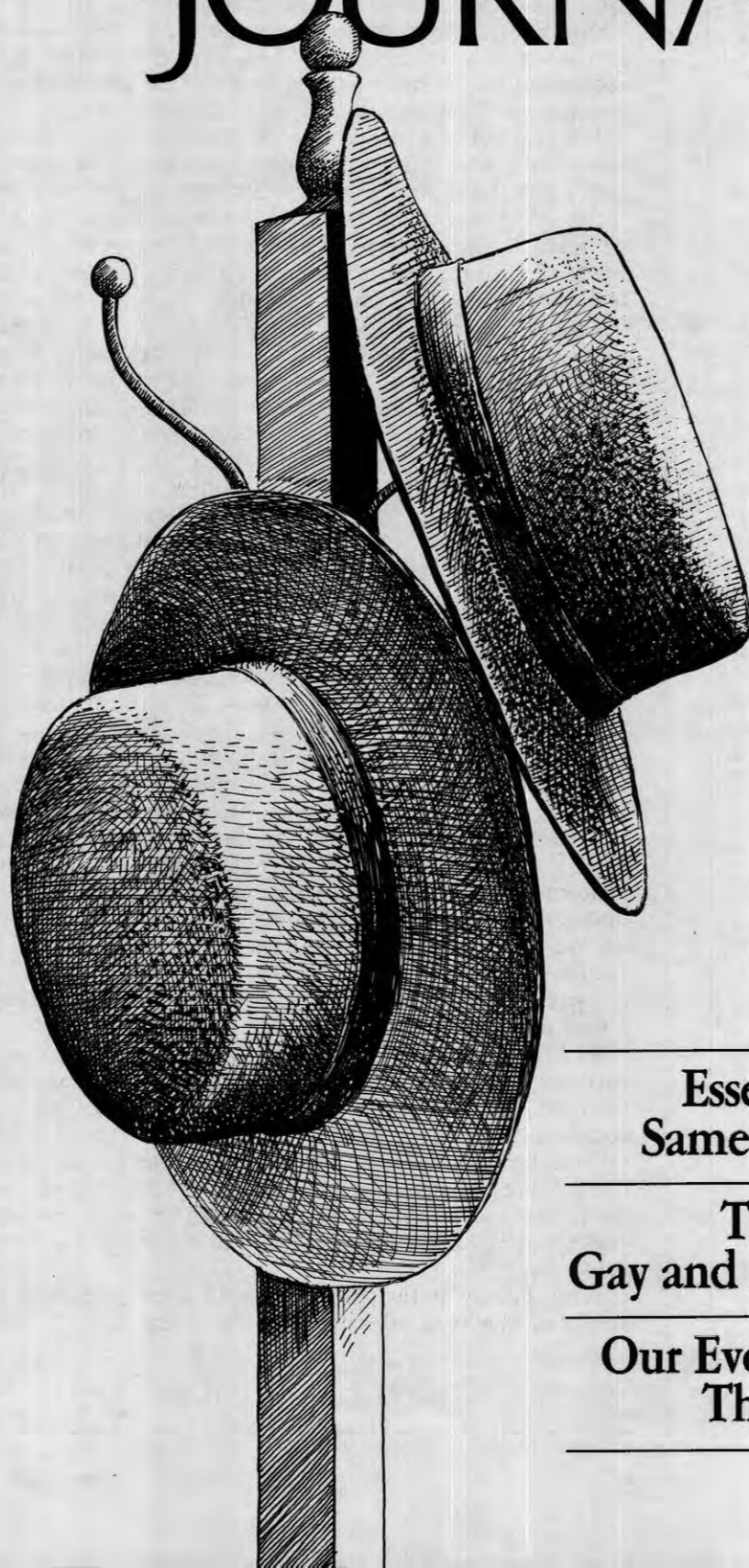


January 1989

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



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Essential Lessons of  
Same-Gender Marriage

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The Witness of  
Gay and Lesbian Relationships

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Our Evolving Constitution:  
The Quaker Role

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**Among Friends**

# In Search of Unity

**H**e had been watching me intently since the moment I exited the door of my office building and hurried across the courtyard on my way to a lunchtime meeting. And as I approached the steps of the meetinghouse, where he was crouching, he continued to stare at me with big eyes and startled expression. I recognized him as one of the habitués of the center's day-care program, so I stopped, smiled, and said hello.

His eyes got even bigger and his mouth dropped open. Suddenly his mother, who was sitting close by and was observing the interaction, burst into laughter. "Russell's an astronaut on the moon," she said, "and he thinks you're an alien!" We both had a good laugh, then I waved, tightened the grip on my briefcase, and hurried off to my meeting. Kids, I thought, what incredible games and fantasies they can come up with!

I got about two blocks away and then it hit me: I've got a similar game that I play all the time. Like when I'm walking along the streets almost any day, when I see punk rock kids with loud radios and "weird" hair styles; or street men sleeping on benches; or bag women huddled in doorways; or "Mafia types" emerging from shiny limos.

I may play the game too during meeting for worship when certain people stand up and begin to preach, or deliver a lesson on medieval history, or seem to be having a nervous breakdown, or are on their feet talking before someone else has barely sat down.

It can also happen for me at business meeting when Friends lock horns on a polarizing issue: the outlay of funds for new carpeting, perhaps; the request by a beloved attendee to join the meeting and to also maintain membership in another church; a proposed minute to provide sanctuary at the meetinghouse for Central American refugees.

My game is called "Why Aren't They Like Me?" and, like Russell, at such moments I see real aliens out there. They are speaking a different language, they look and sound hostile, they are armed with foreign ideas and notions, and they're often standing between me and my spaceship. It can feel very life threatening.

Such a challenge exists for Friends, I feel, as we consider the concern of same-gender marriages in our meetings. Perhaps no question in recent years has caused such deep searching for many of us. We have been made to examine our attitudes about marriage, family, sex, relationships, the Bible, our personal values—and about our gay and lesbian members and attendees. And the process can be a very painful one.

As Friends seek light, not heat, on this important issue, I encourage us to consider the words of Friend Stephen Finn in his thoughtful article: "I invite Friends to get to know gay and lesbian couples in your community. Witness the many blessings of these relationships and take these couples into your hearts." I am reminded of the words of an earlier Friend, Isaac Penington, who wrote: "Our life is love and peace and tenderness—and bearing one with another—praying for one another, and helping one another up with a tender hand."

When Friends in the past have found unity on equally difficult concerns, they have taken such words to heart.

*Vinton Deming*

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January 1989  
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*Front cover drawing by  
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## Forum

### Music in Our Faith

I am grateful for Esther Greenleaf Murer's article on the place of hymns within Quakerism (*FJ* Aug.). It is a subject I wrestle with frequently; I've never stopped missing the hymns I grew up with in the Methodist church. Now I have some new ideas about how to incorporate them in my experience of the silent meeting. But what is still unresolved for me is how to compensate for the loss of the *music*—the strong, uplifting joy of congregational singing.

Susan Conger  
Sunderland, Mass.

Thank you for the beautiful article on how Friends can use a hymnbook. It was like being in meeting and hearing someone across the room speak my thoughts.

The author asked for other people's experiences where words and music provided a path. When I was facing a frightening and potentially life-threatening situation, I woke up in the middle of the night to hear these words singing in my head:

Long may thy land (personal space,  
self) be bright  
With freedom's holy light.  
Protect us by thy might. . . .

Immediately I felt safe and peaceful and fell asleep. The words that gave such comfort are from the final verse of "My Country, 'Tis of Thee." The last time I remember singing it was in first grade.

Bobbie Ruby  
Evanston, Ill.

### "Marriage" Saddens

I am saddened by the action of Berkeley (Calif.) Friends Meeting in taking under its care the "marriage" of two women. The fact that it is listed under the Marriages column appalls me. I am referring to the October 1988 issue of *FRIENDS JOURNAL*.

The family has always been the cornerstone of world cultures, created by the union of man and woman. To condone the marital union of two people of the same sex tarnishes the true meaning of marriage as a solemn contract and is a travesty.

The Friends marriage ceremony has been performed throughout generations of my family, including my marriage and that of my daughter.

We need to strengthen the family, not

weaken it by an abnormal interpretation of marriage.

I am saddened because my Quaker faith has been shaken.

Eleanor N. Schultz  
Mt. Holly, N.J.

### Addendum

Reference was made in my article "Pacifists and Oaths" (*FJ* Oct.) to the U.S. Supreme Court decision in the 1945 case which held that applicants for citizenship cannot be excluded if they are unwilling to take up arms in the country's defense. I neglected to give the citation: *James Louis Girouard v. United States of America* (328 U.S. 61-79).

When Friends and/or pacifists are presented with this oath as a condition for public employment, I suggest they sign it, but include a footnote: "See *Girouard v. U.S.* (328 U.S. 61-79)."

Robert S. Vogel  
Pasadena, Calif.

### Cultivated Accents

The October 1988 issue of *FRIENDS JOURNAL* with its contributions about sexist language used in speaking in meeting for worship reminded me of a meeting in which all members have cultivated accents and use correct English. If a newcomer should speak with the wrong accent and with grammatical errors, the meeting separates the message from the vehicle. I can't believe that the speaker would be made to feel frozen out.

But these meetings feel no hesitancy in exercising such an elitist attitude when it comes to pronoun references. Parenthetically, I sometimes think we should prepare a guide of grammatical constructions and words we may not use. Otherwise, correct language becomes a mine field.

I'm thankful that the three meetings which have held my membership have not taken this attitude. What help is it to devote seminars and study groups to the vocal ministry in the meeting for worship if we put so much emphasis on how we speak and not what we say?

Of course there must be elders (or committees of worship and ministry,

appointed, not self-appointed elders) for disruptive speakers and for speaking contrary to Friends testimonies such as anti-Semitic remarks. No meeting is exempt from such incidents.

One of my recent joys is visitation among British Friends and attendance at meetings for worship in Great Britain. With some reflection, I think the joy is derived from something more vital than irresponsibility: some committee on which I do not serve is doing the necessary eldering. The prevailing attitude seems to be that a message of spiritual reality is welcome, and no committee, appointed or self-appointed, is listening for the correct language.

I recommend this point of view.

Madge T. Seaver  
Palo Alto, Calif.

### Ironical Selection

I enjoyed Larry Miller's article on *Friendly Persuasion* (*FJ* Oct. 1988), but I feel there is another fact about this film which must be told. The name of the man who wrote the screenplay, Michael Wilson, does not appear in the film's credits; he was a victim of the Hollywood blacklist. From the time he was called to testify before the House Un-American Activities Committee (HUAC) in 1951, Michael Wilson was unable to sell any screenplays under his own name. The only way in which he could continue to make a living was to use a front through whom his scripts could be sold. Some of his other uncredited screenplays from this period include *Lawrence of Arabia* and *The Bridge Over the River Kwai*; the latter earned him an Oscar, which was finally awarded posthumously to his wife in 1985.

I find it ironic that former President Reagan chose to honor this film. As head of the Screen Actors Guild, Reagan actively supported the blacklist and cooperated with HUAC in its "witch-hunt." In a recent interview, Reagan spoke wistfully of HUAC and regretted the absence of such a committee today. If Michael Wilson were still alive, I wonder how he would react to Ronald Reagan's praise of this film's "dedication to higher principle."

Robert McMahon  
Lansdowne, Pa.

Pendle Hill photo





# To Grasp the Opportunity

Throughout history unique opportunities for spiritual growth have occurred and religious bodies have been forced to decide whether to grasp the opportunity and move forward or to let it pass. One such opportunity came to the Society of Friends during colonial times when slavery was still an accepted institution in North America. Following the lead of John Woolman, Friends decided against slavery long before most of the rest of society. This change in attitude allowed Friends to develop their concept of "that of God in every man" unfettered by lingering doubts about the humanity of blacks. Meanwhile, their contemporaries who continued to hold slaves were spiritually handicapped by their need to rationalize the perpetuation of this evil. The creation of the American Friends Service Committee after World War I and the revival of the Peace Testimony during the Vietnam War were also times when Friends grasped the opportunity.

There are also examples of opportunities missed. For example, Friends failed to stand firmly for the civil rights of former slaves during Reconstruction. Also, World War II rather than the Vietnam War might have been the catalyst for rededication to the Peace Testimony.

In the waning years of the 20th century Friends have yet another opportunity for spiritual growth, and I hope we have the courage and the vision to grasp it. It is being presented to us, often thrust upon us, by gay and lesbian Friends.

We tend to look at gay and lesbian issues as problems to be solved. For example, how can our meeting reconcile open acceptance of homosexuals while respecting those Friends who are unable to tolerate this lifestyle? Or how should our meeting respond to this request for a same-sex marriage? These questions must be answered. However, the challenge to Friends lies in how we answer them. Do we simply find a compromise, or do we search for a true spiritual answer, thus deepening the life of the meeting?

In 1984 the Ministry and Oversight Committee of Unami (Pa.) Meeting received a request for marriage from two lesbians, Cindy, a member, and Linda, an attender. It was a bombshell. Our meeting has several homosexual members, but we had not even thought about marriage. I recall thinking, "Deliver me from this problem. I have enough things to think about. Peace activities are the focus of my social concerns at the moment."

But this was not a "social concern." This was a sincere request by two young

people who were entitled to an answer, an answer that our meeting could unite on. Not one of our 30 members really wanted to turn them down. We had rallied behind our gay members before and felt inclined to do so in this. But we all needed time.

In the year that followed "the problem" became "an opportunity." This happened mostly because Cindy and Linda's patience and quiet confidence in the decision process of our meeting allowed us the luxury of an unhurried search for unity.

After lengthy discussion, our Ministry and Oversight Committee decided to begin the search for unity with a series of worship-sharing sessions during which we hoped Friends would share their gut feelings about same-sex marriage. At the same time we tried to educate ourselves by making available a wide range of books and other materials on the subject. We also invited a local Unitarian-Universalist minister, who had performed same-sex marriages, to meet with us. The final step was the decision by monthly meeting, which was expected to take several months. We agreed that until this last stage was reached we should postpone decision-making, concentrate on our feelings, and satisfy our need for more information.

In our first worship-sharing session we asked everyone to express his/her feelings in general about same-sex marriage. We planned to avoid addressing the specific request at this time. A worshipful silence prevailed and we requested that no one speak twice. The sharing of this first meeting helped us fix on our common spiritual search for truth. During succeeding days Friends continued the dialogue informally and seemed better able to respond to that of God in each other. We were turning from *the problem to be solved to the opportunity to be grasped*.

Each member who had not attended the first meeting received a phone call urging attendance at the second. This time the format was more relaxed, and we discussed the specific question, "Should same-sex couples marry under the care of our meeting?" However, we agreed, and kept reminding ourselves, that we would not make any decisions at this time. This was when the first and only opposition was expressed. One Friend felt that since homosexuality was a sin in every major religion of the world it should not be condoned by the Society of Friends.

Though this was the only statement of opposition, many Friends were uncon-

fortable with the term *marriage*, which they felt was more legal than religious. *Celebration of commitment* seemed more consistent with a religious ceremony. Some married Friends expressed the wish that they could have called their own weddings celebrations of commitment, thus making clear that the legal marriage contract is not the means of binding religious commitment. Eventually there was agreement that in the future Unami would have celebrations of commitment for all couples, regardless of sexual orientation.

These meetings were deep spiritual experiences for all of us. Though still unconvinced, the Friend who had objected agreed not to stand in the way. The question was put on the monthly meeting agenda, and the decision was immediate. Monthly meeting time was needed only for the precise wording of the minute and appointment of the clearness committee.

Since same-sex couples lack legal protection, which is an automatic part of the marriage contract, clearness committees for a same-sex marriage must ask questions such as "What legal provisions have you made so that your partner can legally carry out your wishes in the event of your death or serious injury?" The experience of a second same-sex marriage confirmed our belief that yearly meetings can be most helpful by providing information, including names of willing and able attorneys for use by same-sex couples and their clearness committees.

It has been my good fortune to serve on two clearness committees, still a unique experience within the Society of Friends. In addition to the practical matters mentioned above, these committees also asked tough personal questions that at times were none of our business. However, we did not want to neglect an important point, so, in the spirit of openness, we followed the maxim, "When in doubt, raise the topic." Both couples helped us by their loving willingness to accept this approach and their tenderness toward us when they felt the need to draw the line and not answer. Yearly meetings could help future clearness committees by preparing guidelines developed out of Friends' growing body of experience with the needs of gay and lesbian couples.

Irving Hollingshead

*Irving Hollingshead is retired from a career as professor of mathematics at Kutztown State College. He serves on Philadelphia Yearly Meeting's committees on peace and war tax concerns.*

# ESSENTIAL LESSONS OF

by Ellen Hodge and  
Michael J. Fallahay

**T**his past August, North Meadow Circle of Friends' two years of active work on the issue of same-gender marriage resulted in quite different responses in the two yearly meetings with which we were affiliated. In Ohio Valley Yearly Meeting (Friends General Conference) we sponsored a workshop for open-forum discussion of beliefs and feelings on all sides of the issue. At Western Yearly Meeting (Friends United Meeting) our offer to withdraw from the yearly meeting because of the serious rift which was developing over the issue of homosexuality was accepted after about three hours of discussion on the floor of the yearly meeting session and an additional called session of the yearly meeting. As the heterosexual couple who originally brought the concern to the monthly meeting as part of our own request for marriage, we would like to explore some of our experiences and perceptions. But first a little background may be helpful.

We arrived at our similar positions from quite different paths. I (Mike) had a long history of political activism in the black civil rights, peace, and human rights movements. This included teaching in freedom schools and doing voter registration work in Mississippi, active nonviolent resistance to the draft, and running for Congress on the Libertarian ticket. In the process, I worked in partnership with gays and lesbians, whose commitments to each other I came to value.

I (Ellen), on the other hand, consider

*Ellen Hodge is a past clerk of the Executive Committee of Ohio Valley Yearly Meeting and was one of that yearly meeting's representatives to World Gathering of Young Friends in 1985 and the 1988 FWCC Triennial in Japan. She currently is studying Hebrew at Christian Theological Seminary to meet the language requirement for her M.A. at Earlham School of Religion. Mike Fallahay is a Children's Services caseworker and is studying for a master's degree in marital and family therapy at Butler University. He previously has been an attendee/member of Friends meetings in Lexington, Kentucky; Lobo, Ontario, Canada; Saint Louis, Missouri; and Bloomington, Indiana. Both are members of North Meadow Circle of Friends in Indianapolis.*

myself much more in the mystic rather than the activist tradition. Two very powerful, direct experiences of the Holy One (one in childhood and one at age 33) shaped my primary value as that of love. Added to this were emerging feminist understandings about power, privilege, and oppression. Like many heterosexuals, I had doubts about the validity of marriage for gays and lesbians. At the Friends General Conference Gathering at Carleton College in 1986, though, at a Friends for Lesbian and Gay Concerns workshop on same-gender marriage, I came to recognize my privilege as a heterosexual. "I own marriage," I realized. I saw that I had a power over my gay brothers and lesbian sisters which I had not sought and did not want.

North Meadow, the only unprogrammed meeting in Indianapolis, has about 35 active members and attenders. The meeting includes many types of households, hardly any of which are the "typical" nuclear family. One family has a large number of adopted children. One couple, married for 30 years, has no children. There are single parents, remarried partners, a lesbian couple, and singles, both gay and straight, some never married, others divorced. We ourselves were entering into a second marriage, and both of us have children from previous marriages. Prior to our letter in September of 1986, North Meadow had never in its nine-year history had a request for marriage under the care of the meeting.

In response to our request, the meeting set up a clearness committee for us, and also established a Committee on Marriage. This committee organized discussions not just on same-gender marriage, but also on the larger issue of what marriage is and what it means to be married under care of a meeting. Even though the meeting had not yet united on a common understanding of marriage, we were married in December of that year.

This was often a difficult period in the life of meeting. Unspoken divisions be-

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**Same-gender  
marriage strikes us  
as the primary  
example of  
continuing revelation  
for Friends in  
our time, much as  
abolition of slavery  
was in the  
17th and 18th  
centuries.**

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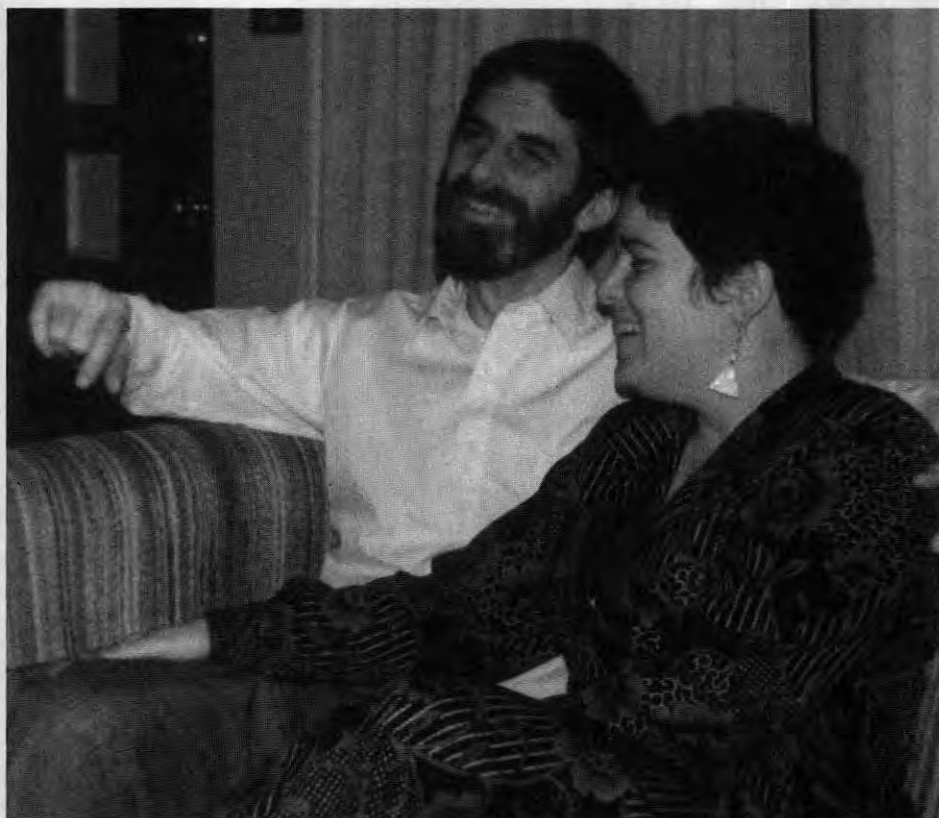
tween and among heterosexuals and gays/lesbians became apparent, and there were times when some of us wondered if the meeting would survive in one piece. The meeting persisted in holding business in an atmosphere of worship, however, and in April 1987 we were able to unite on a Minute on Marriage which says, in part: "We at North Meadow Circle of Friends affirm equal opportunity of marriage for all individuals, including members of the same sex. Moreover, North Meadow Circle of Friends extends the marriage process—the care and ongoing nurture of the family by the meeting—equally to same sex and heterosexual partnerships." We sent our minute to our two yearly meetings, and to the other yearly meetings in North America.

Reaching unity on the minute was a source of joy and healing in the monthly meeting. In October of 1987, North Meadow joyfully gathered in worship for the marriage of two of our lesbian members.

Meanwhile, the minute having come to the attention of some Friends churches in Western Yearly Meeting, one church



# SAME-GENDER MARRIAGE



*Mike Fallahay and Ellen Hodge  
shortly after their wedding, 1986*

wrote a letter to the yearly meeting asking that some action be taken. Over the next months, the leadership in Western was pressed to take disciplinary action against North Meadow. Our minute was sent by the yearly meeting to all its affiliate monthly meetings, along with North Meadow's offer to meet in dialogue with any concerned groups. It became evident that same-gender marriage was not generally open to discussion and that the "sinfulness of homosexuality" was the issue in most of the pastoral Friends meetings.

The differences in the yearly meeting were not easy to bridge; there was very little open dialogue on the issue of marriage. After careful consideration, North Meadow decided to offer to withdraw from the yearly meeting in order to provide time for healing so that dialogue could eventually take place. Our meeting was more strongly in unity than ever, however, not only on the issue of marriage, but also as a community of faith.

What has this two-year process meant to us as a couple and as individuals? It has strengthened some of our long-held

values, and is helping us to see some important new ones.

First of all, the primacy of love is something we know both experientially and biblically. When Jesus was asked what commandment is most important for shaping our lives, he answered simply: love—love God and love your neighbor (Matt. 22:34-40; Mark 12:28-31; Luke 10:25-28). Definitions of love being pretty abstract, it is important to try to establish here what we mean. Love is that which moves toward life and connectedness, and away from death and separation. Nurturing loving relationships emerged as the meeting's essential task when taking a marriage under its care.

This being so, in marriage love clearly has primacy over procreation. If the possibility of conceiving children were considered essential to marriage, then not only gays and lesbians would be prohibited from marrying, but so would we, since Mike has had a vasectomy. So too would everyone who has been sterilized, infertile persons, and people past the age of reproduction.

As people of faith, it is important for

us to encourage and nourish loving relationships. Defining homosexuality as an unnatural choice that a person makes in willful opposition to human nature and the will of God seems to us contrary to what we know about love. We do not believe that sexuality is a matter of choice. As we grew closer to the gays and lesbians in our meeting, we grew to respect them as people of intelligence, sensitivity, and honesty. At a pitch-in, as I (Ellen) sat next to a lesbian friend, I suddenly realized that she would *not* willingly have selected a life that exposes her to the threat of rejection by her family, loss of jobs, persecution, and even physical violence. To the contrary, she accepts and has learned to celebrate who she is and has chosen to live with the risks of prejudice, because she cannot honestly do otherwise. As a meeting, we choose not to make sexuality a barrier to love and acceptance in our religious community.

Much of the work of North Meadow in arriving at the Minute on Marriage had to do with recognizing and removing obstacles to love. This happened in the clearness committee for our own marriage. We did not want to marry unless every loving couple in the meeting were free to do so. When it became apparent that the meeting would not reach unity on marriage before our anticipated wedding date, our committee recommended to us and the meeting that we be at liberty to marry. Out of love for us, the meeting removed this obstacle to our union.

Later the meeting united on the Minute on Marriage that enabled the lesbian couple in our meeting to marry. Again, this removed an obstacle to their love for each other. In addition, and unexpectedly, unity on the minute removed unseen obstacles to love between meeting members. We and others grew to care for each other not so much as straight, gay or lesbian, but as unique, valuable persons.

A second value emerged more clearly for us out of the love we experienced as a meeting: equality. Like love, equality

is not just abstract. In our meeting, it meant that after love had overcome our separation from each other, we were much better able to listen to each other. It meant that heterosexuals no longer had exclusive ownership of defining what is normal and healthy. Instead, all members of the meeting, regardless of sexual orientation, had an equal voice in shaping the meeting's understanding of justice and well-being.

As a couple, our sense of the importance of equality shaped our personal decisions. We chose to be married under the care of the meeting, without the sanction of the state. We did this because legal marriage is not available to all couples. We also feel very strongly that marriage is a religious covenant of love between two people and God, not a civil matter. We chose not to comply with the state in a formality which is inconsistent with our religious convictions.

We came to realize that to disallow marriage to gays and lesbians is to deny gays and lesbians who they are, how they define themselves in relation to their loving partner. This struck us as similar to the forced separation of slave husbands and wives. We also consistently used the word *marriage* to define all committed relationships, because to use any other designation smacked of the "separate but equal" of Jim Crow.

A third fundamental belief is that of continuing revelation. Same-gender marriage strikes us as the primary example of continuing revelation in the Religious Society of Friends in our time, much as Abolition of Slavery was in the 17th and 18th centuries. Continuing revelation manifests itself in leadings of the Spirit. We believe we were responding to such a leading when we included the concern in our request for marriage. Continuing revelation was also essential in the process North Meadow used to reach unity on marriage.

Most of the objections to our minute raised by pastoral meetings were filled with biblical quotations used to condemn homosexuality. A number of these meetings seemed to substitute Scripture for continuing revelation, apparently not appreciating that the Bible itself is a rich record of continuing revelation, including our marriage practices. We were struck by the openness and willingness to enter into loving discussion by those meetings which relied primarily on continuing revelation, contrasted with the almost complete shutting off of dialogue on the part of most biblical-

literalist meetings.

Because this process of discernment is dangerous—for no matter how careful and well-intentioned human beings are, mistakes can be made—it is all the more important to adhere to Friends practices. This means that the majority must not rush the minority. Each voice must be attended to, especially the voice that says, "I'm not ready. I'm just not clear." Often when Friends are divided, the outcome of business is not what either side expected, but some third option which emerges from the worship. This third option has no opportunity to emerge unless Friends persist in all patience and deliberateness, refraining from action when the way is not yet open, until the Spirit gathers all into one mind and clarity appears.

It is important not only to be clear, but to act. And it has become very apparent to us that the consequences of actions, even Spirit-led ones, are impossible to predict. So our meeting has been propelled into a repeating cycle of seeking clearness/taking action/reflecting on consequences.

The events of the past two years leave us with increased hope and understanding, but also with a sense of urgent concern. In Western Yearly Meeting, we know that the struggle is not over even though we are no longer formally a part of the yearly meeting. Other monthly meetings which have expressed their support for North Meadow, and for the process we went through to arrive at our minute, are now at risk of censure from other monthly meetings in Western. In Ohio Valley Yearly Meeting, the risk is that monthly meetings that are uncomfortable with the issue or feel it does not apply to them, will just let it drop, which has happened with less controversial issues. The risk here is not only that this concern will not receive broad enough consideration in the yearly meeting, but also that members and attenders who feel compelled to conceal their sexuality—or that of gay or lesbian family members—may be hurt by their isolation in these meetings.

It is our sense that, especially in issues of particular controversy, Quaker business practices must be relied on. We know of no other way to deal with controversy that will enable human beings to continue to remain in relationship with one another through periods of tense disagreement. And we know of no better method to keep us in relationship with the Guide. □

## Friends Discuss Homosexuality

*A Special  
Reader's Forum*



# EQUALITY AND JUDGMENT IN THE SOCIETY OF FRIENDS

by Sally W. Bryan

Somewhere near the center of the current search for unity on the question of same-sex marriage is the topic of equality. Homosexual Friends feel they are denied "full equality" in the Society of Friends if their unions are sanctified by ceremonies of commitment instead of marriage. There is a deep cry for equality that pulls the heartstrings; emotion flows, making careful

thought difficult, yet imperative.

Reason and emotion are equal capacities that operate together in human beings. There may be a preference for the informed heart or the compassionate mind, but life is the unfolding, minute by minute, of these two intertwined processes.

Indeed complementarity and differentiation are a part of God's plan. A holly is not an oak; a mouse is not a wolf; a man is not a woman. People may discriminate for or against any category of being but this is not a part of God's all-inclusiveness. Differentiation, Hindus believe, is a demonstration of *lilla*, the

cosmic, joyful, playful creation of God. But their word for the Almighty is *neti neti* (not this; not that), a designation that reminds humans of their limits in power and understanding. Mortals, too, can participate in this joyous play, acknowledging and affirming the vast particularity of the universe. There is no need to homogenize and jumble. Man, only, has his sperm; woman, only, has her womb. "Viva!" cry the French. The holly, the oak, the mouse, the woman, the man are equal and different.

The miracle compounds. Each oak tree represents its category; whatever factors differentiate a holly and an oak

*Wife, mother, grandmother, and long-time Seattle teacher, Sally Bryan is a member of University (Wash.) Meeting. She now lives on San Juan Island in Puget Sound, where she attends a worship group.*

I am prompted to make an observation that seems to have been overlooked in the discussions I have encountered about homosexuality. Heterosexuals need to recognize that a certain proportion of the human population, for reasons that no one has yet been able to explain, find themselves attracted to members of the same sex rather than the opposite sex; and apparently no amount of moralizing, condemnation, or psychological therapy can change this orientation.

The real message of AIDS is not against homosexuality but against promiscuity. If it has been misinterpreted to apply only to homosexuals, this is mainly because the real problem is men. Men without the civilizing influence of women tend to turn love into mere sex relations. This fact was illustrated in a two-part survey of homosexual activity among both men and women published in the *New York Times* on 16 and 17 June 1983. The evidence in that survey showed that most homosexual women tended to form long-term unions that were based on genuine love and transcended their sexual activity. Among homosexual men, on the other hand, long-term unions based on love were much less common, and purely physical promiscuity was rampant.

What conclusions can we draw from this? The first is that nature decrees a

single standard for heterosexuals and homosexuals alike: no promiscuity, and only long-term unions with a single companion based on genuine love. Heterosexual men can gain support in this evolutionary development from the civilizing influence of women, the institution of marriage, and the force of religious and social tradition. Homosexual men now lack this support. The provisions some Friends meetings have made for a "celebration of commitment" and the present inclusion of this category by the *FRIENDS JOURNAL* in the Milestones section may well encourage fidelity and long-term unions among homosexuals.

William Edgerton  
Bloomington, Ind.

Twentieth century citizens of developed countries are faced with an astounding array of choices on how to live their sexual lives. Yet Friends, until quite recently, have testified that sexual relationships should only take place in a divinely sanctioned heterosexual relationship. It is only in this relationship, in which both the man and woman commit themselves to a lifetime of sharing and helping each other, that the Society can be sure that children, God's children, will be properly cared

for, loved, and taught to know their Creator.

There can be no dispute that the children of our culture are suffering today. Teenage suicide is at an all-time high. Drug abuse and alcoholism is prevalent among our young. The rates of child abuse and neglect are skyrocketing. We all know this. Instead of addressing the relationship of the breakdown of the family to the above-mentioned problems and once again proclaiming our testimony on the sanctity and importance of divinely sanctioned heterosexual marriages, we are permitting our religious society to be dragged down the same path that our culture is following. Instead of reaffirming and supporting those who are trying their level best to raise children to know God, we seek to accept, validate, and embrace sexual relationships with no divinely redeeming qualities. We do so in the name of tolerance, respect for individual rights, and inclusiveness. This is not the message that early Friends went to jail for, were persecuted for, and died for.

Our testimonies are community discernments on the path forward, on the way members of the church should live their lives. As a community of believers we do not countenance compromises,

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are present in each oak, in each holly. Yet no oak is exactly identical to any other oak. In addition, no oak replicates the static model which represents its definition. How could this be? There must be some mistake! Equality with myriad singularity?

Equal, all equal.

All individuals, having that of God in them, are equal in human dignity, equal

alone, but the evaluation of all the behaviors open to humans is required of humans: not the soldier, but the behavior of making war; not the drunk but the behavior of excessive drinking; not the child abuser but the behavior of child abuse. Behaviors are to be evaluated in the context of God's will.

Indeed, spiritual growth, providing direction for this and the next generation,

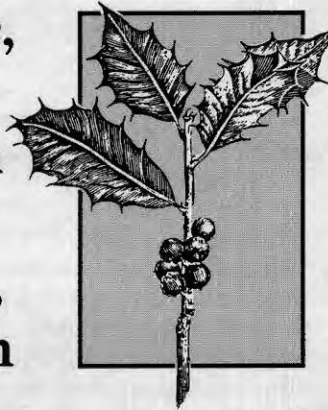
for the human community too, but that is another story.)

Each person has a deep longing for the yang-yin of living: identification and harmony with the whole, and yet differentiation as a unique, indispensable, *individual* Being. Sexual intercourse between a man and a woman is the apotheosis of this. The word "marriage" denotes and connotes this particularity.

So homosexual persons have equality in the divinity of their nature. Still homosexual and heterosexual behavior is held up to the divine Light.

The facts that females and males differ, that heterosexual union may produce life while homosexual union is barren, that children need a father and a mother for genesis as well as for nurture during the dependent years, *these* are ordained by God. So marriage, the joining of a man and a woman in the presence of God, with the faith and hope of the possibility of linking human life to the creative kinship with the Divine, is God's will. The basic family unit, a loving father, mother, and children, united in seeking to see and to do God's will, remains the ideal toward which we humans should strive. □

## Differentiation, Hindus believe, is a demonstration of *lilla*, the cosmic, joyful, playful creation of God.



in God's sight, equal as all God's creation is equal. Wherever we are, whatever we are, whoever we are, God calls us equally. Forever and always.

Yet each person is one of a kind, never to be repeated. Given nature, nurture, experience, and choice, every *one* has a lifetime's opportunity to use all that has been given in seeking God's will and in manifesting it in behavior. Each is the judge of the personal journey.

To hold the personal light up to the joined corporate light, to worship together, individuals band into the Religious Society of Friends, seeking life's purpose together: perfectionism. Not self-fulfillment, not self-actualization, not the use and storage of material goods, not the acceptance of change as "progress," not doing "good" to others, but growth in the manifestation of divine Light is the aim of Friends.

In order to shape and share this spiritual growth, members of the Society accept the challenge and responsibility for evaluating human actions. Only God judges persons. But persons who seek God's will must consider how near human behavior comes to it. Despite many failures to perceive and to do God's will, we remain equal in God's sight. The judgment of persons belongs to God a-

and protecting and strengthening the human community, *all* necessitate human evaluation of human actions.

The question, then, is not whether a homosexual person is equal to a heterosexual person. Of course. The question is whether homosexual behavior is equally desirable to heterosexual behavior, equally in accord with God's way. The behaviors are different in nature and different in possible consequences. There are categorical, non-revokable differences between the two types of sexual union.

Marriage is a union between a man and a woman and God precisely because there is a complementary wholeness that is possible for each only in this specific relation. And the intercourse decreed by God is the nearest human beings can come to Divine Being—the generation of new Being because of the actual and the sacramental union. No "expanding" or "enriching" (Lois Bailey, September *Friends Bulletin*) of the word "marriage" can change the biological, reproductive fact of opposite, yet complementary gender.

(Indeed I wonder whether the union of complementary opposites is a part and parcel of the deep, rich, dark psychic flow that God sets for individuals and

*continued from page 9*

half-truths, or expediency. We live as we know best to live. We live the way God would want us to live. We live so that others might see our Light and be drawn near to the Light within themselves.

Our testimony on simplicity is a cleansing of the superfluous. Our lives are singularly devoted to one pursuit, furthering God's kingdom on Earth. Anything that interferes with such efforts must be set aside.

Our testimony on marriage is a recognition of the divinely sanctioned joining of male and female for the purpose of bringing forth the Gospel ministry.

The homosexual act does not fit into the life and testimonies of the Society of Friends. It seems fruitless. It seems lifeless. It seems to have no divine purpose. It seems a compromise with worldly lust. Those who engage in sexual acts outside of a heterosexual marriage appear to be merely conforming to a world that celebrates the satisfaction of desire as the road to happiness.

Thomas N.N. Angell  
Clinton Corners, N.Y.

As a Quaker psychiatrist, perhaps I can help to clarify some of the questions



# THE WITNESS OF GAY AND LESBIAN RELATIONSHIPS

by Stephen Finn

**W**hat good comes from my relationship with my lover, Jim? This is the question I pondered after reading Sally Bryan's article. For I agree that the consequences of gay and lesbian relationships are different from those of heterosexual rela-

tionships. And yet I firmly trust that both types of unions have a place in God's plan. You see, I am convinced that I did not choose to be a gay man. To the best of my understanding, my sexual orientation is a deep leading—a seed planted in me—perhaps at birth. My only choice has been whether to reject this seed (at one time a tempting alternative), thereby turning away from my true self and from God, or to plant and water this seed. I have chosen the

latter course, and the seed has germinated and grown into a tree: my current relationship. What place does this tree have in God's orchard and what are its fruits?

To answer this question, I turn to the community in which Jim and I live, drawing on my perceptions and reactions of others. Jim and I have no children to bring to our community (although some gay men and lesbians do). However, our relationship is by no

*Steve Finn, a member of Austin (Tex.) Meeting, is acting clerk of Overseers for Friends for Lesbian and Gay Concerns. He has recently completed a book about gay male relationships.*

raised in Forum about homosexual behavior. While talking with many homosexuals over the last 40 years, I learned that they vary as much as do heterosexuals. Some suffer from anxiety and depression and other symptoms, arising often from our society's attitudes toward them. Not infrequently psychological origins can be found for the homosexuality, and with psychotherapy they can become heterosexual. Those who cannot make this change, or who do not wish to, can often be relieved of their anxiety and depression, and helped to live reasonably happy and productive lives.

Some years ago the members of the American Psychiatric Association voted by a small majority that homosexuality should not be an official diagnosis and therefore should not be considered an illness or a "deviation." Many members nevertheless continue to think homosexuality is an immature stage of psychological development, and that consequently therapy should be offered. Whether or not there is a hereditary factor has not been determined.

All this does not mean homosexuals should not be entitled to the rights and privileges due everyone. If they resort to violence or child abuse (there is no evidence that they do so more often than do heterosexuals) they should expect to

have their case handled through the police and the courts. Certainly most homosexuals lead ethical and productive lives. As Friends we should welcome and accept them as we do anyone else. Whether they should make vows of commitment, similar in weddings, before a Friends meeting, should be a matter for consensus among the meeting's members. Such pledges should encourage long-term relationships and lessen the promiscuity so much responsible for the spread of AIDS. If some Friends object to such ceremonies in their meetinghouses, Friends might help arrange them elsewhere.

Those who continue to be homosexual, whether or not they have received psychotherapy, have the same access to the Inner Light as we all have. In some religions, people believe them to be sinners, capable of changing their ways by exercise of will. Most Philadelphia Yearly Meeting Friends would, I suspect, disagree. Meanwhile, in my opinion, homosexuals should be accepted on the same terms as others, whether they are birthright Friends, convinced Friends, or attenders.

*Robert A. Clark  
Elkins Park, Pa.*

There is a Christian and Quaker religious principle which is

unquestionably basic and unavoidable in the minds of all Friends and of overriding importance in considering homosexual-lesbian ceremonies of commitment, that is rarely, if ever, referred to, but is crying out for the attention of ALL Friends. We are failing to bring to bear on this question this principle: sin or error is never to be encouraged or approved, but the sinner-person-in-error is always loved and kept equally with all others in our Christian fellowship.

When you have a child who is in error, do you encourage her/him by saying "that is quite all right, go ahead and do that as much as you want?" Of course what you try to do is point out the error, but assure the child that she/he is still and always loved, and further, that the reason for pointing out the error is your love for the child and your desire to help turn the child away from that error.

For the four decades that I have been a member of Friends, I find that Friends appear to be afraid of the word *sin*. I invite you to admit that you are a sinner, that you have sins. I know I have sins and would be glad to discuss them. Indeed, if there is a hierarchy in the list of sins, mine may very well be more serious than homosexual practices. But I

*continued on page 12*

means barren. Our love spills over on the lives of others, and we help care for the many children around us. For example, while visiting Jim's brother and sister recently, we spent a great deal of time babysitting his niece and nephew. This gave the children an experience with adults outside the immediate family—and their parents a sorely needed

ministry of hospitality, and we share our large house whenever we can. We often host overnight visitors and house friends who are in between living situations. We have had numerous committee meetings, prayer groups, parties, slide presentations, and potlucks in our home. Understandably, couples with children are often unable to accommodate such

relationship. I always welcome such observations, for they help me understand our witness as a couple. Some people have been inspired by seeing Jim and me equally sharing household duties and being supportive *and* independent of each other. Our relationship helped them examine sex roles in their own relationships. Jim and I sometimes feel frustrated: typically the traditional model of heterosexual relationships doesn't fit for us as two men. We usually have to start from scratch in learning how to live together. Apparently, some heterosexual couples long to do the same.

Other heterosexual friends have been heartened by realizing that the issues Jim and I struggle with—anger, sexuality, independence—are the same ones they face in their relationships. Such an awareness can make us all feel less lonely by putting our struggles in broader perspective. As one heterosexual woman told me, "From hearing about you and Jim, I know that my difficulties with my husband are not because he's a man, but because we are two human beings, trying to be close to each other."

Last, some Friends have told of

Steve Finn  
(left) and  
Jim Durkel  
(right) on the  
Swarthmore  
College  
campus,  
1987



**"From hearing about  
you and Jim, I know that  
my difficulties with  
my husband are not because  
he's a man, but because  
we are two human beings trying  
to be close to each other."**

rest. Our role as loving uncles was a joy for us and a greatly appreciated gift to this young couple. Could such a role be part of God's plan for same-sex couples?

In our larger community we also play a nurturing role. Together, we have a

get-togethers. And single friends seem reluctant to host large gatherings by themselves. We have a unique role as a couple, and both we and those around us are blessed as a result.

Sometimes heterosexual friends who visit our home offer reactions to our

*continued from page 11*

do not ask the Religious Society of Friends to approve my sins. I ask that Friends will continue to love me and encourage me to try to overcome my sins.

Read Romans 1:24-32 or Leviticus 18 about incest. In neither of these two passages, for instance, is there any indication but that certain sexual practices are sinful. Even if Friends consider the Inner Light as their ultimate authority, one acts contrary to biblical light at one's own peril. Acting contrary to long-held or strongly-held traditional taboos is on shaky ground as all myths and taboos have a practical as well as spiritual genesis and applicability.

We Friends, all together, have responsibility in this matter, which is crucial to the health, even existence, of our religious society. We must keep each other, all members, in our loving concern. But are we to continue to be silent about error among ourselves? Such a practice, if unaltered, will destroy the Religious Society of Friends.

*Clifford A. Woodbury, Jr.*  
Media, Pa.

The Society of Friends has recently been presented with a difficult social



spiritual openings as a result of knowing gay members of our meeting. Several years ago, one Friend spoke in meeting for worship about running into Jim and me and two other gay couples on a flight. We were on our way to a regional conference for Friends for Lesbian and Gay Concerns, and she and her husband were headed to a convention. In her message, the Friend told of her sudden insight that "love is not limited by gender," nor by any other qualities she had heretofore imagined. She felt freed by this realization and more hopeful.

Such events make me believe that whether the term *marriage* applies to gay and lesbian relationships may become clear as Friends have contact with such couples. Although reason and logic may help decide this issue, I believe the Spirit often rises above rationality.

I am reminded of a recent struggle in meeting for business over what it means to be a member. A birthright member of our meeting moved away from town and transferred her membership to a different church. Several years later, she wrote a touching and heartfelt letter asking the meeting to reinstate membership. She explained that she felt out of place

in her new church and still saw herself as a member of our meeting. Although she could visit rarely, she longed to have the meeting acknowledge her membership. Understandably, many Friends were hesitant. How could someone be a member of a community while living apart from that community? We labored a long time to reach clearness. Finally, one Friend rose and spoke the growing sense of the meeting: "Although it goes against my previous definition of a member, when I hear this Friend's letter and listen inside, I know she is right; she is *already* a member of this meeting. I guess I'm just going to have to change my ideas of what it means to be a member."

In our Society, we believe that a meeting does not marry a couple. God does. The meeting simply names and witnesses this spiritual reality. I invite Friends to get to know gay and lesbian couples in your community. Witness the many blessings of these relationships and take these couples into your hearts. Then put aside your previous definitions of marriage and listen inside yourselves. Perhaps you will find a new definition. □

justice issue. The fundamental question that we of the Society have been asked to wrestle with is whether or not we shall condone homosexuality by providing the social, religious, and ceremonial context for marriages between homosexuals. To do so would, in my opinion, be great folly.

When a meeting marries a couple, it is supposed to do so only after careful scrutiny to determine if this is the best course for this meeting and this couple. Once clearness has been reached, the marriage ceremony holds that couple's love and commitment up to the Light for all to see. The ceremonial activities confirm the community's blessing of the couple and their relationship, and set the example for the young men and women of the community to follow. For the community to thus bless a sinful relationship would itself be sinful. In the words of M. Scott Peck, "There is such a thing as an excess of sympathy, an excess of tolerance, an excess of permissiveness. . . . We must somehow be both tolerant and intolerant, accepting and demanding, strict and flexible." We must simply find a way to say "I love you, but I don't love this thing that you are doing."

To permit homosexuals to marry or to conduct a ceremony of commitment under the care of the meeting would be

equivalent to saying, "I love you. I especially love this relationship you have with your lover, and I hope that you will continue in this relationship for all of your life and beyond." Can we, any of us, honestly say that we would thus hold the homosexual wedding up before the entire world as an example of the ideal, as an example of what Quakerism stands for? Quakers do not glorify bigamy, extramarital or premarital heterosexual involvement, incest, or any other immoral sexual relationship. Why would we wish to glorify immoral homosexual relationships?

R. Reed Hardy  
DePeré, Wis.

A vital question we need to ask ourselves is, "Why, culturally, are many of us still threatened by homosexuals?" About 20 years ago I asked this question of two psychologists. Each said that we all have within us masculine and feminine characteristics. Ideally we accept *both* these endowments in our selves, coordinating them instead of polarizing them. Generations taught us what a man is supposed to be and what a woman is supposed to be, and our culture took these dictates to be reality. Now we are outgrowing that false reality.

Once at a Quaker gathering we were asked in the usual fashion to introduce

ourselves and share something of our lives. One man comfortably answered that he was gay, then named his Quaker meeting and referred to his religious career. Later I approached him, saying I was impressed he wasn't self-conscious about sharing with strangers that he was gay. We became good friends, and still are, years later. He contributed much to our group, including helping a lesbian transcend her secrecy and become matter-of-fact about her sexual orientation.

Now more and more religious groups of various denominations are taking in homosexuals who have become comfortable with their condition and those who need support in the process.

God bless the growing changes in our culture, even though many of the news media don't recognize them as news. How glad I am to live at a time when promise is as impressive as danger, giving us choices to serve *in this present*, whether helping toward social justice or making way for world peace. Yes, we have a chance to join in the growing number of groups striving for a humane world.

Dorothea Blom  
Sandy Spring, Md.

## Pictures at a Wedding

Let go  
of this moment,  
let it drift  
through me  
like seaweed  
bending with the tide.

Don't record it on video,  
don't force the bride  
to say "I do!" fifty times  
during the reception,  
the suddenly bloodless bride  
left flickering  
inside the TV set  
at guests who cannot watch  
her say "yes"  
so often  
in identical cadences.

No photos, no lens  
manipulated, stretched  
to fit a mountain range  
of feelings.

Let these private vows  
be felt once,  
launched into air  
in this public space,  
be memory told in words,  
framed in silence.

—Marilyn J. Boe

Woodstown (N.J.) Monthly Meeting/photo by Mary Waddington Smith

*Marilyn J. Boe lives in  
Bloomington, Minnesota.  
Her poems have appeared  
in numerous publications.  
Her background is in  
teaching.*







## Credo

The spirit is one.

Let no sex claim it.  
Let no nation claim it.  
Let no race claim it.  
Let no creed claim it.

Let all claim it,  
for the spirit is one.

The spirit, as one,  
has within it  
the diversity to accept  
our diversity.

And when we are one,  
we will have  
within us  
the diversity  
to accept  
its diversity.

Praised be the spirit.

—R.E.Schultz

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*R.E. Schultz is a member  
of Monadnock (N.H.)  
Meeting.*

## Meeting

I wait  
And nothing comes  
So  
I wait again  
Still  
Nothing

Like the cycle of seasons,  
the waiting is endless  
Only when I stop expecting does it come  
Not a reward, but a gift  
Star showers, exploding to light my way  
I follow the path  
And wait

—Michael W. DeHart

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*Michael DeHart teaches  
ninth grade at Sandy  
Spring Friends School.  
This poem comes from a  
class called "Relaxation  
Poetry," a technique  
begun by Barry Morley.*

# LET ★ YOUR ★ LIVES

## Speak

by Robert A. Lyon

*Here or near this rock George Fox preached to about one thousand seekers for three hours on Sunday, June 13, 1652. Great power inspired his message and the meeting proved of first importance in gathering the Society of Friends known as Quakers. Many men and women convinced of the truth on this fell and in other parts of the northern counties went forth through the land and over the seas with the living word of the Lord, enduring great hardships and winning multitudes to Christ.*

*—Historic plaque at Firbank Fell*

**I**t is not that George is malicious or purposefully difficult; it is more an aggravating naivete. I have spent most of my life setting up itineraries for speakers and planning lectures, conferences, and rallies, and I know it won't work. It is difficult enough to get a good crowd out in a comfortable hall, and it

*Bob Lyon and his wife, Pat, are co-clerks of Ashville (N.C.) Meeting. Currently he is a development secretary for Friends World Committee for Consultation, Section of the Americas.*

just cannot be done on top of a steep hill, covered with sheep and miles from anywhere. What happens if the mist blows in that morning? But I have talked to George every day for two weeks, and he still insists on Firbank Fell.

George talks about drawing 1,000 people! If he were less persistent, and if I liked him less, I would have walked out before now, but I sense he's going to do it whether I help him or not.

Organizing something like this costs big money, and George has said no admission tickets, no taking up a collection. That is madness! I probably can raise the money, but how am I going to pay it back? Who's going to pay the printing costs for all the publicity? How about the equipment we have to rent? Why did I offer to help him?

"George," I finally say, "if I can't talk you out of it, I might as well do my best to make of it what we can. There are some things to be done right now. First, we need a sponsoring group, some well-known outfit that will show we have solid backing in both rural and ur-

ban areas. I need a working committee to produce posters and see that they get displayed widely. We need newspaper advertisements the day before, and we need a series of press releases over a period of four to five days."

On site we are going to have to have parking facilities at the foot of the fell in case a crowd does show up. We must find some means of getting the elderly and the disabled to the top if we want to avoid bad publicity on a sensitive point. If we get even a fraction of the people George hopes for, we are going to need portable toilets conveniently located. If the cold mist moves in, people are going to need hot drinks, and finding a concessionaire who'll take the risk will not be easy. We will need a first-aid tent and professional staff to run it.

George says he has not been thinking along these lines. George has no experience planning something like this.

"Don't tell me that, George, I know what it takes and I'm a professional at this."





How many folding chairs atop Firbank Fell? I don't dare raise this with George. He won't understand that the news media people will be more impressed if some people have to stand than if there are too many seats and some remain empty. We can hold the press conference in the staff tent, but George will have to provide me with advance copies of his speech for distribution.

Does he understand how much it is going to cost to build a speaker's platform, wire it, and install an adequate public address system?

George has just got to stay out of this. Can't he go off and rehearse his speech somewhere?

We must have parking lot attendants; guides posted along the climbing trail; enough young people to keep the sheep back from the speaking area and the audience, and others to pass out the programs. We can probably get volunteers for this, but we'll have to have insurance for them.

How can we fill the time before George speaks? People need a musical group. If we can get the Greensleaze Quartet, they might even attract some of their own groupies. What about a really prominent person to introduce George? Someone attractive enough to be a drawing card.

"I know you have not been thinking

this way, George, but there are some things you must leave to the experts."

To set an example to George, I try to stay out of his role in this meeting as much as I can. He needs to be free to say whatever is on his heart just as I need to be free to see that it is well organized.

But on June 13th, when the day finally arrives, I just have to take him aside for a few minutes and fill him in on the program and the "do's" and "don'ts" for an effective presentation. I warn him that the music and singing of the Greensleaze Quartet is something the younger generation understands even if the group might not appeal to him. I give him the name of the member of Parliament who will introduce him, and I confess that I only got him by promising him ten minutes to talk about the upcoming election.

Finally I get to the heart of my message to George, which is based on my long experience in running this kind of show. "George," I say, "that bit you occasionally use about 'steeple houses' will go over big. But, George, go a little easy on the Christology and Scriptures. We don't know where many of these people are coming from. Most important of all, George, you have *got* to keep your message to 35 or 40 minutes. Beyond that you will lose your audience, and I have worked too hard getting this crowd out to see it blown away. They are just not going to sit on this chilly mountaintop any longer than that. And besides, the local players are producing the final act of 'Dynasty' this evening and people will want to get back in time for it."

George looks at me gratefully, thanks me for all I have done, and ignoring the platform and microphones, strides to the top of the rock ledge and begins speaking. □



George Fox in Bonny Hawford College Quaker Collection; photo by Ted Hetzel

# Our Evolving Constitution

## THE QUAKER ROLE

by Margaret Hope Bacon

As the nation celebrated 1987 as the bicentennial of the U.S. Constitution, many Friends wondered about what role, and what influence Friends had in the writing of this historic document.

On the surface the answer is, not very much. By 1787 Quakers had all but completed their withdrawal from the government of Pennsylvania, begun in 1755 at the time of the French and Indian War, a withdrawal based essentially on the conflict between Quaker pacifism and the demand of British colonial policy. In other colonies where Friends had once been active in government, a similar withdrawal had occurred. There were no practicing Quakers among the delegates at the Constitutional Convention.

An earlier generation of Friends sometimes claimed that William Penn's Frame of Government, and in particular his concepts of individual liberties were embodied in the constitution. Later research has proven that this was not the case. Madison used the Virginia Bill of Rights as his primary model in developing a similar document for the United States. While he also looked at the Pennsylvania Bill of Rights, it was not Penn's original, but rather one passed

by Pennsylvania in 1776.

Nevertheless, the influence of William Penn's Holy Experiment was felt by the convention. Under Penn, Pennsylvania had begun an experiment in democracy unrivaled by the other colonies. Pennsylvania had a wide franchise for the day, including all male property owners except Jews, the secret ballot, and a bicameral legislature. And Pennsylvania had existed for more than 100 years, without an established church. Though Quakers had been withdrawing from government, a Quaker party, under the leadership of Benjamin Franklin, had regularly fought for democratic principles. The two delegates from Pennsylvania, Gouverneur Morris and James Wilson, having experienced the rough and tumble, trial and error years of Pennsylvania's experiment in democracy, spoke up time and again for the rule of the people, which was feared by the more aristocratic-minded delegates.

Penn's original Frame of Government had been through many revisions since its adoption in 1682. By 1701, the concepts of individual liberty, including trial by a jury of one's peers, habeas corpus, the right to protect oneself from self-incrimination, and other legal safeguards, had been written into the law and were no longer needed in the Charter. But in 1776, when the Pennsylvania legislators wrote a new constitution, they restated the guaranteed liberties in a Bill of Rights. The Constitutional Convention itself felt originally that such a bill was really not necessary, because these rights were guaranteed by natural law. However, at the insistence of the states, the



Penn's Vision/Violet Oakley

nation adopted a Bill of Rights in 1789.

More importantly, Pennsylvania had lived for 100 years without an established church. Though other colonies (Rhode Island, Maryland, New Jersey, and North Carolina) had adopted charters embodying religious liberty before Pennsylvania was founded, it was the Pennsylvanians who spelled out in practice the meaning of religious liberty and set a model for the new nation to follow.

But Friends have historically been outsiders, not insiders. At their best they have acted as a goad on public conscience, pushing for a society based on peace and justice. In terms of the constitution, this was spelled out in several long struggles resulting in passage of further amendments expanding human rights. The beginning of this contribution might be pinpointed to June 2, 1787, when the Pennsylvania Abolition Society, organized by Quakers and meeting a few blocks away, sent a memorial to the Constitutional Convention, imploring it to consider the end of the slave

*A member of Central Philadelphia (Pa.) Meeting, Margaret Hope Bacon is the author of many books, including Valiant Friend: The Life of Lucretia Mott; The Quiet Rebels; and Mothers of Feminism. Last fall she traveled widely among Friends as part of the visitation program of Friends World Committee for Consultation, Section of the Americas. Her article is from a speech she gave at the American Friends Service Committee annual meeting in 1987.*





trade as part of its deliberations. Since Benjamin Franklin was a delegate, as well as president of the society, he could not sign the document. Instead it was signed by the vice president, Jonathon Penrose, a Quaker.

This was the beginning of a lobbying effort on the part of Friends against the institution of slavery which was to continue until the 13th, 14th, and 15th amendments were passed. Friends were never more than a minority among U.S. abolitionists, and not all Friends were supportive, some preferring to stay out of the struggle for fear it would lead to war. Nevertheless, Friends were the first religious body to declare against slavery, and to insist that all their members give up the practice of slave holding. A number of Quakers were indefatigably active in the underground railroad, in the organization of abolitionist and antislavery societies, and in speaking and writing against slavery. The more advanced perceived that they must also attack racial discrimination. Friends like

James and Lucretia Mott entertained black friends, and worked alongside black allies to desegregate the Philadelphia street cars. After the Civil War, a number of Friends went South to teach in the freedmen schools. It was these teachers who recognized the danger to black freedom in the development of the White Leagues and who lobbied for the passage of the 14th Amendment.

The long antislavery struggle led to another campaign in which Quakers played a leadership role. The women in the Society of Friends had experienced a degree of equality unequaled in other religious bodies of the time. Respected as equal in the sight of God, they preached in meetings and traveled widely in the ministry under the leadings of the Holy Spirit, sometimes leaving their husbands home to care for their children. These travels developed their gifts, which were further exercised in separate women's business meetings, and by a policy of equal education. In 1784, just before the Constitutional Convention,

four women from Philadelphia Yearly Meeting appeared in London Yearly Meeting to urge that their British sisters have a separate yearly meeting, such as they had enjoyed since 1681.

When they became active in the ecumenical antislavery campaign, however, the Quaker women found they were not allowed to speak in public to mixed audiences or serve on committees with men, or play a significant role in developing policy. Out of this conflict, Quaker women began to perceive that they had to battle for their own rights, as well as the rights of the slave. Under the leadership of Lucretia Mott, a whole generation of Quaker women began to press for women's rights.

The demand for suffrage as one of these rights was first made at the Seneca Falls Convention of 1848, organized by Lucretia Mott and Elizabeth Cady Stanton. Most of the early pioneers of the women's rights movement were also abolitionists. After the Civil War, the two groups merged in the American

Equal Rights Association, pledged to obtain votes for both blacks and women. Quarreling soon broke out within this group, however, between those radical feminists who insisted on refusing the vote for blacks until it could be obtained for both blacks and women, and those who felt it was "the Negro's hour," and that women should press for a 16th Amendment. The old women's rights movement split into the National Women's Suffrage Association and the American Women's Suffrage Association, and so remained for more than 20 years.

A leader in the National Women's Suffrage Association was Susan B. Anthony, a Quaker from Rochester, New York. Other Quaker women were prominent in the early suffrage struggle in Pennsylvania, New Jersey, Rhode Island, Ohio, Indiana, and Iowa. As a result of Quaker influence, the movement made imaginative use of non-violence in presenting their demands. Some women and their husbands refused to pay taxes, claiming it was taxation without representation. Others claimed their right to vote by voting. Susan B. Anthony was brought to trial in 1872 for having "knowingly, wrongfully, and unlawfully voted for a representative to the Congress of the United States." Convicted, she was sentenced to pay a fine. When she refused to do so, the judge did not press charges, thus not allowing her to appeal her case.

The final hero of the battle for women's suffrage was Alice Paul, a Quaker from Moorestown, New Jersey, and a Swarthmore College graduate. In England she became active in the suffragette movement led by the Pankhursts, and learned their method of accepting arrest and refusing to eat as a way of bringing attention to the struggle. With another U.S. woman, Alice Paul brought these methods to the United States, and began to press for the passage of a federal suffrage amendment. Soon women from all over the country, including many Quaker women, were flocking to Washington to demonstrate for suffrage in front of the White House, to accept arrest, and to refuse food. The pressure upon Woodrow Wilson to involve himself personally in lobbying for the suffrage amendment became intense. While many other groups of women were working for suffrage, using less drastic measures, it is clear that the nonviolent methods espoused by Alice Paul were the most important

single factor in causing the 19th Amendment to be passed in 1919 and ratified in 1920.

No sooner was the federal amendment safely ratified, than Alice Paul turned to the next step on her feminist agenda, the introduction of an Equal Rights Amendment. Her exhaustive studies of the laws discriminating against women had convinced her that only such an amendment could make equality real. Beginning in 1920, she worked tirelessly to build a coalition of women to work with the Woman's Party on the ERA. With her usual flair for pageantry, she arranged for a reenactment of the Seneca Falls Convention held in July of 1923, and there announced her new amendment, which she originally named the Lucretia Mott Amendment. In the fall it was introduced into Congress. From 1923 to 1972, when the bill was finally passed, she and her colleagues lobbied for it at every session of Congress.

Alice Paul always considered herself a Quaker. Interviewed at the age of 91 about her stick-to-itiveness, Alice Paul spoke of her Quaker heritage.

Women are still voiceless. We have to wait until complete equality becomes a reality. I grew up in a Quaker family and the Quakers believe in the equality of the sexes. It is hard to grow up in such a family and never hear about anything else. When you put your hand to the plow, you can't put it down until you reach the end of the row.

When the ERA finally becomes part of our constitution, we can regard it as yet another area where Quaker values have influenced the basic document of the land. Meanwhile, Friends have played an important role in spelling out,

through Supreme Court decisions, the meaning of the First Amendment and of the due process law in the 14th Amendment. The long struggle for the recognition of the right of conscientious objection to military service, culminating in *Daniel Seeger v. United States*, has taken place in the 20th century. Friends objected strongly and vigorously to the action taken against U.S. citizens of Japanese ancestry during the Second World War, and have been active in efforts to overturn the infamous *Hirabayashi* and *Korematsu* decisions. Friends have worked unceasingly to make *Brown v. Board of Education* a reality.

Friends believe in a continuing revelation. Theologically this means that if one obeys the Light one has, more Light will come. In practical terms, this meant that the testimonies of the Society of Friends continue to evolve, as new experiences sensitize us to new areas of need. Our role as citizens of the United States has been to help in the evolution of our democracy, and in the constitution which undergirds it. The story continues to be written, as we press forward on the recognition of the rights of gays, of North American Indians, of undocumented workers, and other minorities among us.

The Constitution's authors had a great sense that they were preparing a document for posterity, a document which could be amended to stand the test of time. We need to commit ourselves afresh to making real the promise glimpsed however dimly 200 years ago when we, the people of the United States, first pledged ourselves to establish justice, promote the general welfare, and secure to ourselves and our posterity the blessings of liberty. □



Detail, *The End of Slavery*, Violet Oakley



# The Meaning of Membership

by Ted Hoare

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*Is it possible  
to define the  
essentials of a  
creedless Society?  
If not, how  
does the Society  
continue  
to hold together?*

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In December 1983 I was invited to join a group of Friends drawn from the different yearly meetings in the United States, who met in Richmond, Indiana, for the annual Friends Consultation. The subject was membership, and I was present because I had been asked to write a paper on membership for inclusion in the documents in advance for the 1985 Friends Triennial.

The subject of membership inevitably raises the question of what are people joining? Was there a common statement, some essentials that the different branches of the Society of Friends could agree upon?

On the evening before the final day, I was one of a small group which met to consider progress. It felt right that the deliberations of the consultation should be taken a stage further and it was decided that in his winding up speech, Tom Brown, a former presiding clerk of Philadelphia Yearly Meeting, should suggest the appointment of a small group of Friends who would meet together during the coming months to digest the working reports of the consultation and then try to prepare a statement on the purposes of the Society.

When Tom made this suggestion at the close of a memorable speech, there appeared at first to be unity amongst us all. Then two Friends started to question: What authority had the consultation to set up such a group? Who would select them? Why should those then suggested as the nominators be agreed to? Our sense of unity was lost, and Tom withdrew his suggestion.

I walked out into the snow, heavy at heart, wondering why it was that the

idea had failed. Had we let our heads lead us into action instead of waiting to be open to the Spirit? Our motive had been to try to find something in common that the diverse yearly meetings could share with others. By suggesting that there was need for a statement of the essentials of Quaker thought, we were not proposing a creed. We were mindful that 100 years ago Quakers from England and the United States came together, also at Richmond, and eventually produced a rigid statement of belief known as the Richmond Declaration. Far from being a source of unity, the declaration was not accepted by London Yearly Meeting and became a bone of contention in America.

Is it possible to define the essentials of a creedless Society? If not, how does the Society continue to hold together?

As English Friend Alastair Heron points out in his "Charity, Liberty, Unity: A Quaker Search for Essentials," we are not looking for uniformity but for unity, something around which we can unite. A degree of diversity can exist within a condition of unity, but there must be *some* limits to that diversity. Twenty years ago another English Friend, Hugh Doncaster, saw this and said, "In the last ten or fifteen years there has been a marked trend within London Yearly Meeting towards individualism and away from corporate commitment, so that any Friend can believe anything and the Society of Friends stands for nothing."

The Quaker faith is corporate. In the 17th century there was no membership as such, but those who accepted the testimonies of Friends, joined them in what George Fox called "Gospel Order." Three elements to that are defined:

**Emphasis on Experience** that comes from a sense of the divine Presence, known personally and frequently expressed in community.

**Emphasis on Wholeness.** Jesus said "Be Whole [perfect]." As we come to know and accept the different parts of ourselves and to live from our "center," so we come closer to the Spirit and are able to accept ourselves and to learn to love our neighbor.

**Emphasis on Service.** The inward and the outward journeys cannot be separated; we have to combine the inner life of devotion with the outer life of service. Because we say the one Light is in all,

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*Ted Hoare, who has made several visits to North America, was formerly a member of Australia Yearly Meeting. He now lives in England and is clerk of Yeovil Meeting in Somerset.*

we are linked to each other and obliged to take thought for others.

The community of Friends grew out of their acknowledgment of a personal relationship with God, and their unity came from the belief that the same Inward Light linked each one. The Friends meeting was not a time for individual meditation but for coming together in the silence to enter into that deep place where the Presence could be felt in their midst, bringing unity to the gathering.

There was a common intention to wait upon God, a realization gained through experience that there was a Spirit with which each had a direct relationship, and there was acceptance that personal instruction could be given through its power. In Fox's words, "that Christ is come to teach his people himself."

The Quaker way of worship is a corporate activity. It is a time when we try to come together to seek unity through the Spirit which is in us all. This corporateness must be stressed, for it is what distinguished the first Friends from the Ranters. Whereas the Ranters treated their personal leadings as God-given, the Quakers first tested them in community with others who were in the same Spirit. We have tended to lose sight of this. As Alastair Heron writes, "We have gone along with our culture and have drifted into a kind of individualism which, if unchecked, makes no demands upon us in questions of personal belief."

There are those in the Society who think that anyone who wishes to join should be free to do so regardless of his or her beliefs or lack of them. Although this may be an admirable, liberal attitude, it is hardly compatible with membership of a religious society, which is, by definition, a society of people "bound together." It also runs counter to the advice in *Church Government* of London Yearly Meeting which instructs Friends appointed to visit an applicant for membership that "the chief conditions to be looked for are that he [sic] is a humble learner in the school of Christ and that [his] face is turned towards the Light and that our way of worship helps [him] forward in [his] spiritual passage."

To ignore this advice and to admit pleasant people to membership irrespective of their belief, because it would not be "nice" to refuse them, may have been an act of love. But it is hardly honest to admit to membership those who cannot subscribe to the tenets of *Church Government*. From its earliest

days, the Society has been Universalist, seeking the Light from wheresoever it may come, but its foundation has been the teaching of Jesus. By the response to the Lima Document, which was adopted by London Yearly Meeting in 1986, the Society affirmed its position as part of the Christian church and says, "What then is the focus of Christian unity? It must be Jesus, who calls us not into structures but into discipleship and to follow in his way."

It is not enough to look back to the Pauline church of Acts for inspiration. The call is to return not to first generation Christian structures (or even 17th century Quaker structures) but to the foundation which is the teaching of Jesus. George Fox declared that it was not his purpose to preach a reformed Christianity but to "call people off" from the structures of the church and to bring them to the true gospel of Jesus. Jesus saw through the structures of his time; the message of the Gospels is to call people into a new state of being in which the accepted values of Society—the pursuit of wealth, the pursuit of prestige, and the pursuit of power—are turned upside down.

To be a Quaker is not an easy option. It is not just finding a welcoming group of socially compatible people who will provide an oasis of quiet in which we can do our own thing. Being a Friend is to recognize that there is a divine Spirit within and around us to which we must be prepared to open ourselves, which, if we have faith, will lead us (sometimes into places where we do not want to go), and that if we are faithful we shall be given the power to continue. George Fox and the early Friends found that this power was available to sustain them. We too have to learn that if we open ourselves to it, that power is available to us as it was to Jesus, who allowed himself to be filled with it. Jesus taught that the power is compassion: the call is to open ourselves to the sustaining power we call "God," to learn to know and be true to our deepest selves and thus come to accept our neighbor and to cherish the creation of which we are a part.

There will be times when pondering upon our own life is as much as we can cope with. But the task to which we are called is to cooperate in establishing on earth, under the guidance of the Spirit, that which Jesus called "The kingdom of heaven." We have to start with ourselves, then the community in which we



live. And the task of our meetings is to attempt to be examples. As Kenneth Boulding has said, "The Quaker belongs to a kingdom which is not yet." Our task is to try to proclaim it in the living of our lives, day by day.

This is what we have to tell our attenders. All are welcome in our meetings, but as Thomas Jeavons wrote, "judgments about membership must be judgments about their capacity to grow in and contribute to the shared vision of a Religious Society," the essential elements of which (experience, wholeness and service) we have made clear to them.

A call to be clear about the basis of our faith and to speak out may sit uncomfortably with those Friends whose intention for the Society is open-ended and with those whose vision has more in common with the grave detachment of the 18th century Quakers than with the vibrant outgoings of George Fox and





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his 17th century companions or the great traveling Friends of the 19th century. Hanging around the neck of the Society, like a dead albatross, are the words "Quakers do not proselytize." At London Yearly Meeting we were reminded by a Friend who had found difficulty in "discovering" the Society, that Quakers have a pearl of great price and that we should not confine our good news to the better educated, who can find and read our publications. By definition it would not be proselytizing to reach out to those who have rejected the church because they assume that "Christianity" means believing in a set of matters which are contradictory to the findings of modern science.

If the Society is to have relevance into the 21st century, if we really believe that we have a pearl of great price, if our truth is a pathway and not a possession, then we must be clear about our essen-

tials and face the challenge of speaking out.

Young Friends from all over the world, meeting for their conference in 1985, delivered such a challenge when they addressed their parting epistle to us. They found unity after a time of divisions and pain during their discussions. Their parting words were:

We call on Friends to rediscover our own roots in the vision and lives of early Friends, whose own transformed lives shook the unjust social and economic structures of their day. They treasured the record of God's encounters with humanity found in the Bible, and above all the life and teachings of Jesus. And we call upon Friends across the earth to hear the voice of God and let it send us forth in truth and power to rise up to the immense challenge of our world today.

Three and a half years have elapsed.  
Have we responded? ☐

# An Experiential Approach to Jesus

by Mariellen O. Gilpin

For many years I had difficulty dealing with the idea of Jesus. I thought he was a great and good man, but that he was man, not God. It seemed wrong to me to think of him as God. Yet I acknowledged that my concept of what God might be was formed by the life and death of Jesus; that God loved me and was merciful toward me

was a concept I deeply accepted.

It has been hard for me to learn about God and Jesus from the Bible, too. It has seemed to me that the Bible contains the deeply sacred sometimes cheek by jowl with complete balderdash, and I have been discouraged by my past failures to sort gold from dross. Thus my faith in God has been built experientially. As time has gone on, I have felt increasingly that if I were willing to experience God directly, then I should stop forming my ideas about Jesus on the basis of human wisdom. I really ought to give Jesus a chance to act on my mind and heart for himself, if he could.

A year or two ago, I felt that I was ready to find out whether or not Jesus was divine. For the first time in probably 30 years, I prayed the Jesus prayer: "Jesus Christ, son of God, have mercy on me, a sinner." Then I paused and took a deep breath. "Jesus, if you're out there, you know I don't believe that 'son of God' bit. But I'm ready to find out if you are indeed God. God understands, I'm sure. I had to test God to find out if s/he was real, so s/he won't turn on me while I learn about you. Jesus, this isn't a fly-by-night decision on my part. I plan to make a consistent trial over time. I didn't believe in God when I prayed a similar prayer to him 25 years ago, and over several years I became convinced God existed. So I feel I know how to tell if there is a God, and I know that it can take time."

I suffer from mental illness, and over the last few years I had worked very hard at ignoring the "physical symptoms," as I call them, of my disorder. As long as I could actively ignore the weird buzzings, whirrings, and thumps that sometimes woke me up at night, I could keep from hearing voices. I was fighting a hard battle, but I was getting better. I seldom heard voices. However,

the physical symptoms were often very oppressive.

About three days after this prayer to Jesus, I reflected that in life Jesus liked to heal people. With some hesitation I said to Jesus, "If you don't mind, I really would appreciate a small miracle. These physical symptoms . . . if you could make them a lot less pronounced . . . I understand that I have to change my habits before I can be well, so a full cure of the illness can only happen over time. But if you'd help me with these physical symptoms . . . I'm not telling you, 'Heal me or I won't believe in you.' I understand that I need to give you time and lots of opportunities to prove that you are God. But these physical symptoms—I really would be impressed."

Three days later the symptoms were almost completely gone. When I decreased my medication a few months later, they came back somewhat, but I found that I was much better able to cope with them and was able to leave my medication at the lower level.

Since then, I have begun more and more to pray to Jesus heart-to-heart—to be real with Jesus and tell him the exact truth. Recently I said to him, "Jesus, I'm telling you this not because I'm particularly asking anything of you, but simply because I need to tell you about it. I'm mad at my friend for being so maladjusted." And I told him all the reasons why I was so angry. Finally I did ask something of him: "You know I'm overcontrolled, Jesus, and anger leaves me paralyzed. It doesn't help a bit to know I'm right to be angry; I just enjoy my mad and don't act. Please help me to act in spite of my anger." And as a matter of fact I was indeed enabled to cope with my maladjusted friend, and cope in ways that were entirely new to me. A change of ways took shape, and out of it a change in the relationship. I have come to trust this enabling, this empowerment from wrong old ruts to better ways.

I am one of Quakerism's many refugees from evangelical Christianity: I tend to think I'm supposed to have faith before I ask for miracles, and I'm not supposed to test the divine. But I have learned that if you are honest with Jesus—if you experiment with your whole heart—then you can test him. Miracles can happen without prior faith. I now find myself loved by a Jesus who has become a power in my life—a power for coping, for change, for loving action. □



Ade Bethune

Mariellen O. Gilpin, a graduate of Earlham College, is a member of Urbana-Champaign (Ill.) Meeting. She is a group leader for GROW, a self-help mental health organization, and she works at the Computer-based Education Research Laboratory at the University of Illinois.



# Mhondoro on the Move

by Carolyn Beckenbaugh Harrington

I was brimming with excitement as I settled myself for the ride to Mhondoro. As a Quaker with a special interest in Zimbabwe I had long been curious about the American Friends Service Committee project there. Now I was to see for myself.

It was the fall of '87 and my husband and I had recently come to work in southern Zimbabwe. I couldn't resist trying to contact Mhondoro. With some trepidation I phoned the project long distance to see if I could pay a visit. Between the crackling connection and the African accent on the other end I could make out only a few words with certainty. But the final phrase came through loud and clear: "Be sure to come!"

I first had a day's journey from our rural hospital to the capital city of Harare. Then early next morning I made my way to the local terminal. Searching among dozens of buses I was relieved to find one marked with the destination I thought I had heard over the phone.

When at last we bumped off into the country I sat back to enjoy the scenery: ploughed fields fenced with thorn bushes, neat clusters of mudbrick homes with conical thatched roofs. Between settlements were oceans of high, tawny grass—just the color to conceal lions, I thought, but that was in a bygone day.

I estimated the 60 kilometers should take about 90 minutes with the numerous stops. As two hours passed I began to wonder if, among animated Shona conversations, clucking of chickens, and jingly music on the loudspeaker, I had missed the call for Mhondoro. But the next moment we arrived and I hopped off at a small general store. The clerk pointed with a smile to a long, low building down the road.

As I approached uncertainly, a large, genial man came forward with outstretched hand. "I am Evaristo, the project director. We are so happy you are making a visit. Come meet our staff."

*Carolyn Harrington and her physician husband, Avery, were volunteers in Zimbabwe hospitals in 1982-83 and 1987. They are members of Vassalboro (Maine) Meeting.*

*Women work in the sewing room of the AFSC project in Mhondoro, Zimbabwe.*

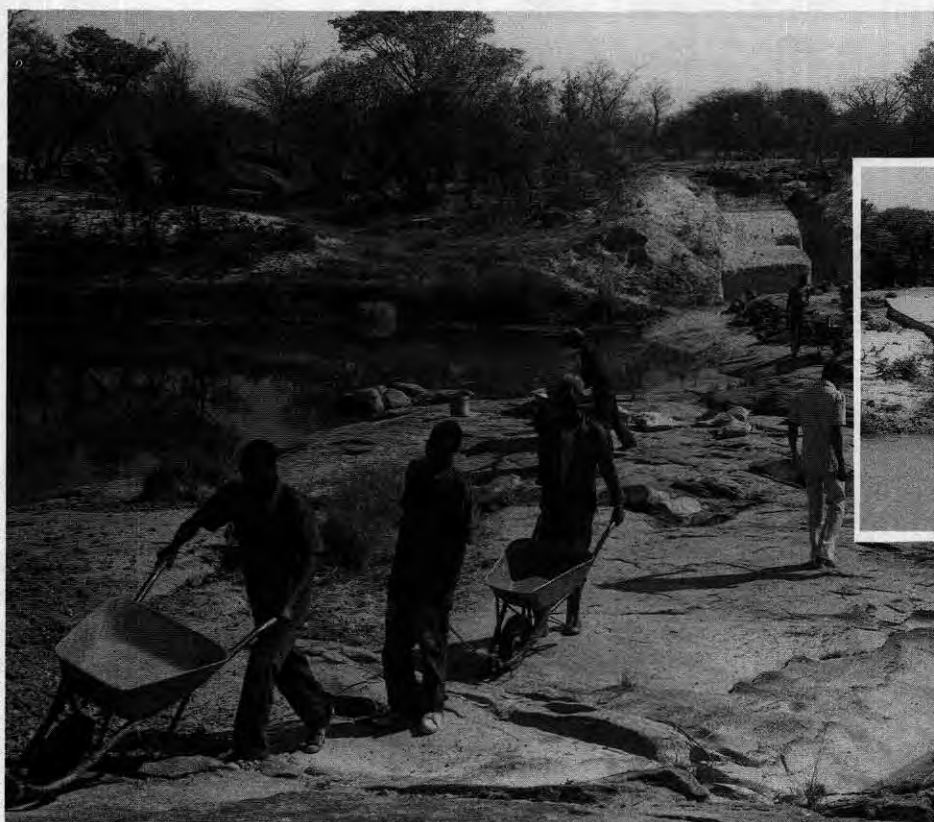


*Courtesy of American Friends Service Committee*

We made our way beside a bus seemingly under repair, into a courtyard filled with rows of metal furniture, past a door from which came laughter and the hum of sewing machines. In a small office, seven staff workers gathered, each eager to tell of his or her part in the project.

I knew from my reading that AFSC

began working in Zimbabwe shortly after independence in 1980 to help resettle people displaced by the war. One of these was Evaristo Matsvire. He told me that as he and his neighbors picked up the normal threads of their lives, they began to think about solutions for their long-standing problems, and the AFSC workers were the logical ones to ask.



(Left) Villagers haul construction materials for a new bridge.  
(Below) Visitors survey the finished bridge.



The villagers wondered how to improve the growing of crops and livestock during periods of uncertain rainfall. They were looking for ways to unite two areas that were separated by intermittent floods over the only road. And finally they needed to find a way to generate cash income.

I suppose the AFSC staffers could have approached headquarters in Philadelphia with a grandiose proposal. Instead, Evaristo explained, they helped the people of Mhondoro to figure solutions for their problems—projects that would include their own labor—and then to apply for funds to a variety of agencies in the United States, Canada, and Europe, as well as the government of Zimbabwe and the African Development Fund. “At first we could hardly believe it, but AFSC helped us see that these things were possible for us.”

The center staff members were anxious to show me around. First stop was the sewing room, abuzz with industry and fellowship. One tot crawled on the floor and another snoozed on his mother’s back as six women cut out garments and stitched them on heavy-duty sewing machines. Florence Mhangwa, their instructor, told me that the women produce clothes not only for their families but to sell to neighbors. The center has contracts to manufacture the uniforms

that school children are required to wear.

Outdoors once more, I saw a man emerging from the welding shop pushing an iron cart designed to carry a barrel of water by donkey power—a great improvement over hauling it by bucket on the head as many must do. Besides the tables and chairs I had noticed earlier, there were window and door frames, rakes, and other useful metal items.

In another corner several men were producing corrugated roof sections of cement reinforced with locally grown sisal. This process was developed at the Hlekweni center for appropriate technology established by British Friends in Western Zimbabwe.

Just then I heard a motor revving. The disabled bus had been repaired by Mhondoro mechanics trainees. As the community gradually acquires tractors and trucks, mechanical know-how is increasingly important.

I was invited into one of those trucks, a pickup, for a grand tour of the district. Mhondoro is a large area, including dozens of villages with some 20,000 families. We drove across the very bridge I had seen pictured in an AFSC folder. The villagers had gathered the rocks, sand, and other materials and worked with the skilled builders in construction. The road is now open in all kinds of

weather. A new clinic and school went up in the same way. A bakery was about to open, and long-handled paddles stood ready to receive the loaves.

“We’d like to grow our own wheat,” said Evaristo, “so we’re working on irrigation.” Farmers have already boosted nutrition through raising, in addition to the staple corn, protein-rich peanuts and a variety of garden vegetables. Grassy areas are now fenced, and livestock is not permitted to overgraze the land, turning it into desert. New plantations of fast-growing gum trees not only hold the soil but are useful for fencing, furniture, and firewood. Housing, too, is under scrutiny inside and out. Adobe stoves designed at Hlekweni are coming into use; they are more fuel-efficient than open fires and far less of a danger to children. Women are experimenting with solar cookers too.

“AFSC people taught us how to set up and administer these programs,” said Evaristo. “They got us connected with agencies that could help us. Now we in Mhondoro are almost on our own. Our committees make decisions about these things in their monthly meetings. I can say that AFSC gave us the gift of self-reliance. People are coming from other parts of Zimbabwe to learn how we do things.”

Back at the center, I had just time enough for a steaming plate of cornmeal sadza and vegetables before shaking hands all around and trekking off to the bus stop. I thought on the long ride back to the city about how fortunate I was to see even briefly this scene of action by our Service Committee. A saying I learned years ago as a workcamper popped into my head: “Work is love made visible.” □



## Northern Yearly Meeting Envisions 'Ideal Friend'

For the fall session of Northern Yearly Meeting, 250 Friends gathered at Luther Bible Camp over Labor Day weekend. We were pleasantly surprised by the cool damp weather which broke our drought. Francis Hole was unable to deliver his speech due to his unexpected surgery. Instead, some Friends took part in a Quaker simulation led by Mark Friend. Later Perry-O Sliwa gave us an account of her trip to the FWCC Triennial in Japan, contrasting it with her Japanese experience 25 years ago.

The theme was "Within myself are intertwined, flesh and spirit well inclined." Workshops showed that power need not be in conflict with pacifism, that sexuality can be based in spirituality, that the needs of civilization can be accomplished by respectful use of the earth's resources, that meditation can be a tool for social change. There were also workshops on spiritual friendship, Quakerism 101, the meaning of membership for Friends, intimacy and community, grieving, and dreams.

In meeting for worship we had messages about the ideal Friend, which we were encouraged to envision. It was said that the ideal Friend is not perfect, it is oneself, and that the ideal Friend must become as fully individual and unique as the Spirit urges. One Friend sitting between two squirming children noted that a child is the most convincing argument that flesh and spirit can be beautifully balanced and intertwined.

Meeting for business approved a procedure for bringing new monthly meetings into NYM and promptly welcomed the membership application from Friends in Bismarck, N.D. We spent time brainstorming interesting ways to present epistles, state of society reports, and reports from Friends organizations which would be informative yet not overwhelming. A concern was raised that we do not have our *Faith and Practice*, nor have we adopted one, specifically.

NYM continues to seek a balance between Quaker tradition and new openings of the Spirit, so in traditional Quaker fashion we appointed a committee "to begin a long and growthful discussion" of the issue. Meeting for business was "wrapped up" when the younger Friends encircled us with lengths of newsprint bearing their outlines.

We enjoyed the woods, the lake, bird watching, hiking, dancing, and singing. We started off each day with small worship-sharing groups and spent much time renewing old friendships and making new ones. We were especially glad to have with us a visitor, Lee

Carter, from Friends General Conference in Philadelphia. Intergenerational activities in the evening included folk dancing and singing. It was a full time: full of joy, renewal, and inspiration to work on healing the dualities in ourselves and our communities.

NYM is a young yearly meeting, only 13 years old. Some of our worship groups are small and widely scattered. We meet twice a year for spiritual nourishment and conduct of business. The spring gathering was in our eastern area, held at Imago Dei Village near Clintonville, Wis., with the theme "We are Standing on Holy Ground." These two gatherings were our largest ever, with many first-time attendees. We rejoice in our growth and the new opportunities for fellowship.

*Dorothy Hopkirk Ackerman*

## Quakers in Industry Explore Boundaries

A network of Friends working in industry, able to contact other members . . . A center where people working in business or industry could go for renewal and other purposes . . . An organized input into Quaker schools and among Young Friends where both the problems and creative opportunities and satisfactions of working in industry could be aired. . . .

These were some of the principal recommendations of the Work and Society Committee's biennial conference, "Quakerism and Industry," held at Woodbrooke near Birmingham, England, on September 9 to 11, following in a line of industry conferences held each decade from 1918 to 1948. Over 60 Friends came together to share their experiences and dilemmas of working in industry and commerce.

In our groups we explored and wrestled with acceptable and unacceptable boundaries in our working situations. There were nostalgic references to working in a Quaker business environment, with its values, principles and practices as a standard to emulate. The quality of relationships, the importance of the dignity of work, of honesty and just dealings are as desirable now as they were in the past. It is these issues which exercise Friends in their working environments and are a challenge to Quaker faith. Bringing about changes in organizations may require martyrs, but for many it is still necessary to earn a living, staying within the organization to work out acceptable compromises to bring about beneficial changes.

In our working situations we were particularly concerned about the divisions between management and staff; automation and

the effects of employment; working in a company engaged in government defense contracts; and working to achieve profits. We also recognized the very real ethical dilemmas in competing with other commercial organizations, and although we spent much time on the problems we experienced in this country as employees and managers, we were not allowed to forget the position of those who were unemployed, and the many disadvantages of those living and working in developing countries.

A panel of four speakers responded to some of the questions raised within the various groups, pointing out that there should be caution about taking the high-tech routes, as some people like repetitive work. We were reminded too that while there have been positive aspects to Quakers in industry, the negative aspect was the degree of paternalism experienced.

In industry, as elsewhere, the quality of relationships was important, and our panelists emphasized that there were values, other than economic, which should be nurtured. Training and empowering people are not only for an individual's sake, but for the organization's. Quakers need to have a concern for processes of organization to enhance their contribution. Spirituality should be sustained in corporate structures, and particularly the experience of forgiveness. Creative listening was important especially for the voices not usually heard.

Lest our discussions became too inward-looking, Alison Norris—an industrial chaplain in the South London Mission—saved us from this. In her role as an observer, she picked up the phrase "That of God in everyone" and challenged us to explore the meaning of this in an industrial situation. She asked, "what of God?" Are we talking about God's power, or justice, or compassion? Alison recognized that Quakers would have difficulty working in an hierarchical organization, being used to a different structure in their own religion.

We came together in our final session to agree on a statement offering our thoughts to the Society as a whole. In particular we stated that the Society of Friends should reaffirm the place of industry as a proper and valuable area of service and employment and should offer its informed support and understanding to those of its members who encounter unavoidable ethical issues. We need to be aware of how many people outside the Society share our concerns.

*—Tom Jackson*

*This report is excerpted from a report that appeared in the Oct. 21, 1988, issue of The Friend.*

## News of Friends

**Movement for a New Society is disbanding** to free members to experiment with other ways to meet the political challenges of the 1990s. Founded in 1971 by veterans of the civil rights, antipoverty, and anti-Vietnam War movements, the organization brought together people dedicated to social change. Focal points were revolutionary nonviolence, feminism, ecological sustainability, and social justice. A number of the founding members of Movement for a New Society were Quakers. Members sought new forms of political organization, rejecting top-down structures dominated by men and paid staff that were common in social change groups in the '50s and '60s. Turning away from single-issue organizing, they combined a comprehensive analysis of society's ills with alternative visions of the future and strategies for action. Teams throughout the United States trained hundreds of activists during the 1970s and 1980s. Because many of those trained were from Asia and Europe, the techniques were carried into political campaigns there. Among the spin-off organizations resulting from efforts by Movement members are New Society Publishers, an urban land trust in West Philadelphia, and a new training institute still in formation. Former members will keep in touch with each other through a newsletter and periodic

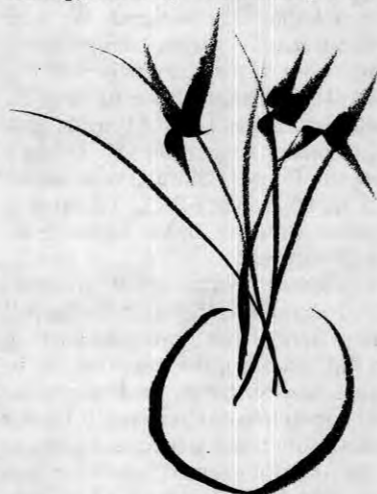
strategy gatherings, an informal organization that will be called the Activist Support Network.

**Recognizing a climate of increasing discrimination** against homosexuals, Westminster Meeting in England approved a minute stating the members' concern and their vision for an approach that would eliminate "fear, doubt, and a sense of rejection."

Each person can be a reflection of the Divine. We need to commit ourselves in our local meetings to the right valuing and acceptance of all who are engaged on the same spiritual journey as ourselves. It is our experience that many homosexuals play a full part in the life and ministry of our meetings, and for this we give thanks. As we learn to love one another for what we are, our Society can be an example of a loving community.

**A new publisher for *Friendly Woman*** has been chosen for 1989-90. The women from Friendship and New Garden (N.C.) meetings delegated their duties to the Prairie Women's Collective, which consists of women from West Branch (Iowa) Meeting, West Branch Friends Church, and from meetings in Iowa City, Ames, Paullina, Lincoln (Neb.) and Penn Valley (Mo.). The Collective will produce its first issue in January 1989, which will be on the theme of simple living. Submis-

sions are needed for the spring issue, "Childhood and Quaker Values" (deadline is January 15), and for future issues. The new address is *Friendly Woman*, c/o Prairie Women's Collective, West Branch Friends Meeting, Box 851, West Branch, Iowa 52358.



Robert W. Schmitt

**Appointing new officers, planting spruce seedlings, bird watching, and stargazing** occupied members of Friends Committee on Unity With Nature when they met at Friends Lake Community in Chelsea, Michigan, for a weekend retreat. The newly organized com-

## AFSC Suit Challenges Government

Charging that the Immigration Reform and Control Act of 1986 violates the rights of employers and employees to free exercise of religion, the American Friends Service Committee filed suit against the U.S. Justice Department on November 22. The act requires that all employees hired after Nov. 6, 1986, must provide their employers with documentation proving identity and work authorization. Employers are required to fill out a verification form (I-9) testifying that such documentation has been submitted. Under penalty of perjury, the employees must sign the form, declaring that they are legally authorized to work in the United States. The act empowers the Immigration and Naturalization Service to enter a workplace without a warrant to inspect records. Steep penalties, both civil and criminal, may be levied against an employer for failing to comply. Even harsher penalties are authorized for employees who submit fraudulent documents.

The AFSC's legal action, filed in the U.S. District Court in Los Angeles, is the result of careful deliberations by the AFSC's Board of Directors, who made the decision in June 1988. "An extraordinary prayerful session," is the way Steve Cary, who chairs the board, characterized the meeting at which the decision was made. The board at the same time decided to expand and intensify its program work in the area of immigration.

The AFSC is joined in the suit by seven individual co-plaintiffs. Fourteen religious groups have agreed to support the AFSC as *amici curiae*, or advisors to the court without being parties to the suit.

The Immigration Reform and Control Act was set up to stem illegal immigration while providing an avenue to legalize undocumented farm workers and undocumented immigrants who entered the United States before Jan. 1, 1982. An estimated 3 million undocumented immigrants are ineligible for this legalization

plan. Perhaps one-third of these are unrecognized refugees of Central American wars. The act seeks to make employers the instrument by which such people are sent back to their countries, according to the AFSC position.

Two years after enactment of the law, evidence shows that many of these undocumented people are unable to safely return to their homes and are forced to survive in precarious conditions, accepting exploitative jobs and enduring hardship. The inhumanity of this situation provided the basis for the AFSC's decision to challenge the law in court. The lawsuit will help the AFSC focus public attention on the effects of the law on citizens and immigrants, on the cause of worker migration, on the plight of those who are fleeing war in Central America and whose status as political refugees remains unrecognized, and on the ineffectiveness of the law.



mittee is a national Quaker group concerned with spiritual implications of the global environmental crisis. New officers approved at the retreat were Eric Joy of New Hampshire, clerk; Isabel Bliss of Michigan, alternate clerk; Bill Howenstine of Illinois, and Robert Schutz of California, recording clerks; and Jack Phillips of Minnesota, editor of *Befriending Creation*. Robert Pollard of Maryland was approved as clerk of the Publication Committee, Karen Greenler of Iowa as clerk of the Spiritual Nurture Committee.

**Representing their governments in delegations to the UN General Assembly** this fall in New York City were Komiko Nose, headmistress of Tokyo Friends Girls School, and A. Ligabo of Kenya. Komiko Nose delivered two papers on women and aging. A. Ligabo, is a member of the committee on disarmament and is also a foreign service officer for Kenya. Both are Friends.

**The highest medal of honor** for struggle in the arena of world peace was awarded to Brian Willson on September 4, by Veterans for Peace in Portland, Maine. Brian, who lost his legs in a nonviolent protest at the Concord Naval Weapons Station in California in 1987, said his latest goal is to participate in a walk across the United States for world peace. "I used to be called Paul Bunyan because I wore red plaid shirts. Now I want to be called Johnny Appleseed. I want to walk across the United States and plant trees all across America," he said.

**Restoring the meetinghouse at Brigflatts**, near Sedbergh, Cumbria, is the project of British Friends who wish to preserve and maintain this site where George Fox preached 23 years before the building was erected. The project is more than local Friends can handle, however, and so they are seeking financial help from Friends elsewhere in England and abroad. They would like to buy a house adjacent to the meetinghouse property to provide quarters for a warden to oversee the property. Brigflatts Friends estimate that purchase and the necessary repairs to the meetinghouse would cost about 150,000 pounds. George Fox preached in Brigflatts in 1652, and the meetinghouse was built in 1675. More than 2,000 visitors stop by each year. To find out more about the project, write to Robert L. Briggs, Garth Cottage, Yealand Conyers, Carnforth, Lancs. LA5 9SG. To help financially, make checks payable to Brigflatts Heritage Appeal Fund and send them to John D. Mounsey, Woolly Place, Millthorpe Mill, Sedbergh, Cumbria LA10 5SJ, England.



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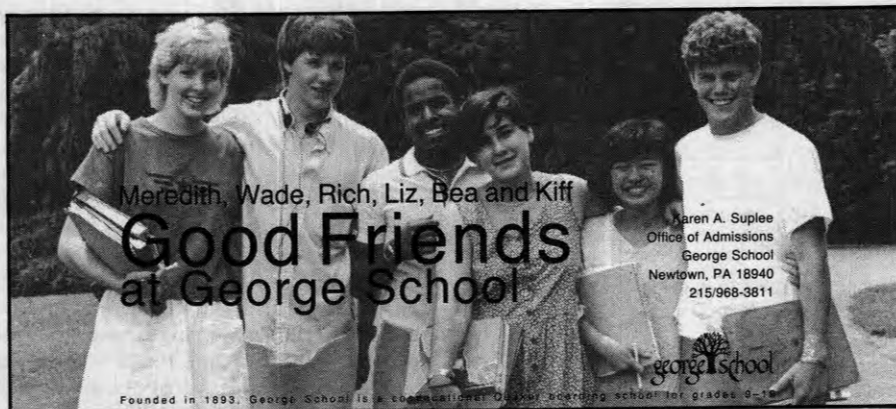
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## Bulletin Board

• A television series about advances in reducing worldwide hunger is scheduled to air during January and February. The series was produced with input from 12 religious organizations, including the American Friends Service Committee and the Right Sharing of World Resources program of Friends World Committee for Consultation, Section of the Americas. The religious organizations are part of a coalition of 21 groups. The coalition is preparing study materials for use during the period the programs are expected to air. The television series, called "Breakthrough on Hunger," tells the story of achievements of reducing long-term hunger, both by production of more food and by giving more people the means to buy food that already exists.

• Seminars on nonviolence education are being offered to local communities by the Fellowship of Reconciliation. The seminars are given on either a day-long or weekend format and explore the roots of nonviolence and its history, practice, and application. For more information, write to Richard Deats, FOR, Box 271, Nyack, NY 10960.

• Friends for Lesbian and Gay Concerns will hold its 1989 Mid-Winter Gathering at Wesley United Methodist Church in Minneapolis, Minnesota, on February 17-20. The conference will include keynote speakers, workshops, and special interest groups, recreation, and worship based upon traditional Quaker practice. Local informal housing and vegetarian meals are provided. For more information or to register, call Robert Winters at (612) 455-5181.

• Pro-Nica is mobilizing to send emergency assistance to Nicaragua in response to Hurricane Joan, which left an estimated 300,000 homeless and took the lives of at least 50 people in regions which were already handicapped by the contra wars. Pro-Nica is a Quaker project, based in St. Petersburg, Florida, whose mission is to assist the people of Nicaragua. It has sent three cargo containers to Nicaragua in the past year, each containing about \$700,000 worth of humanitarian aid. Working with the Friends Center in Managua, it has also helped provide for a number of self-help projects including health centers, hospitals, an orphanage, schools, and cooperatives. Money is urgently needed for the purchase of supplies and shipping costs. Contributions may be sent to Pro-Nica, The Friends Meeting House, 130 19th Ave. S.E., St. Petersburg, FL 33705. Material goods are also being collected; for information write or call (813) 896-0310.

• Sale of war toys has fallen by 45 percent from 1985 to 1987, but is still three times as high as in 1982. Some people credit the decrease to the large national protests of the last several years. The protesters have ranged from Catholic nuns to peace groups to scientific researchers. One protest in Los Angeles offers to exchange teddy bears for toy guns. Still, the news remains somewhat grim in light of the fact that toy gun sales increased by 74 percent in 1987. Numerous psychologists and analysts of human behavior have found through their studies that playing with war toys increases violent and aggressive behavior in children and influences their attitudes toward how to resolve problems.

• Toys-R-Us has on its market a new type of war toy—a contra video game which "urges kids six and up to side with the Nicaraguan Freedom Fighters" and "battle for their beliefs." To oppose sales of this toy, write Charles Lazarus, CEO: Toys-R-Us, 395 W. Passaic, Rochelle Pk., NJ 07662, or call (201) 845-5033.



• The United Farm Workers has called for a boycott of table grapes to stop use of five dangerous pesticides and to form a joint worker/grower testing program for pesticide residues. The group is also calling for development of free and fair elections for farm workers, with good faith bargaining. The boycott focuses on the A&P and Super Fresh grocery chain. The ban on the five unsafe pesticides has been recommended by state and federal agencies. (The Philadelphia Yearly Meeting Library has a video for rent, *The Wrath of Grapes*, which explains the problem. The library's address is 1515 Cherry St., Phila., PA 19102, or call (215) 241-7220. Up-to-date information may be obtained from the National Farm Worker Ministry, PO Box 302, Delano, CA 93216.

• Japanese volunteers are available through the Never Again Campaign to share the message of atomic bomb survivors of Hiroshima and Nagasaki. They use documentary films, videos, and slides about the devastation in those areas, as well as materials about Japanese culture. Depending on the amount of time available, volunteers can also offer demonstrations in such things as origami, traditional songs, instrumental music and dance, the tea ceremony, martial arts, or other subjects. Volunteers live in one



area of the United States for up to six months, often studying English while getting to know their host families and taking speaking engagements. The volunteers pay their own way to and from the United States and assume all personal expenses. Local groups who wish to have them as speakers are expected to pay local transportation expenses. For more information about the campaign or to get a list of currently available volunteers and their locations, contact Donald and Marion Lathrop, Miller Road, Cannon, NY 12029, telephone (518) 781-4681.

• Applications are being accepted for the Mary R.G. Williams Award, a grant which will allow a man or woman to assist in teaching and extracurricular activities at either the Friends Boys School or the Friends Girls School at Ramallah, a few miles north of Jerusalem. The recipient will also be expected to act as interpreter of his or her home country and culture. Board and lodging will be provided by the school during the eight-month school year. The grant of \$1,500 will help provide travel expenses, enabling the recipient to travel or study abroad during the summer previous to or following the school year. The grant will be awarded by the Committee of Award of the American Friends Service Committee, in consultation with the Wider Ministries Commission of Friends United Meeting, to an individual who is preferably a member of the Society of Friends, or at least familiar and in sympathy with Quaker testimonies, and who shows an eagerness and aptitude for teaching. Applications, along with academic transcripts and three references, are due by February 15, and may be requested from the Committee of Award, American Friends Service Committee, 1501 Cherry Street, Phila., PA 19102. Applicants must also file an application for a teaching position with Wider Ministries Commission, Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374.

These prisoners have asked for letters:

*Richard A. Fultz* #183-589, P.O. Box 57, Marion, OH 43302; *Richard A. Russell* #200-488, P.O. Box 4571, Lima, OH 45802; *Noah Pinkston* #200-387, P.O. Box 5500, Chillicothe, OH 45601; *Gregory J. Mechel* #R-135-546 C.C.I., 15802 S. Route 104, P.O. Box 5500, Chillicothe, OH 45601-0990; *Neil McMasters* #160-073, P.O. Box 7010-R.C.C., Chillicothe, OH 45601; *Randolph Wilkins* #190-094, P.O. Box 69, London, OH 43140-0069; *Michael V. Nickerson* #190-027, P.O. Box 69, London, OH 43140-0069; *Robert Ray Mallory* #191253, 5500 Box, Chillicothe, OH 45601.

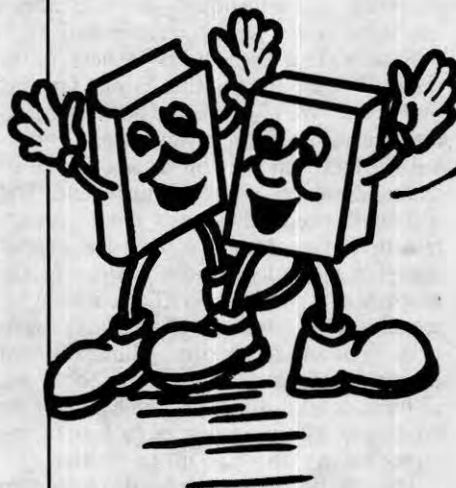
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## Books



### Hope for the Family Farm

By LaVonne G. Platt. Faith & Life  
Press, Box 347, Newton, Kans., 67114,  
1987. 240 pages. \$7.95 plus postage/  
paperback.

In recent decades the official wisdom  
about agriculture has been that "bigger is  
better." Arguing that larger producers are  
both desirable and inevitable, public policy  
and private interests have paid little more  
than lip service to family farms while watch-  
ing them vanish. Economic values such as  
costs, prices, inputs and outputs have been  
paramount; the values of stewardship, fami-  
ly, and community have often been ignored  
or forgotten.

Among the voices protesting present  
trends is a new collection of essays published  
by Mennonites. *Hope for the Family Farm*  
takes as its basic premise the covenant re-  
lationship of the Old Testament, empha-  
sizing the responsibility of human beings to  
preserve a harmonious creation. Throughout  
the book the themes of sustainability and  
community—those institutions which are  
renewable and will endure—are emphasized  
as the necessary basis for agriculture.

Farmer Mark Epp reaches the heart of the  
matter when he states that in our farming  
practices, "We have created an ethic of ex-  
traction rather than stewardship." He ac-  
knowledges that such measures as use of  
technology, acquisition of more land, and  
increased productivity are contemporary  
measures of a successful farmer. He suggests  
applying biblical principles instead as the  
measure of a good farmer. These should be:  
meaningful involvement of all family mem-  
bers; creation rather than elimination of  
jobs; production of high-quality food, feed,  
or fiber; concern for long-term health of the  
land; and use of resources to benefit the  
larger society now and in the future.

The relationship of land ownership to  
communities and democratic structures is  
discussed from historical and contemporary  
perspectives. If rural communities are to  
flourish, land ownership vested in modest-  
sized, family operated farms must be actively  
promoted. Public policy incentives (e.g. tax  
policy) should be directed toward sustaina-  
bility. Concepts of economic justice on a  
global scale are also raised by the authors,  
but not adequately explored.

The authors base their views of a just and

sustainable rural United States upon their  
faith. They make clear, however, that the  
future they envision can be embraced by all  
those in the United States who seek to  
preserve our resources and renew our com-  
munities. Since all of us participate in  
agriculture by the food we consume, this im-  
portant book should receive our attention.

Gretchen T. Hall

Gretchen T. Hall works on domestic policy in rural  
affairs with Friends Committee on National Legis-  
lation. She is a member of Friends Meeting of  
Washington (D.C.).

### Ted's Stroke: The Caregiver's Story

By Ellen Paullin. Seven Locks Press,  
Cabin John, Md., and Wash., D.C. 1988.  
175 pages. \$14.95.

This small book is packed with material  
useful not only to all caregivers ("sounds bet-  
ter than caretaker," Ellen Paullin says), but  
also to those receiving care and all their  
associates. Offerings range from a clinical  
description of how strokes damage their vic-  
tims to a description of the aid caregivers  
need.

Organization is chronological, beginning  
with Ted Paullin's collapse while driving  
home from a grandchild's birthday party.  
We are taken on Ellen Paullin's hospital  
vigils, we see Ted's return home and their  
shared experiences. Among those experiences  
most useful to others: the workings of adult  
day care centers, HMOs, support groups; the  
thoughts and emotions common to stricken  
people and their caregivers. Some of the  
most priceless helps are the means the  
Paullins devised for coping with physical  
challenges of their new life, little things  
seldom included in material given by doctors  
or hospitals. Most inspiring, perhaps, is the  
pair's determination not to let Ted's stroke  
bar the travel they both loved or the interac-  
tion with friends.

This grateful zest for life is one of the ways  
Quakerism permeates the book, though it is  
referred to only a few times. The author tells  
us about their becoming members of a meet-  
ing in 1942 and mentions their local meeting  
and Quaker conferences among activities  
before and after the stroke. In giving her hus-  
band's career history, Ellen Paullin remarks  
that he was, for two years, director of  
Quaker International Seminars in Europe.  
How their faith helped them through dif-



ficult times is shown rather than described.

Several admiring words must be said about the concise, graceful style which allows Ellen Paullin, author of four books for children, to impart useful data naturally, conversationally, even entertainingly. She also provides five pages of reading relevant for those who find themselves in similar positions. Two doctors who worked with the Paullins each wrote an afterword, and Emily Dickinson's work serves as chapter preludes. I recommend *Ted's Stroke* for everyone who needs to increase understanding of what must be faced when devastating illness strikes.

Joan Gilbert

*Joan Gilbert keeps in touch with Quakerism through Wider Quaker Fellowship. She is an inactive member of Columbia (Mo.) Meeting and a freelance writer and editor in Hallsville, Mo.*

## A Resource Guide To Be Used By a Same-Sex Couple

*Published by the Family Relations Committee of Philadelphia Yearly Meeting, Philadelphia, 1988. 13 pages. \$1.50, plus postage. Paperback.*

This resource guide represents a groundbreaking effort to help meetings adapt the wise and careful procedures for clearness committees to help same-sex couples prepare for marriage. Much thought has gone into the preparation of queries to help such couples think through the special problems they will face with their families, the meeting community, the larger community, and each other, in the face of the nontraditional nature of their marriage choice. Also, the reading list at the end is a very good one.

The fact that the booklet is intended to be used as a supplement to, rather than a replacement for, the existing guide, *Quaker Marriage*, indicates the commitment of the Family Relations Committee to making a place for this form of marriage within the practices of the Society. The queries and advices are helpful and realistic. Not all meetings will be ready to use these procedures, but when a meeting is ready, it will find a sensitive guide to working with same-sex couples.

What I miss in the pamphlet is a note of joy that two human beings have found a deep love under circumstances which society has made stressful and unpromising. How much a same-sex couple has to teach a meet-

ing about love! The couple has already met and faced problems that heterosexual couples have never had to face. What a gift of grace love can be under such circumstances, what a deepening for the entire meeting of the understanding of marriage.

Missed also is an appreciation of the courage of a same-sex couple in wishing to make a public commitment concerning their relationship, in wishing to affirm family and community values, in wishing to take a stand against the privatization of marriage. There is an important witness here. The tone of *A Quaker Marriage* pamphlet as well as that of the same-sex guide unintentionally supports the privatization of marriage by focusing heavily on the quality of the couple relationship. Of course marriage is a meeting affair and a public matter, or there would be no marriage procedures at all. But why are there no queries about the public responsibility implied in the marriage vow? Have we lost the sense of what I might call the servant nature of marriage? For Friends, surely the marriage choice is a choice of a partner with whom to work in bringing the world around us closer to the vision of what the world can be. When lesbians and gays marry, they know what a heavy task they are taking on as a couple to make the world a better and more loving place. Let us celebrate this!

These comments are in no way meant to detract from the weight and value of the pamphlet prepared with so much love and care by the Family Relations Committee. My only plea is that we not emphasize the problems of same-sex marriage to such a degree that we minimize the great gifts that such marriages bring to the meeting that are ready to receive them.

Elise Boulding

*Elise Boulding is professor emeritus of Dartmouth College. She is a member of Boulder (Colo.) Meeting and has worked internationally as a scholar and an activist on problems of peace and world order.*

## Lesbian Couples

*By D. Merilee Clunis and G. Dorsey Green. Seal Press, Seattle, 1988. 261 pages. \$10.95/paperback.*

Two Seattle therapists, one of whom is a Quaker, have collaborated to produce this rich, well-written guide to the strengths and struggles of lesbian relationships. The intended audience is lesbian women who are presently in a couple relationship. Still, any couple—gay, lesbian, or straight—could pick

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## Books *continued*

up this book and find relevant sections on such universal challenges as understanding differences, dealing creatively with conflict, communicating about difficult issues, and growing older together.

This very readable guide overflows with examples of the variety of ways that lesbian couples organize their lives together. Thus, lesbians who are isolated and lack access to a supportive community will find the multitude of examples helpful as they ask the inevitable question: "What is really typical in a lesbian relationship?"

The authors draw on extensive experience in private practice, as well as a large network of professional colleagues. They also make extremely helpful reference to many recent nontechnical articles and books. The bibliography of almost 200 works is itself practically worth the price of the book.

The issues covered are extremely broad, including separateness and togetherness, living arrangements, work, time management, money, sex, monogamy-nonmonogamy, raising children, and building a support network. Throughout the book, the authors illustrate the pros and cons of various options, without saying that any particular way is necessarily right. An important exception is their strong stance against abuse and violence within a relationship. The chapters for women recovering from various kinds of abuse, or from chemical dependencies, are of great value. The authors' experience in working with these issues is apparent.

In a desire to be as inclusive as possible, Clunis and Green collaborated with various other therapists, notably Vickie Sears, in writing the chapters on disability and racism. The results, on the whole, seem to be balanced, thoughtful, and illuminating, although since my own class and professional background coincide closely with the self-description of authors, I am not in a position to make an assessment regarding their level of success in transcending the limitations of their perspective.

The early chapters are a little slow and laborious at times in that examples on variations in a theme such as living arrangements seem to be drawn out in more detail than is necessary. Also various provocative comments are made and not followed up. For example, the authors observe that the racism chapter should be just as relevant to white couples as to couples in which one or both members are persons of color. Yet that point was not developed at all, and the reader is left wondering what the authors had in mind.

In summary, however, any small shortcomings of the book are far outweighed by its strengths. This solid, well-presented volume should be of value not only for les-

bian women, therapists, or counselors, but it should also be useful to Friends who seek a deeper understanding of the lesbian couples in their meeting.

*Arlene Kelly*

*Arlene Kelly is a counselor with the family counseling service of Philadelphia Yearly Meeting. She is a member and past clerk of Central Philadelphia (Pa.) Meeting, where she serves on the Committee of Overseers.*

### In Brief

#### The Church and the Homosexual

*By John J. McNeill. Beacon Press, Boston, Mass., 1988. 266 pages. \$9.95/paperback.* This book was so controversial when it first appeared in 1976 that the Catholic church imposed a nine-year silence on its author, who was a member of the Society of Jesus, and eventually expelled him from the order. This edition, the third, has an updated text and three new appendices, based on McNeill's work as a psychotherapist and minister to the gay community. The book has broad appeal. McNeill illuminates heterosexuality as well as homosexuality as he examines the history of Western society's attitudes toward homosexuals.

#### Celebrations of Biblical Women's Stories

*By Martha Ann Kirk, with songs by Colleen Fulmer. Sheed & Ward, Kansas City, Mo., 1987. 113 pages. \$9.95/paperback.* Martha Ann Kirk has given us thought-provoking interpretations of nine women of the Bible. Each chapter presents a prayer service for retelling a biblical woman's story and suggests movements and songs to enhance the story. There are questions for reflection and discussion at the end of each chapter, as well as ideas on developing and using the material further. This is a useful resource book for groups exploring feminism vis-a-vis the Bible.

#### Making Enemies Friends

*By Jim Forest. Marshall Pickering, London, 1987. 120 pages.* "Reflections on the teachings of Jesus about the love of enemies" is the subtitle of this sincere and sometimes eloquent book by editor Jim Forest. Readers who have given some thought to the subject of changing attitudes through love will be frustrated by the kaleidoscopic shifts in time and subject, and will find much that is thoroughly familiar. This series of excerpts and anecdotes might be source material for a handbook on nonviolence.



## Resources

- *Forming Spiritual Base Communities in the U.S.A.* offers practical advice on how to do the work of community-building. Quaker author Gene Knudsen-Hoffman addresses the spiritual hunger felt by many working in social change movements today. The 12-page booklet can be purchased for \$3. (10 or more, \$2.50; 50 or more, \$2.) from Interhelp, P.O. Box 8895, Madison, WI 53708.

- *Eldering*, a pamphlet by Canadian Friend Peter Wood, describes this once-integral function in Quaker communities, and current work among Friends which will breed the elders of the future. Available from Canadian Quaker Pamphlets, Argenta Friends Press, Argenta, B.C., Canada VOG 1B0.



- *Peace and Justice, Religious Perspectives from the '80s*, is a 64-page book containing seven speeches about human rights violations; the threat of nuclear destruction; the struggle of conscience, theology, and war; Christians in the Soviet Union; and the individual citizen's responsibility for peace. The book is published by the Reston Peace Forum, an interdenominational group of people concerned with finding and sharing the truth about issues affecting worldwide peace and justice. The book is available for a suggested donation of \$3.00. To order, make check payable to the Peace Forum and mail it to: Peace Forum Coordinator, United Christian Parish, 2222 Colts Neck Road, Reston, VA 22091.

- *The Prepared Heart* is an anthology of writings of Lorna M. Marsden, a Quaker writer and speaker. The theme of the book is the possibility of an aroused awareness by which the Quaker way could contribute to creative change. The book is published by Quaker Home Service, Friends House, Euston Road, London, NW1 2BJ; telephone 01-387-3601. The cost is £3.75.

- *Peace in the Power and the Light* is a Quaker booklet by David Lonsdale. The booklet summarizes the attitudes and thinking of Friends on some contemporary peace issues. The book costs £1.00 and is published by Quaker Home Service.



- "Carry It On" 1989 Peace Calendar by Syracuse Cultural Workers is a full-color celebration of life and justice, dedicated to AIDS victims and care givers. Rich with images and information, it includes a painting about literacy by Jacob Lawrence, a photograph of Ernesto Cardenal reading his poetry, a tribute to the Bread and Puppet Theater, an image of the AIDS Names Project Quilt, and other graphic work. It also features date notations about people's history, lunar cycles, and holidays. Cost by mail is \$10.95, three for \$27.70, or five for \$43.95. A full-color catalog is also available, featuring posters, holiday cards, and notecards. The catalog is \$1 ordered separately or comes free with another order. Write to Syracuse Cultural Workers, P.O. Box 6367, Syracuse, NY 13217.

- The War Resisters League's 1989 Peace Calendar, *365 Reasons Not To Have Another War*, is now available. The calendar contains stories and poems by Grace Paley and full-color, painted illustrations by Vera B. Williams. The calendars cost \$8.75 each, or four for \$32. To order, write War Resisters League, 339 Lafayette St., New York, NY 10012.

- MAP International, Health for the World's Poor, publishes an AIDS resource kit designed for Christians. It contains a half-hour videotaped interview with the Surgeon General of the U.S. Public Health Service and four booklets dealing with AIDS on national and international levels. Subjects include education, prevention, and disinfection, along with the impact on health professions, the church, and the average citizen. For information about the resource kit or the MAP organization, write MAP International, Health for the World's Poor, Box 50, Brunswick, GA 31520, or call toll-free, 1-800-225-8550.

- "Justice and Peace" is the theme of the Summer 1988 issue of *Quaker Religious Thought*. Topics covered in the issue include insights into the theology of active non-violence in the Philippines, and the "Power of Pacifism," biblical and historical roots of the Quaker peace testimony. The issue is priced at \$5.00 and may be obtained from QRT, 128 Tate St., Greensboro, NC 27403.

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## Milestones

### Births

**Dzierlenga**—*Michael Dzierlenga*, on October 19, to Donna and Gary Dzierlenga. Donna is a member of Live Oak (Tex.) Meeting. Gary is an attender.

**Gibian**—*David Richard Gibian*, on June 29, to David and Christine Gibian. Both parents attend Live Oak (Tex.) Meeting.

**Graebener**—*Annessa Graebener*, on October 8, to Mary Hunt and Bernard Graebener. Mary is a member of Mt. Holly (N.J.) Meeting.

### Marriages

**Nicklin-Moreno**—*James Moreno* and *Sarah Margaret Nicklin*, on Sixth Day, Eighth Month, under the care of Westbury (N.Y.) Meeting. Sarah and her parents, Kate and George Nicklin, are members of Westbury Meeting and Shelter Island (N.Y.) Executive Meeting.

### Deaths

**Bennett**—*Kenneth Arnold Bennett*, 77, on August 12. Converted to pacifism shortly before World War II, he worked with the Friends Ambulance Unit in China and later briefed Friends who were going to China. He was born in London and later attended Friends Meeting in Streatham, England, with his wife and family. In 1947 he joined the United Nations Food and Agricultural Organization and moved to the United States, where he and his family attended Friends Meeting of Washington (D.C.). His work for the UN took him to Egypt, India, and Nigeria before he became overseas aid director for Oxfam. Later the American Friends Service Committee asked him to be an associate Quaker representative at the U.N. During this period, he attended meeting in New York City. In 1975 he became the first chairman of the Quaker Council for European Affairs in Brussels. Together with other Friends, he helped re-open the Friends meetinghouse in Charlbury, where there is now a thriving Quaker group. Ken was a man who lived by his ideals, and these were expressed in practical action. His love for his family and his need for them was an extension of his need to serve humanity. He is remembered for his humor, his commitment to practical application of principles, and his willingness to question and search for alternatives.

**Doty**—*Hi Doty*, 75, on August 11, in Chadds Ford, Pa. Born a Friend, but raised as a Methodist, Hi returned to Quakerism as an adult after he became involved in the struggle for racial equality. He was imprisoned as a war resister during World War II, and was paroled to work for the Pacifist Research Bureau in Philadelphia, the first c.o. to be paroled to a job doing peace work. He later set up the archives of the American Friends Service Committee and became the first member of AFSC's employee credit union. He helped organize the Peace Collection at Swarthmore College Library. He served Philadelphia Yearly Meeting in many capacities—Representative Meeting, Testimonies and Concerns, Meeting for Social Concerns, Friends Suburban Project, Indian Committee, Sanctuary Working Party. He was active in quarterly meeting also, advocating it as a vehicle for regional action on

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peace and social concerns. With his first wife, the late Margaret Mitchell Doty, he worked at Quaker Institutes in New England. In his antiquarian book business he specialized in the literature of Quakerism and Quaker concerns. In the course of his life he belonged to Kickapoo (Okla.), 57th Street (Ill.), Birmingham (Pa.), and Concord (Pa.) meetings. He wrote the series of articles collected and published as *Quaker Philately* in Concord Meeting's newsletter. Some of them were reprinted in *FRIENDS JOURNAL*. In all his friendly activities, Hi insisted that we maintain our high ideals and struggle to live up to them, no matter how difficult. He is survived by his wife, Anne Davis Cope; two children, Carol D. Doty and Riley B. Doty; two stepchildren, Margaret S. Ogle and Jonathan K. Ogle; and two sisters, Eva B. Doty and Anna Grace Doty Winters.

**Eisenhart**—*J. Henry ("Hank") Eisenhart, Jr.*, 65, on December 20, 1987. Hank was a member of Huntingdon (Pa.) Preparative Meeting, which he helped found in 1985, and where he served as treasurer until his death. In 1963 he and his family became members of Yardley (Pa.) Meeting, where he served as overseer for many years. He also served as convenor of the Camp Onas Committee. Hank graduated from Juniata College and served as an educator throughout his life. He was chairman of the mathematics department at Medill Bair High School; president of the Pennsylvania State Education Association; board member of the Public School Employee's Retirement System; member of Bucks County Teachers of Math, and held a variety of positions as an athletic official. He was granted an honorary membership in Chapel of the Four Chaplains in Philadelphia in recognition of his services in the field of education. He is survived by his wife, Edna Jane Pepper Eisenhart; a son, Craig; two daughters, Lynne and Jane; his mother, Mary Eisenhart; and eight grandchildren.

to rural Michigan, and acting as organizer for consumer cooperatives and the Farmers Union. He was also a lobbyist for the Friends Committee on National Legislation and executive secretary for the Illinois-Wisconsin Friends Committee on Legislation. He and his second wife, Viola Jo Kreiner Graham, joined the Society of Friends at the time of their marriage in 1944 and were active in Madison (Wis.) Meeting for many years. Chester also served as clerk of Illinois Yearly Meeting and Green Pastures (Mich.) Quarterly Meeting. Chester was preceded in death by his first wife, Margaret Rutledge Graham and two sons, Frank and Donald. In addition to his wife, Viola Jo, he is survived by two sons and four daughters: James Graham, Martha Hampton, Lois Edgerton, Laurie Graham-Wilson, Jean Graham, and Jere Graham; 18 grandchildren; six great-grandchildren; a brother, Horace T. Graham; and several nieces and nephews.

**Jones**—*Gordon P. Jones*, 88, on July 3 at the Cokesbury Village retirement community in Hockessin, Del. Gordon had a strong commitment to Quaker concerns and service and at 36 became assistant clerk of Philadelphia Yearly Meeting. He later served as clerk of Philadelphia Yearly Meeting, as well as clerk at New Garden (Pa.) Meeting and Western Quarterly Meeting. He was also active on yearly meeting committees. His experience as a Chester County dairy farmer gave him the authority to write a study guide for the Yearly Meeting Religious Education Committee entitled, "Christian living in Rural Communities." During the war years, Gordon visited young men at Civilian Public Service camps, supporting them in their conscientious objection. He is well remembered for his ministry at Friends funerals and memorial services. Gordon's faith in people and in the dignity of work led him into community concerns as well. He acted as secretary of the Chester-Delaware Farm Bureau Cooperative Association and helped found a number of organizations, including the Chester County Dairymen's Cooperative Association, a local 4-H club, and a Vo-Ag program at Kennett High School. His wife, Katherine Yocum Jones, preceded him in death by three months. Surviving him is one son, G. Pownall Jones; four grandchildren; and six great-grandchildren.

**Lehmann**—*Marcella River Lehmann*, on May 4, in Frankfort, Ill. Marcella had been a member of the 57th Street (Ill.) Meeting since the 1940s. She is survived by four children: Frederick, Gerald, Donald, and Elizabeth Lehmann.

**Perisho**—*Margaret White Perisho*, 71, on Aug. 9. Margaret grew up a member of Charlottesville (Ind.) Friends Church, and later became a member of Central City (Nebr.) Meeting. At the time of her death, she was a member of Paullina (Iowa) Meeting. Margaret majored in mathematics and home economics at Earlham College. In 1941, she married Clarence R. Perisho, and in 1954 they moved to Mankato, Minn., where Margaret taught mathematics at Mankato State University. Margaret was a yearly meeting appointee to Friends World Committee for Consultation, attending annual meetings and the Triennial in Mexico. She served on two committees of the American Section of FWCC, the nominating committee, and Wider Quaker Fellowship. Margaret was also active in Church Women United, serving as chairwoman for the Ecumenical Celebrations for two years. She is survived by her husband; daughter-in-law, Marjorie Nelson Perisho; daughters Ethel Kawamura and June Schlipf; brother Edgar White; sister Lois Ruth Shields; and four grandchildren.

**Graham**—*Chester A. ("Bat") Graham*, 96, on September 19, in Muskegon, Mich. Chester, a member of Grand Rapids (Mich.) Meeting, graduated from Oberlin College in 1917 and received a master's degree from the University of Illinois. A veteran of World War I, he served in the ambulance corps on the front line in the Italian Alps. His adult life was devoted to the causes of civil rights, nonviolence, world peace, and the consumer cooperative movement. He had a long and varied career, serving as director on a number of educational committees, helping to bring electricity

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**Prentiss**—*Evelyn M. Prentiss*, 78, on October 14, in Camden, N.J. She was a member of Mt. Holly (N.J.) Meeting, where she was known for her gentle, loving spirit. Formerly a member of Elmira (N.Y.) Meeting, she attended Albany and Old Chatham (N.Y.) meetings. She was a graduate of Syracuse University and attended Oakwood Friends School and William Smith College. She is survived by her husband, Samuel Gilbert Prentiss; two sons, Bard V. and John G. Prentiss; and six grandchildren.

**Roem**—*C. Rufus Roem*, 93, on September 19; and *Gladys Miller Roem* on April 10, both in Cherry Hill, N.J., members of Central Philadelphia (Pa.) Meeting. A native of Radcliffe, Iowa, Rufus Roem graduated from Oberlin and received master's and doctoral degrees at the University of Chicago. After army service in World War I, he taught economics and accounting at Earlham and the University of Chicago. While at Earlham, Rufus and Gladys became members of the Society of Friends. In 1929 he joined the staff of the federal Committee on the Costs of Medical Care and began a career in the health field that led to his being named to the Health Care Hall of Fame. Highlights of that career were: In the early 1930s, he became principal author of a report advocating group medical practice and prepayment of hospital bills; in 1937, he became head of the American Hospital Association's hospital services committee and fostered the first prepaid hospitalization plan and doctors' group practice in New York and other cities; and after World War II, he was consultant to the commission that developed the plan that became Blue Cross and Blue Shield. Gladys' life work was in the interests of peace. Wherever they lived—Chicago, New York, Philadelphia—she was an active leader in peace and social order activities, not only in planning and talking but as a visible symbol in the forefront of marches and picket lines. They are survived by a son, Ned Roem; a daughter, Rosemary Roem Marshall; six grandchildren; and seven great-grandchildren.

**Sandbach**—*Mary Thompson Sandbach*, 74, on August 2, at Corpus Christi, Tex. Mary was born in Lansing, Mich., graduated from Ohio State and was working for a master's degree at the University of Iowa when she married Walker Sandbach in 1938. They joined 57th Street (Ill.) Meeting in Chicago in the 1950s. While in Chicago, Mary worked on projects for the American Friends Service Committee, was president of her PTA, and a director of the Jane Addams Peace Association for 23 years. After moving to New York, they joined Scarsdale (N.Y.) Meeting. In New York Mary worked for the Funeral Planning Association of Westchester and the Mental Health/Mental Retardation Clinic of White Plains. After Walker's death in 1975, she lived and worked at Gould Farm in Massachusetts until illness forced her to retire to the care of her son, Richard, in Corpus Christi, Tex. She is survived by three sons, Larry, Richard, and Robin Sandbach; a daughter, Jill Sandbach; and four grandchildren.

**Sennott**—*Nancy Butler Sennott*, 61, on June 26, at the Hospital of the University of Pennsylvania. Nancy was an attendee at Central Philadelphia (Pa.) Meeting, where her husband was a member. A graduate of the master's degree program in public administration at Drexel University, Nancy was a housing activist in Philadelphia, as well as being mother to four children and a foster mother to three more. She was energetic and concerned and made great strides as a housing activist. Nancy worked with the Powelton Village Development Association, selling stocks and notes to

finance redevelopment of a West Philadelphia neighborhood. She was also active in the Philadelphia Anti-Poverty Action Commission and served as a board member of Friends Housing Inc., later to become Mantua Gardens Inc. Nancy took a break from housing projects for a brief time to volunteer for the 1982 re-election campaign of U.S. Rep. William H. Gray. She then returned to become executive director of the Friends Guild Rehabilitation Program Inc., which operates three complexes for needy, handicapped, and elderly residents. Surviving her are her husband, Robert C. Folwell; her sons, John B., Stephen C., and Paul; daughter Rebecca; and three grandchildren.

**Sholl**—*Edward Steelman Sholl*, 77, on August 22, at Bordentown, N.J. Edward was a graduate of Westtown School and a lifelong member of Crosswicks (N.J.) Meeting.

## Calendar

### JANUARY

14—Friends Social Union's 64th annual luncheon, 11:30 A.M. at 4th and Arch Street Meeting House, Philadelphia, Pa. To make a reservation, send a \$10 check, made payable to Friends Social Union, to Daniel C. Frysinger, R.D. 1, 1634 E. Street Road, Glen Mills, PA 19342, or call (215) 399-0395.

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## Opportunities

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## Personal

**Single Booklovers** gets cultured, single, widowed, or divorced persons acquainted. Nationwide, run by Friends. Established 1970. Write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

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## Positions Vacant

**Day Care Director.** West Wichita Children's Center is seeking administrator for full-day program. Licensed and accredited for 58 children, ages 6 weeks to 10 years. Send resume to: Randy Mullikin, University Friends Meeting, 1840 University Ave., Wichita, KS 67213.

**Plymouth Meeting Friends School** seeks applicants for Principal to assume leadership summer 1989. PMFS is under the care of Plymouth Monthly Meeting and is located in suburban Philadelphia, Pa. Day school, pre-preliminary through 6th grade, 150 students. Candidates should have firm grounding in Quaker tenets, experience in teaching, administration. Send letters of application or nomination to: Search Committee, PMFS, Butler and Germantown Pikes, Plymouth Meeting, PA 19462. PMFS is an affirmative action/equal opportunity employer.

**Research Interns.** Three positions available assisting FCNL's lobbyists with legislative work. These are eleven-month paid assignments, usually filled by recent college graduates, beginning September 1, 1989. For information, write or call David Boynton at the Friends Committee on National Legislation, 245 Second St., NE, Washington, DC 20002, phone (202) 547-6000.



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**Santa Fe Monthly Meeting** seeks resident to serve in exchange for rent-free housing beginning October or November. Details available from: Resident Search Committee, Santa Fe Friends Meeting, Santa Fe, NM 87501.

**Fundraiser.** (Associate Development Secretary) for Friends Committee on National Legislation in Washington, D.C. The person filling this key professional position will participate in all aspects of fundraising and financial development for FCNL. Major role will be working with the Development Secretary in planning and implementing the development program, including travel to solicit contributions and interpret the work of FCNL to individuals and groups throughout the U.S. Excellent verbal and writing skills are critical, a background in fundraising/sales desirable. A well-founded understanding of Friends and Friends' testimonies is very important. For information and an application call or write David Boynton, FCNL, 245 Second Street, NE, Washington, DC 20002, (202) 547-6000.

**Religious Education Coordination** for Westfield Monthly Meeting, Cinnaminson, N.J. 26 hours per month at \$10 per hour. Contact Ellen Miller, (609) 778-1898.

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**Resident Friends in New Zealand—**The Friends Centre in Wellington, New Zealand is looking for Resident Friends. Accommodation: newly renovated, nuclear-free small flat with two rooms for visitors, near Meetinghouse and town center. No salary, but free accommodation in return for light duties. Term up to 12 months. Would suit retired couple. Inquiries: Friends Centre Committee, Box 9790, Wellington, New Zealand.

**Freedom House.** Ecumenical community serving homeless has ongoing need for direct service workers, administrators, live-in counselors. After rapid expansion, this year's focus: growth in quality, intentionality, healing, celebration. Room, board, and stipend, or salary negotiable. Box 12144, Richmond, VA 23241. (804) 649-9791.

### Head of School Friends Seminary New York City

Friends Seminary enrolls approximately 550 students from pre-school through 12th grade. Founded over 200 years ago and under the care of New York Quarterly Meeting, Friends Seminary is a coeducational community which encourages service to others in addition to providing a demanding academic program. Applicants interested in being considered by the Search Committee should send their credentials to: Thomas A. Wood, Independent Educational Services, 20 Nassau Street, Princeton, NJ 08542.

**Position available June 1989** for a college educated male between the ages of 35 and 45 as a live-in assistant to a 37 year old male. Duties include chauffeuring, meal planning and preparation, housekeeping, laundry, shopping, and arranging and attending activities. Prefer someone with some sport interests and moderate skills. Living arrangements are in a two bedroom apartment, and remuneration would be living expenses and salary. Only complete resumes of education, job experience, (including dates),

interests, availability, and salary requirements will be considered. Reply to: Box T3, Friends Journal, 1501 Cherry Street, Philadelphia, PA 19102.

**"I want to serve others."** Year long assignments in Quaker outreach (inner city, peace, refugees, hunger, social services). Inquiries: Quaker Volunteer Witness, 101 Quaker Hill Drive, Richmond, IN 47374. (317) 962-7573.

## Schools

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