated this fall at Rescue Friends of Rescue, Virginia, with revival meetings led by Pastor Roy Skeeter of Friendswood, Texas, who was raised in the Rescue church. In addition to celebratory services, a Funday, homecoming service, and dinner were enjoyed.

In addition to several divorce recovery seminars conducted at various churches throughout the region this fall, more churches are also offering classes for the children and youth affected by divorce. Generally, the goals of these classes are to

- help these children build coping skills,
- increase their personal self-esteem,
- provide a supportive, safe environment for discussion,
- demonstrate shared feelings and experiences,
- build closer parent-child relationships.

Among others, currently Willoughby Hills, Canton First, and Trinity / Van Wert (Ohio) are conducting such programs.



## NORTHWEST YEARLY MEETING

### Antrim Named Associate Superintendent

In September the Executive Council of Northwest Yearly Meeting approved Harold Antrim as associate superinten-

dent beginning July 1, 1994. Antrim succeeds Retha McCutchen, who leaves NWYM in the spring to begin a new ministry with Venture Middle East.

Antrim, who grew up in the Nampa, Idaho, area, began his ministry with Youth For Christ, directing the organization in Nampa and the Boise valley for 13 years. After serving seven years in the Medford, Oregon, Friends Church as youth pastor, Antrim once again found himself in southern Idaho, working with youth at Boise Friends Church before becoming senior pastor for that congregation. The Antrims have been in Boise for 24 years.

In addition to local church responsibilities, Antrim has served boards and committees within Northwest Yearly Meeting and Evangelical Friends Alliance, and contributed to camp programs and training conferences.

Antrim and his wife, Marilyn, will complete the church year in Boise and move to Newberg in July 1994.

### Twin Rocks Camp Celebrates 75 Years

New and old friends of Twin Rocks Friends Camp gathered November 1 at Portland's Jantzen Beach Red Lion Inn to celebrate 75 years of ministry to adults, young people, and families. More than 1,000 attended, representing Friends, guest groups, and Christian Camping International—possibly the largest banquet of its kind in Christian camping.

Gary Fawver, former CCI president, veteran camp director, and current Twin Rocks Board member, emceed the evening, with music provided by Mauri Macy (Newberg Friends Church). Video vignettes reflecting the first, second, and third 25 years highlighted the program, with a

## Twin Rocks Camp celebrates 75 years, new director.

Harlow and Gertrude Ankeny announced their retirement at Twin Rocks' Celebration Dinner.



**MID-AMERICA  
YEARLY MEETING**

### Pastoral Changes

Don and Twila Mutton are the new pastors at Pratt, Kansas. They came from Southwest Yearly Meeting.

Cloyce and Patsy Thornton, former members at Emporia, Kansas, have taken pastoral leadership at Wyandotte, Oklahoma.

Don and Camille Andrews from Iowa have moved to Springfield, Colorado, as pastors.

Kevin, Gayle, and Chelsea Mortimer have moved from Northridge Friends in Wichita, Kansas, to Langham Creek Friends in the Houston, Texas, area.

John and Betty Robinson, former MAYM superintendent and retired pastors, have joined Northridge staff as ministers to senior adults.

Alden (and Rolena) Pitts, retired MAYM minister, who has been on staff at Northridge Friends as visitation minister, is

retiring from that position. He will continue his Sunday morning worship at the retirement center, Maple Gardens.

Teri Clement has accepted a part-time position as children's pastor at Friendswood, Texas. She has been active in Young Life ministry and brings new excitement to this ministry.

### Young Teen Leadership Conference

October 15 to 17, the eighth Young Teen Leadership Conference took place at Camp Quaker Haven, near Arkansas City, Kansas. This conference, which was limited to 70 young people who are in the seventh and eighth grades, is an attempt to offer our young people a chance to "turn aside" and hear a different voice, the voice of their Creator, calling them by name. In doing so, we want them to catch the flame of God's calling in their lives so they can reach out to others.

### Friends Disaster Service

Mid-America Friends Disaster Service has seen action through the south Texas tornados and floods, Louisiana hurricane, the Kansas tornados, and lastly the Kansas floods in

the Riverton area. In addition to these disasters, we have responded to building projects, which include new churches and inner city ministries. The main source of income is from the annual auction. This year items donated were auctioned at Friendswood, Texas, on October 23. A south Texas-style barbecue was available for lunch.

### Burundi Crisis

The country of Burundi, Africa, has been in crisis following a coup attempt in October. It has been reported that thousands have been killed, including the president of the country. In the area where the Friends churches are located there have been many people killed and property destroyed. We have not received confirmed reports on the condition of our churches. Much prayer is needed for these churches.



**ROCKY MT.  
YEARLY MEETING**

### Northwest Friends Installs New Pastor

ARVADA, COLORADO—Northwest Friends conducted an installation service August 15 for new pastor John Hinchshaw. He succeeds Lloyd Hinchshaw. John, wife Vicky, and son Jimmy come to Northwest Friends from Upland, California.

### Chivington Friends Conducts Nursing Home Ministry

CHIVINGTON, COLORADO—Chivington Friends has a nursing

"Crossroads" video piece challenging attenders to consider their part in Twin Rocks' next 75 years.

The 75th birthday banquet also kicked off a special project—the remodeling and renovation of the camp's dining facility, built in 1948. Gifts and pledges from the evening totaled more than \$115,000.

The Celebration Dinner culminates 14 and one half years' leadership of Harlow and Gertrude Ankeny, who retire in March, 1994. During the Ankenys' tenure, the camp grew in capital improvements (lake property purchase, Hadley Hall renovation, and new cabins), and developed a core counseling program for Friends summer camps.

The final feature of the evening was the introduction of Ken Beebe, new executive director, who begins his responsibilities February 1, 1994. Beebe, who holds a graduate degree in Public and Private Management from Yale University, currently serves as deputy director of Transition Projects, a social service agency in Portland, Oregon.

### Rosedale Centennial

Rosedale Friends Church, Salem, Oregon, is inviting former attenders and pastors to join in a centennial celebration Sunday May 22, 1994. The day will include reminiscing, worship, dinner, and a memory lane. For more information contact Paul Almquist, pastor, 452 Hylo Road, SE, Salem, Oregon 97306; 503/364-2716.



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home ministry at a facility in Eads, Colorado. Church attenders gather monthly for a fun and fellowship night. The meeting consists of sharing finger foods and playing games.

Danny Brown, a member of Chivington Meeting, was named citizen of the month in May at Eads High School.

## Springbank Learns about Russian Mission

ALLEN, NEBRASKA—Bob and Lois Taber conducted an evening service at Springbank Friends that focused on a recent trip the couple had taken to Russia. They went with CoMission, an outreach to Russian schools, to teach ethical principles and morals as found in Scriptures. CoMission responded to an invitation by Russian officials to teach in the nation's schools.

## Omaha Friends Begins Bible Studies

OMAHA, NEBRASKA—Evangelical Friends attenders are participating in a Bible program launched in September. The program includes a discipleship training series and home Bible studies.

The discipleship training program will last nine months. The group is following Charles Lake's discipleship training handouts. Lake is a church planter/pastor and worker with the *Chapel of the Air*. Prayer is requested for this group and the two home Bible studies.

## La Junta Bible Study Underway

LA JUNTA, COLORADO—La Junta Friends has a Thursday night Bible study underway, which has been well attended with about 15 individuals coming regularly. The meeting recently began a third Wednesday evening singspiration ser-

vice. Pray for God's use of the Bible study and other services to change people's lives.

## Ordway Friends Learn about Mission to Native Americans

ORDWAY, COLORADO—K. Waylen Brown of Wichita, Kansas, and his mother, Margaret Brown of Chivington (Colorado) Friends, visited with Ordway Friends in August. Brown shared about his work with Native Americans.

Ordway Friends cooperated with other area churches to conduct a used clothing distribution that was held in the meeting's fellowship hall in late August. The Crowley County Council of Churches conducts the distributions three times yearly to help needy families.

## Benkelman Friends Holds Rally Day

BENKELMAN, NEBRASKA—Benkelman Friends had its annual Sunday school Rally Day in late August at Enders Reservoir. In addition to a community meal, the church spent the time in boating, water skiing, and resting.

## OUR RECORD OF FRIENDS

### Births

BIDLACK—Sara Marie, to Brian and Melissa, Van Wert, Ohio, 8/6/93

BUSS—Cody Edward, to Kris and Debbie, Columbus, Ohio, 8/13/93

CARL—Joshua Spencer, to Harold and Gwen, Friendswood, Texas, 8/5/93

CASH—Ariel Elizabeth, to David and Jayne, Columbus, Ohio, 7/29/93

CHAMBERS—Quinn Michael, to Leigh and Christie, Wichita, Kansas, 10/28/93

CHOATE—Morgan Lee, to Lonny and Brenda, Haviland, Kansas, 10/16/93

COMER—Kristen Drew, to Chris and Paula, Van Wert, Ohio, 7/14/93

COMFORT—Kathryn Lynn, to Ken and Tonya, La Paz, Bolivia, 11/18/93

CRAIG—Lauren, to Bill and Pam, Parker, Colorado, 9/6/93

DAVIS—Jonathan James, to Jim and Tami Jo, Willoughby Hills, Ohio, 9/1/93

DELANEY—David Ronald, to Ronald and Penny, Urbana, Ohio, 9/5/93

DORN—Nicholas Stuart, to Mike and Jeanne, Lupton, Michigan, 10/27/93

DURIGA—Evan James, to Mike and Melissa, Alliance, Ohio, 11/9/93

EATON—Eric Alan, to Greg and Melanie, St. Clairsville, Ohio, 11/10/93

FILP—Andrea Nicole, to Tim and Lisa, Beloit, Ohio, 9/20/93

FUNDERBURG—Brittany Danielle, to Adam and Heather, Vancouver, Washington, 9/13/93

GILMORE—Josiah David, to David and Karen, Newberg, Oregon, 11/18/93

HANNEMAN—Kenton Joel, to Joel and Melissa, Friendswood, Texas

HOSTELLER—Luke Aaron, to Nolan and Lori, Vancouver, Washington, 9/5/93

KENNEDY—Kaci Jo, to James and Nancy Jo, St. Clairsville, Ohio, 9/16/93

KYGER—Norris Dean, to Andy and Lora, Omaha, Nebraska, 7/29/93

LAW—Michaela Nicole, to Mike and Angela, Martinsville, Virginia, 10/14/93

LUCAS—Zachaeus Thatcher, to Brian and Barbara, Wheeling, West Virginia, 9/23/93

MILLER—Brian John (BJ), to Darin and Rebecca, Portland, Oregon, 10/19/93

MILLER—Esther Joy Deborah and Naomi Ruth Taylor, to David and Debby, Denver, Colorado, 6/4/93

MILLER—Sarah, to Neil and Sue, Denver, Colorado, 10/20/93

MILLS—Cameron Joy, to Bj and Denise, Wichita, Kansas, 10/28/93

MONROE—Lauren Elizabeth, to Tim and Tammy Robbins, North Carolina, 7/15/93

NASH—Tucker Scott, to Torrey and Kimberly, Grand Rapids, Michigan, 11/4/93

NOSTRUM—Kayla Renae, to Tim and Janette, 9/2/93

PAIGE—Kathryn Jeanne and Kelsie Ann, to Tim and Kayla, Haviland, Kansas, 8/11/93

PHILLIPS—Andrew David, to Joel and Peggy, Portland, Oregon, 9/2/93

PIM—Aurora Patricia, to Sharon, Columbus, Ohio, 8/29/93

POWELL—Joshua Matthew, to Matt and Renee, Newberg, Oregon, 11/3/93

PSHOCK—Rachael Meredith, to Jim and Natalie, Cleveland, Ohio, 10/6/93

ROSS—Beth Christine, to Rick and Linda, Van Wert, Ohio, 9/3/93

RUCAS—Abigail Dawn, to Debbie, Wichita, Kansas, 9/23/93

SELL—Rachel Ann, to Jake and LeAnn, Hanoverton, Ohio, 7/20/93

SWORDS—Kristen Nicole, to James and Jennifer, Hanoverton, Ohio, 5/7/93

SPAIN—Megan Michelle, to Randie and Lorie, Columbus, Ohio, 7/30/93

THORP—Lauren, to Ray and Kris, Wichita, Kansas, 8/23/93

WADDELL—Jacob Charles, to John and Sue, Cleveland, Ohio, 10/27/93

WELLS—Emily Elizabeth, to David and Jennifer, Barnesville, Ohio, 9/23/93

YOUMANS—Annie Marie, to Cary and Susan, Fort Collins, Colorado, 7/6/93

ZIGLAR—Rebecca Leigh, to Randy and Janet, Gloucester, Virginia, 9/1/93

## Marriages

Colleen BETZ and Fred WAFLE, Alliance, Ohio, 8/7/93

Dana Lynn BOGOVICH and Timothy Lee SHERMAN, St. Clairsville, Ohio, 11/6/93

Bonnie CHAMBERLAIN and Ron BRUNER, Lisbon, Ohio, 9/25/93

Angela Marie DETTWILER and Robert Scott WHITEMAN, Wichita, Kansas, 10/2/93

Kelly DIXON and Pietro PERTICARINI, St. Clairsville, Ohio, 7/24/93

Connie GEHO and Paul WELSH, Hanoverton, Ohio, 5/15/93

Cynthia Lee HOWDESHELL and Jared Mark MCINTOSH, Wichita, Kansas, 8/8/93

Michelle IRWIN and Frank MERKLIN, Benkelman, Nebraska, 8/28/93

Katrina JOHNSON and Steve SOLIS, Denver, Colorado, 9/11/93

Lynnette Sue KRIEGER and David Lee ZOOK, Wichita, Kansas, 11/20/93

Tanja KULAJTA and Timothy WINN, Plymouth, Michigan, 9/4/93

Cari LARSON and Russ MARKLE, Boise, Idaho, 9/18/93

Gina MAXEY AND Larry MULLEN, Wichita, Kansas, 10/14/93

Anna MCLAIN and Shane CHISHOLM, Romona, Oklahoma, 11/20/93

## Barclay seeks certification for education program.

Debbie MCLAIN and Patrick FRANK, Alliance, Ohio, 6/25/93

Judy Kay NELSON and Gregory Brian MOYE, Bassett, Virginia, 8/14/93

Stephanie NESTER and Shawn CONNORS, St. Clairsville, Ohio, 10/23/93

Anissa PHILLIPS and William BUTCHER, Damascus, Ohio, 8/28/93

Shyrelle Dawn SCHMIDT and James Mathias WEBER, Wichita, Kansas, 10/16/93

Ruth Mary SHANK and Eric Christopher STEPHENS, St. Clairsville, Ohio, 10/30/93

Sharon SPELLMAN and Gerald MEYERS, Emporia, Kansas, 10/16/93

Nicole Adrienne STARK and Alan Lee FUTO, Jr., St. Clairsville, Ohio, 9/18/93

### Deaths

ALLEN—Gordon E., 75, Sarasota, Florida, 9/22/93

BEATY—Francis, Riverton, Kansas, 10/23/93

BRITT—Blanche M., Eagle Springs, North Carolina, 11/7/93

CHAMBERLAIN—Georgia, Alliance, Ohio, 9/7/93

COOPER—Helen, 81, Urbana, Ohio, 9/14/93

Da VIA—Agnes, 49, Adena, Ohio, 7/6/93

EMANS—Janice Elenor, 82, Van Wert, Ohio, 11/2/93

GILMORE—Charles, Newberg, Oregon, 10/29/93

GLASS—Betty Jane, 71, Van Wert, Ohio, 8/10/93

GOTTIER—Rudolph, Cleveland, Ohio, 10/23/93

HABENICHT—Matthew, Fort Collins, Colorado, 4/25/93

HARTWICK—Virginia, Denver, Colorado, 9/26/93

HARVEY—Henry, 68, Wichita, Kansas, 11/2/93

HENDERSON—Sharon, 42, Martinsville, Virginia, 8/14/93

JOHNSTON—Dorothy, Newberg, Oregon, 11/3/93

JONES—Woodrow, Ypsilanti, Michigan, 10/21/93

LONG—Dennis Keith, 46, Mooresville, Indiana, 10/5/93

MEITER—Helen, Alliance, Ohio, 5/30/93

MILLARD—Wade, 79, Alliance, Ohio, 9/22/93

MORGAN—Elwood, 76, Mathews, Virginia, 7/9/93

MORGAN—Josie Mae, 85, Mathews, Virginia, 10/26/93

PARSONS—Beverly, 43, Cadiz, Ohio, 10/30/93

ROBERTS—Richard A., 45, St. Clairsville, Ohio, 9/3/93

STANLEY—Helen, 92, Beloit, Ohio, 9/13/93

WALKEMEYER—Francis, 85, Hugoton, Kansas, 9/11/93

WALLGREN—Carl, 85, Rose City, Michigan, 10/25/93

YOCUM—Eva, 103, Urbana, Ohio, 10/9/93

### OUR FRIENDS COLLEGES

### Barclay Bits

The new education building is nearing completion. College officials anticipate being able to move into the ground level of the facility soon. The garden level of the building will be finished by the end of inter-term in late January.

Barclay College hosted the annual Christmas Pageant in Hockett Auditorium on December 4 and 5. The event featured a Christmas story with all of the camels, donkeys, chickens, and other barnyard animals included in a live nativity scene. Hundreds of people make the annual Christmas production a family priority.

Enrollment figures for the current year show a significant increase over last year. The 25 percent increase is attributed to the hard work of the admissions office under the leadership of Lonny Choate. He and admissions counselor Jeff Black-

burn have made it a priority to visit prospective students in their homes. Many miles later, the results show up in the enrollment.

Barclay's Del Covington and Mark Kelley completed their doctor of ministries degrees recently. They received their diplomas at a recent graduation ceremony at Drew University. Covington is head of the Christian Education department and Kelley provides leadership for the Bible/Ministry department.

Plans are being made for the 1994 Music Festival to be held on September 30. Alumnus Mauri Macy will be the featured guest. Macy directed the music department for three years and produced some outstanding music groups during that time. On October 1, the day after the festival, the 64th Annual Barclay Auxiliary Sale will be held.

Dr. Bruce Hicks, executive vice president and vice president of academics, announced that state accreditation for the elementary education program is in progress. Current self-study documents are being formulated and he is optimistic about gaining the state certification.

### Gift Enables Historic Building Restoration

A gift of Ratheon Co. stock valued at approximately \$1.6 million has been given to Friends University, Wichita, Kansas, from the estate of Olive Ann Beech.

According to Friends University President Biff Green, the board of trustees recently

## MASTER OF ARTS IN CHRISTIAN STUDIES

The Master of Arts in Christian Studies (M.A.C.S.) degree from George Fox College offers a rich and flexible resource for personal, professional, and spiritual growth. Designed to be completed in as little as one year, the program attracts students from diverse interests, backgrounds, and vocations.

Building on challenging courses in biblical, historical, and theological studies, George Fox College's superb faculty engages students in examining contemporary culture, Christian mission, and personal spirituality. They also guide each student in a creative, individualized project.

George Fox College, founded in 1891, is a Christian liberal arts college accredited by the Northwest Association of Schools and Colleges and is recognized as one of "America's Best Colleges" by *U.S. News and World Report* magazine. (October 4, 1993)

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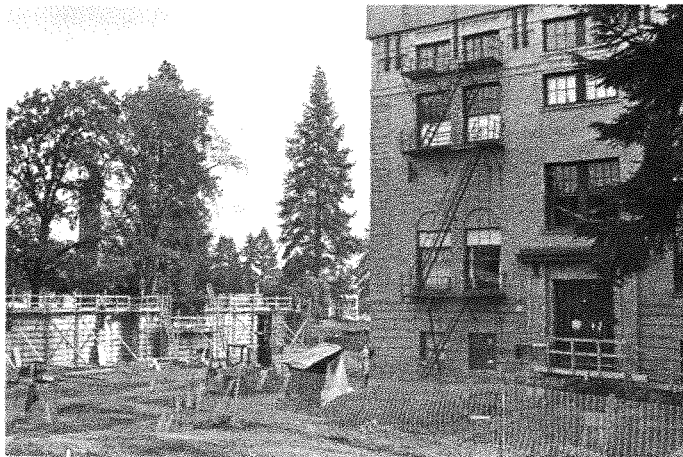
## 100-year-old Davis slated for renovation.

voted to designate the gift for the restoration of the university's 107-year-old Davis Administration Building. A challenge grant from the Mabree Foundation in Tulsa, Oklahoma, has been awarded for the same project.

After more than a century of service, Davis Administration Building is about to undergo needed renovations. The gifts will be used to ensure the building's structural integrity and preserve the building's historical value, Green said. The building is registered as a national historic landmark.

Renovation will include reinforcing various parts of the building's main structure, preserving the stone and brick masonry on the outside of the building, fixing moisture leaks, and refinishing woodwork.

Davis was built from 1886 to 1888 as the main building for Garfield University, a predecessor to Friends University. Featuring a mixture of Romanesque and Gothic architecture, it is one of just a few buildings in Wichita designed by the noted architectural firm of Proudfoot and Bird of Philadelphia, Pennsylvania. The building has approximately 77,500 square feet, is five stories high, and features a 148-foot clock tower.



Friends University is a four-year, private liberal arts university located in west Wichita. Founded in 1898, Friends University provides a non-denominational Christian environment for students of all ages.

### Construction Begins on \$5.3 Million Science Building At George Fox College

Construction of a new \$5.3 million science center is under way at George Fox College—the largest project ever on the 102-year-old Newberg campus.

The three-story, 36,000-square-foot building will take one year to complete. It will contain a 100-seat lecture hall, five classrooms, 13 offices, and a three-story atrium, as well as seven biology labs, five chemistry labs, two physics labs, a computer lab, and a general science lab. The building will also include instrument rooms, an electron microscope room, a darkroom, and conference room.

Foundation work begins on new science center directly behind Wood-Mar Hall.

"stuff." At the close of his talk, Campolo asked students to come to Philadelphia this summer and work with inner-city children and teenagers. He then collected the names and addresses of more than fifty young people who responded to his challenge.

Campolo gave the keynote address for the Woolman Peacemaking Forum Wednesday evening. In an address entitled "Love and Power," he spoke of the findings of American sociologist Willard Wallard: "In any relationship, whoever has the most love has the least

It will be named the Edwards-Holman Science Center to honor an alumnus, M. Lowell Edwards (inventor of the first successful heart valve) and his wife, Margaret; and Jack S. Holman (a longtime neighbor and supporter of the science program) and his wife, Helen.

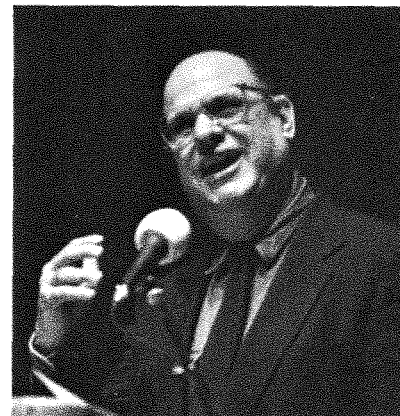
### Campolo Speaks on 'The Peacemaker's Work'

Tony Campolo, an internationally known evangelical author and speaker, brought his sometimes controversial ideas to George Fox College November 17 and 18 as the college's Woolman Peacemaking Forum speaker.

Campolo, who once was charged with heresy by some fundamentalist Christians, gave three addresses on "The Peacemaker's Work" to standing-room-only crowds in the 1,150-seat Bauman Auditorium.

On the Wednesday morning chapel, Campolo told his audience that part of Christ is in every person they meet. He urged listeners not to look at people but *into* them. Such a perspective, he said, causes Christians to take the radical stance of loving their enemies and refusing to participate in war.

In Thursday morning's chapel, he warned George Fox College students to avoid being trapped by the world's values. He challenged them to live their lives in service to others instead of sacrificing marriages and families to earn more money in order to collect more



Tony Campolo amount of power. And whoever has the least love has the most power."

Campolo is professor of sociology at Eastern College in St. Davids, Pennsylvania. He has written 19 books, and his speaking itinerary takes him across America and to several other countries every year. He is also founder and director of the Evangelical Association for the Promotion of Education, an organization that sponsors education, medical, and economic development programs in Third World countries, as well as extensive ministries for "at-risk" children and teenagers in urban America. A graduate of Eastern College, he earned a doctorate from Temple University.

## Attention Young Writers!

### EVANGELICAL FRIEND "Publishers of Truth" Essay Contest

Grades 5-8 • Grades 9-12 • Ages 18-22

Theme: "Following Jesus"

**\$100 prize for best essay in each age group**

Submit essays typed, double spaced, and 500-700 words in length; deadline is April 16, 1994. Winning essays will be published in July/August issue of EVANGELICAL FRIEND.

Send essays and inquiries to: EVANGELICAL FRIEND  
P. O. Box 232, Newberg, OR 97132

Include statement signed by parent, guardian, or witness that essay is your original composition. Essays will not be returned.

## THE WIDER WORLD OF FRIENDS

### 'Quaker Books in Print' To Be Available

Quakers Uniting in Publication (QUIP) gathered for its tenth annual meeting at the Quaker Hill Conference Center in Richmond, Indiana, from September 23 to 26. Nineteen publishers, booksellers, and Quaker service organizations of Canada, the United States, and the United Kingdom were represented, and communications were received from members in Australia and France. For its meeting next year, the organization plans to return to Newberg, Oregon, the home of the Barclay Press.

Perhaps the most significant achievement of the meeting was the decision to embark on the compilation and distribution of a "Quaker Books in Print." The goal is to list titles of all publications in all languages dealing with Quaker faith, practices, and concerns that are currently available commercially. Such titles will include not only books but also periodicals, pamphlets, tracts, and both audio and visual tapes. Plans are for the list to be available in print and computer disk form.

### New Traveler's Directory

The 1994 Directory for Traveling Friends is in preparation by Friends General Conference. The directory will list Friends throughout the world who offer home hospitality to other Friends traveling with letters of introduction from their home meetings. Some "bed and breakfasts" will be included. The new edition of the directory will be available for purchase from FGC in May 1994. Friends who want to offer hospitality are invited to write

for an application form to Friends General Conference TD, 1216 Arch Street, 2B, Philadelphia, PA 19107, or to call 800/966-4556. The deadline for applications is February 15, 1994.

### Quaker Volunteers Assist Flood Victims

RICHMOND, INDIANA—The most awesome task facing Glen and Gina Miller's recovery from the great Mississippi River flood wasn't replacing their home and belongings. It was saying "Thank you." "I'm as nervous as a cat in the dog pound," said Glen Miller as he stood near the construction of his new house in Buffalo, Iowa. "This is God in action. How do you thank these people?"

"These people" are some of nearly 100 volunteers of the Friends Disaster Service, a national nonprofit disaster relief organization.

Volunteers from the Indiana Friends Disaster Service, as well as others from North Carolina, Ohio, Michigan, Idaho, and Iowa were in the Buffalo, Davenport, and Muscatine, Iowa, area in early September assisting flood victims with the monumental tasks of cleanup and rebuilding.

Like an old-fashioned barn raising, the volunteers started rebuilding with materials purchased through a government loan. In barely more than two weeks' time, the house was completed from the foundation up to and including all drywalling. (It was built at a higher level, entirely above the flood crest.) The only thing that remained was to paint and carpet, which was left up to the Millers.

FDS has also recently been involved in rebuilding bridges washed out by floods in Ohio, and homes destroyed by fires in Michigan and Ohio. MAYM

FDS has been rebuilding after tornados in Kansas, and sending volunteers to rebuild in the aftermath of Hurricane Andrew.

New projects are continuously being scheduled. Contact Dean Johnson, coordinator, (216) 650-4975, for information on how you can help.

## OUR FRIENDS MISSIONARY OUTREACH

### Mexico

In November, Manuel and Brenda Chavarria returned to Mexico City for another term of service, after a delay of several weeks for health reasons.

Michelle Lhamon, new EFM missionary, arrived on the field on October 21. Pray for her as she learns Spanish while living with a Mexican family.

A prayer team composed of Stan and Shirlene Perisho, Mike and Elaine Farnsworth of Denver, and Cindy Bates of Silverton, Oregon, visited Mexico City October 18-25. Their visit was a tremendous blessing.

In November, David Byrne took four Mexican pastors and leaders and Ken Myers, short-term from Kansas, to Guatemala to visit annual sessions of Guatemala Yearly Meeting.

### Rwanda

After the political coup in Burundi on October 21, it was reported that 400,000 Burundi refugees fled from racial warfare to Rwanda. Praise God that Pastor Nkunuzurwanda Japhet and his wife, Speciose, Rwanda Friends Church leaders from Ruhengeri studying in the Friends Bible School at Kibuka in Burundi, and their

family were able to flee home to Rwanda safely.

On November 1, United Nations peacekeeping forces arrived in Rwanda as stipulated in the peace agreement signed by the Rwanda government and rebel forces in August. In mid-November there were new reports of people being killed in northern Rwanda.

### Philippines

When Norval Hadley visited Manila in mid-October, he reported good progress on the new church being built at Novaliches.

Roy and Jinky Twaddell and sons may be able to move to Mapun in southern Philippines to begin ministry much earlier than originally anticipated. A Summer Institute of Linguistics (Scripture translation) couple will go on a 14-month furlough in March and has offered them free use of their home while they are gone. They report four converts with whom the Twaddells could work in starting a church.

### Rough Rock

While the Krugers were away several weeks this fall, Mel and Sandy Harrold of Garden Valley, Idaho, filled in as caretakers at Rough Rock. The Harrolds may return later for further service.

Stan and Shirlene Perisho visited Rough Rock early in October during camp meeting. Diane Hutson, former missionary, was able to visit also during that time.

Pray for Helen Descheenie as new pastor at Rough Rock Church and for much needed renewal of the church. Helen has worked there faithfully for many years in home visitation and teaching.

### India

Praise God for several local people interested in village evangelism among the Garhwali

## Friends develop toeholds in Nepal.

people in the Mussoorie area, and pray for more volunteers.

In October, Norval Hadley, EFM executive director, visited the Hunerwadel family briefly at Woodstock School.

### Other

Praise God for a safe trip for Norval Hadley, John Williams, and others who visited Nepal in October as a prayer team, and also investigated the possibilities of beginning Friends work there. They met with John Vanlal, a potential missionary from India, who is currently working with Eastern Region Friends, and with a pastor of an independent church who is considering going to work with Friends.

In addition they met a young man named "Bob." His real name is Prajwal Adhikary. He was a devout Hindu when he came to Fort Worth, Texas, to study and work. There he lived for 11 years, and during that time received Christ and married an American wife. He and Debbie are independent missionaries to his home village in southern Nepal, although at the moment Debbie is home in

the States expecting soon to deliver their second child. There are no Christian churches in his village or in any nearby. The district capital has only one or two churches. In his short time there, he has two devout converts.

Pray for Friends in Burundi in the aftermath of political upheaval and racial warfare. Among those killed were eight students at Kwibuka Bible School.

### Visit Friends in Mexico With the Routons the Summer of 1994!

See the real Mexico with Rod, Barb, Ken, and Dawn as they take a team to Mexico City this summer—only ten can go. Names will be taken on a first-come basis. A \$100 registration will hold your place and be applied to your trip fare. At present we are planning the trip for July—exact dates will come as we communicate with the field. Approximate cost will be \$1,000 per adult, including airfare, airport tax, room and board, tours, a project fund, and a money pool for organizers and group travel expenses.

Children can go—fees will be less. Contact us for specific details. The team has been approved by the EFI office and by Friends in Mexico. We will see some sights—like the world's largest pyramids, shop in a market, and enjoy other fun activities. But the focus of our trip will be to work with the mission. Let us know soon if you want to go with us to Mexico. For more information, contact Rod Routon, 1260 Hopkins Ave., Union Iowa 50258 (phone 515/486-5971).

### Director, Powell House

We are seeking a Quaker to provide spiritual and administrative leadership for the New York Yearly Meeting conference and retreat center in Old Chatham, New York. The position entails program direction, staff supervision, fund raising, and maintenance of a friendly atmosphere. Please send inquiries or applications to Powell House Search Committee, RD 1, Box 160, Old Chatham NY 12136.

### Superintendent Position

Western Yearly Meeting seeks general superintendent. Western's superintendent serves as support staff for a variety of committees and boards, supervises a small office, visits area and monthly meetings, and represents the yearly meeting among wider Friends and ecumenical circles. Particular expertise is required in supervising and caring for pastors as well as nurturing and developing local meetings.

Western Yearly Meeting (F.U.M. meetings in western Indiana and eastern Illinois) is one of the most diverse groups of Quakers. The person we are looking for must be a Friend able to provide leadership to people from a broad variety of theological perspectives. Anticipated starting date is July 1, 1995.

Send resumé and request application blank from: Kay Record, Search Committee Clerk 5610 W. Hanna Ave. Indianapolis, IN 46241 (317) 856-5825

Deadline for application is April 1, 1994.

### Legislative Interns

Three positions available assisting FCNL lobbyists. These are 11-month paid assignments, usually filled by recent college graduates, beginning September 1, 1994. Duties include research, writing, monitoring issues. Write or call for an application. Friends Committee on National Legislation, 245 Second St. NE, Washington, DC 20002. Phone: (202) 547-6000. Application deadline: March 1, 1994.

### Loans Available

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.*

### Principal Wanted

John Woolman School, a Quaker secondary boarding and day school, located in rural Northern California, seeks a principal, beginning July 1, 1994. Contact: Search Committee, JWS, 13075 Woolman Lane, Grass Valley, CA 95959.

### Two Interns Needed

Opportunity for two interns at the Quaker United Nations Office, New York, from September 1994 to August 1995. Interns follow disarmament, human rights, economic justice, development, environment, women and children, indigenous people, refugees, and regional issues at the UN; research/write articles and briefing papers; arrange/attend UN and other meetings; assist with office administration. Candidates must be college graduates or have equivalent experience, 20's, interest in international affairs and commitment to Friends principles; writing/computer skills. Stipend/medical coverage. For information and application form write: Quaker UN Office, 777 UN Plaza, New York, NY 10017. Deadline for submission of application and references: March, 21, 1994.



*"All right, Smith, I'm a forgiving kind of guy, but that was number 491."*





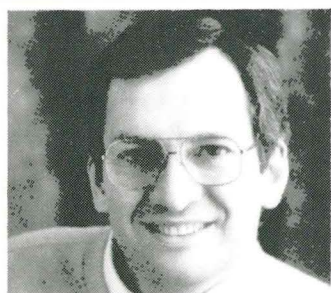
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## *"Holding High The Standard of Truth"*

### *5th Friends Ministers Conference*

Leith Anderson



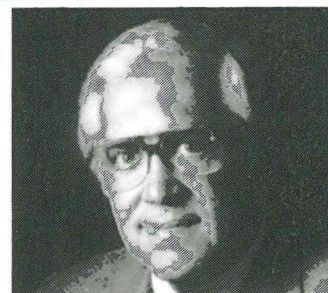
Leith Anderson is pastor of Wooddale Church in Eden Prairie, MN. He has written several books including his latest *A Church for the 21st Century*.

W. Donald Wellman



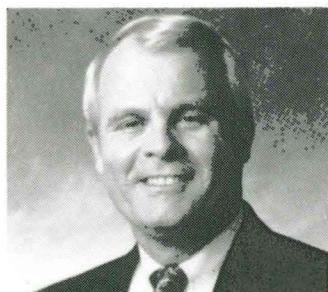
W. Donald Wellman pastors the Highland Park Church of the Nazarene in Lakeland, FL. He has created a discipling program, a television ministry and a concert series which have been widely used.

David C. Le Shana



David C. Le Shana is president of Western Evangelical Seminary and former president of George Fox College. He has served in various capacities related to evangelism and education.

Gordon MacDonald



Gordon MacDonald is senior Minister at Grace Chapel in Lexington, MA and former president of Inter Varsity. He has authored several books including *Ordering Your Private World*.

Beatriz Zapata



Beatriz Zapata, with her husband, founded the Latin American Evangelical Institute in Guatemala which has expanded to four cities with an enrollment of 5000 students.

John Williams, Jr.



John Williams, Jr. is General Superintendent of Evangelical Friends Church – Eastern Region. A former pastor, John has a great heart for missions and evangelism.

## More than 40 workshops will be offered

**For further information contact:**

Maurice Roberts, Mid-America Yearly Meeting, 2018 Maple, Wichita, KS 67213 (316) 267-0391 or  
Mary Glenn Hadley, Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374 (317) 962-7573

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