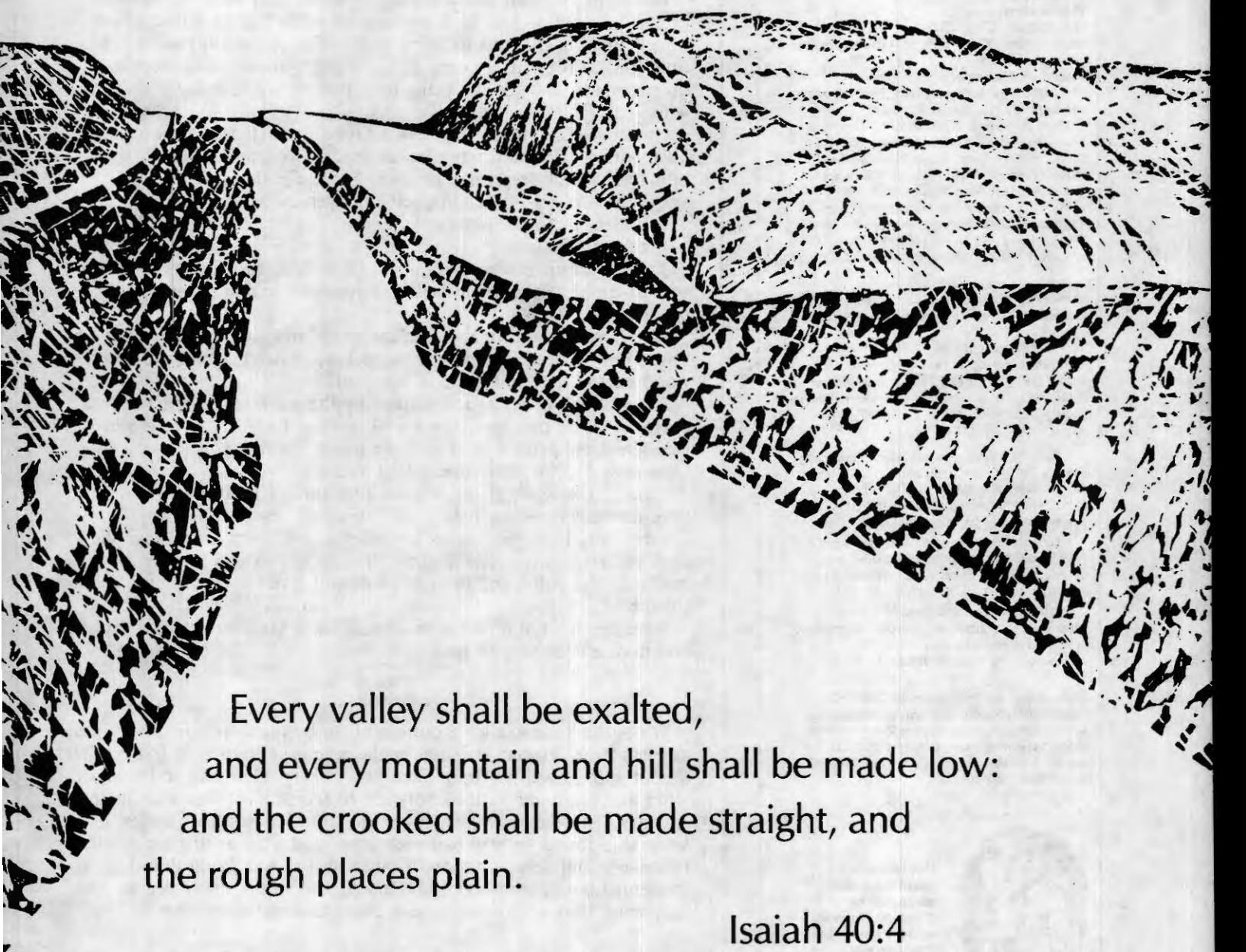


January 1990

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Every valley shall be exalted,
and every mountain and hill shall be made low:
and the crooked shall be made straight, and
the rough places plain.

Isaiah 40:4

Treating Conflict as a Gift • Creating the Living Silence • Healing Pregnancy Loss

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Among Friends

A season of waiting

Human beings don't hibernate, but if we did, this is the month we'd do it. Now, when March comes, nature's bursting energy will invade our bones, and we'll be on our busy way again, just like dry branches swelling with buds. Right now, though, some of us are content to go to our jobs, skitter home in the dark, take care of the dog and the family, hunker down by the fire, and maybe keep the bird feeder full.

In another season, another state of mind, that pace would sound pretty dull, but as I sit by a window of softly falling snow, I find myself looking forward to living in this lull. After all, maybe it's a time for my roots to go deeper, for my prayers to come from a quieter place, and for my being to gather strength, like a bulb in the winter.

Our cover this month features a broad path stretching into the hills, with a quotation from Isaiah used by Martin Luther King, Jr., in a 1967 speech (reprinted on page 7). The path could lead anywhere—to new directions, self-discovery, developments in peace and justice, or to the same old thing, the same old hassles, the same old lack of solutions.

The quotation is a resolution, a call to faith showing us a different way to travel. The speech itself is a remarkable and haunting prophesy.

How appropriate for us to celebrate the birth of this man and his vision during deep winter—a time to keep water in our batteries, wood on the fire, and hope in our souls.

A couple of weeks ago, I walked by the work space of Tim Back, our advertising manager. On a wall-size vinyl office calendar with business dates penned in, I saw the words "winter solstice" on December 21. "Winter solstice?" I asked.

"Yes," Tim said, giving it some thought. "I think we need that to look forward to—longer days. At least I do. How about you?"

I do, too, Tim. As I enjoy my hibernation, I am ever aware the days will stretch to include more, the sun will extend its stay, and gradually the bulbs and the rest of us will give the world another chance.

Actually, it's not a bad time to pull out a seed catalog and dream, and maybe even re-read Isaiah.



We at the JOURNAL have quite a bit to be thankful for this month, as our editor, Vinton Deming, begins a gradual return to health after a bout with hepatitis. He became sick in early October, and it is with relief and gratitude we look forward to seeing him back with us in January. Those of us who put out the JOURNAL together under his leadership found we still had each other and a surprising amount of fellowship and determination. Thanks also to our faithful and concerned board members who helped, and to the many people who supported Vint with notes, phone calls, and encouragement.

Melissa Kay Elliott

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Still Quaking

Since the Loma Prieta earthquake on October 17, we have received many inquiries about the well-being of San Francisco Friends. Calls and letters have come from many places, and contributions, as well. We are grateful for these expressions of loving concern, and for your prayers. And we are thankful also for the years of service and hospitality which our meeting's hosts, members, and American Friends Service Committee staff members have given. Their care and devotion have prompted much of this response.

For the most part, our meeting came through the "shaking time" rather well. Attendees were evacuated from their homes in the marina district, but should be able to return. Individual houses and apartments suffered some damage and life was disrupted, but we know of no serious injuries. Such was not the case for others, and we are doing what we can to participate in relief efforts.

The Friends Center, which we share with the AFSC, has no structural damage. However, two of the three chimneys have been capped off and the third reinforced and repaired. Interior work will take longer, but the gas is now restored and we have access to the third floor offices, guest rooms and to the host apartment.

These necessary repairs have been, and will be, expensive, and have already depleted our building maintenance fund. We are exploring the availability of loans and/or grants from disaster relief agencies, and we appreciate the help we have received from Friends. Contributions can be made c/o John DeBeers, Treasurer, 2160 Lake Street, San Francisco, CA, earmarked for earthquake repairs.

Jeanne Lohmann
San Francisco, Calif.

Fishing for acceptance

I can't help but think that Alice Hildebrand Rudiger was missing the point somewhere in her reflection on the Cain and Abel story (*FJ* Oct. 1989). Although we are not told in the biblical account exactly why God rejected Cain's offering, it is also not as clear as the writer implies that Cain has done well and therefore has been rejected unjustly. One interpretation of this story is that Cain was resentful toward his brother and God was waiting for Cain to "be reconciled toward your brother and then



Artist unknown/Free Library of Philadelphia

come back and present your gift" (Matt. 5:24).

Friend Rudiger states that although Cain's response to God's rejection is not acceptable, "we cannot help feeling that God set it all in motion." Wait a minute! It was Cain who came to God with an offering. God rejected Cain's gift for what may have been totally acceptable reasons (even for us). Cain's response was not to question God's judgment (perhaps he knew it was right), but to murder his own brother in jealousy. Is this an example of someone who seeks to do God's will?

Wouldn't we ourselves hope to reject the gift of someone who would use that gift against another? Then can we really fault God for rejecting our gifts if our response to that rejection would be the murder of another? Do we really have a right to expect God to accept *anything* of ours? Where did we get this right?

Perhaps part of the lesson of the Cain and Abel story is that the offerings God wants from us are justice, mercy and love, not meat and vegetables. If we cannot even try to offer these, maybe God has good reason to reject those other gifts. Can we expect otherwise?

Randy Oftedahl
Oakland, R.I.

Alice Hildebrand Rudiger's story reminds me of another story, with a different emphasis, the one told of Martin Luther and his colleague Philipp Melancthon. One day, Luther said to Melancthon, "Philipp, this day do thou and I go fishing, and leave the governance of the universe to God."

God cannot go fishing with them, for the universe is in God's hands, and will

not function in God's absence. But it can—and will—function perfectly well without Luther and Melancthon. It is precisely because God does not go fishing that we can.

Robert F. Tatman
Philadelphia, Pa.

Alice Hildebrand Rudiger's article spoke, as we say, to my condition—until the end of the last paragraph. If I am going to imagine a world of "justice and mutuality," then I am going to include all of God's creatures, including fish, as the recipients of justice. Had Alice Rudiger's imaginary siblings gone off to study and/or photograph the fish, I would have applauded!

Renee-Noelle Felice
Staten Island, N.Y.

Credibility gap

I am responding to the thoughtful article by Paul Zorn: "In The World but Not of It" (*FJ* Oct. 1989). While I am in agreement with most of what he says, I believe he fails to fully grasp the significance and timeliness of tax resistance. For one thing, it should be apparent that those Quakers who do not protest war taxes are establishing a credibility gap. We should put our money (or lack of it) where our mouths are.

One reason many of us practice tax resistance is the hope of giving impetus to the bill in Congress (but never out of committee) which would allow for such conscientious objection, thus making it legal. Legality seems to be an important

Continued on page 6

The other side of Galileo

The October issue of *FRIENDS JOURNAL* included an editorial, "In Our Stars," encouraging Friends to join Florida Coalition for Peace and Justice in opposing the launch of NASA's Galileo probe, or any spacecraft carrying nuclear power supplies. The leaflet from the Florida group referred to in the editorial carried the eye-catching (and completely misleading) headline "Chernobyls in the Sky—NASA's Plan to Launch Plutonium into Space."

Friends should be aware there are substantial reasons why such opposition, while well-intentioned, is misdirected. The headline regrettably attempts to create fear and guilt by association—Chernobyl/NASA/plutonium. While analogies are imperfect, a comparable headline from the Pharisees' Committee on Maintenance of Social Order might have read, "Christ Involved with Samaritan in Traveler-Beating." Seeing the whole picture makes a difference. In this case we need to understand the realities of Chernobyl, NASA, and plutonium power supplies for scientific spacecraft.

Consider the factual question of risk, and to whom? The Florida Coalition states "... we clearly understand that it only takes one Challenger-type explosion at launch or one Chernobyl accident in space to destroy life on our fragile planet." But what is the true story here? I am not a nuclear booster; indeed I favor dramatically increased efforts toward conservation and development of cost-effective uses of solar power. Meanwhile, however, we all need energy. We are getting it primarily from coal, oil, and gas, and nearly a fifth of our electricity comes from nuclear reactors (newer forms of which could be completely safe against runaways). Unless our consciences lead us to give up our cars, our winter heat, our summer air conditioning, even our light switches, not to mention the products of factories, we share responsibility each year for the deaths of hundreds of miners and oil/gas field workers who extract these products for our use. Also, even greater numbers of people die each year from by-products of fossil fuel combustion. Perhaps because we grew up with those problems, it is easier to focus worry on some vaguely perceived threat of radiation. Yet, until Chernobyl, virtually no one had died as a direct result of the nuclear power industry. According to medical experts, even the effects of Chernobyl—a worst-case scenario of uncontained explosion followed by melt-down of an enormous reactor, spreading vast quantities of radio-

activity across parts of the Soviet Union and Europe—will probably not be detectable in Soviet or European vital statistics. This is because we are all mortal. Thanks to normal aging processes, a great many people eventually develop cancer, abetted by natural radiations such as cosmic rays, trace radioactivities in cement or cigarette smoke, and radon in basements, not to mention chemicals in the environment and natural ones in our food. The thousands of cases over many decades which may be triggered by ingestion of a Chernobyl radionuclide prior to some other triggering agent, are predicted to be a flicker in overall cancer statistics. Misunderstanding of this issue has reached monumental proportions. No one wants or condones a Chernobyl anywhere, but even a Chernobyl in the sky would not compare with the carnage we wreak on ourselves and each other from auto accidents, drinking, smoking, and war.

Is Galileo even a potential Chernobyl in the sky? Contrary to popular myth, plutonium is not "the most toxic substance known." Nevertheless, 50 pounds of finely divided plutonium, if implanted in trace amounts in human lungs over years, could eventually lead to development of many cancers. Likewise, the gasoline in just one Miami bulk storage tank, if administered orally, could doubtless kill, quite rapidly, most of the people in Florida. But we don't drink gasoline. Nor will we have occasion to breathe the plutonium in the Galileo power reactor. It comes not as fine powder but rather as a ceramic which would form a relatively small number of chunks if broken. To prevent this breaking, the plutonium is enclosed in multiple shells of armor plate which have been tested in fires and by impacts more extreme than any which could result from a shuttle explosion or crash. Beyond all this, even if malevolent fates should somehow vaporize into the atmosphere all the plutonium in the Galileo probe, only about one part in a hundred million would find its way into human lungs. In short, this launch does not pose a significant danger to Florida or anywhere else.

It is true that to gain energy sufficient to reach Jupiter, the Galileo probe must make two slingshot traverses past Earth. NASA's guidance engineers are able to send aging Voyager spacecraft within a few hundred miles of their targets at distances of several billion miles. Adjusting the orbit of Galileo to make the required passes right here at Earth is a comparatively trivial

task. The huge investment in and the scientific importance of the Galileo mission guarantee that NASA will be very careful indeed. But, suppose a one-in-a-million mishap causes Galileo to hit Earth on one of these passes. Even so, it is not "a large bomb pointed at Earth during this maneuver." Much larger spacecraft have already proven otherwise in this situation. They simply break into pieces which are slowed down by drag in the Earth's atmosphere. The tiny probability of any individual being hit by such a fragment can be appreciated by looking out any airplane window at the area which is momentarily occupied by a human being.

Finally, I take issue with the statement, "It's all part of our national defense effort, they say. The arms race is driving U.S. and Soviet scientists to launch satellites that demand greater power. 'Star Wars' advocates hope for as many as 100 nuclear-powered satellites circling the earth in coming years." The first of these statements is not true. Regrettably, the last two are true, and are what Friends as well as the Florida Coalition for Peace and Justice *should* be opposing. Nearly all aspects of Star Wars are pernicious, including plans for huge Earth-orbiting battle-station reactors to join more than 30 Soviet nuclear-powered radar satellites already in Earth-orbit. But NASA is not the Department of Defense, nor a part of Star Wars. NASA, aided wholeheartedly wherever possible by Quaker scientists such as myself, is dedicated to the peaceful exploration and development of space. The Galileo probe, like the Voyagers, requires a nuclear power source (batteries are impossibly heavy and short of power, and the sun is too faint for current practical use at deep space distances). In fact, substantially bigger nuclear power sources will be needed for future missions. This non-military space activity, especially as it becomes increasingly internationalized, offers genuine hope for a more peaceful world. I urge Friends to support NASA, Galileo, and specifically the safe and appropriate use of plutonium or other nuclear reactors for future lunar, Martian, and deep space missions.

Harlan J. Smith

Harlan J. Smith is a member of Austin (Tex.) Meeting. He is an astronomer who directed the McDonald Observatory of the University of Texas for 26 years. He served on the Space Science Board of NASA when it recommended going ahead with the Galileo project.

consideration to Zorn, in spite of what Jesus had to say about the letter of the law.

If his main thrust is to prod Quakers into a more global vision, I quite agree. We need to recall however, that many people have been reluctant to support a world government or even the UN for fear of our "culture" being swallowed up in an homogenized mass. Thus some cultural (including Quaker) identity may be desirable.

Merrill Barnebey
Kerrville, Texas

The article by Paul Zorn was one that seemed to grasp the real dilemma Friends face when they try to decide where the rich resources of their community should go and for whose development they should be destined. Another way of examining this issue is to ask the question, whom do Quakers really want to serve?

An article in the *L.A. Weekly* recently estimated that by the year 2000, 70 percent of black men in the United States will be unemployed. The percentage of blacks in the prison population is vastly out of proportion to the percentage of blacks in the larger culture, and black men have a much greater chance of being murdered or arrested than do whites.

I would like to make a modest proposal that Friends begin seeing themselves as integral members of the family of color in the United States and Great Britain. Maybe once Friends drop their defenses, then blacks, Latinos, Asians, and Native Americans will drop theirs. There is no group more gifted, resourceful, and better prepared to do this than Friends.

Joseph Helfin
Glendale, Calif.

Cartoon shocked

Feelings of shock, anger, and embarrassment struck us as we read the cartoon of Signe Wilkinson (*FJ* Oct. 1989). We come from two standpoints: one, a newcomer to Quakerism, and, the other, a lifetime Friend.

The cartoon seems incongruent to the format of *FRIENDS JOURNAL* and the philosophy of Friends. The newcomer asks: what is the cartoonist's purpose and what is her intent displaying this three-block cartoon which depicts Quakers as racist and prejudiced? The Quaker asks: does this cartoon depict Friendly values? Does the artist's point of view represent

Quakerism? We think not.

We do not find this so-called humor appropriate or worthy of your magazine.

Mindy Stock
Margaux Baker
Monterey, Calif.

Where was the rhythm?

For years I have been looking for genuine poetry in the pages of *FRIENDS JOURNAL*, but invariably I have been disappointed. The latest disappointment is the "poem," "Chautauqua," by Hugh Ogden (*FJ* Nov. 1989).

This "poem" is one of the most glaring examples of sheer, flat prose masquerading as poetry. The trick is to sit down and write, or type out, a piece of prose, arbitrarily breaking it up into lines as one goes along so the piece has the appearance of a poem in print.

This particular "poem" is totally lacking in rhythm, the hallmark of poetry. For many hundreds of writers of this century it has been too much trouble to undertake the discipline of creative work that shows metrical design, or at least enough rhythm to carry the reader up on wings. Many famous writers have failed this test.

It is not enough that a piece has meaning. "Chautauqua" has profound meaning; but it is not poetry.

Robert Heckert
Philadelphia, Pa.

Dangerous element

I was both saddened and concerned about Anna S. Morris's article, "Invisible Connections" (*FJ* Oct. 1989). She refers to the light she encountered through following divine invocations and other meditations from Swami Radha for the past 20 years. This to me smacks of the dangerous element of the new age movement that has slowly infiltrated Quakerism, as well as other Christian denominations.

Perhaps we are forgetting what our Quaker origins stood for. As L. Violet Hodgkin wrote in 1937, "This light within is no vague pantheistic light." It is always and distinctly the light of Christ. In the earliest days of Quakerism, certainly there was no doubt that the Light which George Fox and his followers took as their guide was the light from Christ.

William Penn said Friends preferred to speak not of the "Light within," but of

the "light of Christ within." Thus a Quaker, to be a Quaker, must definitely first be a Christian believer. Our Society was founded upon Christ and Christian principles, and to follow any other leading or teaching will lead not only to personal peril, but peril to our Society and movement as a whole. While I can respect the rights of others to embrace what they may, this has no part in Quaker beliefs and should not be encouraged.

Robert L. Fritz
Sylmar, Calif.

Correction

Correction! In the August issue of *FRIENDS JOURNAL*, the brief article titled "Crisis Continues for Ramallah Schools" contained one serious error. The article stated that the Friends Girls School "was one of the first schools in Israel to offer education for girls." The state of Israel began in 1948. The Ramallah Friends Girls School, as noted, is celebrating its 100th anniversary this year. When it opened, it was operating under the Ottoman empire. It has survived the British mandate, the Jordanian occupation, and presently the Israeli occupation of the West Bank. The school is not now, and never has been, in Israel.

Carolyn McCoy
Philadelphia, Pa.

We'll check it out

While enjoying *FRIENDS JOURNAL*, our daughter realized something that disturbs us very much. It is not printed on recycled paper. How ironic that a magazine that helps us explore the meaning of love and growth throughout reality is not printed on recycled/recyclable paper.

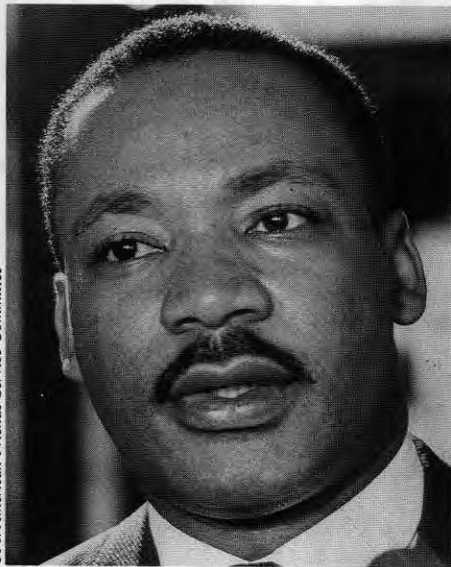
We know that some magazines and catalogs are printed on recycled papers. We have, unfortunately, only one paper name: Cross Pointe Troy Book 60# blue-white Satin-thin. Apparently this paper will stand up to high-speed press runs; it holds photographs and color excellently.

Thank you for sharing our concern.

The Stratton Family
Ashland, Ohio

Eds. note: We appreciate the suggestion. We are also concerned and are looking into the matter.

Beyond Vietnam



This January, as we remember the birthday of Martin Luther King, Jr., we celebrate his life and the message he left behind. Perhaps his best known words were in his "I Have a Dream" speech, delivered at the August 1963 March on Washington, but that was by no means his entire vision. In a speech presented at the Riverside Church in New York in April 1967, a year before he was assassinated, his words seemed to look into the future, naming the challenges to come. Excerpts from that speech follow. —Eds.

by Martin Luther King, Jr.

The war in Vietnam is but a symptom of a far deeper malady within the American spirit. . . . During the past ten years we have seen emerge a pattern of suppression that now has justified the presence of U.S. military "advisers" in Venezuela. This need to maintain social stability for our investments accounts for the counter-revolutionary action of American forces in Guatemala. It tells why American helicopters are being used against guerrillas in Colombia and why American napalm and Green Beret forces have already been active against rebels in Peru. It is with such activity in mind that the words of the late John F. Kennedy come back to haunt us. Five years ago he said, "Those who make peaceful revolution impossible will make violent revolution inevitable."

. . . I am convinced that if we are to get on the right side of the world revolution, we as a nation must undergo a radical revolution of values.

. . . True revolution of values will soon cause us to question the fairness and justice of many of our past and present policies. On the one hand we are called to play the Good Samaritan on life's roadside; but that will be only an initial act. One day we must come to see that the whole Jericho Road must be transformed so that men and women will not be constantly beaten and robbed as they make their journey on life's highway. True compassion is more than flinging a coin to a beggar; it is not haphazard and superficial. It comes to see that an edifice that produces beggars needs restructuring. A true revolution of values will soon look uneasily on the glaring contrast of poverty and wealth.

. . . The Western arrogance of feeling that it has everything to teach others and nothing to learn from them is not just. . . . A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death.

America, the richest and most powerful nation in the world, can well lead the

way in this revolution of values. There is nothing except a tragic death wish, to prevent us from reordering our priorities so that the pursuit of peace will take precedence over the pursuit of war. . . . This kind of positive revolution of values is our best defense against communism. War is not the answer. Communism will never be defeated by the use of atomic bombs or nuclear weapons.

. . . We must not engage in a negative anti-communism, but rather in a positive thrust for democracy, realizing that our greatest defense against communism is to take offensive action in behalf of justice. We must with positive action seek to remove those conditions of poverty, insecurity, and injustice that are the fertile soil in which the seed of communism grows and develops.

These are revolutionary times. All over the globe men are revolting against old systems of exploitation and oppression, and out of the wombs of a frail world, new systems of justice and equality are rising up as never before. "The people who sat in darkness have seen a great light." We in the West must support these revolutions. It is a sad fact that, because of comfort, complacency, a morbid fear of communism, and our proneness to adjust to injustice, the Western nations that initiated so much of the revolutionary spirit of the modern world have now become the arch anti-revolutionaries. This has driven many to feel that only Marxism has the revolutionary spirit.

. . . Therefore, communism is a judgment against our failure to make democracy real and follow through on the revolutions that we initiated. Our only hope today lies in our ability to recapture the revolutionary spirit and go out into a sometimes hostile world declaring eternal hostility to poverty, racism, and militarism. With this powerful commitment we shall boldly challenge the status quo and unjust mores and thereby speed the day when "every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight and the rough places plain." □

Pilgrimage of a Soviet Quaker

by Doug Hostetter

**For his belief
in pacifism,
Roman Ulyanitsky
spent time in a
mental institution
and finally had to
leave his country.**

In May of 1988, I was invited to an international peace conference in the Soviet Union that was to coincide with the Reagan-Gorbachev Peace Summit in Moscow. After the conference, about half of us were invited to meet with Gorbachev in the Kremlin to hear his assessment of the summit and to exchange views with leaders of the peace movement from the United States and other western nations. In an example of the new openness, or *glasnost*, the meeting was televised live on Soviet National Television, and 40 people from more than 20 countries were allowed to ask questions or deliver statements to the general secretary. In my statement, I pointed out that many of us within the peace movement had made a total and unreserved commitment to peace: we had pledged we would never participate in any war under any circumstance. Now that the Soviet Union was taking the lead in the struggle for world peace, I commented, I hoped the general secre-

tary would also see there was legal protection for Soviet citizens who, like myself, have made a total commitment to nonparticipation in any war. I then requested that in the revised legal code, provision could be made for alternative service for conscientious objectors.

After the meeting with Gorbachev, I attended the Thursday evening worship service at the Moscow Union Baptist Church. After the service a Soviet youth approached me and asked me who I was and why I had attended the service. I explained I was a U.S. Mennonite who was in Moscow to attend a peace conference and had come there hoping to meet some Soviet Mennonites who reportedly worshiped with the Baptists in Moscow. "Oh," the youth replied, "I'm a Quaker."

Having worked for the American Friends Service Committee for seven years, and being fairly well-acquainted with the Society of Friends, I was nevertheless totally unaware of the existence of Soviet Quakers. Surprised, I asked, "How many Quakers are there in the Soviet Union?"

"There are three of us," he answered, "my two friends and I."

Thus began a conversation which was to span my last three days in Moscow and continue over the next year.

Roman Borisovich Ulyanitsky is the son and grandson of military officers. He grew up on a military reservation in the Central Asian part of the Soviet Union. When his father began to get a military pension, the family moved to Moscow to be closer to Roman's elderly grandmother. Roman was brought up in the Russian Orthodox tradition, but from an early age, he had felt that as a Christian he could not participate in the military, that Christ taught to love, not to kill one's enemies. Three years ago he met a Quaker from Iowa Conservative

Doug Hostetter is Executive Secretary of the Fellowship of Reconciliation in the United States.



Photos courtesy of Doug Hostetter

Yearly Meeting who spoke briefly with him, gave him her traveling letter from her meeting and a small leaflet on the Society of Friends. He was fascinated and wanted to learn more. He went to the Lenin Library and looked up Quakers in the Encyclopedia Britannica. He discovered there were other Christians who also believed that war was wrong, and he was amazed at how much everything he read about the Society of Friends reflected his own beliefs. He said to himself, "This is what I am, I am a Quaker." He and his two closest friends "became" Quakers. Roman had a sign on his apartment door in both Russian and English, "Moscow Friends Flat."

In November 1987, soon after his 18th birthday, Roman was called up for Soviet military service. He and his friends had prayed and talked for many weeks about this upcoming event. He knew before going to the military station that he would not be able to serve if inducted. He was hopeful that a slight heart condition and high blood pressure would give him a medical deferment, but the doctors and others who examined him indicated he was "fit to serve" in the Soviet army.

Roman tried to explain that as a Christian he could not kill, and he asked for exemption from military service. The officer replied that many Soviets are Christian but they all patriotically serve their country in the armed forces. They asked him to discuss the issue with his priest and return the next day, with the understanding that if he refused induction, he would have to serve three to five years in prison.

Roman and his small "Friends Group" spent the night in prayer, and the next morning he was determined not to serve in the armed forces. When he arrived at the base and again refused to take the military oath, he was told he would be tried for his crime. Before that, however, they said he needed psychological testing. He was immediately sent to Moscow Psychiatric Hospital #14 and placed in the maximum security ward, where patients who refuse medication are placed in restraints and forcibly given medication.

Within the first hour of his admittance, Roman was injected with four powerful drugs. He has little memory of the first week in the hospital when he was either asleep or semiconscious. When he regained consciousness, he begged the doctor to move him from the

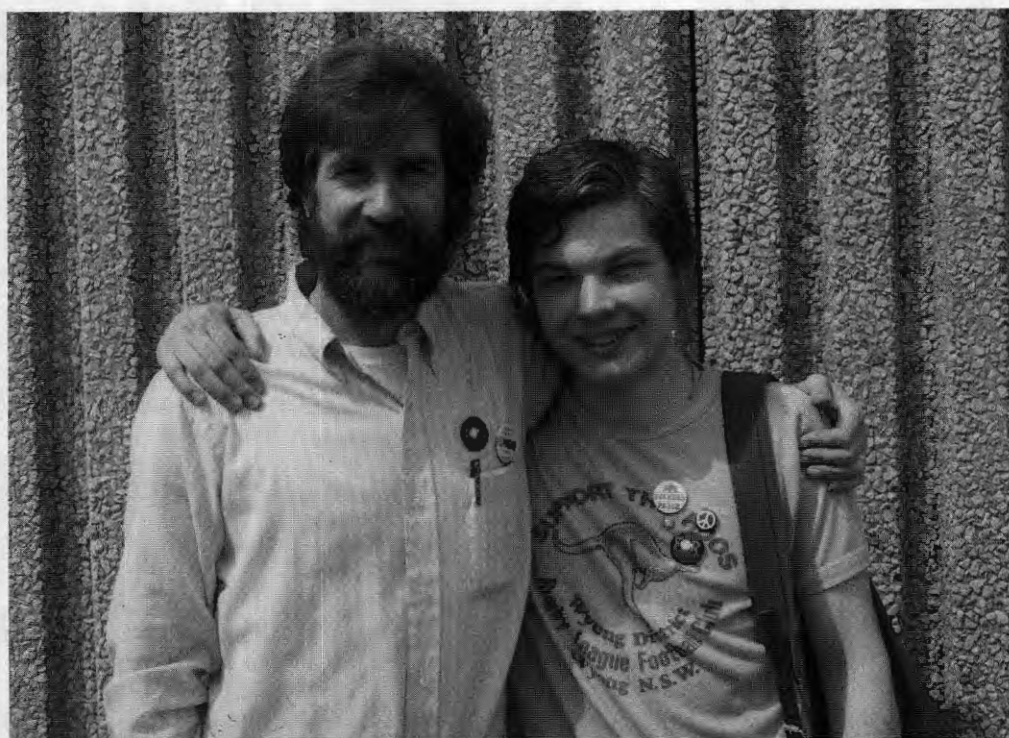
maximum security ward to one of the general wards where medication is given in pill form. (Former political prisoners had described to him how it was possible to "cheek" the medicine and dispose of it when the doctor was absent.)

Roman was transferred, but he had already developed Parkinson Syndrome symptoms, a side effect of the medications. These symptoms subsided somewhat in the open ward, where Roman was able to "cheek" much of his medicine. Yet, even with the small amount of medication he was actually ingesting, the drugs were clearly affecting his heart and blood pressure.

The doctors began to worry that Roman would die while in psychiatric confinement, so he was released short-

"schizophrenic." Even the supermarket where he had been the assistant manager before his incarceration refused to rehire him.

The day after meeting Roman and hearing his story, I asked Peter Whitis, a psychiatrist from Dubuque, Iowa, who was part of the U.S. peace conference delegation, if he would be interested in meeting Roman to see if his diagnosis would confirm that of Soviet doctors. Peter Whitis was interested, and the next day he spent five hours with Roman, including a clinical interview of more than an hour in Roman's apartment. He did a complete medical and psychiatric history on him and his family, and in the end pronounced him a psychologically healthy person. He also



Doug Hostetter (left) with Roman Ulyanitsky

ly before Christmas 1987. He was, however, required to return to the hospital every month for outpatient treatment of his "mental illness." The treatment consisted of interviews with his doctor and renewal of the prescriptions for the drugs (which he never filled). As soon as he was released from the hospital he ceased taking the medications, and all of his Parkinson Syndrome symptoms disappeared. His passport, however, was stamped "Ineligible for military service," and in his military ID (which all males must produce when applying for a job) it stated he was disqualified from military service because he was

pointed out that in standard psychiatric testing, the patient is always observed for days or weeks completely drug-free; and he could imagine no legitimate circumstances where testing would begin with injections of powerful drugs.

Earlier in my trip I had been told by Soviet authorities that the practice of using a mental hospital to incarcerate religious and political nonconformists had been discontinued, and that there was now a law that enabled victims of such treatment to sue the government to clear their record. When I discussed Roman's situation with a Soviet friend who is a Communist Party member and professor

at the Moscow Academy of Science, he was furious at the continuation of this now-outlawed practice and insisted he would help Roman sue the army and force it to clear his record. He wrote a letter to Roman and promised to help him fight this case. When I showed the letter to Roman, however, he pointed out he was not in a position to fight his case. If he were to win and clear his record, he would need to serve a three- to five-year prison term for refusing military service since the Soviet Union has no provision for conscientious objection, and military service is obligatory unless one is mentally or physically disqualified. "At this point," Roman said with a grin, "it is better for me to be crazy."

After returning to the United States, I wrote about Roman's experience in the July/August 1988 issue of *Fellowship* magazine. (To conceal his real identity, I called him Alex, and changed the number of the hospital in Moscow where he was incarcerated.) The article was picked up and reprinted in numerous U.S. and European religious and peace journals. In September during Roman's monthly visit to his "doctor," there were two people present whom the doctor said were just "friends," but were really government agents who had read my article. They threatened him with prison for having been in contact with a foreign

journalist and for the resulting "anti-Soviet propaganda." Roman reminded them that both Soviet laws #190-1 on anti-Soviet slander and #70 on anti-Soviet propaganda had fallen into disrepute under the burgeoning of *glasnost* and *perestroika*. The agents told Roman there were plenty of criminal laws still on the books, and it would be easy for the KGB to "find" narcotics or a gun in his apartment for which he could then be prosecuted. (For those who are active in the progressive political movement in the States, this story may have a familiar ring.) They then suggested it might be in everyone's "best interest" that Roman emigrate from the USSR, and they offered their services to expedite his visa application if he decided to leave.

When I met Roman last summer, he indicated he might sometime need to leave the Soviet Union since he had been unable to find a job because his identity papers had been stamped "schizophrenic." He was then living on his savings. In August of 1988, however, one month before his meeting with the KGB in the doctor's office, he had found work with the clandestinely published *Bulletin of Christian Society*, edited by Alexander Ogorodnikov. Collecting news of the underground church and documenting cases of religious persecution in the Soviet Union were matters of



John Brush greets Roman in New York City.

great interest to Roman; he was learning of a community of people who had shared his own experience of faith and struggle. He was also stimulated by the sheer challenge of publishing an unregistered magazine in a country where all the printing presses and even the copy machines are owned by the government. Yet through sheer energy and great creativity, *Bulletin of Christian Society* regularly published 200 copies that were quickly sold out.

Roman knew he was still needed in the Soviet Union. But as time went on, he became more concerned about his own status. After the September meeting with the KGB, all of his mail stopped. There were strange noises on his phone during calls to or from his apartment. The future of *glasnost* seemed particularly precarious when Sergei Grigoryants and Andrei Shilkov, the internationally recognized editors of *Glasnost Magazine*, were arrested in November 1988 for going to Yervan to cover the Armenian unrest. This, perhaps more than any other single event, suggested to Roman it was time for him to leave. He contacted the KGB and asked their help getting an emigration visa. He also called Church of the Brethren clergyman Homer Kiracofe of Fort Wayne, Indiana, whom he had met earlier in Moscow. Kiracofe, with the support of the Beacon Heights Church of the Brethren, returned Roman's call with an offer to sponsor him in the United States. Homer Kiracofe then started a small newsletter, *Meet Roman Ulyanitsky*, to keep people informed of Roman's situation and encourage prayer for him and for other Christians in the Soviet Union.

On December 18, 1988, Roman was in Vienna, and by January 10, he was in Rome. There he discovered that at

Conscientious Objectors in Eastern Europe

In many respects the treatment of COs in the Soviet Union is lagging behind other dramatic changes taking place there and is certainly out of pace with the rest of Eastern Europe. The Soviet Union has begun some internal discussion within the government on the issue of conscience and conscription, but, according to Cathy Fitzpatrick of *Helsinki Watch*, there are currently 30 COs in Soviet prisons, ten more than there were a year ago. Within the last year, Poland and Hungary have both officially recognized conscientious objection and have made legal provisions for alternative civilian service.

In early March 1989, half the Hungarian COs were released from prison, and a few days later on March 8, Hungary became the only socialist country to cosponsor the

resolution on conscientious objection at the Human Rights Commission in Geneva. That resolution, entitled "Role of Youth in the Promotion and Protection of Human Rights, Including the Question of Conscientious Objection to Military Service," passed by consensus, to everyone's surprise. The resolution recognizes the right of conscientious objection as a part of freedom of thought, conscience, and religion; recommends that states with compulsory military service initiate other alternatives to military service than imprisonment; and emphasizes that service alternatives should be noncombatant and civilian, and that the service be in the public interest, not punitive in nature.

Doug Hostetter

this stage in history it may be easier to get out of the Soviet Union than it is to get into the United States. Nearly two months passed before he was finally able to meet with representatives of the U.S. Embassy in Rome and appeal for refugee status to immigrate to the states. His appeal was denied. This was perhaps the most depressing time for Roman. He had left his own country and would not be allowed back (at least until *glasnost* had taken firmer root), and he couldn't get into the United States. He was a person without a country.

Last March the *New York Times* reported a State Department official as saying, "With more than six months remaining in the current fiscal year, almost all numbers available for the processing of Soviet refugees in Rome have been exhausted, but Soviets are entering the Vienna-Rome pipeline at the rate of approximately 4,600 to 5,000 per month."

Roman called Homer Kiracofe again to ask for help. In response, Kiracofe activated his network of concerned U.S. citizens who were aware of Roman's situation through his newsletter. People wrote to their congressional representatives asking them to intercede with the State Department on Roman's behalf. Ed Snyder of the Friends Committee on National Legislation offered to visit congressional offices to make sure they were being responsive to constituents' concerns—if we would send him carbons of our letters. The State Department reported that in the month of March they heard from 40 to 50 representatives and senators making inquiries about Roman. In early April, the American Embassy in Rome called him in to re-evaluate his status. On April 13, the embassy reversed its earlier decision and granted Roman refugee status and permission to immigrate. On May 10, Herman Carr, who met Roman while on a visit to the Soviet Union with a United Methodist delegation last fall, John Brush, of New Brunswick (N.J.) Friends Meeting, and I greeted this young Soviet "Quaker" as he emerged from customs at New York's JFK International Airport. A much larger delegation was on hand in Fort Wayne the following day to welcome Roman Ulyanitsky, whose simple act of conscience in refusing military induction a year and a half earlier had started a remarkable chain of events that took him from Moscow Psychiatric Hospital #14 to Fort Wayne, Indiana. □

W. A. Bentley/Dover Publications



CONTINUING REVELATION

W.A. Bentley,
whether in scientific research
or as a form of devotion
photographed snowflakes
for nearly fifty years.

His work shows us their individuality:
all six-sided,
yet each one different.

Let the facts speak for themselves.
I need draw no conclusions for you.
All I can tell you is
I marvel at such ingenious designs.

For me it would be understandable
if they were all alike,
all molecular arrangements of frozen water

but no—
each one is different
yet the same.

Snowflakes,
encapsulating beauty,
symmetry, organization

leave me wondering,
pondering in awe
at such a feat of engineering,
at such a work of art.

Revelation continues.
It will never end.

—John A. Kriebel

John Kriebel's first poem was published when he was a pupil at Lansdowne Friends School, and he has been writing ever since. A retired teacher, he is now a member of Chambersburg (Pa.) Meeting and works for the local literacy council.

Why Bother With Quaker History?

by Marty Paxson Grundy

We can try and fail and try again, learning from our own mistakes and successes, and we can look at Quaker history and see how they did it in the past.

Marty Grundy is a member of Cleveland (Ohio) Meeting and is researching issues of 18th and 19th century Friends.

How does one learn to be a Quaker? Friends have no formal creed. Some people come to us because they see no dogma or catechism and therefore think anything is acceptable. They raise one of our behavioral traits, tolerance, to the level of doctrine. Many see our testimonies more as ideals than as guides for behavior. Friends today tend to be a little unsure of the irreducible minimum to which one should subscribe in order to become a member. It is here Quaker history helps provide an answer.

So, how does one learn to be a Quaker? One splendid way is to find "real Quakers"—Dorothy and Douglas Steere or Frances and William Taber come to mind—and observe them carefully. (When I mentioned this to Dorothy Steere she allowed that the only way she could accept such a statement was by acknowledging that when she and Douglas first joined Friends they were surrounded on the Haverford campus by an earlier generation of loving and experienced Quakers who provided them with this same modeling process.) But, unfortunately, we are not all blessed with the opportunity to become deeply acquainted with a "seasoned Friend." Another possibility is to study the journals of departed Friends. Although these vary greatly in their accessibility, literary quality, and religious content, the best are wonderfully candid and helpful guides on how to become a Friend; that is, on the lifelong process of deepening one's relationship with God.

But the Religious Society of Friends is a corporate group as well. The interactions among Friends, and the actions of the group in relation to the rest of the world, are also critical ingredients in learning about Quakerism. We need to learn about the corporateness of Friends. If we know how other meetings in the past dealt with troublesome issues we can compare our process and our results with theirs and learn from them.

Another reason to look into Quaker history is simply because of the rich lode of inspirational and engaging stories. There are rousing adventures such as Thomas Lurting and the pirates, William Edmundson during the Irish "unrest," the Indian visit to Easton Meeting, and Mary Fisher's trip to the Sultan. There are stories of faithfulness and martyrdom: the young James Parnell, Mary Dyer, and the others hung on Boston Common. Then there are examples of how Friends have met violence with love: Thomas

Story and the stolen hides, tales of the underground railroad, Leonard Fell and the highwayman, Lucretia Mott and the rowdies, William Pickett and the robbers. These bits of Quaker history should be a part of every Friend's mental furniture so they can inform our daydreams and supply creative endings to the scenarios our fears play on our internal screens. Friendly responses are more apt to be made if we have a whole mental storehouse of anecdotes of how other Friends handled difficult situations.

Studying the history of early Friends can help us recapture their insight into use of the Bible. The Scriptures could only be rightly understood if they were read in the same spirit which gave them forth. Having done this, George Fox came to realize the Old Testament, in particular, could be seen as "figures" of inward struggles. As Robert Barclay explained, the Scriptures are "only a declaration of the source, and not the source itself." Some of our tragic separations might have been avoided if 19th century Friends had kept a fresh experiential knowledge of these earlier Quaker insights. How might a deeper understanding of these original Friends' openings help us use the Bible as a tool for developing our own faith, rather than discarding it because televangelists and fundamentalists misuse it?

From the beginning, Friends understood they were to be—in William Penn's phrase—"in the world but not of it." In some respects Quaker history is the story of generations of Friends struggling to understand what that meant for their lives in their own time. What does it mean for us? If we are not "of" the world, what are we "of"? Early Friends lived under the governance of the Inward Christ. They were in a new ball game, with different rules. The conventions of polite society, of the legal system (regarding oaths), of the established church, of the demands of military struggles, were all discarded for a new understanding of the way God rules now that Christ is come to teach his people himself. Although we live surrounded by the dominant culture, with demands made upon us by our government and with expectations of conformity made by neighbors and peers, our ultimate allegiance is not to them but to God.

So one way of looking at Quaker history is as the story of people, individually and corporately, making choices between the demands of the dominant

History supplies examples of Friends, individually and corporately, who were able to come into the presence of the Lord, saying 'not my will but Thine be done.'



culture and the requirements of the Light. With only the testimonies, advice, queries, and a shared memory to guide them, each generation has had to work out its own path between accommodation and separation. The last 300 years have seen tremendous changes in the dominant culture, which have forced Friends continually to search for new responses. Some individuals and generations have done better than others. It should come as no surprise that those individuals and generations most deeply

rooted in experiential knowledge of what empowered early Friends and set them apart were able to steer a steady—although not necessarily unpainful—course. The period of the American Revolution comes to mind. Those who lost the living experience of the relationship with the Inward Christ were easily swept up in the currents of the dominant culture. The evangelical revivals of the 19th century and the secularism of the 1960s and 1970s are examples.

Among the many definitions of Quak-

erism, one of the best is that it is a process. It is a process for deepening the relationship with God, and it is a process to enable a group of people to function together under God's guidance. Our way of doing business, our peculiar and beloved Quaker process is something that must be learned. We can observe experienced and gifted Friends doing business, we can try and fail and try again, learning from our own mistakes and successes, and we can look at Quaker history and see how they did it in the past. The story of how Friends freed themselves of slaveholding is a good object lesson. It is full of agonizingly long waits, of partial successes, and of Quakers not yet ready to fully commit themselves to what other Friends clearly saw as the requirements of the Light. The 1827-1828 separation is a useful story of (among other things) how too many Friends, having too weak an experience of the original Quaker Truths, grabbed on to pieces of the dominant culture to fill their inward vacuum. In discovering they had adopted different bits, Friends forgot about love and humble listening to each other and to God in their eagerness to convince the others theirs was the only right interpretation. As the Religious Society of Friends faces same-sex marriage, non-Christian Quakers, and other potentially divisive issues, which model will guide us? What mistakes can we avoid? The root issues with which we struggle today have been with Friends since the 17th century: how to work through our personal "garbage" to be able to hear God, what to do when there is no consensus, how to find and demonstrate love when some are feeling angry and threatened, how to be faithful and obedient to God when there are conflicting understandings of the divine imperative, how to nurture spiritual growth among the complacent. History supplies answers, not as a set of rules but as examples of Friends, individually and corporately, who were able to come into the presence of the Lord saying "not my will but thine be done." It also gives plenty of examples of what happens when some Friends try other approaches, such as insisting they alone have a corner on truth and righteousness.

In the past, Friends learned at home how to choose between the demands of the dominant culture and the requirements of the Inner Guide. (That's why marrying within the Society was so highly valued.) Today we eagerly wel-

come into the Religious Society of Friends many who were not raised in Friends' homes. How are they to learn? The most important way to learn is by listening to that same Teacher who showed the first generation of Friends what was required of them. Then, by sharing these insights with others who are being taught by the same Teacher. But finally, I suggest we can profit greatly by studying the lives and religious journeys of those who have gone before us.

History isn't just antiquarianism, a collection of old facts. It can be a vital duet between past and present. Look at those comfortable, wealthy, slave-owning Friends whose self-interest blinded them to the life-changing message of John Woolman and others. What parts of my life are so tied with economic or emotional cords that I refuse to allow any voice to challenge them? Look at those Friends, born into the Society, comfortable with its family ties and quaint ways of doing things, but never permitting the Light to penetrate past custom and comfort to sweep away self-will and bring them to Christ, who would teach, change, and empower them. In what ways do I close myself from hearing and obeying and being empowered? Look at those meetings, sinking into apathy, ripe for any new and seemingly exciting ideas which might come along from outside and sweep them far from the original and vital Quaker experience. What are we doing as meetings to learn how to be led corporately by God, so our meetings are places where visitors can say, "truly God is here!" Look at those original Friends, living in God's kingdom right there in the midst of 17th century England. What was it that so changed and empowered them? What are we doing to open ourselves to that same process of experiencing God's love and leading?

I am not asking that we mold ourselves into little imitation 17th century Quakers. But I am asking us to take a long look at those men and women and discover what made them tick. They had the power which radiates from God-centered lives; this power formed the Religious Society to which we now belong. Pale words, pious memories, and comfortable accommodation to the dominant culture are inadequate. Having learned about it through a study of Quaker history, we now need, using Fox's word, fully to "possess" it. □

Gertrude Myrrh Reagan



FIRST DAY

God pierces stinging fog, where ripe
harmonics crouch, and await vibration.

She wants to kindle a song in the untouched
smug void, steeped in darkness.

A quick, skipping wind traces the fog's face.
Never-touched heavens. A shimmer, a keen

whistling light trails the caress. Yes.
Just a fleck, a flash, stretches its delicate arc.

She shelters and magnifies the light, combs out
jealous shards of dark. Evening comes,

and morning, the first day. The gash
torn in the abyss: entrance. All God's creatures

stream in, clutching their young. Singing!
Throats full flame!

Paul Jolly

*Paul Jolly is
secretary of development
at Pendle Hill,
where he lives
with his wife
and two children.*

A SIMILITUDE

Rent deep by fearful quakes and fire, the earth
Was split to cliffs of rock, sans any kind
Of life. Moist winds brought spores, and these gave birth
To lichen: algae close with fungi bind.
In mutual aid they live on soil-less rocks
Where singly neither one could ever live.
Through countless years the lichens' work unlocks
Rock's bonds to soil, where trees their shade will give.
Who join in love and spend their lives for peace
Oft wonder if their work will good produce
And ever from war's bonds mankind release.
Is all our work to be of little use?
Lichens live to slowly form deep soil
And peace will come with ages' steady toil.

Albert Moorman

*Albert E. Moorman
is a Canadian and
member of Vernon (B.C.)
Meeting.*



Creating the Living Silence

by Henry Cobb

From time to time one hears grumbling from attenders of our unprogrammed meeting that the sound of the children in First-day school downstairs disturbs the silence of worship.

There have been many discussions of this, with the sense of the meeting always pointing out that the children are not only integral to the meeting but a vital part of First Day worship. However, it took a dramatic incident to bring this principle to full clarity.

One First Day morning, the children came with their parents, as is customary with us, for the first 15 minutes of our

Henry Cobb is a member of Chapel Hill (N.C.) Meeting. He is a retired professor of philosophy and psychology and is an amateur harpsichord and poetry maker.

adult meeting for worship. One little boy of ten months, being filled with the joy of living, raised his voice in a babbling stream of exuberant sound. The mother, feeling embarrassed, tried quietly to shush him, but he was totally unresponsive. One could feel an atmosphere of rising tension among the attenders. The little voice went on unabated and unabashed for some minutes. Finally, a Friend arose and said, "Isn't it a joy to have the children so much a part of our worship! This little fellow is speaking to us in his own tongue about the beauty of the day and rejoicing with us in it. Listen to his message; does it speak to our condition? Let it be absorbed into the living silence of our worship together."

The woman sat down and one could feel the tensions relax. The young mother sat back with a quiet smile. The meeting was suddenly gathered into a living silence out of which the child continued his joyous message until all the children left the room for their own First-day school downstairs.

I believe this tells us something of great importance about the nature of the silence that is at the heart of worship in the manner of Friends.

The true silence is within us as we become centered in worship or in meditation. The external silence which we commonly emphasize as characteristic of Friends worship is really only a means of reducing distractions from the "center." Even so, we do not seek a total external silence; a dead silence is painful and does not really contribute to the spirit of worship. We seek rather, the living silence in which the whole of reality is gathered for us, the inner and the outer, in one concordant, harmonious whole. This is true in our private meditations where we reduce the distractions within and around us to the quiet essence of a living harmony. "Be still and know that I am God." It is true also in our congregative worship. We become gathered in a living silence as our awareness of one another becomes an experience of unity with one another and with all that makes and shapes our being. This is easier to accomplish if discordant and distracting noises are kept to a low level and if our inner distresses can be held in abeyance. But we do not expunge entirely the action of our senses or the movement of our thoughts. Rather, we absorb them into the living quality of silence: the voices of the meeting's children, the rustlings and stirrings and soft comings and goings of our fellow worshipers, the sound of the larger world around us, the thoughts and feelings that we bring with us into the meeting for worship out of our daily lives, the sorrows and joys, the aches and pleasures of existence: all of these fragments of our individual lives are merged in the living silence.

It is within this living silence of the gathered meeting that the spirit is nourished and enriched, comforted in its wounds and shared in its joys. It is out of this living silence that we may be moved to speak, even as the inner voice speaks to us, and if the meeting is truly gathered our words will be heard and may speak to the condition of our companions as their needs may determine. □

Handling Our Differences

by Elwood Cronk

In spite of our historic peace witness, and the overall commitments of Friends, many of us face conflict with great difficulty. Because conflict makes us uncomfortable, there is a tendency to suppress signs of its presence, hoping it will go away. *Resolution avoidance* affects the spiritual life and emotional health of a faith community. It increases the long-term pain, for it prevents people from identifying and examining those issues which can be managed and changed.

This article has risen from the struggles

Elwood Cronk, a member of Wrightstown (Pa.) Meeting, is clerk of Representative Meeting of Philadelphia Yearly Meeting. Professionally, he directs a county mediation service and a community crime prevention program.

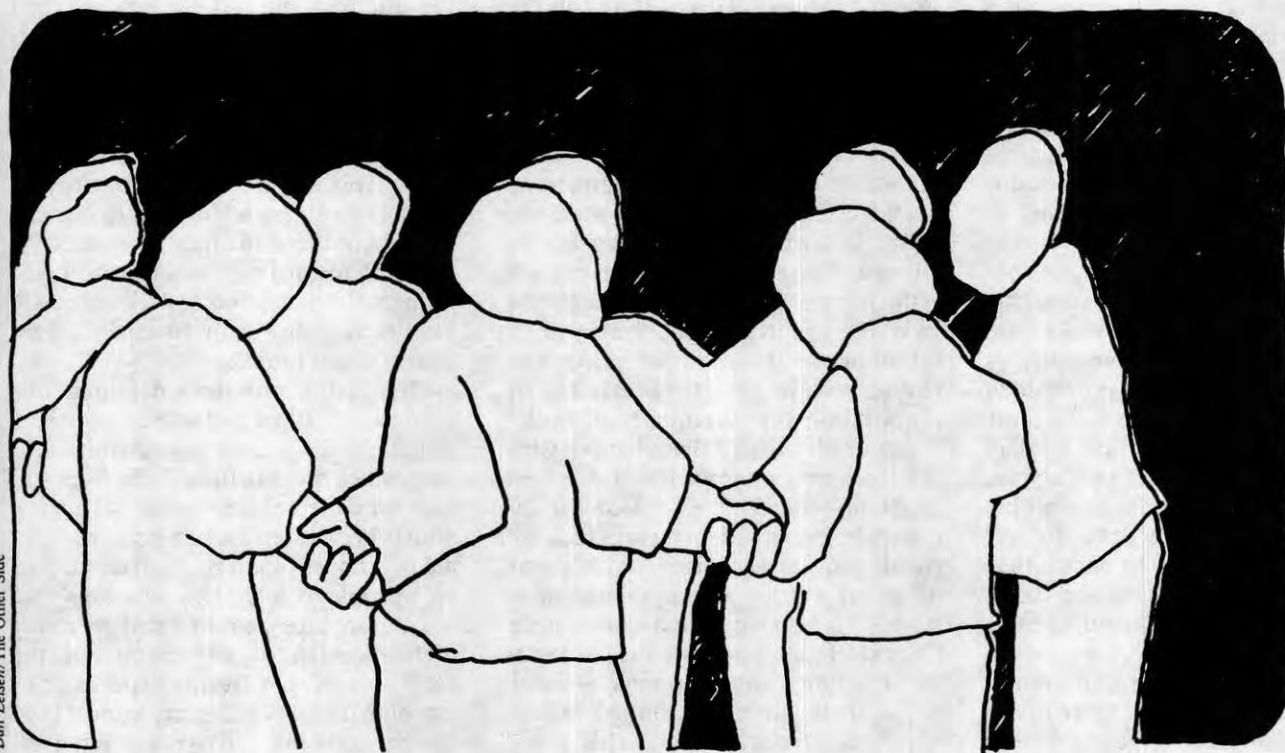
of a writer (as a mediator and an active participant in Quaker affairs) to better understand conflict and its resolution. The illustrations used are not intended as criticisms, but are shared in the hope others will be stimulated to ponder the situations they have experienced in a way which promotes growth.

Donald Demott, in *Peacebuilding*, speaks of *proanthropy* and *misanthropy* as words which aid in understanding the origins and resolution of conflict. Proanthropic people (this appears to describe most Friends) believe people are basically good. Such people are willing to try new things. When given a chance they will propose ideas or actions which will enable a person or group to act in positive and creative ways. When faced

with disagreement, they accept differences as an important part of the relationship.

A way to strengthen and cultivate such an attitude is to ask oneself, "What can I do which will enrich that part of me which is trusting and looks for the best in the views, attitudes, and behavior of others?" While it may seem insincere, there are times (particularly at the early stages of conflict) when it is important to the situation and for our own growth, to act more proanthropically than we really feel, or are ready to be. Our behavior will help free us from our own inward bonds.

Misanthropic people tend to distrust others and are inclined to believe that those with whom they disagree must be



Dan Leisen/The Other Side

Friends and Conflict

pushed or forced into changing their thinking and behavior, or may be seen as unfaithful to the commitments of Friends. Such people tend to respond to others in negative and aggressive ways, rather than being open to them. Anyone speaking or acting differently is seen as threatening, and at times their words are taken as personal criticism.

Few of us are wholly one or the other, but it is clear in conflict situations we use behavior which describes our inward feelings and outward experiences. We all need to remember values are not changed by outer forces, but must be altered inwardly. In times of conflict, it is essential that each person strive to exercise self-discipline, rather than try to discipline others.

One's response to differences is, in part, determined by how we handle

Conflicts often indicate a need for changes in relationships.

stress. For many Friends, stress is not a freeing experience. Stress reduces our flexibility and tends to increase the rigidity of our thinking and responses. Some years ago I asked a group why so few concerns were brought before monthly meeting. The response of one person, containing a germ of truth as well as considerable distrust, was, "because we're afraid of being rejected."

In meetings where this fear exists, members must work together to create a climate which regularly demonstrates such fears are groundless. It is a mistake to expect others to be perfect. We must be willing to take a leap of faith by daring to trust. One might, for example, work at strengthening the proanthropic side of oneself by looking inwardly and asking, "What can I do to enrich that part of me which is trusting and looks for the best in the views, attitudes, and behaviors of others?"

Another way of working at this might be for meeting members to agree to accept the following discipline: Each time

a Friend comes before the meeting with a concern about which there is disunity, those present will ask themselves, "How can I affirm, acknowledge, and recognize that of God in him/her, as well as in those who do not share the concern?" Friends, acting in this manner, will speak to the concern in ways which tell others they are cared for and that their words have been heard.

When a local meeting joined an ecumenical effort to establish a food cupboard, the previous suggestions for relieving tension were not used. A couple, wishing to make a war tax witness to IRS, presented the meeting with a check for \$100, the portion of tax they were withholding. Their accompanying letter stated they felt this was an appropriate gift to the meeting, in view of federal budget cuts in social services. They asked that the money be accepted as a start-up fund for the food cupboard.

The response of the meeting confirmed the fear of rejection earlier expressed. One person walked out, another questioned their motivation, and the meeting declined the check. The one positive thing which did happen occurred the next Sunday. A member of the adult class proposed that war taxes be discussed that day.

Several things might have been done to avoid the rejection resulting from the meeting's decision, or at least open the door for it to have been made in a more Friendly way. The couple, knowing the feelings of a number of meeting members about law-breaking, might have tested the waters by asking the meeting to appoint a clearness committee to meet with them. Unfortunately this was not requested. This experience does provide us with an important lesson about concerns. In trying to include the meeting in the action one feels led to take, primary attention must be given to the effect of the proposal on the community of faith.

Inasmuch as this did not happen when the check and letter were sent, the clerk might have asked herself, "How can this matter be presented in a way which will enable people to consider it with a maximum of clarity and a minimum of stress?" It also would have been useful if the clerk, in presenting the request to the meeting, had requested Friends begin their consideration by asking questions of clarification. This would

have kept the situation loose, encouraged openness, and increased the likelihood Friends would not overstate themselves.

The clerk also might have encouraged those who were silent to voice their feelings. An expression of doubts and the asking of questions increases the likelihood members will avoid taking fixed positions too quickly. When positions are taken quickly, it leads people to believe there are two points of view. This can also happen because many Friends tend to speak early on as advocates or adversaries. We all need to work at becoming searchlights of exploration.

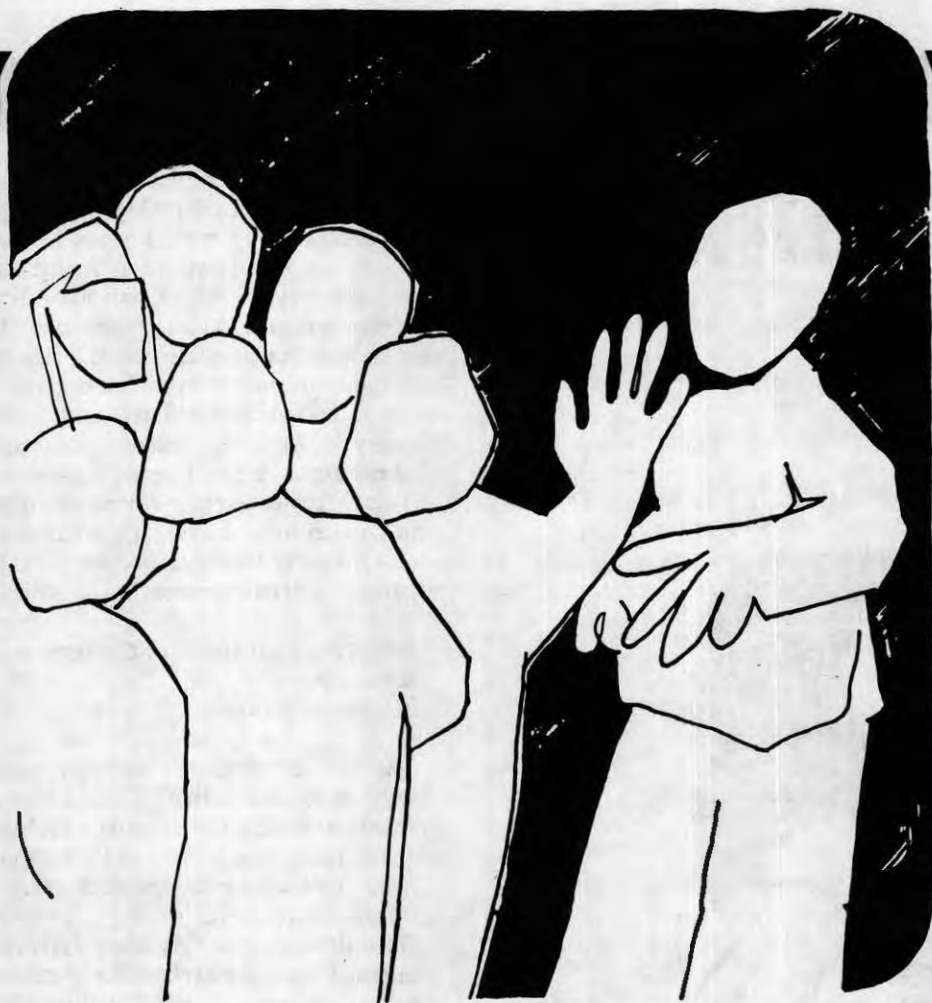
It was still not too late for the clerk, or a meeting member, to propose a clearness committee be appointed to meet with the couple. This would have avoided the rejection which occurred, provided a positive sign of caring, made possible a more open and exploratory consideration of the request, and opened the door to the possibility new ground might be discovered.

What actually happened resulted in polarization and escalation. Polarization has to do with the way people view one another, while escalation describes how they act toward one another. When their motives were questioned, it broadened the discussion by bringing their integrity into question. By personalizing the situation, the concern was lost sight of, and the meeting's rejection was made easier.

Donald DeMott, in *Peacebuilding*, points out that conflicts often indicate there is a need for changes in relationships. This might involve behavior, attitude, or values. At such times one can ask, "Are there changes I can make?" Looking toward our own Inward Light reduces the likelihood our thoughts will be directed outwardly toward changes others should make.

Or, during our inward search one might ask, "What can I do or say which might change present relationships into ones which are beneficial?" Such searching, when combined with discussion with others, often enables people to create new understandings. Such discoveries free people to forge new relationships.

At other times, conflict may represent differences in or perceptions of the facts. It can be a freeing experience to examine the facts which are known (and can be accepted), and to ask, "What ad-



ditional facts are needed, where can we get them, and who will find out the information?"

Acting in the foregoing ways channels the energy generated by conflict in powerful and creative directions. Such hard work will enable Friends to take differences in perception or calling as opportunities for growth, rather than causes to be won or lost.

Body language, facial expressions, and gestures send positive or negative messages to others. The alertness with which we listen serves as an unspoken witness to the degree of interest and attention (or lack of either) you are giving to what is being said.

The community of faith is weakened when a Friend rises and says, "If this action is approved it may be necessary for me to withdraw my membership." Or, "If the meeting approves acting favorably to the matter under discussion, I will reduce my financial support." That is Friendly blackmail!

Let us examine another situation and how it was handled. A group, concerned

about Central America, came before the meeting with a request that it become a sanctuary meeting. In this instance the clerk, recalling the manner in which John Woolman approached slave owners ("I told them how it was with me"), proposed that people not try to make a decision, but share feelings about the suggestion.

In spite of the fact some did express themselves in strong, emotional ways, the threshing meeting was very useful. By removing the pressure of making a decision, Friends were enabled to express their feelings, without feeling the need to reply to others, thus de-emphasizing differences.

During the consideration someone asked, "Why are you doing this to us?" The speaker clearly had little understanding of the Quaker tradition of coming before the meeting with a concern. Unfortunately no one responded to the question, and an important opportunity for clarification and healing was missed.

The situation cried out for creative or reflective listening. Someone might have said, "Jim, am I correct you feel it is

inappropriate to bring such a request before monthly meeting? If I did hear you correctly it will help me a great deal if you will say more about why you feel this way." This didn't happen; therefore, Jim's question was met with a cold, empty silence, as though he had not even spoken. By acknowledging another has spoken, without either agreeing or disagreeing, one provides an important affirmation of their personhood. Sanctuary was not approved, but unity was found for other important steps to be taken.

The foregoing is not intended to imply strong feelings have no place in a Friends meeting. It does mean we must learn to move beyond the venting process. During constructive disagreement people learn to accept their differences, and do not feel threatened by them. Such an attitude carries with it an expectation the situation can be resolved in a manner satisfying to all.

An important part of constructively engaging conflict is the willingness to be vulnerable. When we fail to do this, our insecurity will betray us.

When a meeting has worked through a difficult situation, and achieved unity, there is one final step to be taken. Meetings have poor collective memories; therefore, it is very important those present discuss and record their experience. In our search for God we found unity. How did we do it? What happened?

Such an exercise will reinforce our memory of the experience, and should be recorded in the minutes. This record may prove useful when the meeting faces difficult situations in the future, as well as a teaching aid to unborn generations.

Many years ago I served as an adult advisor to the high school age Young Friends at Cape May, New Jersey. Near the end of the week a Young Friend commented, "through being a member of the advisory council and taking part in its discussions and decisions I learned to listen and appreciate others and their different viewpoints, learned to express my own ideas and think them through, and learned to *help others express their ideas*." These beautiful words are a treasure to be carried through life. □

Friends and Conflict

Treating Conflict as a Gift

by Chel Avery



Chel Avery is on the staff of Friends Conflict Resolution Programs, a committee of Philadelphia Yearly Meeting. She is a member of Central Philadelphia (Pa.) Meeting.

Quakers, I've noticed, have two typical ways of acting in a conflict. During my 13 years in the field of conflict resolution, including two years' service with a Quaker conflict response program, I've observed with fascination the peculiarities of Friends when they are embroiled in hot disagreement. I've encountered two common stereotypes, both of which are consistent with my experience of Friends in dispute.

The first was recently expressed by a non-Quaker who works and socializes with Quakers. He described to me his version of Friends' approach to conflict:

Step one: turn and face the opposite direction.

Step two: proceed.

The second stereotype was most succinctly expressed when I asked participants at a monthly meeting worship to brainstorm their images of Friends in conflict. One seasoned Friend said wryly: "We thrive on it."

Both descriptions ring true. Friends frequently find themselves involved in conflict—or very spirited dialogue—with the "powers" to whom we are speaking truth: government officials, the military, investors, and manufacturers whose actions are at variance with our values. Such conflicts often seem appropriate, even comfortable to us.

At the same time, Friends often have a deep discomfort with conflict closer to home—disputes within our meetings, our families, or our neighborhoods. Many meetings have a norm of discouraging any expression of upset, anger, or disagreement. Conflicts can be ignored or swept under the rug for years, even generations, in the hope that things will take care of themselves. Sometimes they do. Sometimes, though, long-held disputes cast a shadow on meeting transactions and interactions for years, or erupt unexpectedly during an apparently unrelated discussion.

Ibelieve our hesitation to address face-to-face conflicts results from some unexamined myths we hold about interpersonal conflict. These myths can keep us from addressing and solving problems and can deprive us of the growth and deepening of community that come from embracing and working

through our conflicts. Even more sadly, they keep us from fully using the special gifts Friends can bring to conflicts. The myths include:

Conflict is a sign of an unhealthy community or relationship. This is not necessarily true. Conflict is an inevitable part of living relationships. In *The Different Drum: Community Making and Peace*, M. Scott Peck explores the process by which deeply committed and caring communities are created. He distinguishes between pseudo-community and true community. Pseudo-communities, he writes, avoid conflict. True communities may enjoy conflict-free periods, but when conflict arises, as it always does, the community addresses it openly. Conflict is a necessary component of growth and creativity. Certainly a relationship in conflict *may* be an unhealthy relationship; yet a relationship that never has conflict is stagnant. Conflict is not an indication of health or sickness; it simply is.

To be in a conflict indicates one has failed or "gone wrong." We tend to believe if we "live right" and are good people we will escape conflict. When this myth is applied to oneself, the response is often to suppress the conflict as a way of denying one's perceived failure. When it is applied to the adversary, the response is often a feeling of hopelessness. We may assume if our "opponent" were a good person, or were competent at problem-solving, we wouldn't be in this mess; therefore this person is not good, cannot be trusted, and so there is no hope of productively dealing with the problem. This myth often leads us to give up without even trying.

We tend to believe that if we 'live right' and are good people we will escape conflict.

When there is conflict, someone will get hurt. Since no one wants to be hurt and most of the time we don't want to be the cause of others getting hurt, this myth can lead us to choose the pain of living with an unresolved problem rather than laying the problem in the open and seeking a solution that might be acceptable to everyone involved. This myth has some basis. If an easy, universally desirable solution were obvious to us, then we would simply enact it, and there would be no conflict. We have conflicts only when we cannot see such an outcome before us. Too often, we let the *apparent* limitations of the situation hobble us, when instead we could engage with our adversaries to identify what is really important to each of us and to unleash our creativity in search of new possibilities. Often, our failure to resolve conflict is not the honest failure of a sincere effort that did not succeed, but the failure of giving up without really trying.

These myths are dangerous to us for several reasons. First, they can stop us from addressing the wrongs or dissatisfactions in our lives. They can cause us to settle for less than what might be possible in our relationships and communities. They can lead us to withhold part of ourselves and give less than is our potential to give.

Second, when we are in a conflict, these myths can lead us to act with fear, guilt, or haste, rather than with hope. If fear prevails, then we act self-protectively, perhaps by withdrawing or avoiding the problem, perhaps by aggressively defending our own interests at the expense of another. If guilt prevails, our reluctance to burden others with our differing wants and needs may mean we don't address our own needs or we don't speak our truths. If we act in haste to get the problem out of the way as soon as possible, we may settle for a quick compromise in which everyone agrees to some minimally acceptable middle ground rather than searching thoroughly for common ground, for better understanding, and for new insights.

If we act with hope, however, we are able to see the conflict as an opportunity to make positive changes, to learn about each other, and to test our own truths. We are able to take the risks and make

the effort necessary to find the best solution available for all concerned, deepening our understanding and connectedness in the process.

Our Friends history and culture have given us special strengths in conflict, strengths we could trust and rely on more often. Each of these strengths, however, is a two-edged plowshare: in excess the strength can be weakness.

Tenderness: As a rule, Friends find it easy to demonstrate compassion and to care for other people, even those with whom we disagree. Our forms of worship and decision making, as well as our values, give us plenty of practice in learning to respect and appreciate different needs and different truths. In conflict resolution training, Friends are quick to pick up skills that involve listening and cooperating to satisfy other people's concerns as well as their own.

A catch phrase in the mediation field is to "go soft on the people, but hard on the issues." The ability to treat others softly is an invaluable gift for resolving conflict.

Yet there are dangers in stressing tenderness too much. One is what Elise Boulding calls "false tenderness," or the tendency to fabricate compassion because we know it's what we're supposed to feel. Such pretense can obstruct real dialogue. A second problem is that sometimes Friends find it easier to respect other people's needs than to respect their own. The risk here is possibly accepting a solution that does not answer our own need or reflect our own truth. A solution that does not include each party's truth is not a solution.

Patience: Problem solving is hard work, and it can take a long time. Quakers are used to *laboring* over decisions and *waiting* for unity to emerge. We are good at patience, and this can help us persevere in difficult problem-solving efforts.

The danger of this trait is that we may be patient with a problem too long before dealing with it. There is a zone of readiness for tackling a conflict. At the beginning, a problem can seem like a minor itch, not worth bothering about. We cannot repair every single warp in our unity, nor should we try. But if a problem persists or grows worse, a time will come when we are

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ready to speak to it. The need for change is strong, and so is our will to deal with it constructively. If no action is taken, however, and no change occurs, patience runs out. I have sometimes seen Quakers push their patience too long, letting a problem simmer, failing to express the depth and importance of their unhappiness, until it is too late and patience is used up. Then the will to be open and creative and the desire to listen and care are succeeded by bitterness. I grieve when I see such rigidity develop in a situation that could have been constructively addressed months or even years earlier.

Plain speech: I am not speaking of the traditional plain speech peculiar to Friends (Second Month, First Day, thee), but of the honesty and directness that express our testimony of simplicity at its best. That is the courage to "speak truth to power," in the manner of John Woolman, who simply and lovingly laid his objections to slavery before slaveholders.

A vital concern in conflict resolution is identifying and solving the right problem. Conflict resolution sometimes fails because through indirectness, euphemism, or plain complication, parties to a conflict fail to name what is wrong, and end up "solving" the wrong problem. Plain speech protects us from this error.

Too great an emphasis on plain speech could become an excuse for inconsiderate venting of emotions and opinions, but among Quakers, such excess is rare. These days, if there is a liability with plain speech, I think it is that we do not prize it enough. We no longer hold simple, unadorned, and clear speech as one of our treasured virtues, and for all but a few, it has become a lost art. Today's Quaker speech, particularly in the Eastern part of the United States, is often marked instead by highly developed subtlety and nuance that is "plain" only to those who are long steeped in Quaker culture.

Optimism: I was contacted one summer by the father of a student at a private school in which intensely hostile conflict between the board and faculty threatened their ability to continue working together. Yet the man who called sounded relaxed and joyful. He said, "I and some of the other parents are Quakers, and Quakers are optimists. We know if we try, we can work

something out." It is for such seemingly impassable roads that our Quaker forebears left us the response, "Way will open."

Optimism is necessary in conflict resolution because the absence of an apparent happy solution to the problem is part of the definition of conflict. Conflict usually seems hopeless—it is supposed to. Without optimism, we would be unable to begin to address the problem. We need it to be able to trust ourselves, each other, and the Unseen well enough so that we can open ourselves, speak and listen sincerely, explore receptively, and experiment creatively.

Yet optimism can be a danger to us because, as with patience, it can lead us to deny the problem or to hope it will go away by itself. It can be difficult to distinguish between healthy optimism and hiding behind rose-colored glasses. We are doubly susceptible to such self-delusion in our own meeting communities, which we fear to tinker with because they are both precious to us and mysterious. We need to apply our optimism to the belief we can solve problems and can recover and learn from our mistakes rather than using optimism as an excuse not to address our problems.

What kinds of conflicts do Quakers have? The same as any group. We dispute the use of resources, such as the allocation of funds or the use of our buildings. We dispute the expression of testimonies: are we called to divest our monies from South Africa, to make our meeting-houses sanctuaries, to celebrate same-sex marriage? We have conflicts about relationships, about personality differences, about discomfort with differing lifestyles, and about leadership. We have conflicts about behavior in meeting activities, such as the presence or discipline of children, the amount or nature of ministry. All these conflicts are uncomfortable, sometimes painful. Yet they all carry the promise of greater growth in the depth of our community and in the answers we discover when we share our searching in the Spirit. Mennonite mediator Ron Kraybill speaks of conflict as a "gift from God," since it is through our struggles and seeking at times of controversy that new guidance is given to us. □

On Welco

by Ann Levinger

Opening our doors to visitors is only the first step in inviting them in.

Friends meeting isn't a very friendly place, is it?" These words, spoken years ago by my mother the first time she visited our meeting, come back to me now when I visit other meetings.

Friends want to be warm and welcoming, but we are busy. Even at meeting we are often pressed for time. Perhaps this explains the common practice of asking first-time visitors to introduce themselves, while we offer no introductions in return. But there are a number of problems in asking first-time visitors to be the *only* ones to stand and say who they are.

For Friends visiting from other meetings these introductions often feel comfortable, but for people attending their first Friends meeting the entire experience may seem strange. Then to be singled out to stand and speak may feel embarrassing or awkward. Such awkwardness is accentuated when the first people to introduce themselves make enthusiastic comments about how much the meeting for worship meant to them. The visitor may wonder, "Is another testimonial expected from me?" "Are all visitors supposed to describe their personal reactions?"

A second problem occurs after the meeting breaks: Are the new people who introduced themselves all greeted by meeting members? If, after a self-introduction, a newcomer is not welcomed by several people, the group may indeed seem unfriendly. In meetings with many

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visitors, however, members who try to speak to all who introduce themselves find little chance to talk with people they already know.

Furthermore, consider the second- and third-time visitors. They are not generally asked to introduce themselves. Are they welcomed? If not, will they not also feel strange?

Last summer I visited my parents. The first Sunday I went to Friends meeting in their city, about a dozen people attended. First-time visitors were asked to introduce themselves. I, traveling with greetings from Mt. Toby, gave my name happily, as did two other visitors. We were welcomed warmly, and I felt comfortably at home. The next Sunday I came again, and again first-time visitors were asked to introduce themselves. As a second-time visitor, I, of course, did not rise. However, most of the people present had not been there the week before, and several looked at me questioningly but said nothing. After the rise of the meeting, the only two people I recognized from the previous week were busy conversing with someone else. I introduced myself to one or two others, but left feeling like a stranger.

This year I occasionally attend a fine meeting in another city. Having learned from the previous summer, I introduced myself here on both my first and my second visit, and each time I go I try to speak to several people; but I do not know the names of more than a few members. Sometimes Friends elsewhere who hear I am attending this meeting have said to me, "Oh, you must know _____." But I usually answer: "No, I've probably seen her, but I've heard very few names." On my third visit, two different people came up to me, asking for information about meeting activities. They probably assumed from my gray hair, and from my not having introduced myself, that I was a meeting old-timer but not a very hospitable one.

Last week, after an excellent meeting for worship, I found myself getting angry at what felt like ritualized rudeness. Each week, without telling us his own name, someone stands and asks all newcomers to give theirs. They do so.

He then asks for announcements, and additional people (who also don't give their names) stand and suggest we contact them—or Pam or Jim (whoever they are)—about this or that matter. This seems so insensitive. On my way out, I stopped to speak to a woman who, in meeting, had given a message I found most meaningful. We exchanged names and suddenly both of us realized with delight we have a mutual friend in Wisconsin, who had hoped we would get together. Neither of us had realized the other attended this meeting. We had worshiped together for several weeks without becoming acquainted. Names may not be essential, but they definitely can help us connect. Which of the people I've smiled at or nodded to is Pam? Might I recognize Jim?

Friends have thought about these problems and have tried various alternatives, none of which satisfies everyone. My own favorite is one we started about four years ago at Mt. Toby Meeting, where we began to ask *all those present* to introduce themselves. At the end of silent worship, the person who closes meeting says: "Welcome friends. At this time, continuing in the spirit of worship, it is our practice to introduce ourselves. Also, if you have a brief announcement about activities related to

the meeting, this is an appropriate time to make it. My name is _____; I am from _____."

Mt. Toby Meeting usually has 60 to 100 people at meeting for worship. Before we began this custom, many of us thought it would be too time-consuming. Now we feel it takes hardly any longer than looking around the room and waiting for newcomers to stand and introduce themselves, then later calling on members for announcements. Any additional time it does take seems well spent.

Not only do newcomers have a chance to hear the names of everyone present, but all of us have a chance to notice each person attending and to hear again names we may not know, and the whole group is brought closer together. As a member of Mt. Toby Meeting, I have felt happy with this procedure.

Friends genuinely want to be friendly. Although no single way of welcoming visitors will please everyone, thought should be given to practices that help and those that hinder our friendliness. I suggest this query for Friends' consideration: "Do our procedures at the close of meeting make visitors feel welcomed, comfortable, and included? Do these procedures strengthen the meeting by heightening our sense of community?" □



John Gummere/FGC

Healing Pregnancy Loss

A Journey Back to Faith

by Denise Hart



The artist, Anne Blood-Patterson, is a member of Media (Pa.) Meeting. She has held prayer and naming services for the two babies she lost in miscarriages, and continues on her own journey of healing.

I'm lying back in the sculptured, plastic chair of my dentist's office. The hygienist hunches over my chart, reading intently. "So," she says, her eyes glancing down the length of my body, "I see you've had your baby."

The words cut through me. Someone else who doesn't know. "I lost my baby to a miscarriage several months ago," I reply.

"Oh . . . too bad. Well, try again," she says. The two short sentences seem to fall into the room with a clatter. Her eyes immediately go back to the chart; her professional concern is once again on my teeth.

My cheeks are burning and inside me the sorrow, pain, rage, and even shame rise up and tangle together in a Gordian knot right in the middle of my throat. Try again. I want to scream that making a baby is not like cooking. If there's a mistake one doesn't just get to it again. Someone has been lost, a person, my baby. Our child had a name.

It was a weekday morning when our doctor told us the ultrasound test could not find a heartbeat from our baby. Michael and I burst into tears and fled her office to go and pray at our meeting, desperately seeking God's help. The empty meetinghouse welcomed me like a safe harbor from the storm of whys that flooded my mind. How can you let this happen? I silently shouted at God. How can a perfectly healthy pregnancy become a disaster overnight? Why should this happen to our baby? Could the ultrasound be wrong?

Later that afternoon our doubts about the ultrasound dissolved as the miscarriage began in earnest. We went back to the hospital emergency room, grieving and in labor for the child we were losing.

Miscarriage. It is such a distant and ambiguous word for the experience of losing a child who does not come to term.

With the knowledge of our pregnancy we had started down the path of becoming parents, beginning the emotional and practical opening up of our lives to welcome this new person. Then a few unexpected drops of blood and a visit to the doctor's office swept us into a tidal change that turned vibrant openness into a void that filled with helplessness, shock, rage, and grief. A parent's worst nightmare happened to us before

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our child took breath. We went through labor and left the hospital without ever seeing the baby we'd dreamed of. I had the postpartum blues with tears and empty arms.

Our first week of not being pregnant felt like a shadow world where we wandered, disoriented and in silence, without a map. I am a writer and teacher, but suddenly I had no words for this loss, no way to shape or define my experience. When I called the hospital trying to find out what had happened to the remains of our baby I learned, with horror, that there was no way to know. I felt like a terrible parent, unable to give our child even the honor of a tender good-bye. I became spiritually mute.

A death that is so grounded in the creation process can rupture one's spiritual bond and relationship with the divine Spirit. The paradoxes of life become condensed through this loss, eagerly anticipated life. God is experienced as cruel and unreasonable. My trust and faith became shattered by the pain of wandering through the shadow world without a guide. I felt tricked by God and closed off from any dialogue. I was hurt and angry.

The recent publicity of medical evidence that miscarriage is a common occurrence—that, indeed, one out of four pregnancies ends in miscarriage—offers the scant comfort that one is not alone. Perhaps it has been most useful in making a collective experience acceptable to talk about. Many women and couples experience miscarriage as an individual and private loss. It is a lonely death, often occurring before we have told family and friends about the pregnancy. There is no fullness of life to be mourned; instead, what are lost are hopes and dreams, anticipation of a new future, and a certain innocence. Usually, there is no passage of mourning provided by our culture, and the expectation is that one gets physically better and back to business as usual. Nothing could be further from the truth. For those of us who have experienced a miscarriage, life is forever changed, and future pregnancies can never again be approached with the joy and lightheartedness we knew before.

I was recovering at home, numbed by my experience, when a condolence note arrived from one of the resident Friends at Cambridge (Mass.) Meeting. She wrote of her sadness for our loss and wanted us to know that the meeting was there for support. "It's such a silent



Drawings by Anne Blood-Patterson

**Miscarriage is
such a silent
tragedy—mourning
for something
that barely was.**

tragedy," she wrote, "mourning for something that barely was." Her words reached into the core of my grief, acknowledging both the silence and the sorrow. I stood the card, opened, on our dining room table. It became the tenuous strand connecting my shaken faith to spiritual community. My parents telephoned. One night a friend brought ice cream. A neighbor sent flowers. In the weeks that followed, my husband and I began to understand we would not be left alone in this passage. The silence that lay between us as a couple was softened by the calls and visits. Slowly, a thin shaft of Light began to break into the shadows.

Two weeks later the same Friend telephoned to see how we were. She listened as I tried to find the words. Would we like to hold a memorial meeting for our baby, she asked? It wasn't usually done for miscarriages, she explained, but recently another couple in the meeting had suffered the same loss, and she was trying to find a way for the meeting to respond. She and her husband would be glad to organize it for us. She said, why not think it over, talk about it with Michael, and let her know.

I hung up the telephone with the first sense of comfort and peace I'd had since the miscarriage. The weight in my chest lightened, and the silence that imprisoned me began to carry some of the expectant energy of possibility.

When Michael and I talked about a memorial meeting, we both had apprehensions. Did we want to risk laying open our loss in such a public manner? I felt self-conscious about how it might affect me. My husband had never been to a memorial meeting and felt unsure of the benefits of a public meeting concerning our loss. We didn't have the words to share with each other, much less a larger community. "Maybe what we need is to share the silence," I remember saying. Could anything make us feel worse than we already did?

A few weeks later we called back and set a date. The memorial would be held almost two months to the day after the miscarriage. I was touched when my parents in New York and about a dozen friends said they would be there.

It takes courage and compassion to step into a person's grief and stand beside him or her facing a sea of unknowns. With that act the isolated silence of mourning begins a transformation from loss to healing, from the wounded heart to renewal. To take up that movement in a collective sense, as part of the religious community's concern, opens the way to dialogue and spiritual reconciliation. When our meeting reached out to us with the suggestion of the memorial meeting, it both affirmed the depth of our experience and invited us to stand again in God's light. By giving public space to our private loss, the meeting was clearly stating that the spiritual fabric of our community is deepened by including life in its many dimensions and mysterious expressions.

We were married under the care of Cambridge Meeting, and so returning to the meetinghouse to share our loss felt like coming home in a time of stormy weather. It was as if the meetinghouse were equally able to hold our joys and sorrows at a time when we could feel only sadness. From the moment I walked in, memories returned of the many blessings of our marriage day, in addition to my reason for being there at that moment. I looked around and saw my parents, the resident Friends, members from the clearness and oversight committees for our marriage. My god-daughter and her boyfriend came and sat next to me; one of my best friends

walked in, and slowly the benches that were pulled close together filled with people who shared our lives. The waves of caring and support swelled through the meeting, and I felt my doubts float off as my husband and I were held in a circle of love.

Three perfect yellow roses were in bloom in my garden that morning despite the October chill, and I brought them to the meetinghouse in a small vase I placed on a window sill. In some way they represented for me the renewal of life despite a season when all falls off and dies. I didn't know three roses could produce such a heady scent. It filled the meetinghouse with the smells of summer, and shadows began to be balanced with Light.

After a brief welcome and explanation of a memorial meeting from the resident Friend, I stood to read a statement I had written about our lost child. We settled into the silence, and for the first time since our loss, I felt a sense of rest.

There are times when messages spoken in meeting become our guides in the months ahead, echoing in our hearts and shining a Light on the path to be taken. My husband spoke of all we had learned about our capabilities and desires to be parents through the experience of the pregnancy. My mother shared the loss she and my father had experienced as expectant grandparents. She reminded us that children can bring great joy in our lives, but joy can also be found in the relationships between two people. One friend spoke of how much she had looked forward to our child's birth and the loss and sorrow she felt as an expectant

“aunt.” The silence and the messages ebbed and flowed in gentle swells, witness to a loss felt by many. At times we cried together, and there were also smiles as our friends gave back to us those exciting moments when we had first shared the news of our pregnancy. In this timeless way, my husband and I no longer stood alone.

The light tea we had afterwards continued the nourishment and healing process with many special cakes, breads, and pastries prepared by friends and family. I began to believe that the journey of our baby, and ourselves as parents, might contain some seeds of hope and peacefulness. Surrounded by people who loved not only Michael and me, but also our lost baby, we could no longer feel abandoned. Through the memorial meeting, we discovered again our spiritual bedrock. We experienced the faith of our community at a time when we had lost our own. The hand of divine Providence opened, changing from the fist we had experienced to a palm that cradled and protected us.

Time does heal. In the six months since the memorial meeting, we have taken a vacation, and in the sheltered time it gave us, rediscovered the joy of our partnership as a couple. Friends have come to visit and share their companionship. Colleagues at work have stretched to understand our dark days. The continuing care and loving expression of concern we found in our meeting gave us two important gifts: that of the healing silence and that of the words to express our sorrow. Both became our bridges into a future transformed by the brief journey of our first child. □



England,

by Ann M. Schrader

Bringing the world closer together starts with getting to know each other as friends.

They were “strangers,” “different,” “foreign.” That’s how I described people who live across the ocean in England before my trip with the Friendship Force. Now I think of them as warm, familiar, and much like myself. My change in attitude happened because I visited there with total strangers who became dear friends.

My aunt, Zula Mackinder, and I stayed in the home of Jack and Kathleen Smalley of Derbyshire, England, for one week and therefore experienced England like we could have in no other way. The Smalleys not only opened their home to us but let us share their lives. We are all members of the Friendship Force, an international group without political ties which arranges temporary exchanges of people between countries. Its purpose is promoting world peace through friendship.

Before our trip, I was excited and nervous since I haven’t traveled much, but mostly I was apprehensive about staying with people I didn’t know. Actually, as I have had a problem with shyness all of my life, I would even have been nervous about staying with people I did know. Since I am a vegetarian who also doesn’t use sugar or caffeine, I was afraid my hosts would find my diet difficult to accommodate and be upset that I wouldn’t fit into their meal pattern.

I need not have worried. Instead of being insulted that I would rather drink water than share their tea, Jack thought about it a minute, then said, “Well,

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Friendship Force Style



Kathleen Smalley

lions drink water, and they're strong enough." It didn't take long to discover that Kathleen is about as kindhearted as anyone can be. She and I share a fondness for animals, and I found it impossible to feel threatened by someone who loves dogs just as much as I do.

As we recovered from jet lag in the friendly atmosphere of the Smalleys' living room, their gentle, homey ways gradually dissolved my nervousness, and I was able to relax and let down my protective walls.

I found their home to be cozy and comfortable. The view from my bedroom window included the Smalleys' backyard, which really isn't a backyard at all, but a lovely garden where the grass looks much like a golf green; there are flowers, unusual plants and shrubs, a well, even a fountain—all in a comparatively small patch of ground. Thus, I learned the difference between a yard and a garden. No doubt about it; my home has a yard.

If someone had told me I was going to be riding around England at 90 miles per hour in the back seat of a small station wagon, I probably would not have gone. However, with Jack at the wheel, I was as unconcerned as I could be. He is a retired ambulance officer; and I



Ann Schrader

Top: Zula feeds the birds by the River Trent. Above: Ann and Jack tour Stratford.

have not ridden with a better driver, especially at 90 miles per hour. All was fine as long as I didn't watch the road. The speed limit on the Motorway is 70 mph, but an officer at the police training center told us they don't bother stopping anyone until they have exceeded 100! No wonder the police drive Jaguars!

One afternoon in a secluded area, the gallant Jack demonstrated his bravery above and beyond the call of duty and turned the wheel over to me. Aunt Zula and Kathleen vacated the car and hid be-

hind a tree, but Jack rode with me while I drove his car on the left side of the road and shifted gears with my left hand. Needless to say, it was a thrill neither of us will soon forget!

In spite of, or perhaps partly because of, an almost 30-year age difference between the Smalleys and me, we were not only compatible but also comfortable with each other. My parents have been gone for many years, but they would have been about Kathleen and Jack's ages. And then there's Aunt Zula, who, at 81, played the role of a spunky grandma like a natural.

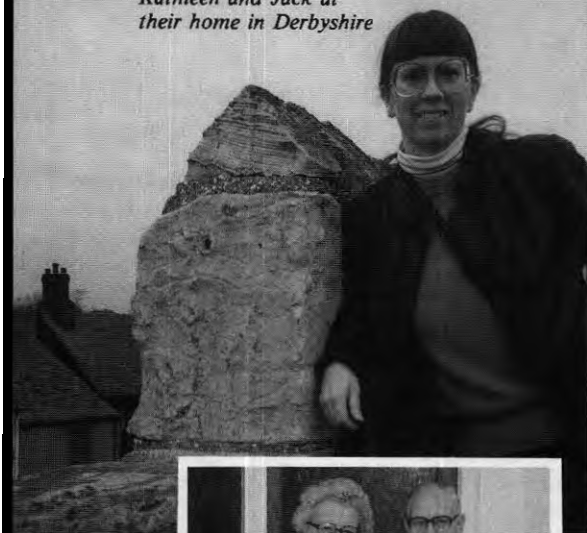
Jack and Kathleen have been married almost 50 years, and, like any other newly retired couple, they were going through an adjustment period in their life together. Until recently, they both worked and were also busy helping their widowed daughter, Jean, raise her kids. Now, with even the grandchildren grown, Kathleen and Jack are at home, alone, together, full time. Kathleen wishes Jack wouldn't "help" her so much, especially in the kitchen. Jack's whole life has centered around being useful and needed, and Kathleen does need him to help, he can tell. They do travel frequently, mostly through the Friendship Force, and Kathleen does some volunteer work.

To me, Jack is all the good things a dad should be: gentle, knowledgeable, kind, generous, and very sweet. I suppose there may be a flaw or two in his personality, but after spending 167 hours with him, I didn't notice one. He delighted us by performing on the organ, which he plays by ear. After hearing a song once or twice, he works it out himself on the organ, even jazzing it up a bit sometimes while Kathleen sings along. What a team they make!

Throughout our stay, Kathleen's energy seemed limitless, and she reminded me of a dynamo on legs. Bursting with creative talent, she not only writes epic poems but is a wonderful cook. Her goal seemed to be to fatten me up, and she succeeded! Of the many native specialties she served, my favorite was Welsh Rarebit. I'm all thumbs in the kitchen, but she patiently showed me how to make it, and I have since treated my

Ann at the wall
around York
Below:

Kathleen and Jack at
their home in Derbyshire



Ann Schrader



Courtesy of Ann Schrader

family with this dish of eggs, milk, and cheese on toast. Yum!

One morning Jack and Kathleen took us to a park bordering on the river Trent. Enjoying the sunshine, Jack and I took a walk while Kathleen and Aunt Zula fed the birds. We returned to find Kathleen and Aunt Zula battling a feisty goose that had pushed the other birds away and demanded more food by tugging on Aunt Zula's coat. Aunt Zula chased him down the beach while Kathleen labeled him "cheeky." Although I had heard the word "cheeky" before, the expressive way Kathleen said it, compounded by her accent, really tickled me. The more I giggled, the more she said it, and thus began the word play we enjoyed throughout our stay.

Another aspect of our word play involved different definitions of common "English" words—such as *semi*, to us a truck, to them a duplex. Simple things such as discussing the anatomy of their car produced gales of laughter from all of us. They call the hood the bonnet and the trunk the boot. I told them that a boot is really something worn on a foot,

but Kathleen retaliated by saying a trunk is supposed to be on an elephant's face!

We also entertained each other by swapping slang phrases. I find myself using Jack's: "When the penny drops," meaning when one finally gets a joke or comprehends an idea. Aunt Zula couldn't be topped, though, with her southern Indiana expression, "I haven't had so much fun since the pigs ate my uncle!" And we hadn't either!

Proud of their country and heritage, Kathleen and Jack showed us many places, such as Stratford, Warwick Castle, Chesterfield, and Coventry, as well as several off-the-beaten-path areas. I felt more like an explorer than a tourist. They were patient with our many questions about their history and culture, and entertained by my attempts at photographing their milkmen and mail carriers, who rode bicycles. Jack would try not to hold up traffic as he'd stop so I could get a picture of a three-wheeled car or house with a thatched roof.

We felt more and more at home as our hosts introduced us to their family and also took us to the grocery store. We even met the mayor of Derby, who let us try on his official chain which was worth \$2 million.

During our wanderings with Jack and Kathleen they demonstrated a talent for getting lost that at first I thought was just something they did, but the more time I spent in England, the more I noticed many people riding around in circles and asking passersby for directions. We met some interesting people that way.

On my own toward the end of my stay in England I found myself willing, with the aid of a very sketchy map, to search out an obscure stone circle (like Stonehenge) in the Lake District. Small flashlight in hand, I set out on foot well before dawn and walked several miles before I realized I was quite lost in the hills. By exploring instead of panicking, my hike became an exhilarating adventure as I truly got to know the absolutely beautiful countryside. I also took the opportunity to ask for directions from several sheep, a horse, and a British gentleman right out of a storybook. When I eventually made it to the stone circle I felt as if I had really accomplished something. I was proud of myself and appreciated the experience vastly more than I would have if I had simply stopped there with a tour bus. One of the most valuable things I

learned from Kathleen and Jack was the art of getting lost, of letting go of control, of being open-minded enough to experience the unknown.

It seemed like a special blessing that Remembrance (Armistice) Day fell during our stay. The British use this time to remember and honor their war dead with a deep reverence and respect that I found striking. During World War II, these hardy people and their country were bombed for six years; some of the scars still show. Hardly a family did not lose a member.

That Sunday, I was deeply moved when I attended the Nottingham Friends Meeting where John Gray, a survivor of both world wars shared some of the horrors of war and the insights he has since developed: "Personal contacts are the lifeblood of peace. Peace is not being so strong that no one dare attack you. Peace is not agreement on relative military strengths. Peace is living your life in such a way that your neighbor trusts you."

On our last night with Kathleen and Jack, we attended a Friendship Force banquet in a nearby town. Although we sang songs together on the way home as the crescent moon shone low on the horizon, we were each a bit subdued knowing that somehow we were going to have to say goodbye in the morning. As I watched the night sky through the car window, I was suddenly overwhelmed by a feeling of peace and serenity I haven't known since I was a child. At that moment I realized I was admiring the same moon, the same stars as in Ohio. Earth is the home we all share. We are all neighbors.

Those strangers, Kathleen and Jack, are now trusted friends, and we have corresponded several times since my return. They will be visiting here next summer, and I am excited about sharing the States with them. Just as I was enchanted by the simple things, such as delivery of milk in glass bottles to their doorstep each morning, one of the first things I want to share with them is a bagel. They had never heard of, much less tasted, a bagel. □

The Friendship Force sponsors exchanges with almost every country in the world, providing exchanges for economical fees. There are many chapters in the United States. More information is available from The Friendship Force, Suite 575 South Tower, One CNN Center, Atlanta, GA 30303. -Eds.

Reports

Loneliness, conflict, leadership examined

The 43rd Annual Gathering of Pacific Yearly Meeting took place Aug. 7-12 at LaVerne University in California.

At our first evening together, Ministry and Oversight Committee presented three themes arising out of the reading of the state of the meeting reports: awareness of personal loneliness and sense of isolation, various forms of conflict, and concerns with developing and nurturing Quaker leadership. The sharing which followed was open and deep and reflected that these were concerns which had touched a nerve for many of us. These are excerpts from the ministry:

"Loneliness may happen in large groups. Some have found PYM a lonely place."

"For those who are alone, there is a limit to what can be accomplished by potlucks and committees."

"Loneliness is part of the journey of life, and a way of knowing ourselves."

"Appreciating the value of conflict, we must also see its potential for harsh and destructive pain."

"Conflict is a teachable moment—a chance to learn."

"Crises in leadership may be openings for creative solutions."

"The meeting is at its best when we reach out to support new leaders. People can rise to do what is needed."

Not least among the miracles of life at PYM is our lively newspaper, known as the *Daily Miracle*. Included in its pages are the daily schedule, reminders of meetings, the need for volunteers, and much else. One day our children responded to the query "What is Pacific Yearly Meeting?" Joseph Jaquette wrote: "PYM is to torture kids. Our parents bring us here to keep us away from TV and Nintendo. PYM turns your parents into weirdos."

At noon on August 9, we commemorated Nagasaki Day with a march to the local park and a silent vigil. The luncheon picnic which followed celebrated our joy at being together.

One evening was devoted to hearing from two Friends from the Wider Quaker Fellowship. They were Lind Coop, clerk of Southwest Yearly Meeting of Friends Church, a member of Friends United Meeting, and Jack Willcuts, former superintendent of Northwest Yearly Meeting of Friends Church, part of Evangelical Friends Alliance. Lind Coop spoke of widespread resistance to change and of our need to adapt if we are to survive. Jack Willcuts explored with us the tension between tradition and creative response to the future. "Let us be as forward



Pacific Yearly Meeting attendees commemorate Nagasaki Day.

looking as young George Fox himself. The revelation of God is not confined to the past. The day still dawns and the day-star rises in our own hearts."

Beatrice Miller

Illinois Friends reclaim favorite spots

It is easy to love Illinois Yearly Meeting, as it takes place every August on the Illinois prairie. The century-old Quaker meetinghouse surrounded by miles of farmland gives a sense of stability and continuity across the generations. It is a special place for people of all ages and stages of life, with much intermingling among the generations as well as building life-long friendships among peers.

Everyone seems to have at least one favorite spot. For some, it may be the welcoming shade trees where worship sharing groups and conversations take place. For kids it may be the open space in front of the meeting house, which is good for playing games, folk dancing under the bright stars, or for flying kites in the winds. First graders Zeke and Robin enjoy the bushes immediately in front of the meetinghouse because that is where the most interesting bugs can be found. Teen Friends have their own gathering place, called the "Fox Hole," and junior high school Friends this year painted and decorated their own special place. For others, their favorite spot might be the place they sanded and painted during the annual work weekend in May. New this year was the addition of an access ramp which makes it possible for greater participation from our much-loved members in wheelchairs.

The sense of community-wide participation in the children's program was enhanced by a special worship entitled "The Teacher Within," led by Marlou Carlson. The junior high Friends were sent on a scavenger hunt to find people who had been active in peace

work. The Friends they found shared their stories with the group. The placement of preschool children near the rest of the kids and near a favorite stand of shade trees facilitated much interaction between them and older Friends.

This year, IYM received visitors Elisha and Mellap Wakube from Kenya, Alex Morisey, executive secretary of Friends World Committee for Consultation, Section of the Americas, representatives from American Friends Service Committee, and Robert and Ardith Hinshaw, representatives of Friends Committee on National Legislation. Marlene Pedigo and her coworkers from the Chicago Fellowship of Friends gave a presentation on their work in inner city Chicago. Carolyu Treadway presented an inspiring Plummer Lecture on inwardly directed violence.

Our shared sense of community, of family, strengthened and sustained us as we labored together in our business sessions. We found ourselves divided and halting on such matters as our budget and handbook, but clear, united, deep and strong when we were asked to support our members as they followed leadings to work in a variety of counseling, healing, and teaching ministries.

As the reports of various committees came before us, we were reminded afresh of the enormous amount of work done throughout the year by some of our members on our behalf and on the behalf of the entire world in which we live. We found ourselves deeply grateful.

Certain issues before us, such as abortion, threatened to divide us. We were aware that there was a great deal about which we could not agree. Gathered in a listening silence, we became vulnerable to God and to each other, sharing deep feelings and the sparks of truth that were given us.

We affirmed our love for one another, and united in a continuing commitment to seek, share, talk, learn and grow together.

Paul Buckley

Fighting for Their Lives

by Herb Walters

The miracle of nonviolence is unfolding in many dramatic ways lately, with much of the attention recently on China. But something amazing is also happening here in the United States in an unlikely place: the Appalachian Mountains and coalfields of southwest Virginia.

The United Mine Workers are on strike in this region. Coalfield strikes have a long history of erupting into violence, so it is quite significant that the United Mine Workers of America has adopted a planned strategy of complete nonviolence in its strike against the

Pittston coal company.

After years of relative peace in the coalfields, new management at Pittston has refused to accept results of industry-wide negotiations, refused to sign a contract, and cut off health benefits to 1,500 retirees, widows, and disabled miners.

"Pittston is trying to take us back to the old days when we were like slaves to the company," one striking miner told me. A woman standing nearby told me she was worried about her "Daddy, who is gonna die" because he had black lung and other health problems. He can't afford health care without his miner's health benefits.

"The union is the main thing the little people and the workers of this country have to protect us from corporate greed," said another miner. "If they can break us, unions all over the country will be in trouble."

Being from this area myself, I feel that these are my people who are being threatened, and I see very clearly they are fighting for their lives. And they are fighting with nonviolence. More than 1,500 miners and their family members have now been arrested for blocking coal trucks. They sit in groups of five to 150 to block the trucks. They've used creative delaying tactics and vehicles to block mine traffic. Students in several schools have walked out in support of the miners. Letters have been written to Pittston headquarters, and prayer vigils have been held. And it's working. The Pittston miners and the UMWA are receiving almost total support from other miners and widespread support from the public. Nationally, other major unions are contributing to the strike fund, and, regionally, miners from other companies are demonstrating their support

Herb Walters is the founder and coordinator of Rural Southern Voice for Peace in Burnsville, North Carolina, and is a member of Celo (N.C.) Meeting. His article originally appeared in the July/August 1989 issue of Fellowship and is reprinted with permission.



United Mine Workers Union

FCNL Notes



by coming to join the picket lines. Pittston operations have been slowed significantly.

As a representative of Rural Southern Voice for Peace and Fellowship of Reconciliation, I was able to make strategy suggestions to the strike leadership, stand in solidarity with the miners, and join them as they were put behind prison walls and wire. The union has chosen camouflage clothing as the "uniform of the strikers." It was definitely an experience to be arrested with 50 men dressed as if they were Marines. These were men and women for whom the act of civil disobedience didn't come easily. They're law-abiding, flag-waving citizens.

One of my most memorable experiences was standing with a large group of miners at the picket line, joining in the singing of songs such as "We Shall Not Be Moved." Suddenly a song leader started to sing "Reach out and touch somebody's hand, make this world a better place, if you can. Reach out and touch. . . ." As we sang, everybody reached out and joined hands. The song was like a prayer, and joined hands were an act of love, and the people were the spirit and the magic of nonviolence. □

How to Help the Miners

Public support for the miners and their families is crucial. Herb Walters suggests material support, such as money, food, or clothing, would be of help. Such support should be channeled through Gilmer and Gay Martin, Rt. 1, Box 684, Dante, VA 24237, or call them to ask questions about helping at (703) 495-1810.

The campaign of civil disobedience has been hampered by court injunctions and fines. While court appeals are pending, strikers continue to voice their complaints through marches, walks, and picketing.

For visitors who wish to stay nearby while offering support or getting information, there is a Solidarity Camp for camp sites. Prior to going, visitors should check with the United Mine Workers of America, District 28 Office, P.O. Box 28, Castlewood, VA 24224, or call (703) 762-5537. Marat (pronounced "merit") Moore is liaison for citizen and public support of union workers.

The Friends Committee on National Legislation is frequently challenged by Friends around the country to get together with other national peace and justice organizations to pool resources and coordinate strategies. Actually, FCNL takes part in such cooperative action on a daily basis. We participate in and offer leadership to many coalitions of national organizations, both religious and secular.

This year, something bigger is in the works. FCNL has helped start the Citizens Budget Campaign, a nationwide cooperative effort of members of many peace and justice organizations. The campaign is quickly becoming a strong and clear voice for significant change in the nation's budget priorities. The campaign is urging Congress to prepare a federal budget which would:

- increase spending on housing, health care, and nutrition; child care; education and job training; drug abuse programs; the environment; and other community needs.
- cut military spending *significantly* and support the transition from military to civilian production.
- reduce the federal deficit.
- generate additional revenues fairly by increasing corporate and upper-income taxes.

Members of the 30 participating organizations are sending messages to representatives and senators in support of these principles. In addition, representatives of the budget campaign organizations in Wash., D.C., are focusing attention on about 35 selected districts, trying to establish two-way communication between local activists and the capital lobby scene. Media packets are now being prepared for these districts, offering tips and ideas to local activists who would like to respond to administration budget proposals early in 1990.

If you would like to work locally on the Citizens Budget Campaign, contact Alison Oldham or Deb Smucker at FCNL, 245 2nd St. NE, Wash., DC 20002, or call (202) 547-6000. Alison and Deb can supply additional information and materials.

Ruth Flowers

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HEAD OF SCHOOL Brooklyn Friends School

Brooklyn Friends School invites nominations and applications for the post of Head of School, effective July 1, 1990. A college-preparatory, independent school situated in downtown Brooklyn, the school enrolls some 340 boys and girls from pre-school through grade 12, 40% of them from minority families, and maintains a faculty and administrative staff of about 50. Founded in 1867 by the Religious Society of Friends, the school still maintains its historic commitment to the humane values of the Quaker tradition.

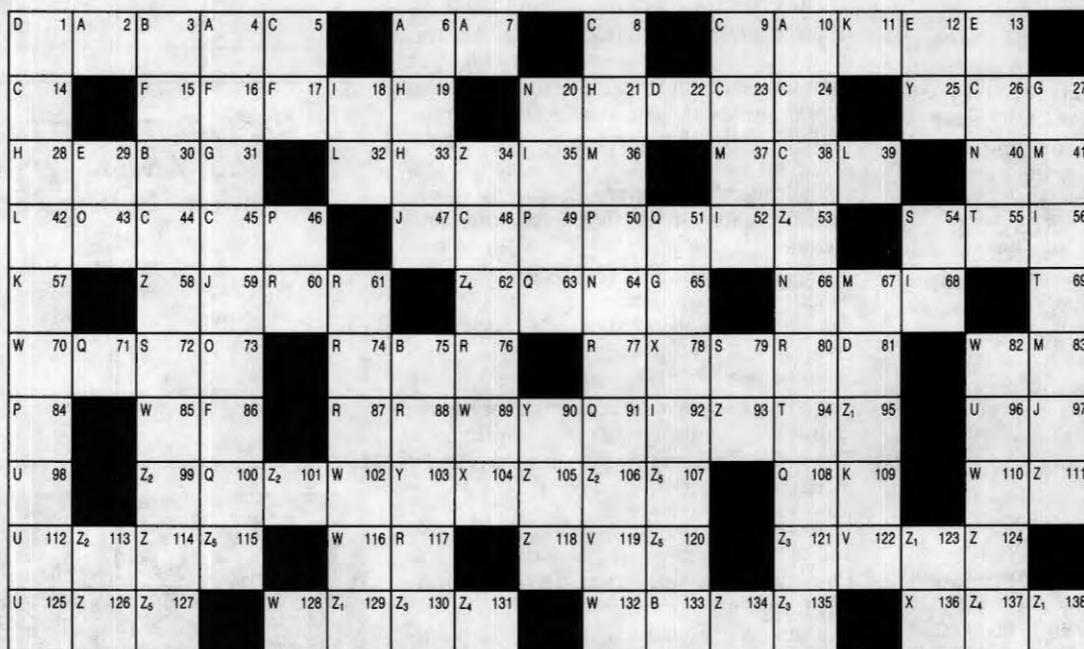
Brooklyn Friends seeks as its next Head a proven leader who can bring to it successful experience in teaching and administration, personal warmth and enthusiasm, well developed people skills, and a commitment to the Quaker values which have always marked the school's uniqueness. He or she should have the capacity not only to provide strong leadership to the internal affairs of the school but also to represent it effectively in the larger community of which it is a part. The new Head must of course be excited about living in an urban community and serving a school which draws its diverse student body from many sectors of the greater New York area.

The new Head should expect to receive compensation, housing, and other benefits appropriate to the position. Applications, including cover letter, resume, and list of references, should be directed to Rowland P. McKinley, Jr., 1 Bradford Road, Duxbury, MA 02332.

The position is open to qualified men and women without regard to age, race, religion, or national origin.

Quaker Crostic

by
Osborn
Cresson



The letters of the WORDS defined by the CLUES given should be filled in the blanks over the numbered dashes and from there entered in the correspondingly numbered square of the blank puzzle. This will form a quotation when read from left to right, with the ends of words marked by black squares. The first letters of each of the words opposite the clues when read vertically will give the author and title of work for this quotation.

CLUES

WORDS

A. Member of Dublin Friends Meeting

6 4 10 7 2

B. The Proprietor

133 3 30 75

C. Where Elizabeth Fry grew up
(2 words)

5 8 9 23 38 14 45

48 44 24 26

D. What some people pick

81 22 1

E. Jesus and the money changers

29 13 12

F. Good _____

86 17 16 15

G. That of _____

31 27 65

H. Fool

19 28 33 21

I. Friends boarding school

52 56 92 35 68

J. Negative (informal)

97 59 47

K. Quaker principle

57 109 11 18

L. It's human

39 32 42

M. Speak _____ to power	<u>37</u> <u>36</u> <u>83</u> <u>41</u> <u>67</u>
N. Russian news agency	<u>66</u> <u>64</u> <u>20</u> <u>40</u>
O. Friendly visitor	<u>43</u> <u>73</u>
P. A quiet moment	<u>50</u> <u>49</u> <u>46</u> <u>84</u>
Q. Snitch	<u>91</u> <u>71</u> <u>100</u> <u>108</u> <u>63</u> <u>51</u>
R. Trembling elder (2 words)	<u>117</u> <u>77</u> <u>76</u> <u>87</u> <u>88</u> <u>74</u> <u>60</u> <u>61</u> <u>80</u>
S. "Make _____ no more"	<u>54</u> <u>79</u> <u>72</u>
T. Approximate (suffix)	<u>55</u> <u>94</u> <u>69</u>
U. "Know what is within thy sight"	<u>98</u> <u>125</u> <u>112</u> <u>96</u>
V. An exclamation of joy	<u>122</u> <u>119</u>
W. Branch of the Quaker tree	<u>128</u> <u>85</u> <u>102</u> <u>82</u> <u>132</u> <u>110</u> <u>89</u> <u>116</u> <u>70</u>
X. Feathered female	<u>136</u> <u>78</u> <u>104</u>
Y. Mythical little person	<u>90</u> <u>103</u> <u>25</u>
Z. Tropical Quaker haven	<u>58</u> <u>134</u> <u>126</u> <u>118</u> <u>93</u> <u>34</u> <u>105</u> <u>114</u> <u>124</u> <u>111</u>
Z ₁ . A Roman god who would not agree with clue S	<u>138</u> <u>129</u> <u>123</u> <u>95</u>
Z ₂ . Egyptian goddess of nature	<u>101</u> <u>99</u> <u>113</u> <u>106</u>
Z ₃ . the difference between winning and losing a nuclear war	<u>135</u> <u>130</u> <u>121</u>
Z ₄ . "Tis a _____ to be simple"	<u>62</u> <u>137</u> <u>53</u> <u>131</u>
Z ₅ . The Light Within (with "the")	<u>107</u> <u>115</u> <u>120</u> <u>127</u>

Answers on page 43

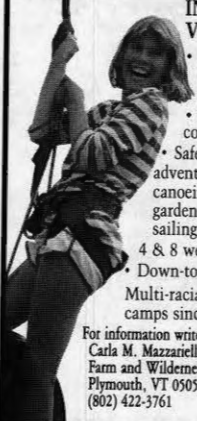
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News of Friends

Open Letter to a Friend

Are you in the mood for an exercise of the imagination? Picture a young woman on the Rosebud Sioux Reservation in South Dakota, where poverty is oppressive and the winter cold is cruel. Her life may be seen as rather bleak; but she has a newborn baby, and this baby is wearing pretty clothes put together lovingly by a Quaker woman in North Carolina.

Picture, too, the head of a family in a Nicaraguan village where the houses were flattened by Hurricane Joan last year. No governmental help comes from the United States, but the American Friends Service Committee Material Aids program sends supplies—tools, medicines, clothing, and school materials. Tools from that shipment are helping that householder rebuild his home.

All over the world—in Mozambique, in Gaza and Lebanon, in Laos and Vietnam—useful things are getting into the hands that need them. In many of these places children and adults are wearing sweaters knitted and clothing sewn or repaired by volunteer workers under the Material Aids program. Some work at home, others in cheerful groups in someone's home or meetinghouse. Many people in many cold places are sleeping under warm afghans produced by putting together dozens of multi-colored six-inch squares knitted by Friends' hands. Other kinds of help, such as tools and medicines, go to some of those places, too. And there

An AFSC Material Aids volunteer shows off a hand-knitted sweater.





are people in need in many communities much nearer to home who are also helped with gifts of warm clothing.

Yet if you ask the next Quaker you meet, "What do you know about the Material Aids program?" the answer may well be, "Not very much, I'm afraid." This is saddening to the hundreds of volunteers who help with the program. Not long ago in a meeting for worship some of us were reminded that "ministry" doesn't only mean speaking in meeting, which for many is hard. It is many other things, of which knitting a sweater or giving a set of tools is certainly one, and we are all called to be ministers.

Despite the impressive size of the program, it looks small compared to the scale of misery in the world, and it is made up of little, tiny pieces. But one of those tiny pieces—a hammer, a cake of soap to ward off illness, a baby sacque—at the right time and in the right place can give back hope and even perhaps save a life.

If you feel there may be something you can do, and there almost certainly is, write or call Jean MacKenzie at 1501 Cherry St., Phila., PA 19102, or call (215) 241-7041.

The Material Aids program of AFSC is something all Quakers should know about, and take pride in.

Norma Jacob

In Brief

Recently, the Quaker Council for European Affairs celebrated its tenth anniversary. QCEA was established in an effort to achieve greater involvement of Friends in European affairs, both politically and socially. Based on the ideal of Europe as an expansive community, the council has focused on a wide range of concerns, including conscientious objection, East/West detente, disarmament, minorities and refugees, penal affairs, unemployment, poverty, and Third World development. It has strengthened links between Quakers internationally, exchanging information and sharing action, and it has strengthened the Christian presence in world councils. In addition, QCEA is an active part of a supportive network of churches involved

in various related tasks. Through its hard work and dedication, the council continues to pursue its visions of peace, human rights, sharing of resources, and establishing links between Europe and developing nations.

Concerned about increasing threats to public safety, Milwaukee (Wis.) Meeting recently endorsed an interfaith statement addressing the issue of gun control. The statement, drafted by the Interfaith Conference of Greater Milwaukee, cites the rise in tragic accidents and crimes involving firearms. It calls for local action to confront such acts of violence and to support legislation to limit sales of firearms to those who have been screened for any criminal record, who have registered their gun purchase, and who have passed through a waiting period. The statement also calls for those who presently own

handguns or other firearms which serve little purpose to dispose of them or render them unusable. "We are . . . moved to speak as people of faith, who believe that God's will is for all people to grow and mature, and to realize their potential and dignity as children of God."

Money from profits of gambling should go toward helping those who suffer most because of gambling, according to a minute adopted by Oshkosh (Wis.) Meeting. "We reaffirm our testimony regarding gaming of all kinds. We believe that governments should act in a responsible manner, by taking actions that take care of those persons who become addicted to gaming and their dependents. It is our experience that those persons addicted to gambling cause needless suffering to themselves and their dependents."

Young Friends

'What I Learned at Camp'

(The following comments were made by young campers at Friends Camp in China, Maine, after spending time together in the woods.)

I learned there are lots of different things that can make you a good person, not just one or two.

I learned we should be who we are.

I learned how to like people who are not very easy to like.

I learned things about myself which I never knew before. I think it's partially myself growing up into a more responsible and caring person.

I've learned that I can be a good friend.

I've learned that even though we all come from different backgrounds and places we are all the same at heart.

I learned to love myself.

I learned I have the ability to worship God in my way.

I've learned to make bracelets, tie-dye shirts, and to be quiet.

I learned that it doesn't matter what religion you are; God still will love you.

I learned that I am shyer than I thought I was.

I learned to sleep while two people in my cabin snored.



Narcissa Weatherbee

I've learned to become more independent and respect others more. You have to work together in a close community.

Worshiping can be fun when you do it right.

I learned that friendship is the best medicine for a cold.

I have learned that you have to contribute part of yourself for a community to work.

What I learned is that it is totally unnecessary to be jealous of anyone.

I've learned to think things through.

I have acquired a greater respect for sunsets and insects.

I learned to use my conscience in decision making.

I think many emotions are strengthened here. I became more sensitive, more considerate, and, I guess, a kinder person overall.

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Bulletin Board

- Applications are open for the Mary R. G. Williams Award, which allows a man or woman to teach in the Friends schools at Ramallah (north of Jerusalem) in Israeli-administered territory. The recipient will also be expected to interpret the culture and country from which he or she comes. The schools provide board and lodging during the eight-month school year. The award of \$1,500 helps provide travel expenses for the recipient to study abroad or travel for educational purposes either before or after the school year. Applications, along with academic transcripts and three references, are due by Feb. 15. Applications are available from the Committee of Award, American Friends Service Committee, 1501 Cherry St., Phila., PA 19102-1497. An application for teaching must also be filed with the Wider Ministries Commission, Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374.

- Applications are being accepted for the Mary Campbell Memorial Fellowship, a grant for U.S. students preparing for graduate study as emissaries of international and interracial peace and goodwill. The amount of the award is variable, but \$2,000 is the maximum per year. For students who wish to study in a foreign country, a knowledge of the language is essential. Academic qualifications and aptitude to pursue graduate studies will be considered in making the appointment. Mature applicants who plan independent study (not necessarily related to formal graduate work) are also eligible. The future plans of each candidate and the way in which a year of further study will better prepare the individual for a life of service in the cause of peace are of equal importance. Applications, along with academic transcripts and three references, are due by Feb. 15. Applications are available from the Committee of Award, American Friends Service Committee, 1501 Cherry St., Phila., PA 19102.

- A conference for Quaker women who are exploring or exercising gifts of vocal ministry will be held in two locations in June 1990. One gathering will take place June 8-10 at Quaker Hill Conference Center, Richmond, Ind., and the other will take place June 15-17 at Woolman Hill Conference Center, Deerfield, Mass. (In 1991, one gathering will be scheduled in the West to enable more women from that area to attend.) The gatherings' theme will be "Defining Our Ministry as Quaker Women." It is sponsored by the Women in Public Ministry Planning Committee of Friends United Meeting. The committee includes representatives from Friends General Conference, Evangelical Friends

Alliance, Conservative Friends, and Friends United Meeting. For information, contact Mary Glenn Hadley, 101 Quaker Hill Drive, Richmond, IN 47374, or call (317) 962-7573.

- BorderLinks, an ecumenical program, sponsors guided trips to the U.S.-Mexico border for North Americans who want to challenge their faith and learn first-hand about refugee issues and border relations. Trips last one to two weeks and include meeting with refugees, refugee assistance workers, community organizers, religious workers, and immigration and government officials. Part of each trip is spent in Mexico visiting squatters' camps, local churches, and maquila factories. The next trip from the Northeast/Mid-Atlantic region will be Feb. 3-11, 1990. Other trips are planned for March and May. For information, contact Kitty Ufford, BorderLinks, Mid-Atlantic Program, 3700 Chestnut St., Phila., PA 19104, or call (302) 368-8811.

- Photos of people from all over the world—happy, working, thoughtful, and sometimes determined—are the focus of a calendar offered by the American Friends Service Committee for \$8. Major religious holidays for Christians, Jews, Muslims, and Buddhists are shown, and each date allows space for notes and personal reminders. The photos are black and white. The price includes handling. To order, send checks payable to AFSC to Connie Jolly, AFSC NCARO, 2160 Lake St., San Francisco, CA 94121, or to Anne Credle, AFSC National Office, 1501 Cherry St., Phila., PA 19102.

- Copies of the nondoctrinal booklet, *By Jesus, 48 Stories and Sayings*, are available from its author, Betty Stone. The booklet gives Jesus' teachings, but is not about Jesus, and has therefore been useful to people of other faiths, according to the author. She is distributing it to prisons and will send a copy for photocopying to anyone who wishes to use it in prisons, schools, or churches. She asks that money for postage be included. Her address is 1228 C Chateau Terrace, Wilmington, NC 28403.

- The Peacemaker Sharing Fund serves people imprisoned for acts of nonviolent resistance, those contemplating such actions, and activists whose everyday activities of nonviolent resistance may have made them targets for government repression. The fund also assists families of such resisters. To make donations or to make inquiries about access, contact Louella Wooley, Box 650, Beach Grove, AR 72412. (from *The Peacemaker*)



• The Earth Flag, universal symbol of peace, environmentalism, and social and economic justice, is being raised in people's yards, towns, and now formally over several U.S. cities, as well as dozens of schools, colleges, and conferences. The flag depicts the earth from outer space on a background of dark blue. John Sanbonmatsu, cofounder of the Earth Flag Company, sees the increasing popularity of the flag as a sign that people are redefining their loyalties, viewing as global issues such problems as the environment, peace and nuclear weaponry, energy needs, and social justice for all. The Earth Flag Company gives 7.5 percent of its income to groups working for peace. For information, write to the Earth Flag Company, 33 Roberts Rd., Cambridge, MA 02138.

• Formation of an El Salvador War Relief Fund to rush emergency aid to civilian victims in that land was announced by Asia Bennett, Executive Secretary of the American Friends Service Committee. "The toll of the fighting on civilians is enormous," she said. "The international community should press all parties to agree to a cease-fire, to allow humanitarian groups to reach the wounded." Food, medicine, and other emergency items are particularly needed. Cash donations should be sent to El Salvador War Relief Fund, American Friends Service Committee, 1501 Cherry St., Phila. PA 19102.

• Suggestions are requested for insurance companies who are interested in serving religious organizations. Friends in Santa Fe (N.M.) Meeting are seeking such a company to handle its property liability insurance because it has encountered enormous rates. They would like to hear from others who have ideas. Write to Marjorie Cavin, 216 E. Buena Vista, Santa Fe, NM 87501.

Nonsense of the Meeting

Are You a Quaker?

1. I believe . . .
 - ☐ A. that there is that of God in everyone.
 - ☐ B. but have occasionally had my doubts that there is that of God in everyone.
 - ☐ C. that although there isn't that of God in everyone, the absence of God from someone is only temporary. After all, even God needs a break from us sometimes.
 - ☐ D. that there are some people for whom God is doing one *heckuva* job hiding.
2. I believe that John Woolman . . .
 - ☐ A. was a person whose many talks and discussions reflect his courage, caring, and spiritual centeredness.
 - ☐ B. benignly neglected his responsibilities to his home meeting by traveling around talking to other meetings.
 - ☐ C. only traveled around a great deal so he could avoid House and Ground Committee work days.
 - ☐ D. ought to be ashamed of himself for wearing out so many shoes when some people didn't have a single pair.
3. I believe . . .
 - ☐ A. that making decisions by consensus is an essential way of practicing our beliefs of connecting to what we have in common, furthering growth of our spiritual community, and recognizing value in each person's contribution.
 - ☐ B. I am getting accustomed to the idea of consensus since everyone around me seems to be so big on it.
 - ☐ C. I was once morally certain that I should block consensus, but everyone let the discussion go on for so long that my growling stomach made me consent.
 - ☐ D. that making decisions by consensus increases the annual income of babysitters.
4. I believe . . .
 - ☐ A. that we should speak truth to power.
 - ☐ B. that we should criticize power.
 - ☐ C. if I saw someone speaking to power, I'd feel they were in need of good psychiatric care.
 - ☐ D. power must be dragged down to its knees by a spiritual proletariat.

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Then and Now

With Windows for the Light

In the June 30, 1989, issue of *The Friend*, Fat Cat remarked, "Whatever system they have it's always run by human beings." I couldn't tell from his face whether he thought this was the good news or the bad news. Try it on yourself. Do you see human beings as hopelessly inefficient, ruining good ideas with messy emotions? Or do you see systems as cold and rigid, needing human vagaries to make them at all tolerable? Wherever you put your faith, I guess you will have been disappointed at some time. A friend told me how Jung said to him, "Don't organize it, or you'll kill it. But organize it, or you'll lose it!"

It seems that our Society began as a protest by people against systems—priesthood, tithes, social class, sexism, and other types of oppression. And yet within a few years, said George Fox:

I was moved of the Lord God to set up and establish five Monthly Meetings of men and women in the city of London, besides the Women's Meeting and the Quarterly Meeting, to admonish and exhort such as walked disorderly or carelessly, and not according to Truth; and to take care of God's glory.

Was this a sell-out? If, while sitting in one of our meetings for business, you haven't thought so from time to time, you must have been very lucky.

The first few years of the Quaker movement saw an astonishing degree of leaderless freedom. Then the scandals surrounding James Nayler and John Perrot caused a great

deal of damage, persuading many Friends that unchecked individual enthusiasm could not be the sole determinant of truth (either in action or interpretation of Scripture). Fox was in prison in Scarborough and unable to give a lead, and others of the first generation were already dead. So a group of weighty Friends met in London in 1666 and sent out a general letter, trying to create an authority structure from the top.

Fox sensed this was wrong; he believed the Lord gave him a different model, which he called "gospel order." On his release from prison, in spite of ill health, he rode round the country for two years to construct it everywhere, from the bottom up. It was, in essentials, the system we still have in Britain and Ireland. A structure, yes, but Fox knew that only the human spirit, individually or in groups, can be a window to allow the Light of God into a structure. He built so that as many windows as possible would let in light.

Wherever you look in George Fox's work you find opposites in tension: the Bible matched with the divine "opening," the Christian revelation with the universal Light, inspiration with organization, conformity with revolution. In the later history of our Society, troubles have come (and even splits) when one of a pair was overvalued at the expense of the other. So, Fat Cat, whether you are taking part in yearly meeting or just thinking of writing to our editor, pull as hard as you can for the universal—or for the Christian, for tradition—or for change, for freedom—or for the system. But beware the day when you don't feel a strong pull in the opposite direction.

John Lampen

"FAT CAT"
by David Barnes



WHATEVER SYSTEM THEY HAVE, IT'S ALWAYS
RUN BY HUMAN BEINGS.

A Description of the Qualifications Necessary to a Gospel Minister

By Samuel Bownas. Pendle Hill Publications, 1989. 104 pages. \$8.50.

Have we lost touch with the particular way God forms us as Friends? We modern Friends tend to be unfamiliar with our heritage and so often arbitrarily borrow and adapt disciplines and practices from other traditions. Our religion can thus become merely a collection of eclectic techniques. Such a tendency predisposes a tradition to exaggerated individualism, a lack of connection with historical roots, and a nebulous worldview from which to make decisions, interpret the present, and envision a future.

To address this contemporary concern, we now have the opportunity to turn to the work of 18th century British Friend Samuel Bownas. In a joint publishing effort by the Tract Association of Friends and Pendle Hill Publications, Bownas's *A Description of the Qualifications Necessary to a Gospel Minister* has been reprinted and revised with the intention of enhanced readability for a late 20th century audience. An introduction by William Taber of Pendle Hill and a foreword by James Deane of the Tract Association of Friends further provide an interpretive bridge between past and present.

For Friends in Samuel Bownas's time, ministry was understood as the fruit of faithfulness to leadings that are divinely inspired by the inward guidance of Christ. Bownas describes the interior landscape of Friends called to ministry, and provides a means to assess their "qualifications." This term may sound restrictive to the modern ear, but Bownas used it to convey the development and modification of certain qualities that enable a person to function as an instrument of God.

Bownas suggests that the following qualities will be evident in the life of a Quaker minister: *sanctification*, which is the experience of purification that opens us to receive grace; *conviction* of sins and an examination of self; *watchfulness* in our conversation, company and action; and *preparation and discernment* for our call to ministry, a process that extends throughout life. Some modern Friends may have to suspend their distrust of traditional Christian language to assimilate these terms.

While Bownas particularly addresses the formation of the vocal minister, his description can apply generally to how God prepares us for a variety of ministries. This work also has advice for those who nurture vocal

ministers, the elders. By their own examples, the elders helped others listen to God. Through Bownas we see the inseparability of the functions of vocal minister and elder, the latter being a role which has received such bad press in our day.

Qualifications is a valuable resource for modern Friends. It calls us to strengthen the vocal ministry, reclaim the contribution of elders, and gain a better understanding of ourselves as Friends. From this guidance, we become more aware that Quakerism is a way that is differentiated from other spiritual paths. In living our heritage more fully, Friends can embody the spiritual power that is a fundamental expression of our faith.

Kathryn Damiano

Kathryn Damiano is a member of Middletown (Pa.) Meeting. From her study of 18th century Quakerism, she believes that era offers much in understanding Quaker spirituality.

Fidel and Religion

By Fidel Castro and Frei Betto. Simon and Schuster, N.Y. 1988. 314 pages. \$19.95.

I have never had the privilege of speaking with Fidel Castro, but reading the book, *Fidel and Religion*, comes about as close to it as one can. In it, a Brazilian Dominican brother, Frei Betto, raises many of the concerns I have thought about for years. In four interviews Castro puts his case in language that compels attention and assent.

I was caught up short by having Betto quote Jesus to Castro: "Inasmuch as ye have done it (fed, clothed, and ministered unto) one of the least of these my brethren, ye have done it unto me." Fidel responds that we Christians have *not* done this, but the communists in Cuba have. They allow no one to starve, and they provide full employment, education, and health care to all, including the old, disabled, and handicapped. At this point, I felt a stab of recognition on what has haunted me for years—our perfectly rotten, unfair, unequal, undemocratic, and un-Christian distribution of income and wealth.

Fidel is right when he says the Christian church has been used as an instrument of oppression through the years and the centuries. We all know about the Crusades and the Inquisition and the burning of heretics and what Marx saw as an incubus on the backs of the poor masses, while the rich and the Church itself kept them quiet with promises of rewards in heaven. Cynical apostasy has been the role of these leaders and these churchmen, with few exceptions.

Fidel is right when he claims that the \$350

billion third-world debt must be forgiven. I haven't always thought so. I used to think those countries ought to pay it off. But that is loading further suffering on the backs of the poor. They didn't incur it. They didn't embezzle it—their leaders did. They didn't benefit from it. The big dams of the World Bank have ruined the environment, both for them and for all of us. The poor have already been plundered of far more wealth than debt. Fidel is wrong that the gold stolen by the Conquistadores built the fortunes that fueled the Industrial Revolution. But he is right that Latin America is being plundered today by a dollar that is 50 percent overvalued, by terms of trade that suck the very lives out of these poor people, and by ruinous interest rates. He is even right that forgiveness of the \$350 billion debt need not sink the capitalist ship or state.

There are many other things Fidel is right about, a few where he is wrong. You do not dare read this book unless you are willing to consider that he may speak the truth.

Robert Schutz

Robert Schutz is a member of Redwood Forest (Calif.) Meeting and is managing editor of *Befriending Creation*, the newsletter of Friends Committee on Unity with Nature.

Ways Out

Edited by Gene Knudsen-Hoffman. John Daniel & Co., Santa Barbara, Calif., 1988. 194 pages. \$9.95/paperback.

This book is a compendium of 99 short essays of ideas, strategies, and occasionally theories on nonviolent solutions to conflicts among individuals, communities, or nations. The editor solicited contributions by mailing requests to 300 people. She gave them two guidelines: essays had to deal with reduction of fear and could be no more than 500 words in length.

Some of the contributors are well-known, such as Thich Nhat Hanh, Jim Forest, Peace Pilgrim, Dorothy T. Samuel, Wendell Berry, Richard Deats, and Kurt Vonnegut, Jr. The array of concepts, propositions, and theories is vast and creative. To give a flavor of what is offered, consider these:

Alan R. Drengson suggests the study of aikido, a martial art, as a way to develop a nonviolent approach. "... it cultivates concentration and develops physical and spiritual strength. ... It teaches one to harmonize with a would-be opponent."

Pat Farren, in a chapter entitled "Non-violent Power Takes Nonviolent People," offers the advice, "Nonviolence is a love story that must be told in our homes, before it is

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Books *continued*

going to take hold across our planet. . . . Direct action of solidarity with those in pain. . . ."

Mark Shepard, author of *Gandhi Today*, talks about the movement in India that halted tree-cutting in one area. Activist Chandi Prasad Bhatt declared, "Let them know they will not fell a single tree without felling one of us first." The idea spread to other regions, with similar successes. In addition to preventing the cutting of trees, the movement initiated planting more trees.

Fran Peavey and Charlie Varon, in the chapter "Weapons Anonymous," present a drama in which military security is depicted as being an addictive malady to reduce fears, much as some people use alcohol. The authors suggest that political leaders take the Alcoholics Anonymous treatment to arrest their addiction.

In summary, this book could serve as the basis for grand theory making, just by analyzing all the concepts presented, applying them one-by-one, and monitoring the results. This is a valuable book.

Alex Stach

Alex Stach is a man of letters and many interests. He is a member of Twin Cities (Minn.) Meeting and lives in Letcher, S.D.

Addiction and Grace

By Gerald G. May. Harper & Row, San Francisco, 1988. 200 pages. \$16.95.

This book is for everyone because, according to Gerald May, we all are addicted to something. He defines addiction as "a state of compulsion, obsession or preoccupation that enslaves a person's will and desire" and says that "the same processes that are responsible for addiction to alcohol and narcotics are also responsible for addiction to ideas, work, relationships, power, moods, fantasies, and an endless variety of other things." A nonsubstance addiction which involves one's way of life may be more difficult to withdraw from than a chemical addiction.

Gerald May is a psychiatrist who has spent considerable time researching the brain. Never have I read such simple, clear explanations of the neurons and their interconnections in the brain nor been shown so vividly what a miraculous instrument the brain is. This lays the foundation for the author's ensuing description of how addiction works in us. Yet he has come to see that the brain does not explain everything: "There are dimensions of the human spirit, however small, that remain forever free from determination by the brain."

Gerald May explains the psychological and spiritual natures of addiction as clearly as the neurological. He also shows us the way out of addiction, a path which is not entirely in our control, for it depends upon grace, "the active expression of God's love. . . . We can seek [grace] and try to be open to it, but we cannot control it." Frequently, we are not aware of its presence. It is a mysterious gift which comes in various ways. One way is through community.

In his opening paragraph, the author describes our deepest yearning, our human essence, as "a hunger to love, to be loved, and to move closer to the Source of love." His alternate ways of expressing this are "a longing for wholeness, completion, or fulfillment," or "an inborn desire for God." How then do we so easily become addicted? May convincingly explains how and even ventures why. Just as the prodigal son needed to go away from his father to appreciate his love and goodness, so we cannot *freely* love God unless we first turn away, try other things, and then *choose* God. The way home is not easy. We must be willing to stay with the ache of the emptiness, the hunger, and the longing. We need to love the longing. Otherwise, we may merely substitute another addiction for the original and still be enslaved.

Gerald May simply and profoundly describes this path of prayer and discernment. It is refreshing and reassuring to those of us who sometimes grope along this path to read that he, too, sometimes finds it the way of unknowing. Nevertheless, he offers many insightful pointers.

Psychiatrist, researcher, teacher, writer, spiritual director, and pilgrim on his own spiritual journey, Gerald May brings all these facets to this book and weaves them into a rich, lucid and inspiring whole. Reading *Addiction and Grace* is a grace-filled and integrating experience which speaks to both mind and soul.

Dorothy Reichardt

Dorothy Reichardt, a member of Media (Pa.) Meeting, is former executive secretary for religious education for Philadelphia Yearly Meeting. She is now a therapist and is currently a student at Bryn Mawr College Graduate School of Social Work and Social Research.

Speaking to Our Condition

By Alastair Heron, Argenta Friends Press, Argenta, B.C., Canada, 1989. 30 pages. \$2.75/pamphlet.

Alastair Heron, an English Friend of wide experience, traveled under a concern in Cana-

dian Valley Meeting in the first half of 1989. This pamphlet contains the burden of his concern for unprogrammed Friends. He feels the present diversity and confusion about our faith weakens our community and our witness to the world. Unless we are prepared to speak to each other honestly, in love, with faith that God continues to guide us as a community, we cannot escape the consequences of our present condition.

Heron reminds us that we are not just a community extending through space and present society, but also through time. He pleads for respectful attention to discoveries by seekers and finders of the past. Our faith must be renewed by listening and prayer as well as action, for if faith without works is dead, "How should we describe works without faith?"

It is heartening to see a Friend's concern supported by this kind of publication, called "ephemeral" by the book trade, but expressing aspects of our current exercise as a Society.

Brian Drayton

Brian Drayton is a recorded minister, a member of Cambridge (Mass.) Meeting, and edits The Threshing Floor, a newsletter for Friends concerned with the ministry.

In Brief



Collins Bible Handbook

Collins Bible Handbook

By Jacques Musset. Harper & Row, San Francisco, Calif., 1989. 528 pages. \$14.95. This little book is a "traveler's guide" to the Bible. With pleasing color illustrations throughout, it gives a view of the everyday life, the historical, geographical, and archaeological context of the New and Old Testaments. As any commentary on such a renowned text, this book has a clearly editorial point of view, presenting the Bible as history more than as the living word of God. This

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Books

allows the author to present a broad range of information in an easily comprehensible format.

Daniel Berrigan: Poetry, Drama, Prose

Edited by Michael True. Orbis Books, Maryknoll, N.Y., 1988. 352 pages. \$24.95/clothbound, \$11.95/paperback. Daniel Berrigan's writing seems chiseled from granite. His austere poems and prose give dramatic, compelling insight into the Christian life through profiles, poems, essays, and a play. He writes of the lives of men and women who have heard and responded to the message of Jesus as a call to action. Drawn from the breadth of Berrigan's life as a writer, activist, and Jesuit priest, and arranged in chronological order, this collection is chiefly a profile of Berrigan himself.

A Minority of One

By Harvey Gillman. Quaker Home Service, London, England, 1988. 116 pages. £3/paperback. Taken from the author's 1988 Swarthmore Lecture, *A Minority of One* is an expression of the effects of literature, society, and religion on his spiritual journey. While Harvey Gillman writes "as a Jew who is gay and who has become a Quaker," the influences are more numerous and interesting when seen from his viewpoint.

Words & C

By John F. Gummere. Published by Martha C. Gummere, Words & C, Box 411, Haverford, PA 19041, 1989. 128 pages. \$15. Named after the author's former column in *The Philadelphia Inquirer*, this book offers opportunities to marvel at the flair and beauty of English while observing its absurdities and contradictions. As the reader discovers dialect and diction, etymology and orthography, it becomes clear that simplicity of style is one of the most important survival techniques of phonetic or linguistic form. This is pinpointed in discussion about development of language as reflecting societal norms and cultural nuances. The author seeks to teach language as a symbol of life.

Spiritual Warfare

By Sara Diamond. South End Press, Boston, Mass., 1989. 292 pages. \$12/paperback. The author presents the position of authoritarian churches as they advocate their ideologies among the most regressive political representations. Based on thorough research compiled by the author, the book provides coverage and analysis of the force behind the movement, including evangelist media operations,

political propaganda, and the social psychology of the "charismatic" approach to empowerment. It is a startling account of the resurgence of the Christian Right, one which is intriguing as well as informative.



Ben's Wayne.

By Levi Miller. *Good Books, Intercourse, Pa.*, 1989. 165 pages. \$14.95/hardcover. This novel portrays the life of an adolescent boy living in an Amish community as he struggles to come to terms with his identity. He confronts an emotional barrier when the religion which is embraced by his ancestry conflicts with the longing he feels for elements of the surrounding society. He attempts to find solace in creating a balance between his two worlds. The presence of a culture rich with tender emotion makes this novel heartwarming and enjoyable.

Nine Contemporary Quaker Women Speak

Compiled by Leonard S. Kenworthy. *Quaker Publications, Box 762, Kennett Square, PA 19348*, 1989. 78 pages. \$3.65/paperback. This book encompasses the observations of nine inspirational Quaker women through quotes taken from written publications. Included are Margaret Hope Bacon, Mary Hoxie Jones, Rachel Dubois, Elfrida Vipont Foulds, Helen Hole, Elise Boulding, Daisy Newman, Elizabeth Gray Vining, and Elizabeth Watson.

An Introduction to Quakerism

By Leonard S. Kenworthy. *Quaker Publications, Box 762, Kennett Square, PA 19348*, 1989. 16 pages. \$1.35/paperback. This book serves as a useful tool to those desiring to become acquainted with the Quaker faith. It is a simple, straightforward outline of the origins of the Religious Society of Friends, as well as the application of core Quaker beliefs throughout history and in contemporary society.

Trapped in Apartheid

By Charles Villa-Vicencio. *Orbis Books, Maryknoll, N.Y.*, 1988. 250 pages. \$11.95/paperback. This book brings into question the role of English-speaking churches in South Africa. The means through which churches contribute to liberation of the oppressed is carefully evaluated, as the author probes historical origins of the churches and applies this as a springboard for suggestions for social renewal. The book also reflects on the church's role as a source of social change.

Glimpses of Glory: Thirty Years of Community

By Dave and Neta Jackson. *Brethren Press, Elgin, Ill.*, 1987. 324 pages. \$14.95/paperback. This book recollects the development and growth of a Mennonite community as it integrated its faith commitment in an urban setting. Through ministry and involvement in social concerns, Reba Place is a voluntary service unit as well as a church fellowship. This book offers a personal overview which includes first-hand accounts from a wide range of community members.



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The Organic Grower

By Eliot Coleman. *Chelsea Green, Chelsea, Vt.*, 1989. 269 pages. \$19.95/paperback. This guide to the small farmer or the home gardener, the novice, or the old hand. It answers a wide array of questions about farming and gardening, offers factual knowledge about land use, and responds to many popular myths of small-scale production. There is a concentration on the philosophies of organic growing, particularly methods which are environmentally sustainable. Much of the knowledge is based on the broad experience of the author.

Story of a Bill

By Howard Richman. *Pennsylvania Home-schoolers, R.D. 2, Box 117, Kittanning, Pa.*,

1989. 152 pages. \$6.95/paperback. This is the story of a group of parents' struggle to win the legal right to educate their children in their homes. Over a four-year period they drafted and revised a bill for the Pennsylvania legislature, facing opposition from school boards and unions. Finally they succeeded, and the bill was signed into law. Included in the book are accounts of the homeschool children's participation in the endeavor.

Bela Banerjee: Bringing Health to India's Villages

By LaVonne Godwin Platt. *Wordsworth, Newton, Rt. 2, Box 209, KS 67114*, 1988. 178 pages. \$11.95/paperback. The biography of Bela Banerjee depicts the life of a woman devoted to improving conditions in her country, India. There she worked with Quaker health teams during World War II, and, with Quaker assistance, she later became a trained nurse. Her significant contributions to improvement of health standards, as well as her pioneer role as a female leader, are worthy of recognition. Information for this book was collected on a six-week journey in which Bela Banerjee traveled among her friends and family in India, where she was well-known and respected for her health care and training.

Answers to Quaker Crostic

Quotation from Isaac Penington: *Letter to Widow Hemings (1675)*. Quoted in *Quaker Spirituality* (Douglas V. Steere, Ed.) New York: Paulist Press, 1984, p. 147.

"There is a river, a sweet, still, flowing river, the streams whereof will make glad thy heart. And learn but in quietness and stillness to retire to the Lord, and wait upon him . . ."

WORDS

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K. LOVE	Z. MARS
L. ERR	Z. ISIS
M. TRUTH	Z. NIL
N. TASS	Z. GIFT
O. ET	Z. SEED
P. REST	

Resources

• The summer 1989 issue of Co-Op America's quarterly *Building Economic Alternatives* focuses on "Regenerating America's Agriculture." The cover story examines the ways our food production system could sustain a healthy food supply, restore our soil and water resources, and revitalize farms and rural communities. Annual membership in Co-Op America is \$20 and includes the magazine, catalogs of socially responsible products, and access to services. For more information call 1-800-424-COOP, or write Co-Op America, Suite 310, 2100 M St. NW, Wash., DC 20063.

• *A Conversation with Jim Corbett* is a 90-minute taped interview in which Corbett talks with Chuck Fager about his background, his religious and theological evolution as a Friend, and the course of his work, arrest, and trial for involvement with the sanctuary movement. To order, send \$9.95 to Kimo/ Sanctuary, P.O. Box 1361, Falls Church, VA 22041.

• *Joseph Campbell and The Power of Myth* is now available on audio cassette. Originally shown on PBS, this series of interviews between Campbell and Bill Moyers discusses the commonality of myths across cultures and looks at myths as guideposts to spiritual and psychological truths. Tapes are sold as a complete set at \$39.95. Call 1-800-727-8433 or write Mystic Fire Video, P.O. Box 9323, Dept. PRA, So. Burlington, VT 05403.

• *INFACT*, the grassroots action organization, is committed to stopping life-threatening abuses of transnational corporations. Their seven-year boycott of Nestle's ended in a negotiated settlement. Their focus now is on General Electric for their promotion and production of a nuclear weapons build-up. *INFACT Brings GE to Light*, is a book that describes GE's role in shaping public policy for private profit. To order, send \$6.95 plus \$2.50 postage and handling to INFACT, 256 Hanover St., Boston, MA, 02113.



INFACT Brings GE to Light

• These are the recent Pendle Hill pamphlets: *Batter My Heart*, by Gracia Fay Ellwood, (#282), examines the biblical imagery of a violent sacred marriage and the religious roots of the idea of God as a dominant, possessive male; *War Taxes*, by Elaine Crauderueff, (#286), looks at the experience of tax resistance among Friends during the American Revolution and among Friends today; *Sink Down to the Seed*, by Charlotte Fardelmann, (#283), describes a four year journey exploring one woman's inward landscape and outward identity. Single issues cost \$2.50 postpaid. Write to Pendle Hill Publications, Wallingford, PA 19086.

• *Broken for Life*, the 1989 Swarthmore Lecture by S. Jocelyn Burnell, is available in paperback. Questioning if true wholeness can include pain or disability, she states "while I am unsure whether God causes pain, I am very sure that God can use our pain and turn us into wounded healers, so long as we, in our distress, can be open and can offer." Burnell's essay examines Friends attitudes towards illness, weakness, and the call to serve. Write Swarthmore Lecture Series, c/o Quaker Home Service, Friends House, Euston Rd., London NW1 2BJ, England. Cost is £3.

• The North Carolina Friends Historical Society has published the ninth and tenth volumes in its series detailing the history of Quakers in North Carolina. *Greensboro Monthly Meeting of Friends*, by Hiram Hilty, chronicles a century of Quaker values as they influenced a city's commerce, industry and education. *New Hope Friends Meeting and the Elroy Community*, by James Thompson, uses handed down stories and photographs to describe an area near Greensboro populated by Quakers since 1740. To order, send \$8.50 for each volume to North Carolina Friends Historical Society, P.O. Box 8502, Greensboro, NC 27419.

• The Quaker Universalist Fellowship in the United States, composed of seekers and Friends, provides copies of speeches presented at their gatherings, along with their newsletter published twice a year. The spring 1989 newsletter includes brief articles on "Chaos," "Universalism in the New Age," and "Quotations on Light." A recent address given by Samuel Caldwell, titled "That Blessed Principle: Reflections on the Uniqueness of Quaker Universalism," discusses the polarity between Christian Quakers and Universalist Quakers. To receive the newsletter, meeting notices, and copies of recent speeches, send a check for \$10 to QUF, Box 201, RD 1, Landenberg, PA 19350.

Milestones

Births

Belcher—Noah Sarson Belcher, on Sept. 25, to Dana and Cathi Belcher of Cornwall (N.Y.) Meeting.

Pogensky—Nina Rubin Pogensky, on Sept. 23, and adopted by Rita Rubin and Douglas Pogensky. Rita is a member of Westbury (N.Y.) Meeting, and maternal grandparents, George and Margery Rubin, are members of Manhasset (N.Y.) Meeting.

Schultz—Nicholas Robert Schultz, on Oct. 10, 1988, to Jeanette Raymond and Mark Schultz. Jeanette is a member of Concord (Pa.) Meeting and attends Minneapolis (Minn.) Meeting. Nicholas' maternal grandparents, Robert and Jessica Raymond, are also members of Concord Meeting.

Scott—Seth Thomas Scott, on Sept. 27, in Atlanta, Georgia, to Ruth Sherry and Lee Bennett Scott. Ruth and her mother, Dorothy Marsh Sherry, are members of Birmingham (Pa.) Meeting.

Marriages

First-Spock—Daniel Wood Spock and Lisa Kay First, on Aug. 19, at Cambridge (Mass.) Meeting under the care of Beacon Hill (Mass.) Meeting, where Lisa is a member.

Deaths

Cunningham—Clarence Cunningham, on Oct. 19, after a long illness. A long-time member of Berkeley (Calif.) Meeting, Quakerism was the center of his life. He graduated from Earlham College in 1924. He was active in American Friends Service Committee for many years. He is survived by his wife, Annette; two daughters, Barbara Johnson and Grace McAllester; and several grandchildren and great-grandchildren.

Kane—Mildred Kane, 79, on Sept. 15, near Monmouth, Oregon. She lived her life in the tradition of strong Quaker women. Although single, the children of her heart were many, and her family was richly extended. Her service to the Religious Society of Friends and the American Friends Service Committee was rich and diverse. Born in Portland, Oregon, she attended Reed College and Oregon Normal School, then got master's and doctoral degrees in education from Columbia University. A distinguished career followed, including teaching at kindergarten and university levels. During World War II, she organized day care programs in the shipyards. She spent several years in Gaza, under the auspices of the United Nations, training preschool teachers from among the refugees. Upon her return to Oregon, she became involved in mental health programs, child-care centers, Campus Christian Fellowship at Western Oregon State College, recycling, conservation, and the peace movement. She organized coastal clean-up weekends, encouraged struggling artists by buying their works, taught piano, baked bread, and in her 70s ran a summer adventure camp for children and floated down the Luckiamute River with them. Housing and "things" seemed to have little attraction for her. Rather, the focus of her life was people. At her memorial, Friends spoke of her deep love of children and her insistence on providing a place for them in any program in which she participated. One friend said, "She brought out the child in each of



Bonnie Acker

us." A ten-year-old said, "She was one of my best friends; she played with us." Another friend added, "Mildred was the biggest kid among them." In her later years, she was active with the Gleaners, a national group that gleaned what's left after fields have been harvested and shares with seniors and handicapped people. Since she gleaned and cultivated and reaped the harvest of humanity for most of her 79 years, it seemed fitting that she was in the field gleaning when she died.

Myers—*Agnes Wilson Myers*, 92, on Oct. 30 at Kendal-at-Longwood, Kennett Square, Pa. She was a long-time member of Chestnut Hill (Pa.) Meeting and at the time of her death was sojourning at Kendal Meeting. She lived the first third of her life in Michigan, then moved with her husband, Joseph Woodward Myers, to Philadelphia in 1930. There they became acquainted with Friends and joined Chestnut Hill Meeting in 1936. She was active in causes of racial justice and was a long-time member of the Women's International League for Peace and Freedom. A graduate of Mount Holyoke College, she was an omnivorous reader, a diligent gardener, and had a lifetime love affair with poetry and the theater. She was a loyal friend, maintaining close relationships that stretched back 70 and 80 years. In the 1950s and 1960s, she and her husband traveled extensively, including a seven-year stay in New Zealand. Her husband died in 1976, and she spent her last 16 years living at Kendal-at-Longwood. She is survived by two sons, Wilson and Stanley; five grandsons; and three great-grandchildren.

Teel—*Deborah Parvin Teel*, 79, of Pennswood Village, Newtown, Pa., died Nov. 11 after a brief illness. Born near Reading, Pa., she was the daughter of Mortica Starr Parvin and Carrie Jane Hartman Parvin. She was the sixth generation to live in the homestead built in 1758 on land deeded to the Parvin family by William Penn's sons. She graduated from Temple University and was a feature writer for the *Richmond Times Dispatch*, in Virginia. She later lived in Summit, N.J., where she was clerk of Summit Meeting and president of the YWCA. She became a member of Doylestown Meeting upon moving to Pennsylvania in 1967. She is survived by her husband, Robert Teel; a daughter, Deborah T. Bradley; and two grandchildren.

Correction: A death notice for Margaret S. Dietz (*FJ* Sept.) incorrectly stated the date and place of death. Margaret died on May 31, in Columbus, Indiana.

Calendar

JANUARY

13—Friends Social Union's 65th annual luncheon, 11:30 a.m., at 4th and Arch Street Meeting House, Phila., Pa. To make a reservation, send a \$10 check, made payable to Friends Social Union, to Richard P. Bansen, 1515 Cherry St., Phila. PA 19102, or phone (215) 241-7272. Speakers for the occasion will be George and Lillian Willoughby, long-time Quaker activists.

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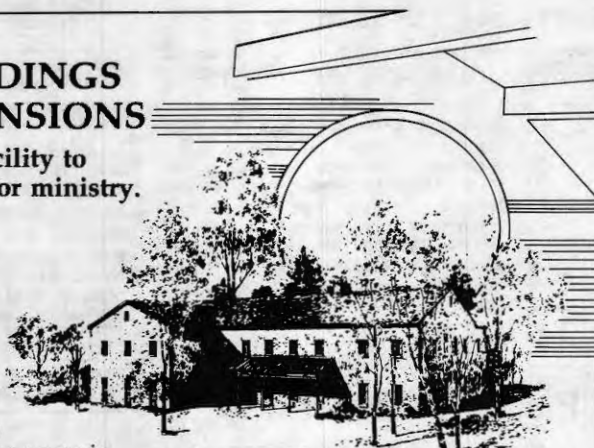
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Washington, D.C., Accommodations for sojourners/seminar groups. Capitol Hill location, reservations advisable. William Penn House, 515 E. Capitol St., SE, Washington, DC 20003. Telephone: (202) 543-5560.

Books and Publications

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Friends and the AFSC

Has the American Friends Service Committee become secularized, uncritically leftwing, tolerant of violence, and indifferent to Friends' concerns? Recent serious criticisms of AFSC are addressed in a new book, *Quaker Service at the Crossroads*. The 15 prominent contributors include AFSC defenders and critics. Copies are \$12.95 postpaid from Kimo Press, Box 1361, Dept. J12, Falls Church, VA 22041.

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For Sale



V.H.S. Video. *Crones: Interviews with Elder Quaker Women*, by Claire Simon. \$16.50 postpaid from Quaker Video, 71 Boyden Ave., Maplewood, NJ 07040.

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Opportunities

Teachers in Quaker schools and Quakers teaching in all schools: this summer at Pendle Hill, *Sources of Renewal for Educators*, June 25-30, 1990. Leaders are Paul and Margaret Lacey. \$265 including room and board. Co-sponsored by Friends Council on Education. Scholarship help available.

Participate in Quaker Cooperative Community. Homesites and rentals available. Friends Lake and Cooperative Community is a 90-acre woods and lake residence, retreat, and recreations 25 minutes from Ann Arbor, Michigan. FLC provides rental cabins, primitive camping, and lakefront facilities (raft, canoes, sauna, beach house), in addition to resident community. Great for vacation, retirement, or raising a family in a friendly environment. Inquiries: Pam Hoffer, 1217 Brooklyn, Ann Arbor, MI 48104. (313) 662-3435.

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An inter-visitation program for Quaker youth 12-22 in home country or abroad. Also seeking interested hosts. Write QYE, Box 201 RD1, Landenberg, PA 19350. (215) 274-8856.

Volunteer opportunities in El Salvador—Spanish required, one year minimum commitment. Contact Garth Cheff & Betsy Ruth. CRISPAZ, 701 S. Zarzamora, San Antonio, TX 78207. (512) 433-6185.

Emmaus-Westervik, a recycling community in Finland involved in third world development work, is looking for a committed couple or individuals to share responsibility for our work-and-study course 1990-91 on development and environmental issues, simple and appropriate lifestyle, etc. Practical and organizational skills are needed, as well as an interest in close community life. Pocket money basis. International group, rural location with our own Quaker meetinghouse and daily worship. Possible long-term opportunity. Contact Emmaus-Westervik, SF-10600 Ekanas, Finland. Short-term volunteers are also needed throughout the year. Preferably 1-month minimum. Lots of hard work, beautiful setting, lively community.

Friends African Mission Tour. March 5-28, 1990. Escorted by Virginia Helm. Kenya, Rwanda, Burundi. Folkways Travel. (503) 658-6600 Local. 1 (800) 225-4666 Oregon/USA.

Personals

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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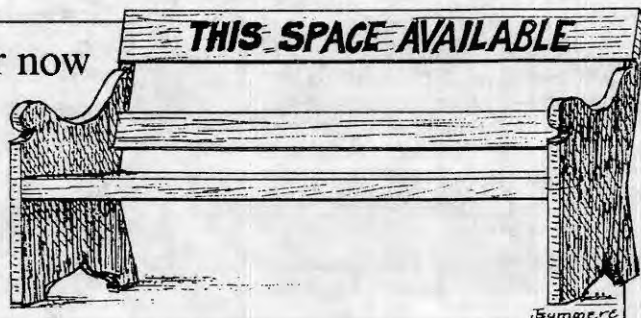
Concerned Singles Newsletter links compatible singles concerned about peace, justice, environment. Free sample: Box 555-F, Stockbridge, MA 01262.

Positions Vacant

American Friends Service Committee seeks regional executive secretary for North Central region, based in Des Moines, IA, starting late spring 1990. Responsible for overall administration, program operation, personnel, budget administration, public interpretation of AFSC activity. Requires compatibility with principles, philosophy of Friends and AFSC; strong administrative experience including financial management and budgeting; demonstrated experience providing staff support and supervision; strong communication skills; organizational experience. Contact: Search Committee, 4211 Grand Avenue, Des Moines, IA 50312. AFSC is an affirmative action employer.

Full-time resident Friend or couple sought for Friends Meeting at Cambridge for late summer or fall of 1990. Applicants should be seasoned Friends, enjoy working with people, and be comfortable with administrative responsibilities. Please send resume and letter of interest as soon as possible to Search Committee, Friends Meeting at Cambridge, 5 Longfellow Park, Cambridge, MA 02138. All applications should be received by March 15.

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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, 1990. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining issue files. Applications period January 1 through March 15, 1990. For information, write or call David Boynton, Friends Committee on National Legislation, 245 Second Street, NE, Washington, DC 20002. Phone (202) 547-6000.

Caretaking position at Fellowship of Reconciliation national headquarters, 40-room, 3-story building on Hudson River, 20 miles north of NYC. Ideal for couple experienced in property management, maintenance, and minor repairs, sensitive to values of this 75-year-old religious, pacifist organization and needs of live-in and daily staff. Private living quarters and beginning salary of \$12,000. Applications due immediately for February starting. Affirmative action employer; racial and religious minorities encouraged. Contact: Fran Levin, Box 271, Nyack, NY 10960. (914) 358-4601.

Editorial volunteer in Philadelphia area for Friends Journal. We need help writing Milestones, news briefs, short-short book reviews, and other editorial tasks. Reimbursement available for lunch and transportation. If interested, call Melissa Elliott at (215) 241-7281.

U.S. History; assistant professor; tenure track to begin fall 1990. Ph.D. or advanced A.B.D. and commitment to teaching excellence required. Field of specialization open, must be able to teach U.S. survey and upper division courses on 19th century U.S. and to help Earlham use Conner Prairie, Earlham's living history museum, for educational purposes for undergraduates. Applications from specialists in African-American history are especially solicited. Half of teaching load is in a first-year, interdisciplinary humanities program. Apply with letter of application, vita, and placement file, including three letters of recommendation addressing the candidate's teaching ability, to Thomas D. Hamm, Convener, Department of History, 4 Z, Earlham College, Richmond, IN 47374. Review of applications will begin December 1 and will continue until the position is filled. Earlham is a Quaker liberal arts college, and as an affirmative action/equal opportunity employer welcomes applications from Quakers, women, and African-Americans.

Director: Monteverde Institute, to reside in the Costa Rican Quaker community. The institute administers academic programs in tropical biology, Spanish, and agroecology for U.S. undergraduate and other groups; facilitates cultural events. Qualifications include Quaker values, advanced degree in education, administration, or biology; good Spanish; interest in community participation. Compensation and living expenses above average for developing country. Submit resume and application letter to John Trostle, Apartado 10165, 1000, San Jose, Costa Rica. Position available March 1, or earlier.

Assistant Professor of Religion-Campus Minister William Penn College, affiliated with the Society of Friends, is searching for a person to fill the dual roles of Assistant Professor of Religion and Campus Minister. Qualified candidates may be considered at the Associate or Full professor levels. The successful candidate will have academic credentials in religion, preferably a doctorate. He or she will have demonstrated excellence in the classroom and a strong commitment to professional growth as indicated by scholarly activity, including active membership in professional organizations. Course responsibilities include studies in Old or New Testament and religion in America with particular emphasis on Quaker history. The academic course load will constitute 1/2 to 3/4 of the total load. As campus minister, the successful candidate will have experience in pastoral care, preferably with college-age people. He or she will carry primary responsibility for nurturing spiritual life on campus and directing a staff to organize and implement religious activities. The campus minister will work closely with representatives of the Iowa Yearly Meeting. In keeping with traditional Quaker values, and as an affirmative action employer, William Penn College does not discriminate on the basis of race, gender, color or creed. Send applications or nominations to: Dr. David Throgmorton, Academic Dean, William Penn College, Oskaloosa, IA 52577.

The World Ministries Commission of Friends United Meeting is accepting inquiries/applications of a doctor to be in charge of the Lugulu Friends Hospital, Kenya, East Africa beginning early 1991. Must be licensed for five years. Contact World Ministries Commission, 101 Quaker Hill Drive, Richmond, IN 47374.

Enjoy the cool breezes of Maine this summer. We seek counselors in pottery, crafts, music, and nature. We also need a cook, nurse or E.M.T., and W.S.I. Applicants must be 18+. For information and application call or write: Susan Morris, Director, Friends Camp, P.O. Box 84, East Vassalboro, ME 04935. (207) 923-3975.

Earlham College wishes to announce the availability of a two-year sabbatical replacement position in the department of psychology beginning in September, 1990. It is preferred that candidates possess the Ph.D., although an A.B.D. might also be acceptable. Area of specialization is open but breadth of interest is preferred. Earlham is a selective, academically demanding liberal arts college affiliated with the Society of Friends (Quakers), with a strong emphasis on quality of teaching. Applicants must demonstrate a commitment to teaching and must have had some experience teaching undergraduates. Applications will be considered beginning January 15, 1990. Send vita, a detailed statement of teaching interests, and three letters of recommendation to: Phil Norman, Convener, Department of Psychology, Earlham College, Richmond, IN 47374. Earlham is an affirmative action and equal opportunity employer and encourages applications from women, minorities, Quakers.

Childcare: need flexible, loving person. Live-in with room, board, and stipend. Nonsmoker, no pets, hours vary—for Quaker children ages seven and two. Begin late January or early February. Kate, Maynard, Mass., (508) 897-5846.

Haverford College seeks applicants for a full-time position that combines curatorial, teaching, and scholarly activities related to Quaker Studies. Curatorial responsibilities are to coordinate the development and management of the Quaker and other special collections, as a member of the library professional staff. Academic responsibilities (at a rank commensurate with experience) include teaching one course per semester in an appropriate discipline such as history, religion, philosophy, or literature. We seek a person who will maintain scholarly activity in his or her field as the T. Wistar Brown Fellow and play an active role in the Quaker life of the college. Requirements include a Ph.D., scholarly publications, and teaching interest and ability. Education or experience in library science or archival management is desirable. Candidates should be familiar with the activities of the Society of Friends and be able to work effectively with the library staff, faculty and students. Send resume and names of three references to Mary Jo Aho, Haverford College Library, Haverford, PA 19041 by February 1, 1990. EO/AAE.

Cook/Housekeeper: Powell House, a Quaker Conference Center located in rural upstate New York, seeks an experienced cook/housekeeper. Duties include menu-planning and cooking for approximately 44 weekend retreats a year (with some mid-week retreats), housekeeping duties and oversight of a 35-bed conference facility, and general assistance with other tasks. Starts July 1990. The ideal candidate will have a familiarity with, and a commitment to, the Religious Society of Friends; enjoy cooking, enjoy people, and enjoy living in a rural setting. Group cooking experience is required. Compensation includes salary, on campus one bedroom apartment with all utilities paid, some meals, and a complete benefit package. Send inquiries and resumes to Adam Corson-Finnerty, Co-Director, Powell House, RD 1, Box 160, Old Chatham, NY 12136.

Wellington Monthly Meeting is seeking wardens for their Friends Centre. There is no remuneration but small rent-free flat is provided. Suggested term is 9-12 months beginning April 1990. Interested Friends write Warden's Committee, P.O. Box 9790, Wellington, New Zealand.

Positions Wanted

For PGY-1 resident in radiology, pathology or medicine. Applicant, mature Friend, A.W. Klein, M.D. (201) 332-8969.

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Quaker Universalist Fellowship is a fellowship of seekers wishing to enrich and expand Friends' perspectives. We meet, publish, and correspond to share thoughts, insights, and information. We seek to follow the promptings of the Spirit. Inquiries welcome! Write OUF, Box 201 RD 1, Landenberg, PA 19350.

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General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115. (215) 464-2207.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 2098 Pinewood Dr., Greensboro, NC 27410. (919) 294-2095.

Family Relations Committee's Counseling Service (PYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attendees, and employees of Friends organizations are eligible. Sliding fees. Further information or brochure—contact Arlene Kelly, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

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Friends Music Camp, for ages 10-18: don't miss out on one of the most exciting, challenging youth programs in existence. Write P.O. Box 427, Yellow Springs, OH 45387 for brochure. Phone (513) 767-1311 or (513) 767-1818.



Peter Fingesten



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