

July 1992

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

TRANSITIONS
▪
**MONTEVERDE:
A UTOPIA
FORTY YEARS
LATER**
▪
**DISCOVERING
THE CENTER
OF
QUAKERISM**
▪



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**Among Friends**

From a Pacifist's Workbook

This is about what it means to be a pacifist, a position to which I aspire and for which I don't always qualify. I present here three scenes from my lifetime workbook: one scene of hope, one of bewilderment, and one of anger—and realization.

Let's start with something idyllic and get to the hard stuff later. Picture a balmy evening at an ashram in India. Thirty women from different cultures and countries are seated outdoors at the feet of an aged man who was once a disciple of Gandhi. The sky overhead is dark, our circle dimly lit by a lamp next to his chair. As we offer our questions, frustrations, and hopes for peacemaking, the gathering becomes a worship-sharing group, punctuated by silence and some thoughtful tears. We are brown, yellow, black, pink, and freckled. We are Hindu, Muslim, Christian, Jew, and Universalist. And this is the first time in my life I understand how deeply people all over the world want peace, want oneness, want mutual respect. If we stood together, perhaps we could hold up the Earth.

Now, join me on my trip to work, riding a North Philadelphia subway the morning after the Rodney King verdict. The majority of riders in this part of town are African Americans. Usually, it's a lively ride, and I enjoy seeing people with their children, teenagers flirting and trying to impress each other, old friends yakking it up, others reading, and sometimes a Bible student preaching at us. But today there is a deadening silence. People stare blankly into space. I can feel the discouragement, the pent-up anger, and I am aware, as never before, that I do not ever really share other people's lives or know their sorrows. I can only share their humanity and live beside them.

Now, look in on in a recent Philadelphia traffic jam in which I am stuck in my ancient, slightly rusted, small, and pokey car. I'm dripping sweat and trying to be patient. It's at least 90-degrees, with humidity to match. From behind comes a big, noisy, powerful car, which swings around the waiting line and tries to nose in two cars ahead of me. But those cars are big enough to pull by without giving ground. So, he wedges his car in front of mine, forces me against the cars parked by the curb, and flips me a well-known hand signal. I lean on the horn and wish I had more power or the nerve to scrape him. As he pulls away, I wish his window were closer so I could yell names at him, and even as I'm wanting that more than anything, I realize, with a clunk, that's what violence is all about. How does it feel to be powerless? to be disregarded? to be mistreated? I want to fight back, and I'm the same as everyone else.

Pacifism isn't about what I would do if someone were beating my grandmother; it's about what I am doing now, over the little things.

So, there you have it: three pages in a workbook and no conclusions. I invite you to add your own, because we're all in this together. Micah 6:8 makes it sound simple: "... and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

In my case, make that one step at a time. The words of an old family prayer say it better: "Remind us, God, that we are not here to perform great tasks, but to do small tasks with the greatest possible love."

Melissa K. Elliott

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A joyful uplift

What a joyful uplift for this old Civilian Public Servicer (1942-46) to read of the testimonies against the Gulf War of young Friends Noah Rorem, Andrew Stout, Jesse Hepperly, the young female member of Chambersburg (Pa.) Meeting, Joanna Toy, Josh and Ryon McQueen (*FJ* March)! Can we imagine a world that would come about if all of its young people under 15 gave the same response to preparations for and sanctioning of war that these seven did? May their tribe increase!

Charles E. Moran, Jr.
Free Union, Va.

Not appropriate

I was disturbed by the "Quaker Rap" (*FJ* February) reprinted from *Friends Bulletin*! Respect for the creative powers of our bodies is not enhanced by the use of crude, gutter language.

While not actually printed, the coarse terms were obvious, one verse concluding with a word of similar sound, and the next with a non-rhyming word. It is sad that an otherwise imaginative "rap" was thus marred by obvious crudities, which the reader is expected to supply.

George W. Marshfield
Coopersburg, Pa.

War tax resistance

I applaud you for your war tax resistance stand, and can certainly sympathize with the editor and with *FRIENDS JOURNAL* for the problems you are having with the IRS (*FJ* May). As a war tax resister myself for the past quarter of a century, I have had some brushes with the IRS myself and know what it is like.

I also appreciate your giving publicity to the subject. I know that not many Quakers take this position, and giving the matter this extensive coverage just might encourage more to take this stand.

Duane Magill
Los Angeles, Calif.

Last Sunday, during meeting for business, members of Live Oak (Tex.) Meeting discussed the importance of war tax resistance as a means of witnessing to Friends' long-standing opposition to all forms of war and violence.

We are particularly concerned with Vinton Deming's witness and want you to know we support both Vinton and the Board of Managers in the decisions you have made in this long struggle.



Gerard Negelespach

Some members of our meeting have actively supported the Peace Tax Fund since its inception. We are pleased that it will be having a congressional hearing in May, and we will be busy contacting representatives and writing letters.

The *FRIENDS JOURNAL* is very important to this meeting. We use some of the articles as the basis for discussions in First-day classes. We depend on it for news of the wider world of Friends, for inspiration, and sometimes just for fun. I've always loved it, and it just keeps getting better.

We send the enclosed check as a token of our support and solidarity in Friends' resistance to war. Thank you for the example you have set for us all.

Yvonne Boeger
for Live Oak Meeting
Houston, Tex.

We are grateful to the Board of Managers of *FRIENDS JOURNAL* for its courage in standing in support of Vint Deming in his quiet and persistent resistance to paying taxes for war. It does not matter that IRS will get the taxes and even more. Most important is the example of a Quaker religious employer providing support to staff who endeavor to live according to Friends' teachings.

The *JOURNAL* has run considerable risk and incurred heavy expenses. We enclose our check as a demonstration of our support. We think that many other Friends will want to help carry the financial burden of this witness. *FRIENDS JOURNAL* is much needed in the Quaker world and beyond, so we must keep it publishing.

Lillian and George Willoughby
Deptford, N.J.

(Our thanks to all those who have sent checks! We'll have a full report later in the summer. —Eds.)

Goddess worship

Reading "The Miracle of Understanding" (*FJ* February) has moved me one step closer to resigning my

membership as a Friend. Susanna Thomas is absolutely correct in asserting that the metaphor "goddess worship" causes difficulty in the minds of Friends. To a true Quaker, goddess worship, whether intended as a metaphor or formal means of prayer, does not belong in the canon of beliefs of the Religious Society of Friends. The act of taking (out of context) religious disciplines that belong to a religion different from Christianity and applying it to Christian ways of worship is sacrilegious. It is also an abuse of the practices belonging to the religion from which it is taken. Unfortunately, this is becoming a trend that is not peculiar to Quakers.

As evident from Thomas's article, the desire to engage in unchristian practices of this nature seem to be, in part, directly related to the tiresome maxim, "the Bible's patriarchal language is offensive to women." Deconstructing the Bible by changing the pronouns in the psalms, hymns, and select passages in order to construct a feminist Quaker canon will surely destroy 300 years of walking in the Light. Of this I want no part.

The "mothers of feminism" (also a misnomer) Thomas refers to would not only have been horrified at the notion of fixating on the goddess Kali during worship, but also at Thomas's assertion that Jesus could have taught us to pray, "Our Mother who is in heaven...." (Jesus could only have taught us to pray "Our Father" because his mother, Mary, was here on earth and his father, God, is in heaven.) Intentionally distorting what Jesus taught for self-indulgent purposes is a dangerous road to embark upon.

Quaker women in history left us a rich legacy of walking in the Light of Truth as exemplified by Christ during his life here on earth. These women would probably grieve the way I do that the miracle of understanding the mystery of Christ has been lost to the likes of a goddess named Kali.

Stacey L. Klamon
Brooklyn, N.Y.

A chauvinistic, warlike God may be someone's ideal of God, but it is not the Quaker ideal. So why react so strongly against an idea that isn't even our own. If you were raised in a church or family that espoused this idea, lay it down and pick up the special revelation that we have been given as Quakers. Read Fox's pastoral letters and Woolman's Journal. They are about many things, but primarily they are about God.

Why reject a God who is believed to be male and warlike and replace Him with a female God of death and destruction like Kali?

The Quaker ideal is one of genuine equality for both men and women, of

Children, Go Where I Send Thee

value for all people, not superiority for women—a belief in a holy, omniscient, omnipotent Creator who is neither male nor female. Denying your heritage in an attempt to correct the wrongs that women have endured in the world or to solace yourself for the wrongs done to you as an individual does not seem to me to be either the right way or a very efficient way of going about it.

God would seem to have had us in mind eons ago when the universe was created. If you can believe what you hear on "Nova," we are made of the star dust from the original big bang. Be this as it may, the incredible creative power needed to produce the universe is very different from the sexual creation of a baby. One way that we share with God in creation is by having children, but sexual reproduction as a means of creation is a very late invention.

It is wrong to minimize God's creative power by fussing about whether to use a male or a female pronoun for God. This is to create God in our image rather than turning to the Lord and "with open face behold as in a glass, the Glory of the Lord, and are changed into the same image, from Glory to Glory..." (Fox's Letter, 1686). We don't want to wind up creating a tiny, inadequate God too much like ourselves.

The Old Testament, especially Isaiah and many of the Psalms, gives us a wonderful picture, possibly the best and most detailed picture of God that we have. To deny this revelation of God because sometimes the Old Testament writers created God in their own image as male and warlike seems both arrogant and wasteful to me.

Quakers who think of themselves as feminists should bring all the wholesomeness and goodness that characterizes the religion of Friends to feminism instead of accepting all feminist ideas without question.

Charlotte Condia-Williams
El Paso, Tex.

For 15 years I have done research and academic study about goddesses in India, including a pilgrimage to the cave in the lower Himalayas, which was the dwelling place of the spirit of one of the goddesses. I, too, have found useful metaphors for my spiritual life as a Quaker woman; but I have found that I cannot speak of this without being misunderstood by Friends. Susanna Thomas has done this in a very sensitive way.

When I took some of the theological ideas about Hindu female deities, I found that I understood the importance of the revelation of George Fox that both men and women could receive and testify of the divine word that they had received.

A statement reported in "On Worship after the Manner of Friends" (FJ December 1991) has raised some concerns. The article says, "Children have a place in worship, but it is the place of the learner." I am uneasy about that assertion because we are all learners in worship and because children have equal rights to experience meeting for worship.

However long we may have been attending meeting, we are still learning. It is a lifelong process, learning to worship, and we would miss much if we specified some point at which we were finished with learning. I can't suppose that any of us would feel comfortable designating two groups in worship: those who are learning and those who already know.

Then why would we do that with children? To say that children are only learners is to imply that they have nothing to teach us, that they have no gifts. Are we saying that children are inherently less spiritual than adults?

The Religious Society of Friends has a problem when it champions equality and then consistently places children into separate-but-equal programs. Quakers have a problem when we state our belief in that of God in everyone and then, by our actions, declare that children are an exception. We Friends have a problem when we dwell on the fact that Quakerism is an experiential religion and then we deny such experiences to our children.

When early Quakers were arrested in large numbers, their children continued to hold meeting for worship. Today, most Quaker children would not have the experience to be able to do that, nor would they have the desire, having been excluded from (and having felt rejected by) meeting for so long.

In *One Small Plot of Heaven*, Elise Boulding points out that we exclude chil-

dren by stereotyping and isolating them:

Stereotyping is twice cursed: it shrinks the character, perceptiveness and social creativity of the stereotyper, and it stunts the growth of the stereotyped. It unleashes hostile, insecure young adults on a society that is already fearful. We don't have to play the age-grading, child-stereotyping game, but we do. Instead of finding new ways to bring our children into partnerships with us, we exert endless ingenuity in developing programs for them.

So how do we include children? How do we help them feel a part of the life of the meeting? We could start by eliminating the separate-but-equal programs. Historically, children participated in all of meeting for worship, not just a fraction of it. When we age-segregate by creating separate programs for children, do we really intend to say that children are not as worthy as adults? Or are we merely following the leadings, not of the Spirit, but of the larger society, a society which seeks to separate us into categories rather than unite us in community?

Do we want to extend full equality to children (while still giving them extra nurturing of their feelings and their spirits because of their vulnerability)?

In our homes, small children wander around absorbing what it means to be a human being by being with us as we live our lives. If we want them to be "at home" in meeting for worship, can we accept their presence as they absorb what it means to be a spiritual being?

When children bother us during worship, we put them in the nursery. Jesus put them on his knee. Do we need to rethink our responses?

Jane Wilson
Knoxville, Tenn.

George Fox also spoke of the divine in gender neutral language, as the Inner Light, or the Seed. Margaret Fell wrote "Women Speaking, Justified..." in 1660. They rediscovered the practices of early Christians, who recognized a female metaphor for God, and who believed that women could minister.

It does make all the difference, Friends, for as an Anglican bishop said in recent years, "We cannot ordain women as priests, because then they would be priestesses, and you know what that means."

What the bishop darkly alluded to is that priestesses are presumed to serve a female deity, a goddess, with her mysterious associations with fertility and sexuality. Using metaphors about the

sacred feminine has helped me to look from the outside at Christianity and to realize how revolutionary Friends' practices are. In the same year Margaret Fell wrote "Women Speaking..." in 1660, Mary Dyer was hanged on Boston Common for her double blasphemy, not only for testifying to the same revelations as the men who were hanged with her, but also for being a woman speaking.

Women Friends have continued to be empowered to speak of their leadings, and to seek how to put them into action, because they did not meet with a stop. They listened and acted in the Society of Friends and went confidently into the larger society.

Georgana M. Foster
Amherst, Mass.

They claim him

The February issue is so excellent in all respects that I feel diffident about offering even a minor correction to your Bulletin Board. However, interest of truth compels me to relate that Noel Palmer, while he is identified with 15th St. (N.Y.) Meeting through his leadership of the programmed meeting for worship held there on the first First Day of each month, is a member and former clerk of Westbury (N.Y.) Meeting. We who are his fellow members at Westbury probably should not claim reflected merit, but we can certainly take satisfaction in knowing a Friend who so forthrightly puts his faith into action.

Elizabeth H. Moger
Roslyn, Long Island, N.Y.

Prison CO memories

I certainly enjoyed the CPS Forum (*FJ* April). As an ex-prison CO, I guess you might say I was on the inside looking out at CPS. I note George Mathues reports that CPS "allowed me to avoid wasteful CPS life." Emmett McCracken starts his letter with, "To me, time in CPS wasn't a waste of time."

Actually, it is my opinion that if you "chose" prison, CPS, 1-A-O, or an agricultural or ministerial deferment as a method of disassociation with killing, you first made your witness. If you wasted time after that, it had more to do with commitment and personality than with your niche in the system.

I have frequently said that my year in prison was more valuable to me than any year in college. The prison experience certainly shaped the rest of my life more than did my college degree.

Just the serendipity of the prison experience was often intense. Having given up a professional assignment to await court processes, I lived in Fort Dodge, Iowa, with my wife and year-old daughter, Susan. I took a job as a painter in a small farm machinery plant with about 30 other blue-collar employees. The owner was an independent, conservative, free market type who would close down rather than have a union in his shop, as he had made clear. However, he would call the workers together now and then to discuss plant matters.

When I thought my case was coming up, I resigned and for the first time told the men and the owner where and why I was going. Mostly, I was met by silence.

Then the court date was put off indefinitely, and I was unemployed and almost unemployable in the midst of a popular war, with no financial resources and a wife and daughter to support. I

called the owner and asked for my job back. He said that I was a good worker, but the men wouldn't work with a draft dodger. I asked him to call the men together and leave it up to them, and he agreed. The next day he called me back to say that every man in the place had voted for me to return.

These were ordinary workers with scant education. Probably none of them had ever heard about conscientious objection or Quakerism, but that of God came shining through. The emotional impact of that experience is such that I still cannot talk about it.

The owner got in touch with my draft board and asked that I be reclassified and allowed to work at the essential job of producing farm machinery, but they turned him down.

Perhaps I should just sign with my prison number: #2191SS.

Lyle Tatum
Riverton, N.J.



Hunger and disarray

David Hartsough's article "Hunger and Disarray in Russia" (*FJ* March) is particularly meaningful to me. I have been corresponding for two years with Leonid Slobodinov of Moscow. Our names were exchanged by Peacelinks. Leonid and I are about the same age, both with families, and both avidly interested in hiking and other outdoor activities.

Since last summer Leonid and I have been working on a project to bring a few Russian teenagers to the States to build trails in our national parks. We hope to eventually send some U.S. teenagers to Russia for the same purpose.

Last week [early March] I received a very disturbing letter from Leonid. He tells me that the state stores are almost completely empty, food supplies from other sources have increased in price tenfold, and he and his family suffer from hunger. He tells me that "a big part of the humanitarian aid does not reach people for whom this help is meant."

Leonid writes, "Perhaps you and your friends could organize regularly sending to my address food packages. I, in turn, will distribute this food among people who need it most badly. Such people are the very young and the very old and the handicapped."

Immediately I packaged up two boxes of nutritious foods that could be sent in lightweight containers. To send \$20 worth of food, about 24 pounds, cost me \$82 by U.S. Postal Service's Humanitarian Airlift rates (good only until March 31). I'm not even sure that these packages will make it all the way to Leonid. I have been advised by a former resident of Moscow that it would be cheaper to send money directly, enabling him to buy food from sources other than the empty state stores. Unfortunately, I know of no secure way of sending cash.

I am appealing to JOURNAL readers to help me with ideas. I need to know a secure and less expensive way of assuring that my friend will directly receive food aid or financial assistance.

Further, does anyone have ideas on where to get funds, a grant perhaps, to pay transportation costs so we can eventually arrange for Russian teen trail-builders to come to the States? I already have preliminary agreements to provide food and housing for them.

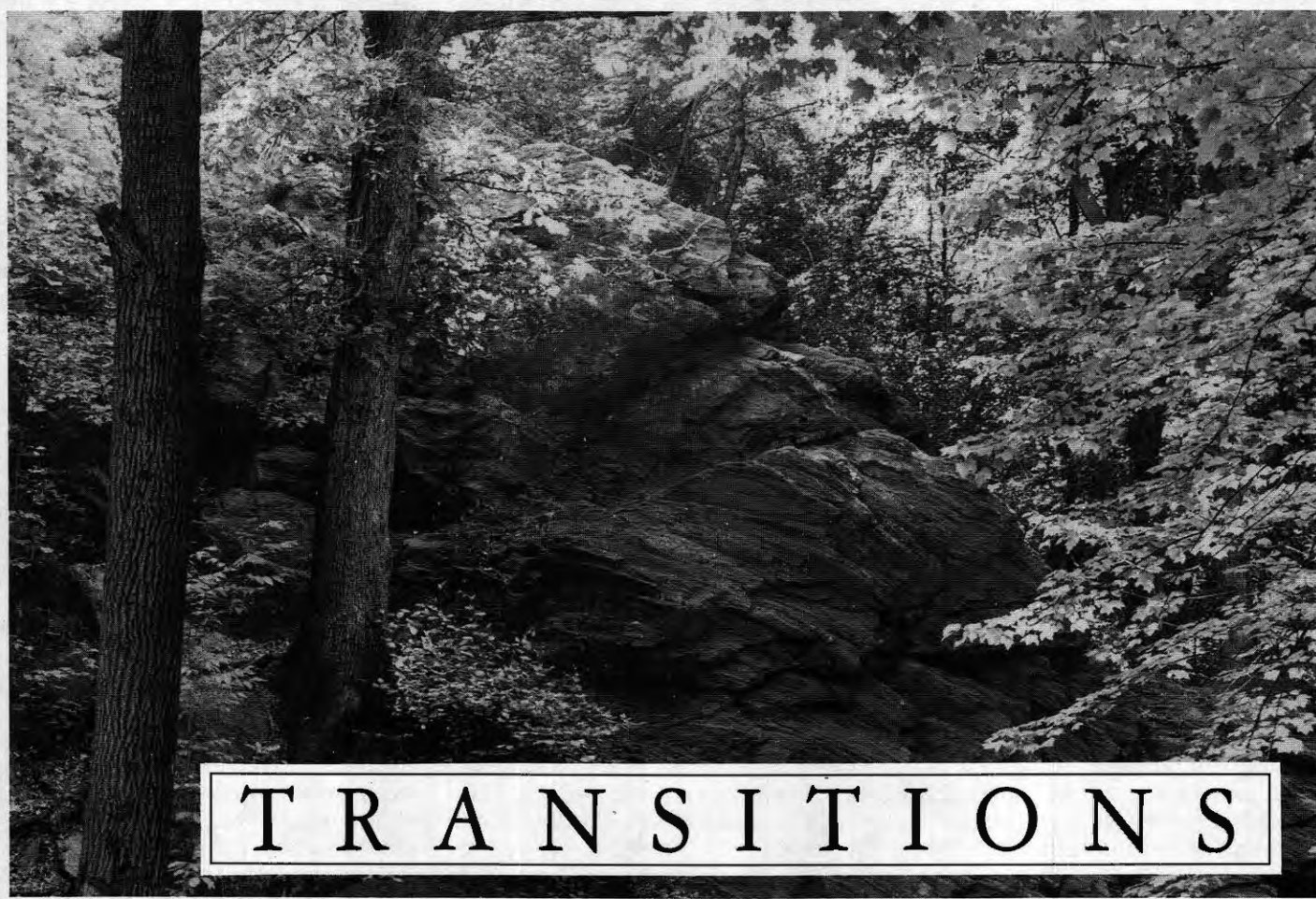
C.J. Shane
P.O. Box 119
Fayetteville, AR 72702

Competing values

Thank you for the essay by Susan Dickes Hubbard, "Psychology, God, and Common Sense" (*FJ* May). She spoke for me, to me in my decisions over the sometimes competing values between theology and psychology. Her essay is needed and timely.

Mabel M. Jasut
Newington, Conn.

FRIENDS JOURNAL welcomes contributions from readers. Submissions to Forum should be no longer than 300 words, Viewpoint 1,000 words. Space is limited, so we urge Friends to be succinct.



TRANSITIONS

by Margaret Hope Bacon

To climb a mountain is to experience a series of transitions. There is the first part of the climb, when the morning is cool and the trail is easy. By midmorning one is climbing vigorously, and the sun grows hot. At noon, one has reached the sunbaked rocks of the summit. Each step must be chosen with care, and made with immense effort. It does not pay to look down, but if one looks across the valley, one sees other peaks, as far away as the horizon.

I meditated on the similarities between climbing and aging the other day, when my husband and I decided to climb to the summit of the Owl in Baxter State Park in Maine. We had climbed here many times before, but now we were both over 70, I having achieved that landmark status two months ago. Ought we to try to make the peak or simply to go as far as it felt good? Ought we to measure our time against the average,

or give ourselves more leeway? Being over 70 seemed to give us more things to think about.

It was a lovely morning in early June, and one of our purposes was to enjoy the birds and the wildflowers. Beautiful white ladyslippers lined our trail in profusion, along with Canada mayflower, bunchberry, and starflower. The air was sweet with their fragrance, mingled with that of pine, and hermit thrushes warbled in the bushes.

For the first part of the climb we paralleled a rushing mountain stream, its song adding to the coolness of the morning. As we began to climb more seriously, we turned away from it, then crossed one of its tributaries by leaping across stepping stones.

After we left the stream, the climb became brisk and the sun hotter. We were roughly paralleling the edge of a cliff, and here and there where giant trees had been uprooted by the winter gales we could catch a glimpse of Mount Katahdin across the ravine. While looking back, it was possible to see the valley with its ponds and rivers glittering in the sun.

Margaret Hope Bacon is the author of many books including Valiant Friend: the Life of Lucretia Mott and Mothers of Feminism. She is a member of Central Philadelphia (Pa.) Meeting.

We paused at one of these lookouts for midmorning water and gorp. We were hot now, and the black flies were beginning to swarm around our bare legs, but we still felt fresh and ready to go on.

Up here, the vegetation had changed, and to my intense delight I now began to see painted trillium in full bloom, in bunches of six or eight. An unfamiliar warbler began to follow us, flitting from birch tree to birch tree along the trail, but try as we might we could not spot him. We heard some crashing in the nearby woods, and found fresh moose droppings on the trail.

There were variations in the terrain, from open birch woods, to thick spruce forests. Here and there tiny mountain brooks crossed the trail. The water looked enticing, but we had been warned not to drink it. From time to time, vistas of the valley opened up, assuring us that we were getting higher.

After two hours of steady climbing we came out on the edge of a plateau covered with dead tree stumps, whether killed by fire or spruce budworm we did not know. Beyond the trees loomed the bare rocks of the pinnacle we were trying to reach. It seemed both impossibly far off and impossibly high. We decided to see what another half hour of climbing brought.

New growth of small, vigorous spruce

trees had grown up in the plateau, and we brushed our way through them, finding the trail at times with our feet. The trail crossed the plateau to the left side of the precipice. Sooner than we expected we were climbing into deep woods, hauling ourselves up over rocks and boulders, using gnarled tree roots for handholds.

Now I began to get short of breath, and started counting; 100 paces and stop and rest. The story of *The Little Engine that Could*, learned more than 65 years ago, was a help. I also found myself thinking about 70-year-old hearts. Was this wise? But it was tempting to take another 100 paces to see where that brought us.

Suddenly we were out of the shade of the woods and into an area of scrub, scree, and bare sunbaked rocks. The view was overwhelming but we dared not look down. Each toehold now was crucial. One huge boulder jutted out across the trail, and hung over the precipice. To get around it one had to edge across a narrow shelf, holding on for dear life to roots and bare rock. Once I surmounted it, I told myself I was never coming down it again. They would have to lift me off the mountain by helicopter.

We came at last to the huge rock which had appeared from the plateau to

mark the pinnacle. But it was an illusion; the trail continued to mount. As we paused to rest in the shade of the rock a young couple emerged from the trail below. The young woman commented that she thought the trail was pretty hairy, and she looked at me with unbelieving eyes. My legs were beginning to sting now with scratches and bites and I had a couple of bruises, but her expression of astonishment and awe was sweet enough to compensate me for the pain.

Another 100 paces, and yet another. Finally we reached the first peak, only to discover that there was still another peak to surmount. But we had been climbing for three and a half hours now, and the way down could be tough. We declared victory and paused to enjoy the sweep of the view of mountains, valley, rivers, lakes, and ponds that lay at our feet.

It was easy, from the summit, to think back over the climb, and compare it to our life to date; the joyous freshness of the morning, the hard slugging of middle age, the careful inching along of the older years, the reward of it all in the long, breathtaking view. But in life there is no turning back, while in mountain climbing one must reverse one's steps. Slowly, carefully, painfully, we began the long descent. □

FAITH

by Edward A. Dougherty

**I came in the morning
trailing a scent
like a vapor, high
in thin air, too thin
to breathe in. Dreams
clung to me like
the scent of coffee,
strong, substantial,
always suggesting
there is something sure,
something you
can take in, solid.
It is near. The rest
is touching lightly—
fingertips to air, to edges,
unafraid, incomplete.**

Currently in pursuit of a writing career, Edward Dougherty lives in northwestern Ohio. He and his wife will be directors of the World Friendship Center in 1993.



MONTEVERDE

A UTOPIA FORTY YEARS LATER

by William McCord

In a time when over 1,000 utopian enterprises, religious and secular, have collapsed on the average of two years after their birth, the 40-year history of Monteverde in Costa Rica deserves close attention. This thriving experiment is a prosperous oasis of peace in the center of Central America's violence and poverty.

Monteverde's extraordinary history began in April 1951 when three Quaker farmers from Alabama—John Campbell, Hubert Mendenhall, and Howard Rockwell—discovered the 5,000-foot Costa Rican plateau of Monteverde high in the Tilaran Mountains. It was the end of a long quest for them. They had been searching for a fertile, isolated land where they could establish a Quaker colony based on principles of peace, self-sufficiency, freedom, and social concern. In envisioning this community, the pio-

neers sought to escape the war-like mentality of the United States and to build a pristine society based on hard work and intellectual effort.

Monteverde met their needs perfectly. Physically, Monteverde was a lush, virtually untouched mountain on the continental divide some 35 miles from the quiet Pacific port of Puntarenas, where storks and spoonbills flourished. From its peaks, forever drenched in a slight mist, one could see the Gulf of Nicoya, Lake Nicaragua, and unfarmed countryside dropping down to the Atlantic. The virgin land blossomed with wildflowers, sugar cane, and native stands of oak, pine, and walnut; hummingbirds, bellbirds, and umbrella birds nested in its tall trees. A great rain forest straddled the divide and contained more species of flora and fauna than anyplace else in the world. It was a natural paradise awaiting the creative human hand.

Socially, Costa Rica offered a receptive home for the Christian seekers. Under the leadership of Jose Figueres, Costa Rica was the first nation in the world to abolish its army. The progres-

*William McCord, a professor of sociology at the City University of New York, recently authored *Voyages to Utopia* (New York, W.W. Norton, 1990).*

sive national government invested one-third of its budget in education, built a health system that extended the life expectancy to 72, and sought to create a solid middle class. Monteverde itself was underdeveloped—a vast land of great potential but one populated by only a handful of peasants who subsisted on hunting and slash-and-burn farming. The existing landlords were happy to sell thousands of acres—unirrigated, uncrossed by roads, and untterraced—for \$30,000.

In 1951, 12 families trekked by horseback over rope bridges to the beckoning ridges of Monteverde. The original pioneers, secluded in tents, faced the immediate problems of building a village, clearing farm fields, and finding enough food for their oxen, horses, and themselves. As a first step, they chopped sugar cane and sold it to an existing processor in St. Helena, a primitive village five miles away. Then, they fashioned a saw mill powered by water, which furnished the timber for houses, rudimentary roads, and fragile bridges. They brought in three heifers and started a dairy herd, which is now unexcelled in Central America for its quality.

Unlike the Israeli kibbutzniks, whom they resembled in some ways, the Quaker pioneers planned their community on the basis of private ownership, not socialism; a family orientation rather than collective child-rearing; and a devotion to Christianity rather than Marxism.

By July, as a first organizational step, they established the Monteverde town meeting. Based on Quaker principles of consensus and soon joined by indigenous people in the area, the town meeting assigned jobs (house raising had first priority), planned local roads, and established several joint venture companies.

Among these enterprises, the most important was Productores de Monteverde, a dairy and cheese plant serving the surrounding territory. From 12 producers in 1953, it has grown to 230 members (with 80 employees) in 1990. Because of technological sophistication and daily testing of milk, the Monteverde venture has emerged as the producer of Central America's most renowned cheeses, a provider of dairy services (from veterinary care to artificial insemination of herds), and a model of a successful cooperative economic enterprise. Farmers from all over Monteverde's 5,000 acres ship their milk to the gleaming central plant.

Ingenious members of the small Quaker community also built the Lindora

Power Company in 1956, a water-powered electrical utility that created an electrical and telephone system. Based on a small dam erected by Quakers, it functioned until 1990 when—after debate about threats to their self-sufficiency—the Quakers allowed the overloaded Lindora distribution system to be taken over by the government utility. Since the community's industrial needs had grown drastically and members of the community used 29 computers, even the most traditional members had to cater to the increasing needs for electricity.

Both Lindora and Productores were privately owned corporations with shares spread among all of the producers and consumers of the area. Monteverde's extensive experiments with cooperatives also began privately in 1952 with Cecil's Pulperia, a small general store. Its owner was instrumental in shifting ownership to the COOPE de Santa Elena in 1971, a cooperative devoted to the sale of food, farm supplies, and dairy services. In the 1980s a vegetable marketing co-op, a savings and loan association, a women artisans cooperative (CASEM), and a coffee producers' co-op with 230 members sprang up and thrived.

Thus, over 40 years, the small Quaker community built, expanded, and modernized Monteverde's material base at an unprecedented pace. Unlike so many U.S. and European "utopias" of the 19th and 20th centuries—from anarchist communes in Spain to California communes—Monteverde survived and flourished economically.

By any reasonable measure, Monteverde also proved a resounding success as a social experiment that has immeasurably improved the education, health, and employment opportunities of the region.

As one of their very first measures, the pioneers established a Friends school originally staffed by Quaker settlers. It expanded into four K-12 classrooms, a 20,000 volume library, woodworking shops, a bilingual program, and in 1986, into the Monteverde Institute, an organization devoted to teaching tropical biology to Americans and providing community services to villagers. Led by John Trostle, the school and the Institute provide wide, liberal learning to members of the community (unlike the government schools, which stress a rigid curriculum where students learn by rote). Students at the Friends school are literate in both Spanish and English.

Health care was originally provided

by Quaker midwives among the first settlers. By the 1960s, the Canadian and Costa Rican governments furnished a clinic in St. Helena staffed by public doctors. Monteverde now shares in the little nation's exceptional achievements in health care. Today, life expectancy is higher and infant mortality is lower in Monteverde than in the United States.

Unemployment has fallen to zero in Monteverde itself while it remains at a stubborn 10 percent in surrounding areas. Typical Monteverde farm hands in 1991 earned \$260 a month (as opposed to \$230 a month for imported U.S. teachers in the Friends school). In general, Costa Ricans working in Monteverde earn 50 percent more annually than the average Costa Rican. Comfortable little houses, often supplied with television, a refrigerator, indoor plumbing, a motor-cycle, and electricity, dot the countryside.

The Spiritual Center

Much of this progress has emanated from the bilingual Monteverde Friends Meeting, the spiritual heart of the com-

Friends planned their community on the basis of private ownership, family orientation, and a devotion to Christianity.

munity. Its 42 members gather twice each week, welcoming hundreds of participants, affirming "that of God in every person," and teaching the values of peace, honesty, integrity, and simplicity. Many in the meeting are deeply involved in world problems and social concerns, "Buen Amigos" development projects, and such diverse enterprises as

the "Puffers" (a nursing home) and the "kinder" (a Costa Rican kindergarten). Like all meetings, the members voice diverse messages—ranging from the devoutly Christian to "evil is just a bad name for good" to "God help me in my unbelief"—but a common faith in the potential goodness of people and the beneficence of nature pervades all.

The meeting is remarkably stable, and seven out of twelve of the original Quaker families still participate. Some younger members leave for higher education or Peace Corps work, but they usually return and are augmented by occasional newcomers.

The community has not suffered from the schisms and mass desertions characteristic of other utopian ventures. In the 1960s, Monteverde lost the Hubert Mendenhall family (one of the main founders and financial supporters), and some traditionalists still try to impose conservative rules on all. (Members frown on drinking, and one young man was expelled in 1989 for smoking in the library.) On the whole, however, Monteverde is remarkably tolerant of diversity and life styles; "Appalachian" farm-

ers, concerned with their herds, flourish in the commune along with artistically inclined New York hippies who glorify nature but have never plowed a field.

Clearly, for many, Monteverde is an idyllic world—peaceful, prosperous, humane, and an aesthetic paradise. Nonetheless, this Quaker community still faces a series of unresolved contradictions: coping with demands from the outside world, balancing ecological concerns with peasant needs, and, as in so many utopias, weighing the desirability of homogeneity and isolation against that of diversity.

Monteverde and the Outside World

One major tension has affected Monteverde since its founding: the conflict between a strong tendency to isolation and an equally intense urge to serve as a goad and example to the outside world.

On the one hand, some Monteverde members treasure their self-sufficiency, independence from the contamination of outside influences, and a quiescent acceptance of their solitude. As a hand-

embroidered plaque in one Monteverde home reads, "Here ends the quest for peace and solitude and rest." This reverence for their private Shangri-La leads some members to oppose the onslaught of "eco-tourists," to look disdainfully on the prospect for new roads and bridges, and to ignore the needs of surrounding communities such as San Luis and St. Helena.

Indeed, it was not until the 1960s that Monteverde "went public" and allowed outsiders to write about this fascinating community. Even today, some Quakers maintain only frosty relations with St. Helena, a nearby village of 1,500 people. St. Helena is a minor commercial center, which avidly seeks better roads, more tourist facilities, and rapid economic development. These goals are opposed by certain "isolationist" Friends who fear an intrusion of commercialism.

In contrast, some leaders of the community urge that Monteverde must engage itself in regional, national, and global affairs as a Quakerly, indeed human, obligation. In addition to supporting the work of the Monteverde Institute and the Friends Peace Center in San Jose,



Bob Vogel

▲ A rider in front of Monteverde Friends School

this willingness to embrace the outside world has been manifested in a number of ways:

Some Friends have helped in the affairs of villages surrounding Monteverde. San Luis, a community of 350 people nestled in a valley some 20 miles from Monteverde, is an outstanding example. The red-roofed village, composed of a Catholic church, a cooperative building, and small farms, is typical of the Costa Rican hinterland. Built around a stream, San Luis grows coffee, cattle, bananas, oranges, and lemons in an exceptionally fertile area. It is a charming village where, as one resident puts it, "Nobody is too poor to give a smile, no one is too rich to accept a smile."

Yet, San Luis has many of the problems of the outer Costa Rican villages: it is isolated and linked to the rest of the world by one rough (Quaker-built) road; its potential as a citrus-growing area remains untapped, although several Quakers are urging the creation of a citrus plant; perhaps 20 percent of the villagers do not possess land and must sell their labor to others.

Attempts have been made both by outsiders and the villagers themselves to remedy these problems. Ann Kriebel, a charismatic Monteverdian, came to the village as an agent of change in 1982. She served as a teacher, helped to build a coffee cooperative, and sought to better the lot of landless campesinos. She founded a "Buen Amigos" committee, which, by 1984, had convinced the more prosperous farmers of San Luis to donate 130 hectares of land to the campesinos. She also aided the "Integral Development Association" in its efforts to lobby the government for sewerage and bridges.

Ann Kriebel died at a tragically young age, but her mantle of leadership was assumed by Eugenio Vargas, a brilliant young indigenous leader. Vargas originally studied at the Friends School, where he learned Quaker values. (To attend school, he had to walk barefoot for hours a day from his home to Monteverde; other pupils from San Luis did the same, and one of Vargas's classmates is now receiving his doctorate from Yale). Vargas, like the great majority of young people in San Luis, wanted to settle in his home village. He now serves as an articulate head of the village cooperative. "Our greatest need," he told me, "is for distribution of land to the peasants. I want the conservationists to



▲ Friends at the Monteverde Meetinghouse

loan land to campesinos. We need food, not a rain forest. We need a citrus-processing plant, not isolation from the cities."

Monteverdians have also ventured into the other more militaristic lands of Central America, bringing food, medicine, and literacy. In 1978, Monteverdians started the *Comite de Asistencia Social en America Latina* (CASAL) to express their broader concerns. Led by Miguel and Molly Figuerola, Ann Mangano, and Ann Kriebel, CASAL has provided medicine and clothing to refugees from Nicaragua and El Salvador, started literacy campaigns in Nicaragua, built a home for blind people in Managua, and collaborated with Doctors Without Borders. Most recently, CASAL has completed a water supply system in northern El Salvador and built various agricultural projects in Guatemala. Aided by U.S., Canadian, and Dutch Friends, the CASAL activists continue their small-scale projects in collaboration with the UN, Maryknoll priests, and the Quaker Peace Center in San Jose.

Balancing Ecology and Human Needs

The largest, most well-known of Monteverde's international projects began with the founding of a biological preserve in 1971 (Bosque Eterno) in collaboration with the government's Tropical Science Center. Designed to protect and expand Monteverde's great rain forest, the project soon attracted hundreds of biologists and worldwide support. The Monteverde Conservation League, benefiting from Canadian, Swe-

dish, and EEC support, purchased over 16,000 acres in 1986. A League project that has captured the world's imagination is the Bosque Eterno de los Ninos, the first international children's rain forest. It has grown to 18,000 acres, joining together existing government forest preserves. The goal of the League is to protect environments crucial to the survival of tapirs or birds such as the resplendant quetzal, to reforest certain areas, to conserve water, and to provide environmental education.

The League, 90 percent Costa Rican, recognizes in theory that purchasing the forest is only part of the answer to environmental problems. While still seeking more land—43,000 more acres is the current goal—the League espouses a slogan of "sustainable development." Theoretically, the League works hand in hand with surrounding communities to achieve a harmony between conservation and development. In practice, the relation between the League and village communities is strained if not non-existent. At most, the League sponsors educational programs for the community leaders and a reforestation effort that will eventually supply firewood, fence posts, and timber, reducing pressure from the remaining forest.

The fact is that the League, supported by many Quakers, seeks first of all to fulfill its ecological goals: to preserve a watershed, to protect threatened animals and flora, and to conserve trees.

However admirable, the quest for these ends often interferes directly with the satisfaction of peasant needs. Costa Rican peasants require land for cattle grazing, coffee growing, and citrus plant-

The community's goals of peace, independence, simplicity, and self-sufficiency have been largely fulfilled.

ing. Any of these operations demands the deforestation of the land, the replacement of forests with pastures, carefully terraced fields for coffee bushes, or citrus orchards.

The peasants have been begging to use conserved land, but so far they have been rebuffed. Some peasants, particularly landless ones, would like to borrow money from the League to purchase land. They are willing to obey League rules about wind-breaks and reforestation, but, so far, no money has been forthcoming.

Without productive land, the peasants are forbidden from taking the next step in development—industrialization—by building citrus plants for the export of products to the world market. Without exports, in a land currently concerned with paying off debt in conformity with IMF rules, this neglect can be particularly costly.

Thus, in this important case, Quaker goals clash with each other: a concern for rare birds and beautiful trees may well come before compassion for human beings. As some peasant protesters chanted when I was at Monteverde, "We eat beans, not flowers."

Homogeneity versus Diversity

Partly because of the growth in the rain forest, Monteverde has been subjected to an influx of outsiders. In the 1960s, only a handful of visitors, perhaps 200 a year, came to Monteverde. In 1991 alone, more than 20,000 visitors, lured by ecological interests, made the rugged trek up the dirt road that ser-

vices Monteverde. In turn, guest houses, inns, art galleries, horse stables, restaurants, gasoline facilities, and other tourist services have sprung up to serve the "eco-tourists."

Some old-time Monteverdians fear that their colony will be engulfed with pollution, noise, and commercialism. They oppose the paving of roads, for example, in fear that such progress will merely lure more trucks and buses up the mountain; they fear the establishment of bars serving alcohol; they wonder about the impact of a new materialism upon their children.

Not unnaturally, many Costa Ricans believe better transportation and an influx of tourists can only benefit the community. Many young people would particularly welcome a change from employment in the fields for jobs in hotels, restaurants, or other facilities. Thus, they welcome the opportunities offered by a growth of diversity within Monteverde and the surrounding community.

Handling this controversy and many others—land distribution, issues related to "sustainable development," the building of roads, zoning, health facilities—now rests in the hands of a "Commission for 2020," a joint planning group made up of Monteverdians and Costa Ricans drawn largely from the ranks of dairy producers. Fortunately, the Quakers have had the good sense to recognize their problems and to organize for their resolution in the future.

A Balance Sheet on Monteverde

Although the community has its problems and controversies, the Monteverde experiment must be declared a success:

- It has survived for 40 years in spite of numerous challenges: the difficulties involved in transforming virgin into productive land, the always present threat of destruction from rumbling volcanoes, inadequate capitalization, and the not-too-far-distant difficulties caused by turmoil in Nicaragua.

- The goals of the founders—peace, independence, simplicity, self-sufficiency—have been largely fulfilled and the Quaker ideals upheld.

- Monteverde has been uniquely creative in spawning the Bosque Eterno, the Children's forest, the Friends School, and numerous cooperative efforts.

- The community has proved itself economically viable, particularly through its dairy enterprises. Without this solid economic basis, Monteverde could not have survived.

- In spite of the opposition of some traditionalists, the Quakers at Monteverde have followed a vigorous program of social outreach in Costa Rica and Central America generally.

- Unlike some utopian ventures based on the cultivation of land, Monteverde has been intellectually active in its support of schooling, its library, the Monteverde Institute, and the 2020 Commission.

Sue Trostle, from New York, who now serves as one of Monteverde's leaders, well summarized for me Monteverde's situation four decades after its founding: "We're trying to adjust to new demands, the growing pressure of numbers. The fact remains that ordinary people have brought about a quiet revolution and transformed a society in a lifetime." In her lovely home, Sunrise House, she paused in her conversation and added thoughtfully, "The story isn't finished yet." □



Stephen Cary/AFSC

Discovering the Center

The center of the Religious Society of Friends is more than one expression or concept. It is a dynamic center made of paradoxical understandings to be held in creative tension.

by Marty Walton

Humans today live in an unparalleled time of challenge. Our global society's leap forward into interlocking economies, multinational corporations, and instant telecommunications has propelled us willy-nilly into seeing more and knowing more than most of us have been able to cope with. We are being forced to adapt to a galloping rate of change; we have to shift into new modes of interdependence just to survive as a species, and we have the uneasy feeling that we are not changing fast enough to avoid disaster. Given the increasing enormity of the problems involved in meeting human needs within a mushrooming population world-wide,

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is it any wonder that lots of people just don't want to face these challenges? Isn't it understandable that there is polarization, denial, and a frantic searching for simple solutions and scapegoats? I think this is the underlying explanation for the emergence of the reactionary and fundamentalist segment in today's society, and I don't think Friends are immune from those responses.

Right within our midst, we have to recognize that we Quakers have not yet built a healthy Religious Society of Friends. Some Friends are uneasy that we have no clear Quaker message, either to ourselves or to the rest of the world. We aren't sure what and how to teach our children. Many Friends from any one branch of the Religious Society of Friends don't know much about Friends from any of the other branches; we are apt to be full of misinformation, quickly built prejudices, and even a good deal of fear. Last year's issue of realignment within Friends United Meeting, which dominated the Quaker political landscape with its push toward separation, demonstrated those same patterns of polarization, denial, simplistic solutions, and scapegoating that tempt our wider society.

But I don't think separation is the answer for Friends. We have to grow in understanding, stretch our viewpoints, and discover a center that encompasses dynamic spiritual life for all Friends. And it is in that stretching that we begin to live up to the promise, as experienced by early Friends, of being part of a great people being gathered. What a differ-

ence there is between separating and gathering!

Out of my struggles with the question of realignment, I've discovered two particular challenges that we "liberal" Friends in the FGC yearly meetings have not yet met. Many of us come from more tightly structured and dogmatic religious traditions, and now thrive in the accepting environment of spiritual seeking. Yet our experience of Quakerism is often limited to one general form of worship and, in our effort to allow each other to be where we are, we often don't press each other to describe our religious experiences or our personal articles of faith as they develop. As a result, there is much we don't know about each other—or ourselves.

There is even more we don't know about the rest of the Society of Friends, particularly those in the "evangelical" tradition. This unawareness may tempt us to be vague about our own sense of the unprogrammed tradition, and wrong about how others differ from us, rather than clear about our distinctiveness and knowledgeable about what the center is for all branches of Friends.

I believe our primary challenge is to effectively articulate our faith. You know, and I know, how precious is the Quaker heritage that forms and shapes us. You know, and I know, there is something of incalculable worth in our experience of seeking God's presence together in the silence. But how well can we express that solid center, how silence nourishes us, challenges us, teaches us? Just how certain are we of our faith that God is present to us and with us if we can't speak clearly of our experience, both personally and corporately?

An equally important challenge for us is to look with more care at "evangelical" Friends and appreciate the solidness of the center for these Friends. There is much in their tradition, as truly Quaker as our own tradition, that we need to hold before us and honor. Our individual perspectives may be quite limited, and because of this we need to take care that our openness to Truth includes Truth as experienced by Friends in other traditions.

I've been fortunate through my work

How to use this material

The concepts and illustrations used in the articles on pages 14-17 are offered by Friends General Conference and the Taberns in the hope that they will help stimulate meaningful sharing among Friends. One way this might occur is through individual reflection on the following queries or through small-group worship-sharing.

- What is my "profile" on the chart of paradoxes?
- Am I comfortable with my profile?
- What pressures do I feel to have a different profile?
- If there are changes I would consider making in my profile, how could I change?

of Quakerism

with FGC to get to know Friends in Friends United Meeting, in Evangelical Friends International, in Conservative meetings, and in the independent yearly meetings. I know first-hand how different many of our world views are, and how deeply rooted the misconceptions of each other are. There is so much about each other that we haven't learned how to truly see or hear.

Fran and Bill Taber, teachers of Quakerism at Pendle Hill, have also become close to Friends across the Quaker spectrum. Their experiences have given

rise to an understanding of the nature of the center of Quakerism, and the dynamics that contribute to our misconceptions about each other. They have developed two helpful tools to increase Friends' understanding of what the center is for the wider Society of Friends, and what happens when we look at each other from our differing perspectives. I'm grateful to Fran and Bill for offering these tools [see pages 15-17].

The Tabers suggest that the center of the Religious Society of Friends, and what makes Quakerism a radical faith,

is that it is more than one expression or concept. It is a dynamic center made up of paradoxical understandings to be held in creative tension, and always with humility and openness to the Spirit that is beyond our full understanding. The pages that follow include two circle graphs and a chart of the "Universalist" and the "Jesus Christ-centered" polarities, with accompanying explanations. We are glad to share them with Friends in the hope that these concepts might prove useful along our corporate spiritual journey. □

Paradoxical Quaker Extremes

Is it possible that the unquestioned power of earlier Quakerism lay in its ability to stay with the dancing, living Spirit in a place above the limitations of linear thinking, in a wideness of heart above the limitations of words and ideologies and systems?

by Bill Taber

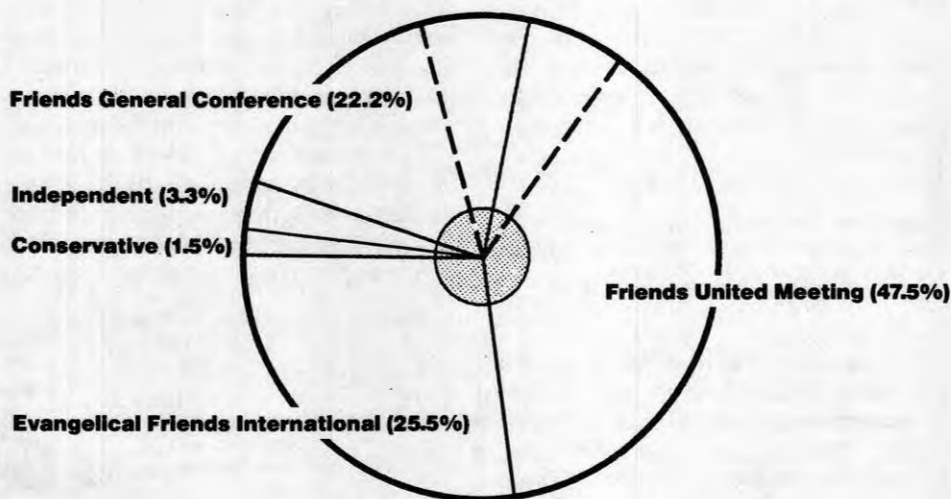
The figure on this page is a circle graph showing how Quakerism north of the Rio Grande is divided among various groups of Friends in 31 yearly meetings, based on 1988 statistics. Pastoral or programmed Friends make up nearly three-fourths of the "pie." Friends United Meeting (FUM) is largely, though not totally, pro-

Bill Taber is a member and recorded minister of Ohio Yearly Meeting (Conservative), and a teacher of Quakerism at Pendle Hill.

grammed or pastoral, while Evangelical Friends International (EFI) is almost completely pastoral or programmed and strongly evangelical. Unprogrammed Friends constitute the remaining piece of the pie, a little more than a fourth. They are the Friends in Friends General Conference (FGC), Independent yearly meetings, and Conservative yearly meetings. There is one exception, which is grouped with the other independent meetings: Central Yearly Meeting, which is too small to be listed separately on this

chart, is pastoral, evangelical, and independent. The dotted lines between FGC and FUM represent the five united yearly meetings that belong to both bodies.

The circle in the center represents the fact that something in the heart of each tradition can find unity in the heart of each of the others, and that at least some Friends find it possible to look across the boundaries between us and recognize one another as sisters and brothers in the faith, even across differences of theology, language, and culture. □



Paradoxical Understandings to

It would be an unusual Friend whose faith and life experience is a perfect balance of the two central columns.

by Frances Irene Taber

The chart on the facing page elaborates on the elements from the circle chart on page 15. It can be considered as another way of looking at the elements found on the wheel below; it goes into more detail and in addition names what often happens when we allow our faith to fracture out of that center in which paradoxes can be held in creative tension. It illustrates the implications of allowing ourselves to fly out of the living center of Quakerism illustrated by the inner circle of the graph on page 15.

Our view is that a whole Quaker-

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Christian faith includes some element of both central columns. A complete absence of either is likely to lead to a distortion in the element that is retained. Thus, a person whose faith is best described by the left center column, and who does not resonate at all to the elements in the right-center column, may find that without that balance, the reality of experience moves toward its spin-off extreme in the far left column. If this distortion does not occur in the life of a given Friend, it is likely to happen in the faith experience and expression of his or her spiritual descendants. The equivalent pattern is likely to hold for a faith experience described primarily by the right-center column, without counterbalancing from the left-center.

The chart also illustrates how people have trouble understanding one another's religious language. One's viewpoint—far left or far right—has a tendency to create a distortion in perspective, making it difficult to distinguish between the two degrees on the opposite side. As either central viewpoint fails to be balanced by an element of the other, the person with that perspective tends to assume that the viewpoint represented by the opposite central column includes

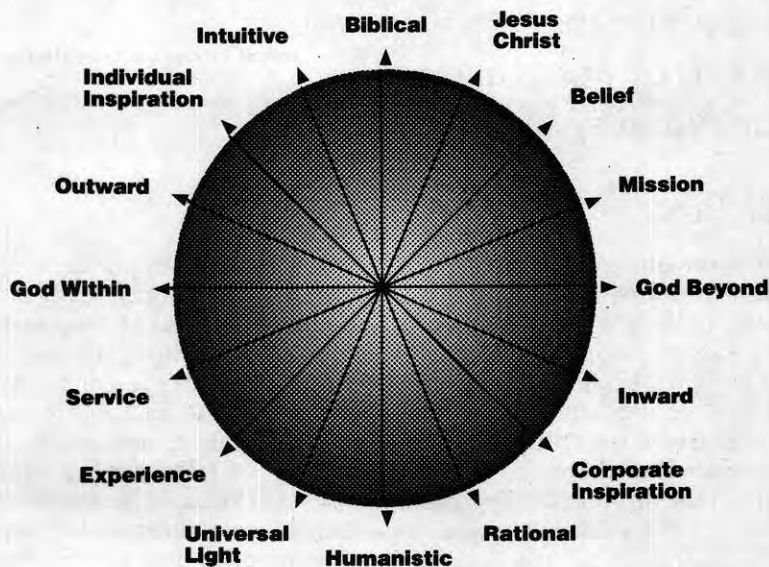
its aberration.

It would be an unusual Friend whose faith and life experience is a perfect balance of the two central columns. Most of us experience one side more fully than the other, at least at a given period in our lives. It is our understanding that a living growing faith experience which starts out heavily on either left or right, will often, when it remains vital, expand in time to include some understanding of the opposite side of the paradox.

In reflecting on this chart, it is useful to take a long-term view. Although it may appear so at a given point in history, neither side represents an intrinsically "conservative" or "progressive" view. That depends on historic context. It has flipped twice since 1800. Also, neither side is intellectually more respectable in a long-range view. That, like the question of which one is conservative, is a matter of current fashion.

The chart is neither definitive nor infallible. It is merely a description of tendencies I have noticed among Friends, intended to stimulate reflection on our own spiritual journeys and on the way we communicate with other Friends and hear them. □

This figure was inspired by the inner circle in the graph on page 15. A careful reading of Quaker writings through the early 19th century shows that earlier Friends were able to combine, in dynamic, creative tension, the paradoxical extremes, while later Quakers, as we have become more acculturated and intellectual, have tended to separate into "camps" or "parties." Once we have separated and lost frequent contact with one another, the tendency is to take one end only of a paradoxical truth, and thus gradually become more extreme. It is as if there is something in the human, analytical mind that wants to reach the security of philosophical certainty, rather than staying in the less comfortable and more dynamic flux that keeps the paradoxical extremes in some sort of creative tension.



Hold in Creative Tension

SPIN-OFF or ABERRATION

Liberal, vague intellectualism

Powerlessness, hopelessness, fatigue (the tired liberal)

Limiting God from powerful action in time

Limitation of God's actual transformation of our lives

Focus on psychic

Inability to put experience in words with any strength

Lack of clear relation to God

Relationship confined by the limitations of my own viewpoint

Life of Jesus Christ is without power for me.

There is nothing intrinsically unique about the Jesus of history.

God's action so generalized as to lose force

Tendency to have a fuzzy, ineffective concept of God

Hope diffuse, ungrounded

I'm OK, your're OK, we're all OK.

Religious experience so ineffectively communicated that its reality seems unclear

Equalizing all experience—all of some value—no sense or criteria of maturing

Emphasis on proclamation equated with underestimating importance of material needs

Failure to communicate the ground out of which action comes

UNIVERSAL

Affirmation of truth experienced by others

Seeking to embody and express the love of God

Affirmation of God as inhabiter of a space unconfined by time

Immanent—God as expressed in creation

Intuitive

Felt, sensed, experienced, uncontainable in words

God understood as beyond personhood

"Spiritual" relationship to God. Inward light as impersonal presence

Life of Jesus Christ as example, model, source of teaching

Jesus as God-filled or inspired revealer

God acts everywhere, at all times, whether we are aware of it or not.

Mystical—experiencing God

Hope

Appreciation of others' viewpoints

Religious experience as ultimately indescribable

Appreciation of others' experience

Social action

Social action

JESUS CHRIST-CENTERED

Affirmation of truth as I have experienced it in the context of Christian history

Being empowered by God

Affirmation of God as acting in time

Transcendent—God as greater than any expression we can know

Intellectual system of theology

Verbally explained

God understood as personal

"Personal" relationship to God

Life of Jesus Christ as unique, and essentially relevant to me

Jesus Christ as son of God and redeemer

God acts in this specific time, in this specific way.

Theological—thinking about God

Faith

Concern for others' spiritual welfare

Religious experience described

Evaluation of others' experience

Proclamation

Proclamation

SPIN-OFF or ABERRATION

Fundamentalist, exclusive intellectualism

Misuses of power, apparent lack of love

Limiting God's actions to a particular context

Limitation of God's actual transformation of our lives

Association of psychic with demonic

Rigid, exclusive creed

Limited nature of relation to God

Relationship confined by the limitations of my own viewpoint

Those who don't know Jesus Christ are benighted.

Those who do not connect with the Jesus of history are lost.

God's action in other ways is not perceived.

Tendency to confine God to the ways we have described God

Faith narrowly focused, brittle

Judgment and control of others

Religious experience prescribed

Discounting of others' experience

Emphasis on social action equated with lack of essential grounding in faith

Failure to translate faith into action

Friends Membership 1980 and 1990

by Kenneth Ives

**FOR THE
FIRST TIME IN A
CENTURY,
MEMBERSHIP HAS
FALLEN TO
CLOSE TO 100,000.**

Data from a study of denominational membership in the United States just completed, shows that Friends have lost over 11,000 members, about one in ten, from 1980 to 1990. This decline has been going on since about 1960, and has brought our total close to 100,000 for the first time in over a century, to 101,885.

Many other denominations have also experienced substantial declines. Presbyterians and United Church of Christ started to decline about 1960; Methodists around 1965; Episcopalians, Unitarians, and even Missouri Synod Lutherans around 1970.

Since the 1980 Church Membership Study did not tabulate Friends by branches, precise comparisons are not easily made. Friends United Meeting and Con-

Long active with the work of Friends General Conference and Illinois Yearly Meeting, Ken Ives is a member of 57th St. Meeting in Chicago.

MEMBERSHIP BY BRANCH, 1990

Friends United Meeting only (FUM)	39,527
Evangelical Friends International (EFI)	25,823
Conservative Friends only (Cons.)	1,396
Friends General Conference only (FGC)	17,120
FGC + FUM	13,460
Independent unprogrammed (western)	3,264
Other dually affiliated	1,003
Central Yearly Meeting	292
TOTAL	101,885

GAINS

New Mexico	+ 75%
Arizona	+ 60%
Vermont	+ 50%
Florida	+ 41%
New Hampshire	+ 34%
Maryland	+ 33%
Texas	+ 22%

LOSSES

Alaska	- 40%
Michigan	- 37%
Indiana	- 26%
New York	- 22%
Oregon	- 16%
Pennsylvania	- 12%
North Carolina	- 12%

servative Friends each declined by about 20 percent; Friends General Conference and Evangelical Friends declined by about 10 percent. The far western unprogrammed Friends grew by more than 25 percent in membership in the decade.

Both pastoral branches of Friends lost members substantially in the past decade, which contributes to the importance of the conference on "The Future of Pastoral Leadership Among Friends" at the Earlham School of Religion in November 1991. It may also have been an incentive for the proposal of merging Friends United Meeting and Evan-

gelical Friends International.

Since the population of the United States grew from 226 million in 1980 to around 250 million in 1990, an increase of 10 percent, the relation of Friends to population dropped faster than membership, from 5 to 4 per 10,000 population.

A feature of the last several decades has been the growth of dual affiliation of meetings, which started with Montclair (N.J.) in 1929 and 57th Street (Chicago) in 1931. This has now expanded to other branches, producing a Quaker spectrum, below. Further analysis of membership trends is planned for 1992.

THE QUAKER SPECTRUM

Affiliation:	Central YM	EFI	EFI + FUM	FUM	FUM + FGC	FGC	FGC + Conserv.	Conserv.	FGC + Indep.	Indep.
Meetings:	11	259	2	335	240	275	4	25	1	144
Members:	292	25,823	725	39,527	13,460	17,120	251	1,396	27	3,264
Avg./Mtg.:	27	100	—	118	56	62	63	56	—	23

'As if I am being held' (Ute's Story)

by Melissa Kay Elliott

Mountains and valleys, drowning and floating, are images Ute Caspers uses to describe her journey of spirit. Her trek began in the unhappy days of World War II Europe, led her to embrace pacifism, and then to become a Quaker. Ute's life is a gentle and dramatic reminder of how we construct our lives from events that went before, piecing together clues, finding out who we are, and moving forward with all the strength we can find in our hearts.

Last summer at the Fifth World Conference of Friends, I met Ute (pronounced "OO-ta"), whose home is now in the western half of the united Germany. Her story is one of several I brought home to share with our readers, to give a sense of the faces and lives that make up Quakerism worldwide. Ever in the background of her story is the theme of war and how it changes and disrupts and molds us in its wake, and how each of us caught in its current must search and struggle to find a way out.

Ute and I sat together on a lawn at Chavakali Friends School in Kenya, squinting together in the African sunshine. She hugged her legs to her chest as we talked, one hand exploring the grass beside her. Her shiny, light brown hair was cut short and framed pale skin and eyes. I felt drawn to that face—the far-off look in her eyes, the grace and style of her, a carefulness of speech that kept melting and warming into girlish confidences.

Ute was born in Poland "within shouting distance of the extermination camps," and she learned to walk in a pair of shoes made in the camps. After many years and much searching, she finally uncovered the fact that her father's first work for Hitler was to remove Germans from the section of Poland that would be given to Russia. She has never found more information, "except I always thought if he could do that, then what else could he be involved in?" Her

parents were deeply committed to following Hitler's goals. She says her mother's death at 28 from typhoid was brought on by having six children in seven years to support the government's motto, "one child each year for *der Führer*." Ute's position as the couple's fourth child "gave me the honor of having Herr Himmler for my godfather," an offer made to families to encourage them to have more children.

Both her parents died during the war, and the direction they had chosen sent Ute searching for other answers. "I think I was a pacifist before I was a Quaker, because it was always clear to me that the war destroyed my family." Today, she tells this story with outrage and sadness in her voice—outrage at such a legacy and at the struggle it brought to her, and sadness at the losses those events meant for her.

As a child without parents, she be-

She was born in Poland and learned to walk in shoes made in the extermination camps.



Warren Witte

▲ Ute Caspers (right) at the Chavakali gathering

Melissa Kay Elliott is associate editor of Friends Journal, a member of Corvallis (Oreg.) Meeting, and attends Chestnut Hill (Pa.) Meeting.

came the ward of relatives. Her grandparents arranged for her at age five to be taken at night by horse-drawn carriage to a foster family in northern Germany. There, she was the youngest of five children, was treated well and had enough to eat, but "I always felt like a permanent guest." She would grow up remembering what had been taken from her, while learning to appreciate those who had taken her in. Her foster family sent her to a Rudolf Steiner school, where the philosophy was to let the child's personality develop at its own pace, an approach that worked well for the traumatized, withdrawn little girl. She received a little religious instruction, but her interest in religion would come later.

She attended her first Quaker meeting at the age of 22, "and it fit." That was the same year she started teaching school. A year later she married, then

Ever in the background of her story is the theme of war and how it changes and disrupts us and molds us in its wake.

she and her husband, Lutz, had three children, and along the way, they began attending Quaker meeting. The pacifist approach attracted her, as did the silence and listening. And, besides, "meeting felt like home."

During those early years as a Friend, she helped with the children's program. Later, she helped organize an international section meeting, was clerk of quarterly meeting, then of Pymont Yearly Meeting, and helped with an international family camp for Friends World Committee for Consultation. She especially valued the international connections, which gave her a larger fami-

ly of Friends, a benefit for someone from Germany, where Quakers are few.

Some of those international connections got her acquainted with East German Friends and exposed her to their struggles. "I learned a lot as an onlooker about the difficulties of their life, at work, as dissidents. We have the same history, language, music, framework of thinking, and yet we have different identities."

During recent years, three experiences deepened Ute's spirituality and brought her to a place of impassioned commitment. The first was helping a friend through a terminal bout with Hodgkin's disease. Ten days before her friend died, Ute was in a car accident and got a concussion. She feels her family was unable to understand the depth of her grief or her illness, and so she was forced to look deep inside herself for strength. "I think it was this desert experience that changed me. That's when I learned to pray, when I became a religious person."

She took the insurance money from the accident and went to Woodbrooke, a Quaker study center in England. There, every day began with worship, and she watched the days lengthen as spring approached. There, she made a second breakthrough—she conquered her phobia about swimming in deep water. When she tells about it, she presses her toes hard against the earth, as though the feeling of needing to reach for safety hasn't left her. Significantly, the breakthrough happened after she broke down in a group session on abandonment. Afterward, she swam to the deep end of the pool three times.

Her third spiritual landmark was triggered by an event many other Friends found devastating, too: the Gulf War. "I kept asking myself: what are we doing? Yet again I was completely alone." She questioned why she should live and what she was here for. And, in the doubting, the answer came: "Yes, of course you should live, because there need to be good people around to clean up the mess."

The Sunday before Christmas 1990, Ute heard news that use of nuclear weapons in the Gulf War was possible. That night, she could not bring herself to join in singing "O, Du Froehliche," and, on New Year's Eve, she cried when others celebrated. Afterward she went into what she describes as a suicidal depression, a period of drowning, which lasted two weeks and ended with a quick answer: she realized she was reliving feelings

about World War II. The picture of wrongness was all the more clear. "I felt very strongly what it all meant."

She went on a personal retreat, shutting out all news. From that quiet period sprang new energy and determination. She understood that she needed all her spirituality to survive, and she came back "on the spiritual offensive."

She organized ecumenical peace vigils, using lots of silence and visual aids, such as the contrast between a baby's shoe and a big boot. Vigilers prayed around an aerial view of a landscape, asking that pilots in the war see the beauty of the land, not the targets.

Most of all, she wanted to show "that it was not our war. They did not do it in our names."

That was the turning point for her, a time of saying: No more. I will make this life count. I will not be paralyzed; I will engage in the struggle. From speaking up and taking action, her courage expanded. "I felt I had to take a positive step out, or my body would internalize it." She cancelled other activities and started studying conflict mediation. "Since then I have felt like I am floating, as if I am being held."

The decision to enter peace studies at the Irish School of Ecumenics was the result of those troubled days. When we parted in Kenya, she was looking forward to starting classes in the fall and engaging in the intellectual challenge of study. After finishing, she would leave the next step open, although she was pleased that the course would give her credentials in peace education to use back home, if she so chose. As she looked at the future, she seemed fearless, but gentle, full of energy. As she looked back, she described her life as "mountains and valleys, rather than smooth hills." Coming to terms with her background reminds her of a line from *The Prophet*: "The deeper sorrow carves into your mind, the more joy you can contain."

A note of realism—and determination—crept into her voice as she talked about how the year away might affect her relationship with her husband, her family, and her life as she knew it, because things would never be quite the same again. For a person who has needed to keep one toe touching bottom, this would be swimming in the deep end of the pool. But in the end, she seemed to believe it was time for everybody to do some growing, and she was willing to leave the details to God. □

FRAGMENTS FROM A CHILDHOOD IN PALESTINE

by Diana Wells

The first seven years of my life were spent in what was then the British Mandate of Palestine. In 1947, when I was seven, we, along with the rest of the British government officials, were shipped home. I have never been back.

The first seven years of one's life are said to be the most impressionable. Looking back, I strain to find some understanding of that region, which looms so large in all our lives today. It is like looking through the large end of a telescope, into faraway objects that I hope will pin-point some of my understanding. My first impression, in the distance, is one of intense color, a bright, clean sunshine, a thrumming light that seemed to disappear forever in the damp, heavy days of the rest of my English childhood. Looking further, though, I realize that this is not only a Westerner's fragmented memory of the Middle East, and the vibrancy of the Arab world. It is also the memory of tension, the memory of a time of war. We were nice little British children who had tea-time and went to bed with a story. We were protected from what went on around us, but you cannot protect children. It was an historic era that left its indelible impression on me. War and violence were in the air, and many of my memories are violent.

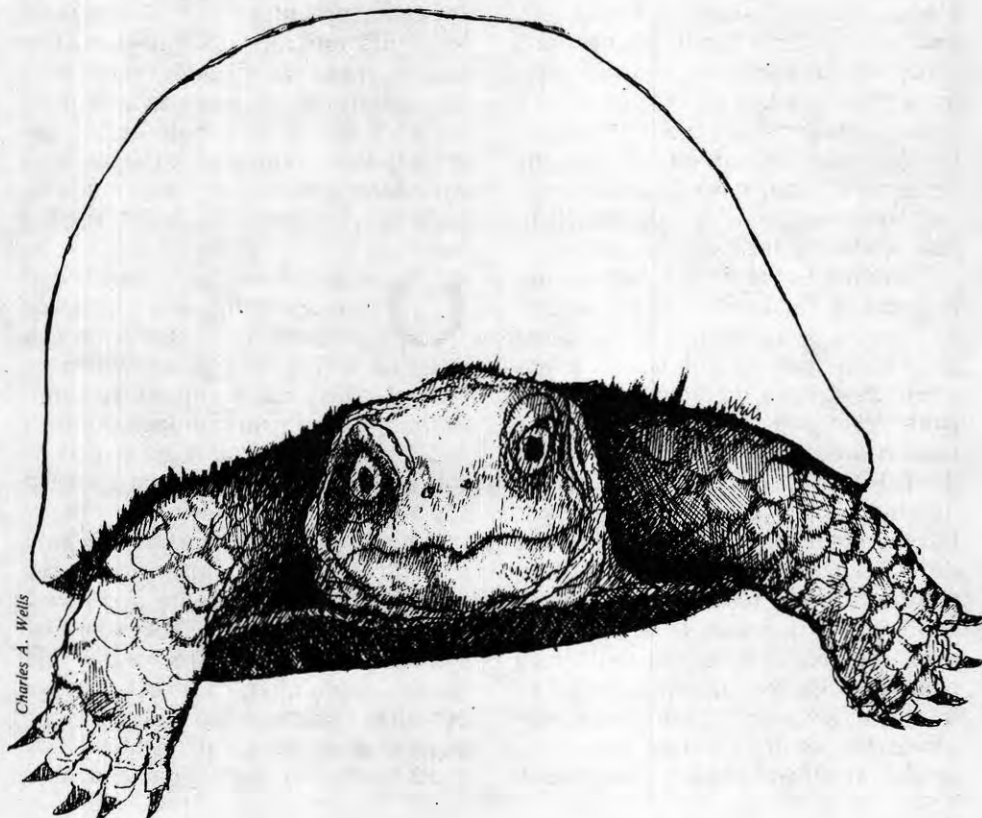
I had first a Jewish, and then an Arab "Nanny." Both were much loved and we know them both still, for they were very young girls when they lived with us. I remember the protection of their love so well, but I remember too the dangers of the outside world into which we sometimes ventured. My Arab nurse used to take me, on her day off, home to her family, who made much of me, gave me sweets, and petted me. I remember more clearly, though, clinging to her hand along the dusty white road to her house. There was a man there once, squatted beside the road, sawing

off the head of a live chicken. The blood poured into the pale dust, trickling darkly into the road, and the chicken squawked and struggled as I was hurried past. My nurse had dressed me up in my best pink dress and curled my long hair to show me off to her relatives. They gave me a little chocolate fish wrapped in tinfoil. They were Christians and it may have been near Easter time. I was scolded when I got home because I had put the fish in my pocket, and it melted, staining the pink silk with a great chocolate blotch.

During the worst "troubles," as they were called then, we were moved to Jaffa, where we lived in a compound of British houses, surrounded by barbed wire, and guarded. It was next to miles of beautiful orange groves, and we were forbidden to go into them. We were not afraid of the dangers supposedly in the orange groves, but we were afraid of the consequences of our disobedience. We would sneak secretly under the barbed-

wire fence, and play among the trees, sitting in the branches, and stuffing ourselves with fruit until we were a mass of sticky juice, which we rubbed off with the aromatic leaves. We were not afraid of any real danger, but accepted it was there. Thus it is with children of war. When my brother made a rabbit hutch to house the newest darling baby rab-

We were nice little English children who had tea-time and went to bed with a story. But war and violence were in the air.



Diana Wells is a member of Newtown (Pa.) Meeting and a free-lance writer. She writes regularly for Greenprints, a quarterly magazine that explores "the soul of gardening" (Box 1355, Fairview, NC 28730).

bits, it was found wrecked the next morning and the rabbits were gone. We were told that jackals had come out of the orange groves to get the rabbits, and the "terrorists" would get us too if we went there. It didn't stop us, and I remember only a place of enchantment, of bright green grass and golden fruit, of heavenly scented blossom. There were supposed to be snakes in that paradise too, but I never saw one. There were tortoises, though, which the English children captured and kept as pets, feeding them on clover. I shall tell you more about those later.

Most of our games, as always happens with children of war, were war games. Not only dangerous excursions into the orange groves, but gangs and fights among ourselves, and also against the Arab children across the barricades. There was a section of the beach where we were taken. I suppose I must have made sand castles, but I only remember the virulent blue jellyfish, which would sting you dangerously, and the fights with the Arab children across the wire that divided "our" beach from theirs. Children of war, the boys would capture the glittering blue jellyfish and leave them melting on the burning yellow sand. Children of war, like the little Arab boys, they would build barricades in the sand and hurl sand balls at each other across the fence that separated us. At home, they drilled and planned and made dugouts. I was small, and only a girl, but had to trot back and forth running messages, and they gave me a little crooked stick to carry as I wasn't considered old enough to have a real toy gun. In between all this, my Arab nurse cuddled me and sang to us, and my Jewish nurse, left in Jerusalem, sent me loving little messages.

The King David Bombings were announced on the radio, and my parents sat in front of it, listening to the list of those killed, many of their friends. It was one of those large old radios with a gold cloth front, out of which came the solemn voice with the names of the dead. I cannot remember actual grief, though I must have known some of those killed, but an acceptance of disaster, of death out there. It was in the very air we breathed. When the cook came to kill a rabbit for our dinner, we defended the cage, standing in front of it with long bamboo poles, poking her cruelly. We were not surprised when rabbit was served for dinner the next day, even though we refused to eat it. War was all

around us, and we could do nothing about it.

When we were sent out into the hot dusty garden to play, we would try to catch the exquisite little golden-eyed lizards that crept up the brown stucco walls of the house. We wanted to make pets of them too, and love them, but if you frightened one too much it would actually lose its tail and scurry away, leaving the amputated tail wriggling across the tiles like an ugly little headless snake. I was told by my brother's friends not to be afraid, and not to be silly, for a new tail would grow.

Tortoises were easier to catch, and the boys used to collect them as pets. We could make little wire pens for them, but they usually managed to squeeze out underneath the wire, even though they had plenty of clover and there seemed no reason why they would not want to stay in their compounds. We should have understood it better, for we squeezed under the fence that surrounded the whole village of British officials and their families. The entrance to our compound was guarded by soldiers in sand-bagged bunkers, and our family had soldiers on the roof of our house too, because we had the British flag flying on it, and my father was district commissioner.

The soldiers flirted with our red-headed nurse, and made a tremendous fuss of us children. They would take us into the sand-bagged bunkers, give us chewing gum (forbidden by my mother) and let us play with their machine guns. The machine guns had a handle on the side, which you could turn like an enormous rattle. I was a very little girl, bare-legged, dark-skinned from the sun, and with long golden hair. The soldiers, homesick, and probably bored, spoiled me.

One of my brother's friends had a tortoise with a tiny hole bored in the edge of its shell, to which was tied a very long string. When he wanted to play with his tortoise he simply followed the string through the beds and bushes and found it at the end. It was a wonderful system, and I longed for a tortoise of my own.

When I went to get my chewing gum and play with the guns, I told the soldiers about this tortoise and how I wanted one. They always tried to please me, and assured me that they would find me one. Soon after, they beckoned me behind the sandbags, and there was the biggest, most beautiful tortoise I had ever seen. It was much bigger and more

handsome than that of my brother's friend. It had a high coned shell of beautiful blacks and golds, which they had oiled so it glistened. It was exceptionally large and eager. Together we fed it lettuce.

"You like him?" I nodded. He was beautiful. A little frightening, but beautiful.

"You can take him home, and give him a name. We got him just for you."

"He needs a hole in the shell," I explained "so he can't run away." I told them how, if you made a hole in the shell, you could tie a string to it, and then he would be free to roam, but could always be found.

The soldiers were homesick British boys, not very old. They always gave me exactly what I wanted, if they could. Where, on the shell, did one make the hole? I pointed. They listened, anxious to please. From the back of the bunker, one of them produced a hammer and a nail. He put the nail exactly where I had pointed, and hit it.

The shell shattered instantly. Blood poured out of it, over the tortoise, over the bunker. Someone swore, and someone whisked away the tortoise. I was screaming.

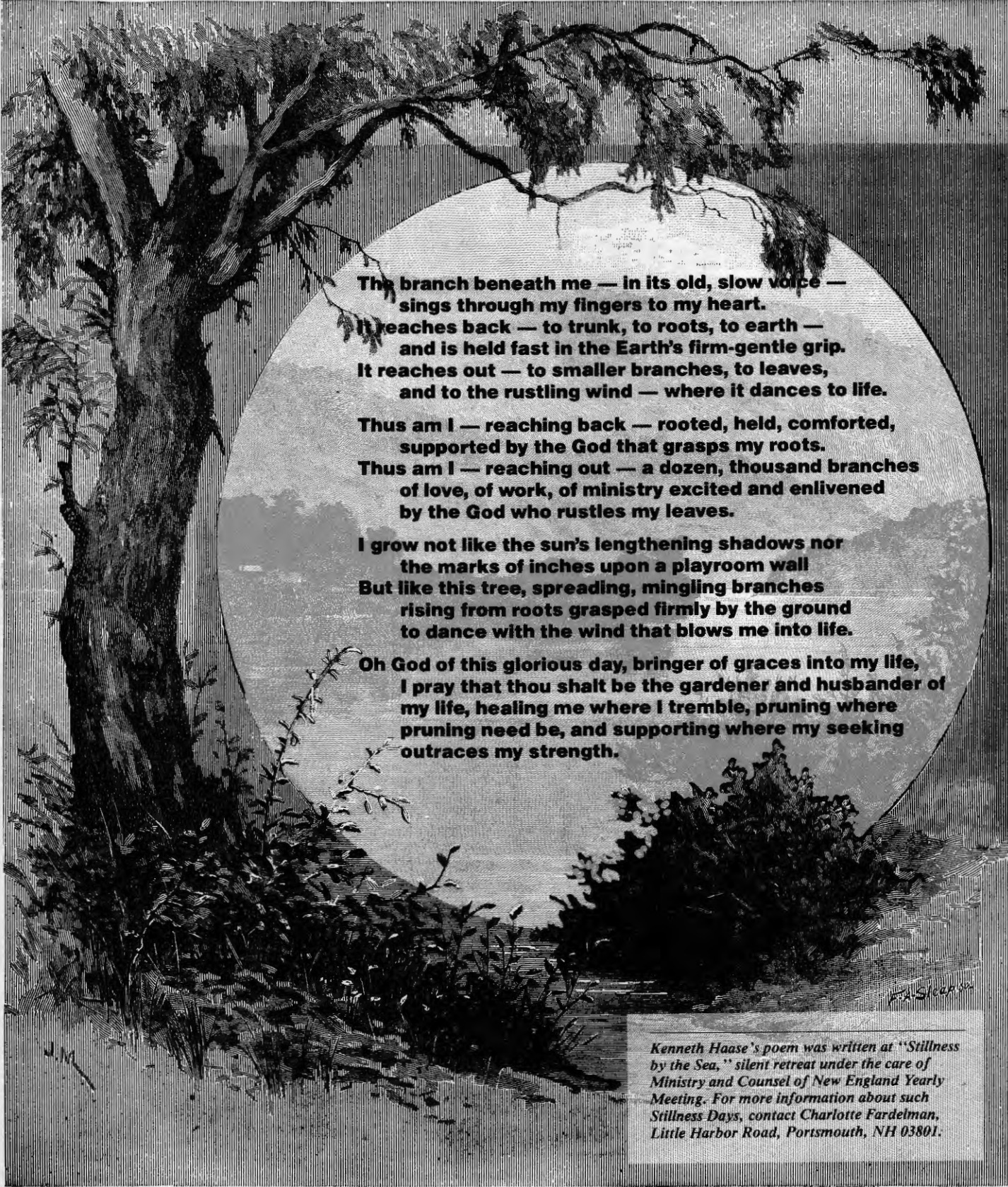
"It's not hurt." "Tortoises don't feel pain." "They don't feel anything." "Bloody Hell, you should have used a drill." "It's not hurt. It'll be just fine tomorrow." "Don't cry, please don't cry." "You can play with the gun. Have some chewing gum. . . ."

They gathered round me, anxiously. I can see them now, their distressed young faces and me, in their midst, crying and crying. Hovering over us, between us, like a black fluttering shadow, is the clumsiness of war.

I never went back to the bunker. Soon afterwards we were evacuated back to England. We had to go to the dock in an ambulance, as it was too dangerous to travel openly. We were taken as passengers in a Danish orange boat, bound for England. We watched the oranges being loaded into the hold of the boat before we set sail. The hold was full of them, millions of golden balls, poured in like a hoard of foreign treasure. That brilliant hold was the last I saw of Palestine. We arrived "home" in a snow-storm, thin watery flakes, drifting out of a dull sky into the dreary dusk of post-war England. We were hurried ashore before the oranges were unloaded and, for years, all the colors seemed to be of muted greys. □

THE MANY-STORIED TREE

by Kenneth Haase



The branch beneath me — in its old, slow voice —
sings through my fingers to my heart.
It reaches back — to trunk, to roots, to earth —
and is held fast in the Earth's firm-gentle grip.
It reaches out — to smaller branches, to leaves,
and to the rustling wind — where it dances to life.

Thus am I — reaching back — rooted, held, comforted,
supported by the God that grasps my roots.
Thus am I — reaching out — a dozen, thousand branches
of love, of work, of ministry excited and enlivened
by the God who rustles my leaves.

I grow not like the sun's lengthening shadows nor
the marks of inches upon a playroom wall
But like this tree, spreading, mingling branches
rising from roots grasped firmly by the ground
to dance with the wind that blows me into life.

Oh God of this glorious day, bringer of graces into my life,
I pray that thou shalt be the gardener and husbander of
my life, healing me where I tremble, pruning where
pruning need be, and supporting where my seeking
outraces my strength.

*Kenneth Haase's poem was written at "Stillness
by the Sea," silent retreat under the care of
Ministry and Counsel of New England Yearly
Meeting. For more information about such
Stillness-Days, contact Charlotte Fardelmon,
Little Harbor Road, Portsmouth, NH 03801.*

Naming the Name

by Martha Paxson Grundy

One divisive question among Quakers today is: do we worship a nameless spirit or is it Christ Jesus? The Society of Friends in North America encompasses those who refuse to use any word more specific than "spirit" and those who insist that only naming the name of Jesus Christ as Lord and Savior will do. I want to offer a third position, and suggest that the Society of Friends today must hold all three, in a creative tension. And I definitely do not recommend that each of the

ever, hospitality is not doormat-ism. While we create the space and invite the stranger to be herself, we do the same thing ourselves. That is, we continue growing into becoming more perfectly who we are meant to be. The rules of our house continue to operate. Hospitality allows for a dialogue between who I am and am becoming, and who the stranger is and is becoming. If there is obvious incompatibility, the stranger moves on. I am not swallowed up by the stranger, because I know who I am. The

**Hospitality
is providing
the welcoming space
in which
the stranger can
become more perfectly
who he or she is.**

Meg Richardson

branches of U.S. Quakerdom select a single position.

Several years ago I received an opening of a two-fold mission for unprogrammed Friends as we face the end of the 20th century and look to the next millenium. The first part of the mission is to be a gateway. We are to be a safe place for religious refugees. People who have suffered from the misuse of religious and biblical authority should be quietly welcomed into our silence. No demands should be made at the door, no requirements of language or understanding or political position. Our meetings should be hospitable.

Simply put, hospitality is providing the welcoming space in which the stranger can become more perfectly who he or she is. The "stranger" is anyone, known to us or not, who differs from us. How-

stranger does not become a projection of myself because I am enabling her to be herself.

The gateway part of our mission, therefore, is to provide hospitality by demonstrating who we are and allowing newcomers to become who God intends them to be. If there is a good "fit," they stay. If their agenda differs significantly from ours, they can see who we are—we are not a vacuum of vague tolerance—and they make the choice to move on, or to stay and live into our Quaker vision of becoming God's people.

The second half of our mission, as it is opened to me, is to point to something more. The safe haven where the refugee or newcomer can sit in silence and begin to pay attention to the divine nudges is only the gateway. There is more. The "more" to which we point is the experience, particularly of early Friends, of the transforming power of God at work within each of us and within the gathered

meeting. This experience is concrete, it is real, and it should not be watered down with euphemisms, because euphemisms have no power. The experience of early Friends was of the reality of the power of the risen Christ within them: guiding, teaching, healing, leading, empowering. They were firmly Christian, but in the ranks of the early Christians rather than mired in the accumulated centuries of theological and institutional accretions. In a wonderful way, Christ's Spirit taught Fox and others the non-institutional, non-hierarchical, non-sexist, inward immediacy of being gathered into a people directly led by God. The names they used for the One who they knew were many and varied: Seed, Light, Inward Christ, Spirit, etc. Some of their listeners, needing a specific verbal formula, judged them unchristian. But the Quakers knew who they were referring to, and also knew why specific verbal formulations can be a creedal trap. We need to pay attention to both parts of their experience: knowing who they belonged to, and avoiding creed-like formulas that constrict the Spirit.

It seems to me there is a valid position for Friends that understands that while it is Christ at work, this universal Light that lighteth everyone who cometh into the world "works" no matter what labels are applied. In this view, "Christ" is the name of the relationship between God and humans, even if humans call it something altogether different. It seems to me this is a way-stop for the gateway entrant who continues to seek. It points to something more that the way-stop Friend has not yet fully experienced. It allows for growth, it encourages and expects growth. It does not say that where you are now is unacceptable.

Although a certain universalism was built into 17th century Quakerism, as it was in some biblical passages, the dominant culture was fiercely xenophobic. Today we can acknowledge the connections and the truths of all the great world religions. We are not called to bash infidels. The positive side of this is that we can learn how God works to speak to such a variety of humans, using language that each can hear. We can

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As Friends are drawn deeper into their relationship with God, Christ continues to invite.

celebrate and give praise. We can rejoice in those folks who live lives of good will, yet who (for whatever reason), do not reflect on the spiritual underpinnings of their actions. The negative side can be an eclecticism that grabs bits and pieces of whatever strikes the fancy while not being deeply rooted in anything. This is hospitality which veers off track into doormat-ism. Another negative side is

avoiding doing the inner work altogether because there is language available that can be used to cover and validate "warm fuzzy" rather than solid God-centered reality.

The fascinating thing that is happening in my own meeting, it seems to me, is that as Friends are drawn deeper into their relationship with God, and as the Light continues its work within them, they are drawn toward Jesus. Many of them resist this, at least at first, but Christ continues to invite. My experience, then, is that we have in our meeting all three positions: gateway, way-stop, and naming the name. In fact, some individuals have passed or are passing through all three of them. We try to be tolerant and encouraging for anyone who is "working" and growing. There are some who get impatient with those who appear to be "stuck" and

blocking the work of the Light within themselves.

When I meditate on power, it seems that those Friends throughout our history who have experienced most fully the transforming power of God to become changed themselves and empowered to change the world around them, understood that Christ is the one who does it. They did not hesitate to name the name of Christ as the author of their transformation. But unlike the later revival movement, they did not preach that saying the name and the born again conversion experience was the goal. Rather, they preached conviction, that the Light would show them not only their sins but also their savior, would empower them to become perfect in their measure, and would bring them together with others in whom this same work was being done. There is an ongoingness about the process. The Inward Christ will continue to teach us and enable us to do what is asked of us. There is a corporateness about it. Quakerism is not for personal salvation, Quakerism is to gather God's people in order to demonstrate to the world what God's realm is like. They experienced and demonstrated the power given to a people directly led by Christ. They knew that "Christ is come to teach his people himself."

Because of the necessity for being changed themselves first, Friends emphasized the inner work of Christ. I think this is our gospel, our good news, that through that Light within each of us, we can be changed and brought together to be God's people. Our mission in the 17th century was to take people to Christ, their inward teacher, and leave them there, and then to live out the radical Truth that Christ is come to teach his people himself. That is still our mission. In the society and culture of today, one way we are called to do this is to provide the hospitality of the gateway, and the understanding of the way-stop, so that Christ, in Christ's own time and way, can perform the necessary inner work to lead each of us to perfection. Together we can know and obey the one who has called us his friends. □

Advice to Friends About Diversity

Some years ago, I wrote an article for the JOURNAL calling for closer cooperation between Friends and Unitarian Universalists ("Sharing Our Strengths," September 1988). I still believe we share a unique history out of the left wing of the Reformation, and I know from my doctoral work that Friends and Universalists shared the same space and sometimes even worship in 18th century Pennsylvania.

But as I read about your struggles to be more inclusive and affirm your diversity, I must relate to you some words of caution from someone who has seen that sometimes the quest for diversity may lead to losing the spiritual roots of your faith. Or, as my Maine friend once said of Unitarian Universalists: "Your minds are sometimes so open that they're drafty!" A Friend, knowing I could laugh at myself and my religion, had a different version: "Unitarian Universalists are quite tolerant people," she said. "They approach every subject with an open . . . mouth."

Unitarian Universalism, though grounded in Christianity, has become a pluralistic religion. In fact, our 1984-85 Statement of Principles and Purposes nears its conclusion by noting that we are grateful for the "religious pluralism which enriches and ennobles our faith. . . ."

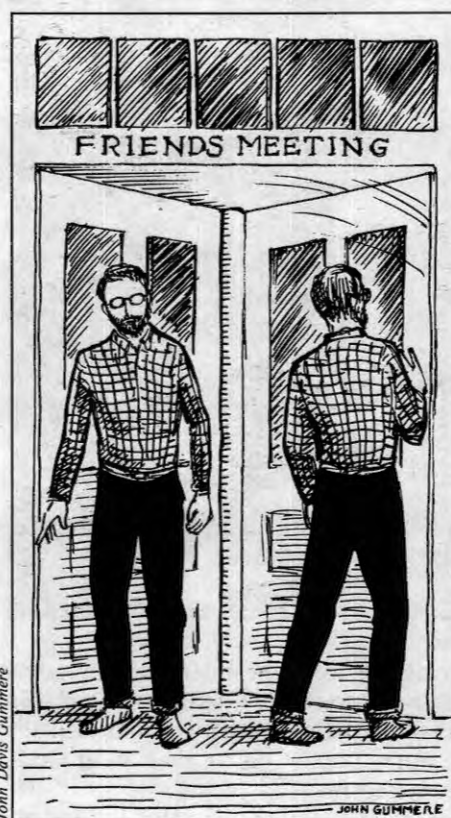
Has our diversity enriched and ennobled our faith? I am enough of a gadfly to argue that in some ways we have been tremendously enriched, and in other ways left in a state of muddled confusion.

The statement assumes we know our roots (most of us don't) and we know the diversity in our midst (most of us don't know how diverse our congregations are). Though we somehow "know" we are diverse, I don't believe we really know just how many religious orientations are in our midst. The message I would offer Friends is this: If you want to affirm diversity, make sure you know your own history first and make sure you are willing to let people in your meetings express their own spiritualities. Affirming diversity is fine; practicing it

John Morgan is a Unitarian Universalist minister from Wilkes-Barre, Pa., and a frequent contributor to FRIENDS JOURNAL.

by John C. Morgan

is another thing. Your movement has taught me a lot about authenticity—trying to put one's life in line with one's beliefs—so perhaps you can actually try to live diversity better than we Unitarian Universalists have. Let an oldtime evangelical Christian walk into one of our Sunday services and begin to pray, for



John Davis Gummere

example, and I wonder just how welcome he or she might be. We Unitarian Universalists have often tolerated everything except our own roots, which happen to be Christian. I know I sometimes agitate people when I say that what our congregations need are a few good Christians—but, then, of course, any church might have difficulty coping with any followers of Jesus who take him seriously.

The second word of caution I would suggest for your consideration is that you need to be clear about just how open your doors are to diversity. Does

anything go? Are there any limits to who can become a member of your meeting? These are the questions that constitute membership in a religious community, and are as old as religious communities. Open doors can sometimes be revolving doors when becoming part of a religious community is the same thing as joining the Kiwanis Club. And, to be honest, some Kiwanis Clubs are more spiritual than some congregations I've seen. There is a dangerous tendency among persons who express values of toleration to refrain from offending others by questioning their religious views; we can become passive observers of the latest fads or quick fixes in the name of toleration. I keep a cartoon around to remind me that if everything is equally valid, nothing finally matters: It's a picture of Charlie Brown dressed up in a witch doctor's outfit telling his audience that "it doesn't matter what you believe as long as you're sincere. . . ."

Please don't get me wrong: I value diversity, I need diversity, I believe truth may be singular but is expressed differently through many cultures. I know how enriched our movement has become because it has opened itself to the insight of people and faiths outside our past expressions.

Open doors will become revolving doors if people do not feel grounded within the sacred ground of their own tradition. The door to the future of our movement, I believe, is one in which we learn to live in the tension between being open to new friends yet expressing a spiritual tradition that has served us for many centuries. And while a convinced Universalist in theology and practice, I have come to see that a clear particularity is needed by us at the present moment. We need to be much more clear about who we are, what we will and what we won't tolerate, and whether or not we are here to conform to the world or transform it.

Proclaiming diversity is an exhilarating, liberating activity. But when the proclamations are through, and the proclaimers have gone on, the more agonizing struggle begins: to be clear about how open our doors are and whether persons will find anything spiritual inside when they come in. □

A QUAKER UNIVERSALIST'S CREDO

by Donald Campbell

- There is a Source to which each individual has direct access without the intervention of priests or pastors.
- We can approach this Source individually through prayer and/or meditation and collectively through our group sessions based on silent worship.
- We occasionally use the term *Inner Light* or similar expressions when we refer to this Source.
- In recent years, many Quakers have adopted certain Buddhist or Hindu techniques of meditation in their group meetings as well as in their daily individual periods of retirement.
- Our intuitions, sometimes referred to as "leadings" or "concerns," can lead us into dangerous situations and may utterly change our lives. Basically, then, we consider Quakerism to be a religion of experience; thus, the most typically Quaker literature is the journal—the record of an individual's religious experience over a prolonged period.
- We must test our important (life-changing) leadings, intuitions, or concerns by submitting them to our fellow members. Individuals thus benefit by the guidance and, if need be, the restraint of the corporate judgment of their local monthly meeting and, in extremely important cases, by the quarterly or annual meeting to which they belong.
- Although the Religious Society of Friends, founded by George Fox and a group of fellow-seekers in England in 1652, found its early inspiration in direct religious experience and in the Judeo-Christian Bible, it has from its earliest beginnings recognized the truths of other religious traditions. William Penn, a contemporary and close associate of Fox, wrote: "The humble, meek,

Donald Campbell was a member of Mexico City Friends Meeting and of the Quaker Universalist Fellowship. He died in 1989.

merciful, just, pious, and devout souls are everywhere of one religion." John Woolman (1720-1772) stated: "There is a principle which is pure, placed in the human mind, which in different places and ages hath had different names; it is however pure and proceeds from God." And it was Woolman who, when the Native Americans of western Pennsylvania were at war with the white settlers, undertook a hazardous journey into Indian territory, "that I might feel and understand their life and the spirit they live in, if haply I might receive some instruction from them."

- Quaker Universalists regard the Bible as a source of deep religious truths and inspired poetry, but they do not consider it to be a final revelation. Rather, they place their faith in a continuing revelation and find truth and inspiration in many places, including such non-Christian classics as the *Bhagavadgita*, the *Book of Tao*, the *Dhammapada* and other formulations of the Perennial Philosophy.

- A very important aspect of Quakerism from its beginnings has been, and still is, the process of reaching group decisions through a search for unity and consensus rather than by the imposition of the will of the majority. This process also reflects our recognition of the innate worth and ultimate wisdom of every man or woman, often expressed as "that of God in every person." Buddhists hold to a similar

concept, expressed as the "Buddha-nature," defined by Roshi Philip Kapleau in *The Three Pillars of Zen* as a "concrete expression for the substratum of Perfection, of Completeness, intrinsic to both sentient and insentient life."

- The Quaker dedication to social work began in the early days of the Society, when it was necessary to succor Friends who were imprisoned or otherwise persecuted for practicing their beliefs and for their peculiar form of worship.

- Quakers' adherence to truth, as they perceive it individually and collectively, precludes their taking oaths. A Quaker does not swear, but affirms. One's word is one's bond.

- Quakers' opposition to war and their devotion to nonviolence also date from early times: in 1660 the following statement was issued: "We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or any pretence whatever; this is our testimony to the whole world."

- The Quaker attitude toward sacraments is succinctly expressed by John Punshon in his Pendle Hill pamphlet number 245 (1982), *Alternative Christianity*: "Everybody knows we have no outward religious ceremonies of any kind except, perhaps, marriage. We do not baptise or celebrate the Holy Communion because we do not believe that divine grace is channelled through outward ceremonies dependent on human arrangement."

- As suggested by the same author, we endorse and endeavor to be guided by the exhortation of Paul to the Children of Light at Philippi: "Finally brethren, whatever is true . . . honorable . . . just . . . pure . . . lovely . . . gracious, if there is any excellence . . . anything worthy of praise, think on these things." □

No Longer Pagans or

by Homer A. Jack

The World's Parliament of Religions was held in Chicago in September 1893. It was one of several hundred congresses associated with the World's Columbian Exposition. Chicagoans wanted this world's fair not only to commemorate material progress—electric lighting was the new technology then—but to celebrate intellectual and moral achievement. A local committee of 16, mostly Protestants but including a Catholic bishop and a rabbi, worked for almost three years to organize a World's Parliament of Religions as a centerpiece for some 40 denominational congresses. Indeed, the parliament became the climax for the whole exposition.

The parliament, held in what is now the Art Institute of Chicago, fed a popular hunger for information on world religions and on the proliferating divisions within Christianity. How else to explain the standing-room-only crowds attending this 17-day convocation? Detailed reports appeared in Chicago newspapers and elsewhere. Even before the parliament adjourned, participants felt that something extraordinary had occurred. *The Chicago Tribune* editorialized that Christianity had learned that "there are no longer pagans and heathens."

By today's standards for multireligious gatherings, the Chicago congress was flawed. This event opened on the Jewish New Year, which made it impossible for any rabbi to be present! Only three women were among the three dozen speakers at the opening and closing sessions. Two heads of religious groups early criticized the parliament: the archbishop of Canterbury and the sultan of Turkey. Only a very few Muslims attended and their spokesman was a retired U.S. consular official who was a recent convert. The most sought-after delegations from China, India, and Japan numbered fewer than two dozen individuals. There were only a handful



Photo courtesy of Homer A. Jack

A scene at one of the sessions of the 1893 parliament

of African delegates, and nobody appeared from any indigenous or "native" religion. Also, no guidelines for dialogue evolved. Yet the provincial Chicago clergy with almost no experience with "non-Christians"—beyond dealing with Judaism—were able with common sense and courtesy to suppress their Christian triumphalism and listen sympathetically to Buddhists, Confucianists, Hindus, Jains, Jews, Muslims, Shintoists, and yet others.

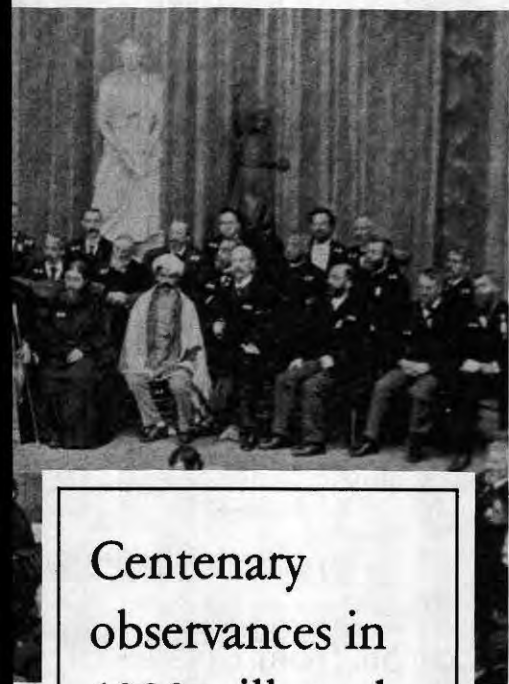
The parliament consisted of a thrilling opening session on September 11th, and an equally emotional closing one on September 27th. There were 1,500 participants in the main hall and an equal number in the overflow. Ticket scalpers did their work outside. Then the 15 days in between were devoted to the reading of all kinds of papers on religious topics by a great variety of religious leaders. The opening, and indeed the whole parliament, was skillfully handled by its chairman, Dr. John Henry Barrows, minister of the First Presbyterian Church of Chicago. He was one of about 30 opening speakers, including the leading U.S.

Roman Catholic prelate, Cardinal Gibbons of Baltimore. Also speaking were two Hindus from Calcutta (including Swami Vivekananda), a Confucian sent by the emperor of China, Buddhists from Japan and India, a Jain and a Hindu from Bombay, and a black bishop from Oklahoma and the Indian Territory. The final session was just as multireligious and, indeed, included some of the same speakers.

A number of exciting exchanges reflected several theological undercurrents. Some of the Christians wanted the parliament to "prove" the superiority of Christianity. Some wanted to cover up the divisions within Christianity and, indeed, help build a new Christian unity. A few wanted to show the possibility of a new "universal religion." Most of the Asians wished to demonstrate that their old religions were not "pagan." They condemned the excesses of the Christian missions. Some of the missionaries present realized their methods had to be changed. Racism toward U.S. blacks and even Japanese and Chinese, was exposed, as was European

Homer A. Jack, a Unitarian Universalist clergyman, attends Swarthmore (Pa.) Friends Meeting.

Heathens



Centenary observances in 1993 will mark this remarkable event in interreligious dialogue.

anti-Semitism. War and militarism was occasionally discussed. Poverty and alcoholism were condemned. The participation of women in religious groups was evaluated, although their role at the parliament was a large one. Suffragette Susan B. Anthony was among those sitting on the platform at the closing session.

The World's Parliament was a hinge of religious history. It made possible subsequent dialogue among world religions, without Christianity automatically sitting on the high chair and looking down on

other religions as inferior. The parliament also gave both an academic and a popular thrust to the new discipline of comparative religions. The congress helped, in time, to modify Christian missionary methods.

The Quakers, as most other religious groups, informally participated in the World's Parliament and its auxiliary congresses. Among the 16 Chicago organizers of the Parliament; and the only layperson, was a Friend, Jonathan W. Plummer. Early the organizers sought worldwide endorsements. One came from Quaker poet, John Greenleaf Whittier. He wrote, in his 84th year and "in very feeble health," that "I can think of nothing more impressive than such an assemblage of the representatives of all the children of our Heavenly Father."

Among the papers presented was one by a Quaker, Aaron M. Powell. He discussed "The Grounds of Sympathy and Fraternity Among Religious Men." He recalled that, among the exhibits at the Columbian Exposition, was the great Krupp gun. He described it as "a marvelous piece of inventive ingenuity," but "absolutely appalling in its possibilities for the destruction of humanity." He predicted that, "if the religious people of the world, whatever their name or form, will unite in a general league against war and resolve to arbitrate all difficulties, I believe that great Krupp gun will, if not preserved for some museum, be literally melted and recast into plowshares and pruning hooks." Hopes for economic conversion 99 years ago!

Two Quaker congresses were held—one Orthodox, the other Hicksite. The quasi-official proceedings of the parliament gave this explanation: "Quakerism is not a system of negation merely. It is not organized only to testify against customs and practices. No philosophy has more positive backbone than Quakerism. It's 'thou shalt's' are more frequent, are thundered in louder tones, than its 'thou shalt not's.' Its principles were outlined in the apostolic church."

The Friends Intelligencer published an

editorial on the parliament in Tenth Month 1893. It stated that "there has been no event of the current year that has so interested religiously inclined people as the Congress of Religions." It added that "the result of all this is a clearer apprehension of the religious beliefs of the world and—to Christians at least—a wider toleration of those formerly stigmatized as heathens."

There was never a "second" parliament, although attempts were made to organize another in the late 1890s and early in the 20th century. Such international multi-religious groups as the International Association for Religious Freedom (founded by the Unitarians in 1900) and the World Conference on Religion and Peace (founded in 1970) acknowledge their indebtedness to the 1893 parliament.

By the mid-1980s religious groups in several parts of the world began planning for centenary observances of the parliament. Early on, Sun Myung Moon announced plans to mark the centenary, and, indeed, he held several worldwide preparatory meetings. However, four multireligious dialogue groups refused to cooperate with the several interreligious fronts of the Unification Church and instead set up their own informal network. Plans are already firm for observances, during 1993, in Chicago, India, Japan, Canada, and Europe. A preliminary seminar will be held at the Pacific School of Religion at Berkeley next June.

A Shintoist, Reunchi Shibata, speaking at the last session of the parliament, may have been carried away by calling it "the most remarkable event in history." However, the impact of the parliament grew in the 20th century to the point where Macmillan's 1986 *Encyclopedia of Religion* called it "a milestone in the history of interreligious dialogue, the study of world's religions, and the impact of Eastern religious traditions on American culture." Indeed, the parliament helped turn the United States in the 20th century from a "Christian" nation to, religiously, a pluralistic one. □

Evolving Patterns of Healthy Family Life

The Friends Family Service conference on "Evolving Patterns of Healthy Family Life" took place April 3-5 at Quaker Hill Conference Center in Richmond, Indiana. The event drew leaders and participants from across the country and all branches of Friends.

Participants came to a place of quietness and rest where they could consider their common concerns for families and meeting life. Worship throughout the conference opened hearts and minds to deeper levels of understanding, purpose, and thanksgiving.

The keynote address was given by Royce Frazier, who is a marriage and family therapist, as well as superintendent of youth and director of the Family Resource Center of Mid-America Yearly Meeting. After identifying a variety of family types, he spoke about redemption: "God reserves for himself the right to judge. We are called to be redemptive, always calling people into wholeness. We might want people to make different choices, but we can't do it for them. We can't fix it."

He addressed the need for supporting the partnership of parenting couples, encouraging peer relationships for single parents, and promoting a network of friendships for widowed and single people. He stressed the importance of developing the "self" or the "I" of each person, because, "There can't be a relationship if there is no self."

Three workshops were offered, with groups rotating through all three. The first workshop was "Pastoral Care of Families in Meeting or Church," led by Loretta Gula and Joseph Kelly. Loretta is a marriage and family therapist who does research on how individual family histories affect church life. Joseph is a drug and alcohol counselor and pastor in Michigan. They presented a challenge to the usual way of ministering to families, using a family of several generations, its history, and issues. They discussed how generational family histories can affect current lives and need for ministry. They considered some of the opportunities and fears that arise when people share their family stories in a meeting or church setting.

The second workshop was "Personal and Family Counseling for Individuals and Families in Crisis," led by Tom Klaus, a therapist who works with teen-age fathers and has written books for children from alcoholic families. Tom shared his personal experience of moving from being a "walking-wounded healer" to being a "wounded healer." Individuals need both to acknowledge their own wounds and to find ways to give blessing to others.

The third workshop was "Pastoral Care

of Abusive and Dysfunctional Families," led by Judy Brutz, a marriage and family therapist, educator, and researcher, and Cornelia Parkes. Cornelia is traveling in the ministry in New England with a concern for the spiritual consequences of sexual abuse of children, under a minute from Friends Meeting

at Cambridge (Mass.). These leaders stressed the importance of dealing with abusive situations in meetings and churches before they get out of hand. Dilemmas regarding confidentiality, forgiveness, accountability, and protection of the vulnerable all need to be considered.

In other discussion, participants agreed that there is a need for Friends Family Service, particularly since there is no other broad-based Friends organization that addresses family issues. The board was counseled to continue holding conferences, to focus on education of meeting and church leadership, and to present programs narrow in focus, such as the meeting's role in preparation for and oversight of marriages. These recommendations mark the organization's transition from being primarily a support group for Judy Brutz and her work to a group that will find ways to serve all Friends on issues relating to family. Members of the board are Lynn Blanchard, Gordon Browne (outgoing), Judy Brutz, Jan Hoffman, Gail Noland, and Larry Sonner.

For information, contact Gail Noland, 325 Ash, No. 3, Carlisle, IA 50047.

Judy Brutz



Sculpture by Sylvia Shaw Judson/Photo by Ted Hetzel

Excerpts from Epistles of the 1991 Young Friends International Gatherings

Young Friends from around the world met last summer on three sites, piggy-backing on each of the three gatherings of the Fifth World Conference of Friends. Each Young Friends gathering was held the week following each larger gathering, either in the same location or in a location nearby.

The theme was "One Body, Many Parts," taken from Romans 12:5: "Though we are many, we are one body in union with Christ, and we are all joined to each other as different parts of the body."

All three gatherings were faced with many of the same issues: how do we name our spiritual guide? What do we all share as Friends? What authority does the Bible have in our lives? Many of the questions with which participants in the Fifth World Conference of Friends wrestled were also manifest for Young Friends. In addition, Young Friends also wondered whether we had a particular role to play as youth. They were aware many would have the opportunity to shape the Religious Society of Friends in the future, and they wondered what their vision for that future would be. They tried to discern their call to a powerful forward-looking vision.

The first gathering met in a former abbey in St. Gerard, Belgium. Participating were

63 Young Friends from 20 countries, representing 28 yearly meetings. The epistle of this gathering included this paragraph:

What we experienced was a celebration of our diversity. Through our openness and willingness to be taught, we have listened keenly to that of God in everyone. We found worship in both unprogrammed and programmed meetings. Many of us received inspirations from sources we did not know before, or thought of with uneasiness or prejudice. We were touched by personal testimonies of experience of the living Jesus, as well as by the simple statements of difficulties in naming the divine or the force which holds us together. Our joy found many expressions, and the singing continued outside of our meetings.

The second gathering met at San Marcos de Ocotepeque, Honduras, and involved 73 Young Friends from 15 countries. In their epistle, they asked themselves:

What are the ties that unite us? We have no single answer. Naming and sharing our diverse understanding and experience of God has been at times frustrating and difficult. For some, it is Christ who unites us, while others seek God by different paths. We have seen manifestations of the Divine through testimonies, the majesty of the cloud forest of Guisayote, the power of silence and of prayer, the joy of singing, the blessing of growing friendships, and the hospitality of Honduran Friends.

The final gathering met at Chavakali, Kenya, and included about 70 Young Friends from 14 yearly meetings. Their epistle recounted the challenges that faced them:

Our plenary sessions urged us to revitalize our Quaker meetings, to look at diversity and disagreement as strengthening, and to have a vision, grounded in our faith, which will inspire Quaker youth. The many interest groups raised even more challenges, which we urge Friends everywhere to consider. Can we overcome feelings of unease with different methods of worship and different concepts of Christ and biblical authority? What can we do to stop violence against women? How can we discern God's will in our meetings for business? How can we stop discrimination against people with AIDS? How can gay people be supported in society? How can we motivate Young Friends groups to play their role in society? Having explored our differences and diversities, we are determined to continue our quest for those things that unite us as Quakers. We thank God for the chance to speak and listen to each other.

Katharine L. Clark

Southeastern Yearly Meeting

In the quiet, wooded setting of Lakewood Retreat near Brooksville, Florida, 42 young Friends and 120 adults gathered March 25-29 for Southeastern Yearly Meeting's 30th annual session. Participants came from meetings and worship groups in Florida, Georgia, South Carolina, and other Friends organizations. Four representatives came from Managua (Nicaragua) Worship Group, whose care SEYM shares with Friends World Committee for Consultation. The Nicaragua Friends Center Committee gave a welcome sense of renewed vitality and dedication in the Pro-Nica project.

Participants celebrated the lives of Friends who had died since last year's sessions, among them Caroline Nicholson Jacob, a leader in founding the All-Florida Friends Conference, which grew into Southeastern Yearly Meeting, and Winifred Rashford (see obituary, page 45), of Charleston, South Carolina, of whom a Friend said, "She exuded love."

After a year of prayer and hard work, participants approved a minute concerning revitalization of Friends United Meeting (FUM). Affirming that there are many ways of being open to the Light, members of Southeastern Yearly Meeting cannot accept any creed defining Quakers. They rejoice in variety among Friends and recognize that without the common meeting ground FUM has offered, the spiritual vitality of some Friends would be diminished. SEYM Friends therefore hope FUM will continue to offer that meeting ground.

In workshops, Steven Main (FUM) and Marty Walton (Friends General Conference) guided participants in studying Bill and Fran Taber's chart on similarities and differences between Universalist and Christocentric Friends (see pages 14-17).

John Calvi, healer and released Friend from Vermont, led the pre-session retreat and delivered the annual J. Barnard Walton Lecture. His words brought us to greater understanding of our own and others' trauma and of the work in moving from pain and suffering into wisdom and knowledge.

Bob and Dorothy Ann Allenson

FWCC Annual Meeting

More than 220 Friends from throughout the Western Hemisphere gathered in Columbus, Ohio, on March 19-22 for the annual meeting of Friends World Committee for Consultation, Section of the Americas. Representatives from Canada, the United States, Mexico, Honduras, Costa Rica, Bolivia, and

Peru were there to conduct business.

The theme for the meeting was "The Power of the Lord Is Over All: Facing the Tough Issues Together." In the keynote address, Jan Wood, professor at Wilmington College, challenged Friends to step into the Light and show love to one another, a love that can become a tidal wave and transform the inner being to change the world around us.

Representatives increased their knowledge of FWCC and discussed interpretation and fundraising during a workshop Friday morning.

The 1991 World Conference of Friends was still prominent in the minds of attendees. Latin Americans shared their experiences from the conference in a panel discussion, while all Friends were able to express their feelings and insights about the conference during worship-sharing groups.

Friends met for an evening of worship and sharing with local Friends at Westgate Friends Church. The intimacy of the world family of Friends was made real by the connection between the list of prayer posted in the church bulletin board for Evangelical Friends Mission-related churches in Mexico, Bolivia, and Peru, whose leaders were present that evening.

In business sessions conducted with consecutive translation, Friends heard from Asia Bennett in her role as incoming executive secretary of the Section of the Americas. The Right Sharing of World Resources Committee called on Friends to consider right sharing as a new testimony of Friends. Two new projects to help provide education in Bolivia and Peru were among the 16 International Quaker Aid projects approved during the business session. The use of written reports circulated before the meeting allowed adequate time on the agenda for difficult issues, such as finances and the ever-changing relationship with Latin American Friends.

The Quaker Youth Pilgrimage Committee had the particularly difficult challenge of choosing 14 pilgrims to represent the Section of the Americas this summer. The pilgrimage will be in England and Ireland. The 25 applicants represent 15 yearly meetings, with an almost equal number of programmed and unprogrammed Friends.

A minute of appreciation for Harold Smuck, the outgoing clerk, was approved, and Gordon Browne was welcomed as the new clerk of the Section of the Americas.

The closing worship was a particularly tender time of confession, testimony, and encouragement for the future. Friends left the meeting feeling anticipation about the future of the Section of the Americas.

Steve Serafin

Strains of Racism

The FCNL staff discussed plans for this column in March. They knew then that the column should be about racism. They predicted that by June, campaign rhetoric would have stirred up dormant strains of racism, and the atmosphere would have a bitter taste. Then Los Angeles exploded.

Issues of race are always on the congressional agenda. It doesn't take a riot to put them there. Unfortunately, issues of race arise mostly in their sinister form, as racism.

In February, Senator Hollings addressed a group of workers in his home state, South Dakota. Making a point about the pride U.S. citizens take in their products, he chose a grisly and racist symbol. He suggested that U.S. workers draw a picture of a mushroom cloud and write underneath it, "Made in America . . . and tested in Japan." A few religious colleague organizations—but by no means all—joined FCNL in censuring Senator Hollings's remark as violent and racist.

After the last presidential campaign, in which issues of race and crime were so insidiously intertwined, FCNL joined in an effort to call attention to the role of racism in the use of the death penalty. The studies, even the new ones, said nothing new. Racism has always been at the heart of this country's death penalty. Yet Congress could not accept the Racial Justice Act, even though it would only have allowed a convicted defendant in a death penalty case to bring in substantive evidence that race might be a factor in his sentencing. The evidence could be rebutted, and a court would still have to decide the whole case, considering all the evidence. But raising the issue of race in death sentencing was too much for most members of Congress.

"Welfare bashing" has become popular again. At the state level, a number of candidates have chosen to center their rhetoric on people who "get something for nothing" and who "lean on the rest of us." In Congress, such rhetoric frequently carries racial overtones. At the federal level, a "workfare" program was adopted in 1988 to require able-bodied welfare recipients to work or enter job training programs. Even with that law in effect, the Senate agreed by voice vote this year to an additional requirement that all states prohibit able-bodied individuals from collecting general assistance, which is a minimal support payment available to some individuals without families. In fact, Alaska is the only state in the union that actually allows such payments without a work requirement, but the myth was strong enough to carry the day.

Racism enters many debates, and it does



not ask permission of the debaters. Often its presence is denied or ignored. To what degree does racism affect the small amount of humanitarian aid our country is willing to send to clearly *starving* populations in African countries? Is it fair to compare and contrast our response to the plight of people in the

former Soviet states with our response to the people of Somalia?

Is there racism in the debates we hear about supporting the public schools? Is the fight about gun control lined with racism?

Los Angeles exploded again because too many of us don't know the answers to ques-

Life of the Meeting

Outreach

by Fran McQuail

Advertising is often a highly controversial subject within a meeting, and that's understandable. We're all concerned about fiscal responsibility and value for our dollar. But I think it's more than that. I think a lot of us have trouble with the "sell yourself" concept. We're bothered by the flashy images in the print or television media that seem to piggy-back a product or a service on a "fun-times" message or with exaggerated claims.

I remember quite clearly being told by a public relations person in a seminar on marketing that there are only two things that motivate people to buy or, in our case, join something to solve a problem they have or something that creates good feelings in them. To successfully market your product, you had to make your PR fit under one of those two umbrellas. And I have to admit that I think she is right. I think Quaker meeting for worship fits under both points:

1. Problem-solving. Being unsuccessful or unhappy with their search for God or lacking meaning in their lives is often a reason for people to join Quakers.

2. Good feelings. Joining a meeting for fellowship or working on a cause alleviates feelings of isolation or helplessness.

I don't think we have to join the ranks of sleazy advertising to let people know what Quakerism has to offer them and how they can get in touch with us. It's just letting our light shine out from under that bushel a little.

Now to the nuts and bolts of it. You can spend as much or little money on it as you like. My worship group has just worked up a print ad that we are paying to place in the local newspaper's coming events section. We are also going to make a page-size poster out of it and place it in free locations, such as laundromats, grocery stores, libraries, school staff rooms, university notice boards, and senior citizen centers. It is helpful to include a phone number for people to contact if they need a ride.

Here is a sample ad:

The common form of Quaker worship is an

tions like these. Or maybe because we don't even understand the importance of these questions.

Perhaps the day will come when democracy in the United States will manifest in a fully participatory government and economy. But until that day, the distances between the neighborhoods in each of our cities will be cavernous. Understanding chokes on such distances.

What can Friends do? Work for the kind of participatory democracy and economic system in this country that our government recommends with such confidence to other nations. Look for opportunities to influence government policy-making at all levels, to build this society toward one that takes account of the dignity of all of its members.

What else? Help us all to overcome our own racism. We can be our own tutors, our own healers. Racism thrives on whispers and innuendo. It falters in the light of open discussion and honest efforts to release its hold. Borrowing an idea from the best basic literacy program, "each one teach one," and, by teaching, learn more. We need not pass our racism on to even one more generation.

Ruth Flower

hour of silence. We find that in this silence there may be a real meeting of people one with another, and of that of God within us. Any of those present may be moved to speak, or the meeting may find its strength in silent meditation. This strength prepares us to be active in this world, guided by our shared concerns for peace, tolerance, and social justice. If you would like information on the local Quaker meeting, please call. . . .

Some community newspapers have free community events listings, and most cable television networks have a community events bulletin board where a shortened version of the sample ad could be used. It is also helpful to mark the meeting place with permanent or temporary signs (if you are in a borrowed meeting place). A listing in the yellow pages or a bold listing in the white pages is also helpful to inquirers. People may look for us under several possibilities: Quakers, Religious Society of Friends, or Friends.

From the Outreach Bulletin Board of Home Mission and Advancement of Canadian Yearly Meeting, this originally appeared in The Canadian Friend, March-April 1991.

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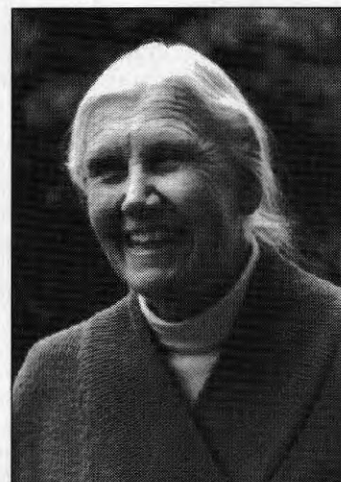
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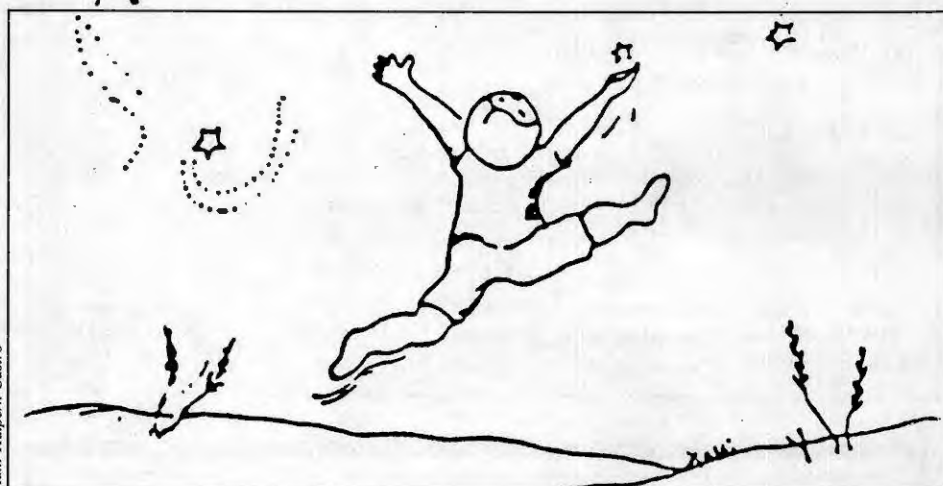
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Kaili Halpern-Castro



For Such Is the Kingdom of Heaven

by Harriet Heath

Christ said, "Suffer the little children to come unto me and forbid them not, for such is the kingdom of heaven." The Bible does not tell us what makes children an integral part of heaven. I have heard people identify many characteristics of children that might qualify: their naivete, their acceptance, their dependence, their joyfulness. For me, their unique quality is their openness to wonder at the beauty of the earth, their ability to openly respond with awe. To wonder, "Why?" and "What?" and "How do I fit in?"

In meeting for worship recently, a parent told of his son's wondering why. Within a space of a few days, the three-year-old had asked why our hands are attached to our arms, our feet to our legs; why the wind stops whistling when the car stops, and why the giraffe's leg bends at a different angle than ours.

During the last few months, I've marveled at children's wonderings in this column: the children who silently gathered to watch waves hitting the rocks; Alex, who wondered how the stars got there; or Lennen wondering why he slid on the banana peel; Lisa trying to figure out why and how the gate swung; and Ben who discovered what to do when his baby brother was in distress.

The story of Jesus as a 12-year-old visiting the temple supports my selection of children's openness to wonder as the characteristic that makes them representative of the kingdom of heaven. Aside from the Christmas story, this is the only description of Jesus as a child. The story says, "After three days they found him in the temple, sitting among the teachers,

listening to them and asking them questions." (Luke 2:46) Would this not have been wonder at how and what and why? This searching and questioning was important. When asked why he stayed behind, Jesus replied, "Did you not know that I must be in my Father's house?" (Luke 2:49)

In the temple, Jesus was searching for answers. In our Quaker terms, is that not seeking, searching to know and understand? Is this not what we hear from our children, if we listen to their wonderings?

Our children's wonderings are not usually around the same content ours are. True, children often respond with awe at what also demands our response, but children wonder about how the banana peel slides or the gate opens or the stars got there. These are experiences about how the world works that we have become accustomed to. Children seek to understand where they fit at a concrete level of action, not as adults, who think through issues and choices of intervention. Children search for understanding at their level of development, much as adults search at their level of understanding.

We search together, our children and ourselves. The potential consequence of our search is also included in the story about Jesus' visit to the temple. The story ends by saying, "And Jesus increased in wisdom and in stature. . . ." May we and our children also be so blessed.

This is the seventh in a series of articles by Harriet on the role of Quaker values in parenting. FRIENDS JOURNAL invites readers to share letters, comments, and articles on their experiences in parenting.

A Rose by Any Other Name

by Wanda Coffin Baker

Elizabeth is learning to talk. It's a cute stage of life. You can hear how she is understanding and organizing her reality. She's a very orderly person and has categories of being. Both parents are "Mommy"; both brothers are "Howie"; everything she likes to eat—crackers, cookies, chicken-noodle soup—are "cookies"; and all animals are "puppy."

One day recently, she came walking into the kitchen with a five-inch spider on her shoulder. "Waaa, waaaa, puppy," she pretended to cry. I responded to her game, saying, "Poor puppy." It was a plastic spider.

I don't think the spider minded being called "puppy," but Dad and Kenny are not real happy at being called "Mommy" and "Howie." Shakespeare may have been right that a rose by any other name smells the same, but most of us still prefer to be called by our name and not another's.

In the Old Testament, there was an underlying belief that if you knew the name of a person or thing, you knew some of its essence and would be able to engage with it and affect it. When Moses stood before the burning bush in the desert (Exod. 3), God told him to confront the Egyptian government to release the Israelites. Moses was afraid the Israelites would not believe his story, and he asked God what God's name was. God answered, "I AM WHO I AM. Tell them I AM has sent me to you."

Is God avoiding the question here, or is God letting us in on part of the Divine's essence? Is the message that God is part of our reality, but that we can never fully know or understand the specific details of this? Is God refusing the boxes and labels we impose and making us rely on our own burning bushes, on our own times of meeting with the Spirit?

Little children have a way of wiping the slate clean and making us start over in our assumptions. So does God.

What's in a name?

Wanda Coffin Baker and her husband, Douglas Baker, are pastors at Allen's Neck and Mat-tapoisett meetings in Massachusetts. This article is reprinted, with gratitude, from the Allen's Neck newsletter of May 1992.

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News of Friends

Two Quaker artists of the 19th and early 20th centuries will be featured in an exhibition that opened May 19 at the Miami University Art Museum in Oxford, Ohio. One of the artists, Marcus Mote, was a sixth-generation Quaker and a self-taught artist. He worked first as an itinerant painter, traveling up and down the Ohio River. He taught at Turtle Creek School and in 1840 established a small farm, where he painted full-time. He did portraits and miniatures in color on ivory, and experimented with daguerreotype. He was well-known for his biblical scenes, landscapes, and large traveling panoramas.

The second artist, Eli Harvey, was born of Quaker heritage in Clinton County, Ohio, on the banks of Todds Creek. As a boy, he dreamed of being an artist and gave up attending school so he could paint. He did portraits for nearby farmers and townspeople, until he had enough money saved to attend the McMicken School of Art and Design in Cincinnati, Ohio. There, his teachers encouraged him to go to Europe to study. He earned money for the trip by again doing portraits. In 1889 he sailed for Paris and enrolled in the Julian School, where his painting gave way to modeling, especially of animals. He returned to New York, and later moved to California, where he shared a studio with Norman Rockwell. His work is in collections of the Smithsonian Institute, New York Metropolitan Museum of Art, Los Angeles County Museum, and New York Zoological Park.

Both Marcus Mote and Eli Harvey became artists in spite of discouragement from their religious communities, where the arts were frowned upon as frivolous and worldly and opposed to the plainness of Quaker doctrine. Marcus, born in 1817 in West Milton, Ohio, was nearly expelled from Miami (Ohio) Meeting for his art activity. Eli, born in 1860, received criticism but not the severe censure Marcus did, which reflects the change in Quaker attitudes during the intervening years, a theme reflected in the exhibit.

Receiving one of 62 National Endowment for the Humanities Foreign Language Fellowships, Kimberly Stockwell-Lobert will spend six weeks in the Loire Valley region of France. She is a French teacher at Friends School in Detroit (Mich.). Fellowship winners are given an opportunity to improve their linguistic skills and develop projects to enhance their classroom teaching. They receive first-hand contact with their language area, as well as exposure to the literature, art, history, music, architecture, and contemporary issues in the accompanying foreign culture. Kimberly has taught French for three years for grades one through eight.

Students from Guilford and Haverford colleges joined together for service work dur-

ing spring break in March. The 19 young people worked at the Qualla Boundary (Cherokee Reservation) in the Great Smoky Mountains of North Carolina. They were led by Helene Pollock of Haverford and Max Carter of Guilford. The group performed 1,000 hours of work at the Challenge Ropes Course, the Children's Home, and Cherokee Family Services. They also met with local spiritual leaders to learn more about Tsalagi (Cherokee) culture. The week culminated with a traditional Indian sweat ceremony, led by Amy Walker, a Cherokee who spoke at the 1991 Gathering of Friends General Conference.

Earlham College's president, Richard Wood, received an honorary doctor of laws degree from Indiana University in May for his efforts to advance international perspectives in education. He became president of Earlham in 1985. In recent years, the Institute for Education on Japan has been established at the college, and the school's Peace and Global Studies program has been expanded. More than 60 percent of Earlham's students study abroad sometime during their undergraduate years. Richard Wood, who speaks fluent Japanese, has worked on numerous national committees to improve international education.

Combining the expressiveness of movement with the richness of silence, sign language is used for communication in a special meeting for worship at University (Wash.) Meeting. Friends there started the experiment in January and report that it seems to be going well. Participants do not have to be good at signing, but are encouraged to be willing to learn and to share.



The two-year term has come to an end for the resource secretary of International Young Quakers. During this time, Katharine Clark has set up a network of contact people around the world for exchanging information about events of interest to young Quak-

ers. She also coordinated planning of the three Young Friends International Gatherings, held following each of three sessions of the 1991 World Conference of Friends.

There are no immediate plans to hire another resource secretary, although there is hope that the work be continued. Katharine's term was part of a four-year plan set up in 1987, started in London, and passed to U.S. Young Friends at the end of the first two years. Now the results are to be evaluated and the next step planned.

A group of young Quakers in the United States met in January to review reports from the three international gatherings and begin work on a second International Young Quaker Committee. Although they agreed that the work is important, they did not identify a future plan. It was suggested that future international gatherings be more activity or action oriented, possibly taking the form of work camps or caravans. They agreed the value of international gatherings is in the personal transformations that occur when people meet each other across institutional boundaries.

Those ideas and other questions will be considered during the next few months, with the hope that way will open to form future plans.

Legislation protecting the rights of military conscientious objectors is the objective of a drive initiated by the National Interreligious Service Board for Conscientious Objectors (NISBCO). The Military Conscientious Objector Act of 1992 (H.R. 5060) was introduced in May by Rep. Ronald V. Dellums (D-Calif.). Protection for conscientious objectors is administered by the U.S. Department of Defense and can be changed at any time, according to the staff attorney of NISBCO. During the Persian Gulf War, COs found out just how fragile those protections are, with numerous cases of harassment and abuse since brought to light. More than 150 people have been or are now being prosecuted for incidents involving their conscientious objection to serving in the Gulf War. The proposed legislation would establish conscientious objection in statute and would include provision for conscientious objection to a particular war.

The 13th Pro-Nica container of medical supplies, clothes, school supplies, sports equipment, sewing machines, typewriters, and tools were unloaded March 16 in Managua, Nicaragua. The container left St. Petersburg, Florida, on Feb. 15, with contributions from 23 groups in the U.S., some of them sister groups to Nicaraguan communities. The container made duty-free entry into the country after some tense moments in which the government had insisted on charging 10 percent duty on the value of the goods. The di-

rector of CEPAD, the Nicaraguan organization that handles much of the paperwork, wrote a letter to the government in early March, pointing out that such a charge was likely to dry up the source of aid coming from Europe, the United States, and Canada. As a result, the government reversed the ruling, allowing this shipment and others like it to enter the country without import fees. Container No. 14 is scheduled for shipping in early fall 1992. Pro-Nica works under the care of Southeastern Yearly Meeting and coordinates international support from a variety of other Quaker meetings, individuals, and organizations. For information, contact Pro-Nica, The Religious Society of Friends, 130 19th Ave., S.E., St. Petersburg, FL 33705, telephone (813) 896-0310.

New Call to Peacemaking will focus on sponsoring local conferences and publishing a workbook on peacemaking. Those are the directions set by representatives who attended a May 15-16 meeting in Richmond, Indiana. Doug Cox, a Quaker violin maker from Brattleboro, Vermont, said, "Our goal is to nudge historic peace churches toward becoming contemporary peace churches." The conferences and workbook will be tools

to move Mennonites, Brethren, and Quakers in this direction. In other business, a visit from Gene Stoltzfus of the Christian Peacemaker Teams led to a discussion about how that program is related to New Call to Peacemaking and how the two might develop a closer working relationship.

Digging non-native thistles and periwinkle out of a natural meadow at Henry Cowell State Park in the California redwoods was one highlight of a "Restoration Work and Worship Weekend," held over Easter. Other highlights, according to several participants, were the feeling of connection with other Friends who share a common vision and concern for the Earth, and a sense of empowerment as a result of coming together. The weekend was sponsored by Pacific Yearly Meeting's Friends Committee on Unity with Nature.

Accessibility to the holdings of the Friends House library in London will be restricted for the rest of 1992, due to building work. Open hours will be the same in August, but the following materials will not be available: the archives of London Yearly Meeting, London and Middlesex Quarterly Meeting,

pre-1700 books and pamphlets, all manuscript collections, and collections of original pictures. From Aug. 29 through Jan. 4, 1993, the library will be completely closed.

The first same-sex ceremony of commitment in Quaker circles in South Africa took place Nov. 23 at Transvaal Meeting with about 60 people present. About 80 percent of the meeting's members attended. The couple, Robin Hamilton and Phil Atkins, has been together for nine years. The issue of gay unions "was almost an afterthought" when considering the issue of blessing couples of mixed race, wrote Robin in the Spring 1992 newsletter of Friends for Lesbian and Gay Concerns. That matter came up at the 1981 session of South Africa Yearly Meeting, when a minute was drafted offering a Quaker marriage ceremony to partners of different races. Someone suggested including commitments for same-sex couples. After discussion, Transvaal Meeting agreed to "sanctify" both types of relationships. Robin writes that the ceremony made a difference in his relationship with Phil. "Putting our relationship 'out there' and asking for the support of other people represents a different level of commitment for both of us."

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Bulletin Board

- A national gathering for people involved with music and children will take place Oct. 23-25 in Los Angeles, Calif. It is designed for singers, songwriters, families, music educators, teachers, radio hosts and other media people, promoters, distributors, retailers, and listeners of all ages. Families are welcome. The weekend will include song swapping, guest lectures, folk dancing, and workshops on such subjects as multicultural music and ethnic heritage, peace and environmental issues, folk tradition in children's music, teaching music, songwriting for children, children's radio and musical theater, and resources for educators and librarians. Cost is \$90, with lower rates for children. It is sponsored by the Children's Music Network, a nonprofit organization that fosters development and public awareness of children's songs that encourage co-operation, multicultural diversity, self-esteem, environmental awareness, and understanding of nonviolence and social justice. For information, contact the Children's Music Network, Southern California Region, 1544 Point View St., Los Angeles, CA 90035, telephone (213) 931-4150.

- A 28-page booklet is available listing musicians, clowns, storytellers, puppeteers, and other performers who address peace, justice, and environmental issues. Called *Crafting a Better World: A Peace & Justice Performing Artists Directory*, the booklet also includes a section of resources. It was designed for people who plan events, such as conferences and rallies, and would like to make the arts part of their programs. Cost is \$2.50. The directory may be ordered from Church World Service, P.O. Box 968, Elkhart, IN 46515-0968.

- Nominations are being accepted for the Leo and Freda Pfeffer Peace Prize for 1992 of the Fellowship of Reconciliation. The prize is given to individuals or groups that have dedicated their energies to building structures of peace by nonviolent means and eradicating social injustice. The prize carries a cash award of \$2,500. Closing deadline for submissions is Aug. 1. The recipient will be chosen by late October. For information, or to submit nominations, contact the Fellowship of Reconciliation, Box 271, Nyack, NY 10960, telephone (914) 358-4601, or FAX (914) 358-4924.

- *Friendly Woman*, now published by Friends in Eugene, Oregon, is looking for a different site and different editors, as of spring 1993. The magazine traditionally moves to a new location every two years. It began in St. Paul, Minnesota, in 1974, and has been published at ten different locales. Quaker women in communities that are interested in undertaking a two-year period of editing and publishing the magazine are invited to write

to *Friendly Woman*, 84829 Harry Taylor Road, Eugene, OR 97405. Funds will be made available to cover initial production costs and promotion.

- Five young adults are sought to work as interns in peace, justice, and social service agencies in Seattle, Wash. The internships are for one year, beginning Oct. 1. Room and board (in a community house), health insurance, and a subsistence stipend are provided. The program emphasizes community service, job training, living simply and communally, and adherence to Quaker values of nonviolent conflict resolution, social justice, and equality. Known as the QUEST Program, it was initiated by University (Wash.) Meeting. Deadline for application is July 25. For information, write to University Friends Meeting, QUEST Program, 4001 9th Ave., N.E., Seattle, WA 98105, or call Carolyn Stevens at (206) 324-8963.

Calendar

JULY

June 27-July 4—1992 Gathering of Friends General Conference at St. Lawrence University, Canton, New York. Cost for individuals: up to \$340, with lower prices for youngsters and family arrangements. Late fee \$40 for registrations after May 26. Call FGC at (215) 561-1700.

2-14—Quaker United Nations Summer School, held annually for young people 20-25 years of age, in Geneva, Switzerland. Features introduction to the work of the UN, visits to specialized agencies, films, discussions, and outings. For details on future events, write to the Personnel Department (QUNSS), Friends House, Euston Road, London NW1 2BJ.

5-12—“Live simply so that others may simply live,” the Young Adult Friends of North America's 1992 summer gathering, to be held in McNabb, Ill. Cost: \$135. For information, contact Francis Elling, 2514 Montana, Lawrence, KS 66046, telephone (913) 749-0642.

6-11—“Nurturing Children and Our Spiritual Journey: A Family Week with Harriet Heath and John Scardina,” at Pendle Hill, Wallingford, Pa. Cost: \$300. Contact Extension Office, Pendle Hill, Wallingford, PA 19086, telephone (215) 566-4507.

6-12—Multicultural youth work camp celebrating the American Friends Service Committee's work with Native Americans and the AFSC's 75th anniversary. To be held on an Indian reservation in Montana. Contact Jonas Davis or Joe Kalama, telephone (206) 632-0500.

7-10—Western Gathering of Friends, at Lewis and Clark College, Portland, Ore. Includes Friends from these yearly meetings: Canadian, Intermountain, North Pacific, Northwest, Pacific, Southwest, and Rocky Mountain. Keynote speaker: Douglas Gwyn, author and pastor of Berkeley (Calif.) Friends Church. For information, contact Ann Stever, 715 37th Ave., Seattle, WA 98122, telephone (206) 322-8492.

8-12—Alaska Yearly Meeting, at Kotzebue, Alaska. Contact Robert Sheldon, Box 687, Kotzebue, AK 99752, telephone (907) 442-3906.

15-19—Fellowship of Reconciliation National Conference, "Building Community, Breaking Free: Five Hundred Years of Resistance," at Snow Mountain Ranch, Colorado. For information, write or call FOR National Conference, Box 271, Nyack, NY 10960, telephone (914) 358-4601.

15-19—Wilmington Yearly Meeting, at Wilmington College, Wilmington, Ohio. Contact Marvin Hall, Pyle Center, Box 1194, Wilmington, OH 45177, telephone (513) 382-2491.

15-Aug. 8—A workcamp for young people, ages 17 to 25, in Israeli-occupied Ramallah, focusing on repairs to Ramallah Meetinghouse and construction projects at Friends schools. Also includes Palestinian and Israeli speakers, examination of Friends and Christian witness in the region, and trips to major religious and cultural sites of the Holy Land. Contact Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374-1980.

16-19—North Carolina (Conservative) Yearly Meeting, at Chowan College, Murfreesboro, N.C. Contact Lloyd Lee Wilson, 536 Carnaby Court, Virginia Beach, VA 23454, telephone (804) 486-1532.

17-19—Women in Public Ministry Gathering, "From Seeds to Fruit," in Des Moines, Iowa. Focus will be on encouraging and nurturing women in more effective ministry. Sponsored by the Meeting Ministries Commission of Friends United Meeting, containing representatives from each branch of Friends. For information, contact Mary Glenn Hadley, 101 Quaker Hill Drive, Richmond, IN 47374-1980, telephone (317) 962-7573.

18-24—Northwest Yearly Meeting, at George Fox College, Newberg, Ore. Contact Mark Ankeny, 18480 N.E. Chehalem Drive, Newberg, OR 97132, telephone (503) 538-9419.

19-21—Central Alaska Friends Conference, at Friends Retreat Center, Wasilla, Alaska. Contact Kimberly McGee, 2428 Tulik, Anchorage, AK 99517, telephone (907) 243-1324.

22-26—Illinois Yearly Meeting, at IYM Meetinghouse, McNabb, Ill. Contact Jerry Nurenberg, 60255 Myrtle Road, South Bend, IN 46614, telephone (219) 232-5729.

23-26—North Pacific Yearly Meeting, at Western Montana State College, Dillon Montana. Contact Henry Van Dyke, 3300 N.W. Van Buren Ave., Corvallis, OR 97330, telephone (503) 753-6391.

24-26—World Affairs Institute/Young Scholars Program, in Black Mountain, N.C. For ages 16-24. Features a variety of speakers, including professors, government officials, and representatives of international relief and peace and social justice agencies. Applications were due by June 15.

25-30—Evangelical Friends Church, Eastern Region, at Malone College, Canton, Ohio. Contact John P. Williams, Jr., 1201 30th St., N.W., Canton, OH 44709, telephone (216) 493-1660.

26-Aug. 1—New York Yearly Meeting, at Silver Bay, New York. Contact Joseph Vlaskamp, 15 Rutherford Place, New York, NY 10003, telephone (212) 673-5750.

29-Aug. 2—Iowa (Conservative) Yearly Meeting,

at Paullina, Iowa. Contact Bill Deutsch, R.R. #2, Box 190, Decorah, IA 52101, telephone (319) 382-3699.

AUGUST

2-4—Intermountain Yearly Meeting, at Ft. Lewis College, Durango, Colo. Contact Martin Cobin, 1720 Linden Ave., Boulder, CO 80304, telephone (303) 442-5047.

2-8—Pacific Yearly Meeting, at Craig Hall Complex, Chico, Calif. Contact Jane W. Peers, 808 Melba Road, Encinitas, CA 92024, telephone (619) 753-6146.

3-9—Baltimore Yearly Meeting, at Wilson College, Chambersburg, Pa. Contact Frank Massey, 17100 Quaker Lane, Sandy Spring, MD 20860, telephone (301) 774-7663.

4-8—Mid-America Yearly Meeting, at Friends University, Wichita, Kansas. Contact Maurice Roberts, 2018 Maple, Wichita, KS 67213, telephone (316) 267-0391.

5-8—Iowa Yearly Meeting (Friends United Meeting), at William Penn College, Oskaloosa, Iowa. Contact Del Coppinger, Box 657, Oskaloosa, IA 52577, telephone (515) 673-9717.

5-8—North Carolina Yearly Meeting (Friends United Meeting), at Guilford College, Greensboro, N.C. Contact Billy M. Britt, 5506 W. Friendly Ave., Greensboro, NC 27410, telephone (919) 292-6957.

5-9—Ohio Valley Yearly Meeting, at Manchester College, Manchester, Indiana. Contact Ellen Hodge, 4240 Cornelius Ave., Indianapolis, IN 46208, telephone (317) 923-8880.

6-9—Western Yearly Meeting, at the Western Yearly Meetinghouse, in Plainfield, Ind. Contact Robert Garris, P.O. Box 70, Plainfield, IN 46168, telephone (317) 839-2789.

7-9—Gathering of Friends of African Descent, "Growing Together in the Spirit," at Howard Inn, Howard University. Estimated cost: \$120 per adult. For information, contact The Fellowship of Friends of African Descent, 1515 Cherry St., Philadelphia, PA 19102.

7-16—Central Yearly Meeting, in Muncie, Indiana. Contact Arthur Holingsworth, 109 W. Berry St., Alexandria, IN 46001, telephone (317) 724-9668.

8-13—New England Yearly Meeting, at Hampshire College, Amherst, Mass. Contact Elizabeth Cadden, 901 Pleasant St., Worcester, MA 01602, telephone (508) 754-6760.

8-16—Canadian Yearly Meeting, at Maxwell International Baha'i School, Shawnigan Lake, British Columbia. Contact Anne Thomas, 91-A Fourth Ave., Ottawa, Ont. K1S 2L1, Canada.

11-16—Ohio (Conservative) Yearly Meeting, at Stillwater Meetinghouse, near Barnesville, Ohio. Contact Edward N. Kirk, 182 Bethesda St., Barnesville, OH 43713, telephone (614) 425-4109.

12-16—East Africa (South) Yearly Meeting. Contact Javan K. Mirembe, P.O. Box 160, Vihiga, Kenya.

during August—Elgon Religious Society of Friends. Contact Alexander Masika, P.O. Box 4, Lugulu, via Webuye, Kenya.



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Review Essay

Conflict of Conviction

By William Kashatus, University Press of America, 4720 Boston Way, Lanham, MD 20706. 1990. 182 pages. \$23, plus \$2.50 postage and handling. Paperback.

A number of fruitful lessons may be learned from this slim booklet. William Kashatus displays the forces in time of war that leave Friends confused or polarized. Fortunately, indeed, are those who live through such times unscathed, maintaining evenly love of neighbor and opponent. Our own times generate such tensions, and we do well to recall the predicaments of other generations so as to meet our own with a modicum of wisdom.

Central to the theme of the book is the minor separation that took place in Philadelphia some 50 years before the great schism of 1827. This lesser division took place between traditional Friends and the so-called "Free" Quakers who believed they should support the revolutionary effort. Their stand was, of course, a denial of the peace testimony in the interests of national freedom. For that, the Free Quakers were disowned by the formal body, who denied them the use of meetinghouses, schools, and burial grounds. The Free Quakers consequently built their own meetinghouse on the corner of Fifth and Arch streets in Philadelphia, an elegant building that still stands today. The painful self-confidence of both sides in this dispute could give us pause.

The Free Quakers had no difficulty defending their patriotic support of the revolutionary cause on the highest ground: they claimed the response of conscience enlightened, as they believed, by the spirit of Christ, the Inward Light. For them, obedience to that Light was more important than observance of the peace testimony, it being a living experience in contrast to the pro forma behavior of the traditional pacifist. The sufferings of the Free Quakers on being disowned by the "stiff" conservatives, were no different, they argued, from the oppressions they had suffered from the British government, or, for that matter, the Anglican Church in its earlier oppressive claims for the tithe collection. This persecution, they claimed, sanctified them as a religious body, just as it had Nayler's and Fox's generation of Friends. Free Quaker leaders exhorted their followers to surrender themselves wholeheartedly to the leading of the Light and thus bring themselves to a more humble disposition, thereby purging themselves of "the pride and self-will that characterized the larger Society of Friends." Thus, in Quaker history, inspiration and tradition are set against one another for our consideration and, perhaps,

instruction. Are we limited to a choice of one over the other?

Some patriotic Quakers who either were disowned or withdrew as members by their own request did not forget the attitudes and traditions that had bred them. William Kashatus offers Nathanael Greene, a Friend from Rhode Island ("the fighting Quaker"), as an illustration. Greene saw the effort of Quakers to maintain neutrality in the conflict as "villainous," and yet when he became quartermaster general of the Continental forces bivouacked at Valley Forge, he "met regularly for worship at the house of [the Quaker] Isaac Walker . . . near the [Valley Forge] encampment" during the hard winter of 1777-78. Later, when appointed commander of the Continental forces in the South, Greene appealed to Friends after the Battle of Guilford Courthouse that they care for the wounded, asserting that he knew "no order of people more remarkable for the exercise of humanity and benevolence."

Greene never renewed his membership in the Society, but his inclination toward Quakerly opinion and practice continued to assert itself. When the war ended, he settled in a Georgia plantation, where he showed his uneasiness with the institution of slavery, insisting that "nothing could be said" in its defense. Thereafter, he devised "a plan of admitting [his] negroes to the rights of copy holders," his ultimate goal being to "demolish slavery," thus demonstrating in some degree the sensibilities of an abolitionist. One might say, once a Quaker, always a Quaker; or, perhaps, some are more Quakerly than they intend to be.

William Kashatus's book contributes to the cultivation of modesty and temperance on both sides of these difficult issues. He shows us how erosive to a tranquil Quaker faith is success in business, on the one hand, and are the promptings of patriotism on the other. His study of the "Welsh Tract" and the fortunes of Friends in the Great Valley, where the Valley Forge colonial encampment was situated, shows how there was a broad spectrum of both compliance and noncompliance among Quaker farmers to the peace testimony. However difficult it may be for those among us who have suffered for conscience's sake to accept without some negative judgment the behavior of more liberal Friends, the variation of application of faith to practice is still with us today.

The last section of this book, "The Lamb's War Ethic," shows how the idea of God's redeeming plan could be expected to be accomplished without engaging in physical war-

fare, this by faithful obedience to the promptings of Christ's spiritual teaching and patient suffering of the reactionary behavior of those whose hearts had not yet been touched by his love. Thus, 17th century Quakers introduced a new hope for the world with James Nayler's 1658 proclamation tract, which encouraged the faithful to conquer evil by surrendering their wills to the constant judgment and guidance of Jesus Christ, the Lamb.

William Kashatus attempts to show that the Free Quakers were, at least by their own profession, an expression of this "Lamb's War," and at the same time, a part of the process of winning independence for the colonists and establishing, as they believed, a radical reformation of United States society. Once the reformation was accomplished, the United States would be "destined to be a great empire over all this world." Here was one of the earliest expressions of so-called "manifest destiny," a popular U.S. nationalist battle cry of 19th century Western expansionism.

Perhaps it is one of the ironies of U.S. history that this principle of national self-assertion should have had its possible source, or at least one of its sources, in apocalyptic Quakerism of the 17th century. In our own day, we hear some presidential talk of a "new world order," significantly omitting the mention of the Lamb and his innocent war. We hear passionate, if not even evangelical proclamations of the irrepressible democratic impulses among all peoples, leading to self-determination and peace in the world. But somewhere along the way, it appears we have lost the humility and self-abnegation of Nayler (Were those virtues, indeed, so absolute as he claimed them to be?), and in their place, nationalist pride and raw political self-assertiveness. Personally and nationally, we continue to need radical spiritual cultivation.

J. Bernard Haviland

J. Bernard Haviland, a member of Media (Pa.) Meeting and FRIENDS JOURNAL Board of Managers, is retired from teaching at Westtown School.

Reviews

The Nonviolent Coming of God

By James W. Douglass. Orbis Books, Maryknoll, N.Y., 1991. 236 pages. \$13.95/paperback.

Did Jesus view the second coming as an "inevitable and divinely willed revenge" upon all sinners for rejecting him, as millions of people throughout the centuries have been led to believe? In his inspiring new book, James Douglass answers this question with



a convincing and resounding "No."

The major thesis of this profoundly hopeful book is that, far from viewing the coming of God as violent and destructive, Jesus saw the second coming as the emergence of a new humanity, transformed and transforming, which has "the power to free the world from every kind of violence and injustice."

James Douglass bases his view of the second coming on a new interpretation of the Aramaic term *Bar Enasha*, which in the past has been translated "Son of Man." New research suggests that its meaning is closer to "the new or transformed humanity." Therefore, when Jesus prophesies the coming of *Bar Enasha*, he is really prophesying the coming of a new humanity—"a nonviolent society based on faith in the power of truth and love. That still unrecognized and unfulfilled vision is the nonviolent coming of God. Its alternative is the end of the world."

To support this view, the author interweaves images of present-day peace protesters (ranging from the anti-nuclear Ground Zero community, in which he has been a prime mover, to the Palestinian intifada movement) with images from the Gospels. James Douglass believes that, just as Roman oppression and the threat of Jerusalem's destruction brought forth Jesus and his message of nonviolence, the nuclear threat of total annihilation and the destruction of the Earth will transform the human heart on a scale necessary to transform the world.

In his book, James Douglass chronicles how, from the first, Jesus' message of love

and forgiveness was distorted. The author traces how the interpretation of Jesus' message evolved into its opposite, eventually justifying the very things he was protesting. The author sees the origin of this perversion in "a terrifying mistake made by the early Christian Church . . . the profoundly violent separation of Jesus from his Jewish people in the growth of the Christian belief. . . . We must recognize that their displacing Jesus from Israel was a first step toward Auschwitz . . . divorcing the man from his people . . . destroys in our sources Jesus' historical vision of the transforming, nonviolent alternative posed within, not over against, his own people—and thus within every people."

James Douglass points out that the distortion of Jesus' message continues today by the evangelists who preach of "Jesus' return in judgment on a nuclear cloud." The result is that many who call themselves Christians truly believe that a nuclear holocaust is preordained and, as a result, feel morally obligated to oppose the peace movement and justified in participating in those activities that lead to war. According to the author, "There is a kind of preaching in the nuclear age that seems almost driven by demons to nullify the radical power to change the world inherent in the second coming of Jesus Christ in a resurrected *Bar Enasha*."

James Douglass juxtaposes the situation of first-century Jews who faced destruction of Jerusalem and their way of life with the situation humanity finds itself in today. This

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results in an explosion of energizing ideas that puts readers on the road to realizing the second coming the author believes Jesus envisioned—the nonviolent coming of God.

Eleanor Bowman

Eleanor Bowman is a member of Nashville (Tenn.) Meeting who currently attends Huntsville (Ala.) Meeting. She writes for a computer graphics company in Huntsville.

The Commanders

By Bob Woodward. Simon and Schuster, New York, N.Y., 1991. 398 pages. \$24.95.

This book offers a detailed view of the inside story of the U.S. military leadership, including the president and his top aides, during the first two years of the Bush Administration. About half of the text deals with the build-up to the Gulf War. An extraordinary work of contemporary history, it details the behind-the-scenes stories of the U.S. foreign policy through military intervention.

An important subtext is how decisions that affected—and cost—the lives of tens of thousands of people were made as a result of the decisions, rarely unanimous, of only a handful of men. This can be most disconcerting for those who try to find solace by relying on a sense of historical inevitability of tragic decisions by solely emphasizing structural causes. At the same time, it underlies Friends' assumptions that there is no predestination, that it is ultimately individuals who need to be reached.

Despite his fame in uncovering the Watergate scandal, author Bob Woodward is a life-long Republican and defender of the status quo, as exemplified by his recent series of articles in the *Washington Post* praising Dan Quayle. This bias becomes apparent in his reference to the U.S. "liberation" of Grenada and Panama, of the U.S. bombing of two Libyan cities in 1986 as "scaring Qaddafi back into his tent," and to the lessons of the Vietnam War as being to send enough military forces and give military commanders more leeway.

The more important bias is his failure to observe the many underlying double standards in U.S. policy. For example, he describes the killing of a U.S. serviceman and the detention and harassment of an officer and his wife by the Panamanian military as the key factors leading to the decision in December 1989 to invade Panama. There is no mention of more than a dozen U.S. citizens who were killed, tortured, imprisoned, and threatened during the previous decade by the Salvadoran military, which received hundreds of millions of dollars worth of

arms, training, and support from the U.S. government.

Still, there are some interesting insights in the book, such as the firing of Gen. Frederick Woerner, head of southern command in Panama just months before the invasion, because "he was an expert on Panama—perhaps too much so." Also, top U.S. military leaders knew they had thousands more nuclear weapons than necessary by any standard strategic rationale and knew the Gulf War would be very one-sided. However, they showed sufficient concern in public so it would appear to be a miraculous victory. Pentagon officials never believed Iraq was considering an invasion of Saudi Arabia, which was the original rationale for the U.S. deployment of troops. There was widespread belief within administration circles that sanctions would be enough to force Iraqi withdrawal from Kuwait. Diplomatic initiatives prior to launching the war were exercises for public opinion. The Saudi ambassador believed that the war had been sealed simply by a "cultural misunderstanding." In addition, Gen. Colin Powell, chairman of the Joint Chiefs of Staff, opposed commencing with war.

As long as Friends do not lose sight of the bigger picture, this well-written volume can be interesting reading. Yet it also serves as a reminder that with reporters such as Bob Woodward, it is no surprise that U.S. militarism is still so widely accepted by the public.

Stephen Zunes

Stephen Zunes is director of the Institute for a New Middle East Policy. He attends University (Wash.) Meeting.

In Brief

Dream Symbol Work

By Patricia H. Berne and Louis M. Savary. Paulist Press, Mahwah, N.J., 1991. 163 pages. \$11.95/paperback. If we chose one of these powerful words—dream, symbol, work—and wrote down the past experiences and present feelings the word evokes, we would most likely increase our self-knowledge. Similarly, in this book the authors have designed a thorough discipline for translating the symbolic language of dreams, one symbol at a time. If a whole dream is too awesome, trivial, or confusing, choosing one symbol and running it through some of these techniques would release information about the designs of one's emotional, psychological, and spiritual circuitry. From such new insights, actions can be taken. The techniques are designed for a group, but can be used by individuals. They are much more thorough than most of us have time for, but provide a generous set of options for paying attention to these notes from ourselves.

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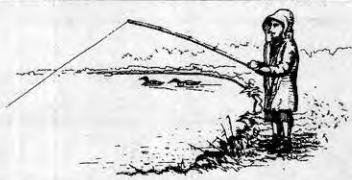
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• Pacifists who refuse to pay the portion of their federal tax that would go to the military are interviewed on the video *Paying for Peace: War Tax Resistance in the United States*. Among those interviewed are Brian Willson, a war tax resister and Vietnam veteran who in 1987 was run over by a train while blocking munitions shipments at the Concord naval weapons plant in California. Also interviewed is Maurice McCrackin, a minister who was sentenced to jail for war tax resistance in the early 1950s; Ernest and Marion Bromley, who have lived under the taxable income level to avoid paying taxes for military purposes; and Juanita Nelson, an early civil rights organizer who was the first woman to spend a night in jail for war tax resistance. The video was taped in California, New York, Virginia, Ohio, West Virginia, and Nicaragua. Cost, including postage and handling: \$25, for individuals, or \$39.95 for organizations. For information on getting a copy, contact the producer, Carol Katonik Coney, P.O. Box 5946, Takoma Park, MD 20913.

• The video *Love Makes a Family*, a visual record of families of gay and lesbian Friends, is available from Friends for Lesbian and Gay Concerns. Cost is a recommended donation of \$29.95 to \$49.95, payable to FLGC. To order a copy, write to Bruce Grimes, P.O. Box 222, Sumneytown, PA 18084.

• How to organize a march in your community to call attention to the need for defending, expanding, and conserving parks is the subject of the Guidebook March Partner Kit, which provides a complete timeline and other tips. The kit is offered by sponsors of March for Parks, which staged its first event in 1990 in 50 states, with 200 marches nationwide. To get a kit, write to News Tracks, National Parks and Conservation Association, 1776 Massachusetts Ave., N.W., Suite 200, Wash., DC 20036.

• A videotape examining the Gulf War's costs to all involved is being made available by the Educational Media Associates, 5311 Western Ave., Boulder, CO 80301, telephone (303) 442-6055. Cost is \$19 for individuals or low-income groups, \$45 for institutions, plus \$3 for postage and handling. The video contains footage of war-time Iraq, as well as evidence suggesting that the U.S. government exaggerated the Iraqi threat to Saudi Arabia. Included are commentary from a retired admiral, a former ambassador to Saudi Arabia, a congressman, and speakers for Greenpeace and the American Friends Service Committee.



Milestones

Births

Pollock—Jeffrey Wentworth Pollock, on May 1, to Holly and Jeffrey M. Pollock. The baby's father and grandmother, Penelope Pollock, are members of Somerset Hills (N.J.) Meeting.

Murray—Katherine Meadows Murray, on Jan. 20, to Lucy Richardson and Robert Murray. Both parents are members of Beacon Hill (Mass.) Meeting.

Smith—Kyle Preston Smith, on March 31, to Gregory and Cheryl Smith in Canton, Ohio. His father and grandparents, Reed and Marjorie Smith, are members of Dayton (Ohio) Meeting.

Stevens—Eleanor Deck Stevens, on Apr. 7, to Sarah and David Stevens. Her mother is a member of Media (Pa.) Meeting, and her father is a member of Austin (Tex.) Meeting. They are attenders of Reedwood (Oreg.) Friends Church.

Willis—Bailey Starbuck Willis, on Jan. 21, to Anne Hartley-Willis and Cornelius Willis, attenders of University (Wash.) Meeting. Anne is a member of Stillwater (Ohio) Meeting. Bailey's maternal grandparents are Lyn Cope-Robinson and David Robinson, of Space Coast (Fla.) Meeting.

Marriages

Jehle-Raisig—L. Miles Raisig and Dietlinde Jehle, on May 2, at Charlottesville (Va.) Meeting, where Dietlinde is a member.

Deaths

Bansen—Anna Sherwood Bansen, 104, on March 9, in Philadelphia, Pa. A descendant of Quakers who immigrated to the eastern shore of Maryland in 1653, she graduated from George School in 1910, taught in a one-room school in Wittman, Md., for several years, and then moved to Philadelphia to work in the circulation department of Curtis Publishing Co. She was a member of Central Philadelphia, Lansdowne (Pa.), and Sarasota (Fla.) meetings before joining Newtown (Pa.) Meeting in 1981. At that time, she and her husband, Donald, moved to the Friends Boarding Home in Newtown. She was an active political reformer in Delaware County, Pa., during the 1930s, preferring to work behind the scenes, rather than running for political office. She is survived by her children: Marjorie, Donald, and Richard; 12 grandchildren; and ten great-grandchildren.

Cormier—Paul Cormier, 44, on Oct. 12, 1991, of AIDS. From the beginning of his involvement with Morningside (N.Y.) Meeting in the early 1970s, he was a full participant in Quaker activities, and always with gusto, energy, and a smile. At various times, he served as clerk of Morningside Meeting, of New York Quarterly Meeting, and of the quarterly meeting's trustees. He had the ability to listen with fairness and to accomplish a great deal of Quaker business efficiently. He spoke during worship about how much meeting meant to him as a spiritual community and a family, and he shared his religious journey with deep sensitivity. He struggled for many years to find his place in the work world and ultimately discovered that sales made use of his ability to relate to others. He relished taking risks, and being enterprising. He met his companion, Arthur Wong, while a student at Columbia University. They shared a life together for 17 years, enjoying trips abroad, creating ele-



Bonnie Acker

gant meals, and welcoming friends to their home, mixing ages and conditions of people with ease. After he was diagnosed HIV-positive in 1990 and his condition deteriorated, he maintained his interest in others' lives and allowed meeting members to become closer to him. His humor, balance, and care for his community will be deeply missed. He is survived by his partner, Arthur Wong.

Draper—John Draper, 75, on Feb. 4, at his home in Santa Rosa, Calif. He was a member of Davis (Calif.) Meeting. He lived in China the first eight years of his life, where his father was a Methodist missionary. During World War II he performed alternative service as a conscientious objector, and he was a life-long activist in the causes of peace and social justice. It was natural for him to become connected with the Religious Society of Friends. He taught instrumental music in the Davis elementary school system for 31 years and often served as sound engineer for school, civic, and community functions. He is remembered for the way he lived his principles; being frugal and believing in simplicity, he often rode his bicycle instead of using his car. He was likewise uneasy about purchase and renovation of the meetinghouse, feeling the money should be used to help people in need. He was a kind, gentle, giving person, wanting to do his share of household chores even as his health failed. He is survived by his wife of 50 years, Elizabeth (Liz) Thorpe Draper; five children, James, Richard, Phyllis, Caroline, and Paul; and eight grandchildren.

Elliott—Errol T. Elliott, 97, on March 4, at Hoosier Village Retirement Home in Indianapolis, Indiana. A farm boy from the Kansas prairie, Errol became a spiritual and administrative leader known by Friends worldwide. Born in Alba, Missouri, he and his family moved to Haviland, Kansas, by covered wagon and settled into a sod house, with a view of the endless prairie. He graduated from Friends Academy in Haviland, from Friends University in Wichita, earned his theology degree from Iliff School of Theology, and his master's degree from the University of Colorado. He married Ruby Kelly in 1916, and they had four children. His awareness of the world of Friends beyond Kansas began when, as a conscientious objector in World War I, he helped with rural rehabilitation in France, in a unit organized by British Friends and the American Friends Service Committee. Afterward, his Quaker service covered a wide range of contributions, as pastor of First Friends Meeting in Richmond, Indiana; president of William Penn College; general secretary of the Five Years Meeting of Friends (now Friends United Meeting); assistant clerk of the Third World Conference of Friends in Oxford, England, in 1952; and chairman of Friends World Committee for




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Consultation. As editor of *Quaker Life* from 1944 to 1957, his editorials became the subject of discussions in Friends homes and meetings throughout North America. Among the books and poetry he wrote was *Quakers on the American Frontier*, the story of Friends United Meeting. His work with Quakers took him across North America, to Europe, the Middle East, Japan, India, and Africa. He played a key role in launching the Earlham School of Religion, serving as the first chairman of its Board of Advisors, and many people of younger generations remember his support and encouragement. His beloved wife Ruby died in 1973. He later married Evelyn Clark, and they made their home in Wichita until her death in 1984. He was known for his humor and humility in meeting, his ability to crystalize prevailing themes in worship, and to rescue the meeting when it got into a difficult place. He is survived by one daughter, Harriet E. Combs; and two sons, Paul W. Elliott and Robert K. Elliott. His son E. Thomas Elliott preceded him in death.

Landes—Kathleen Kirk Landes, 73, on Feb. 19, at Chandler Hall Hospice, Newtown, Pa. Born in Wycombe, Pa., she was secretary of her 1936 class at George School, a 1940 graduate of Connecticut College for Women, and trained as a concert singer. She worked in many places in Doylestown, Pa., where she was known by many as a warm, friendly person. She cared for the little ones at Wrightstown (Pa.) Meeting, where she was a birthright member. She was predeceased by her husband, A. Stover Landes. She is survived by a son, Michael S. Landes; a daughter, Cynthia Tredway; a sister, Anna K. Lugar; an aunt, Hanna Mathews; and three grandchildren.

Pineo—Ruth S. Pineo, 97, on Oct. 26, 1991, in her home in South Starksboro, Vt. She was a member of Cambridge (Mass.) Meeting. She was reared on a farm in Connecticut and graduated from the University of Oregon in 1914. She held positions with Travelers Insurance Co. in Hartford, Conn., and as registrar of Piedmont College. She married J. Franklin Pineo in 1934 and worked with him on many Friends activities until they retired to Lake Wales, Fla., in 1966. She will be remembered for her Quakerly cooking at quarterly meeting; and at high school institutes at Friendly Crossroads, Milton Academy, Farm and Wilderness Camps, and Casa de Los Amigos. She is survived by a sister, Charlotte Sears; a daughter, Jean; a stepson, J. Franklin, and his wife, Caroline; a stepson's wife, Lillian; ten grandchildren; and five great-grandchildren.

Rashford—Winifred Jacobs Rashford, 76, on Feb. 15, in Charleston, S.C. Born to Quaker missionaries in Bluefields, Jamaica, she was educated there and met Hector Rashford, whom she married on Aug. 12, 1942. She and her family moved to Charleston, S.C., in 1977, where she was a founding member of Charleston (S.C.) Meeting, to which she was devoted. Guided by the Inner Light, she did her best to live a Christian life of helping others. She also found peace and joy tending her garden. Her son, Barrington Rashford, preceded her in death. She is survived by her husband, Hector; sons and daughters-in-law, Allan, Gloria, John, Grace, and Carol Rashford; eight grandchildren; sisters, Millicent Munroe, Mary Harris, and Gloria Shaw; and brothers, Aubrey Jacobs, Victor Jacobs, Clarence Jacobs, Allan Jacobs, and Roy Jacobs.

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Books and Publications

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Opportunities

Child care exchange: Apartment in our home (separate entrance) for child care for one-year-old. Number of hours and schedule negotiable. Quiet neighborhood, just over Boston line. Contact: Sarah Gant, (617) 964-9775. 77 Waban Hill Road North, Chestnut Hill, MA 02167-1023.

Consider a Costa Rican study tour. February 4-15, 1993. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, QH 45169. Phone: (513) 584-2900.

Craft Consignment Store looking for quality, hand-crafted items; especially dolls, animals and quilted items. All sizes, all costs, all quantities. Send photo, description and cost to: Emma Jean, P.O. Box 554, Meetinghouse Road, Ambler, PA 19002-0554. (215) 628-2087.

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.

Classical Music Lovers' Exchange—Nationwide link between unattached music lovers. 1 (800) 233-CMLS, Box 31, Pelham, NY 10803.

Concerned Singles Newsletter links compatible singles who care about peace, social justice, and the environment. National and international membership. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

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Caregiver, live-in or -out. For delightful three-year-old. Be a part of our loving, laughing, family. Must be mature, affectionate, and delighted by children. Excellent, thorough references needed. Teacher's hours and holidays. Beautiful N.Y. Hudson Valley area. Call: (914) 424-3556 after 8 p.m. or weekends.

Center Director and Program Director (couple preferred) for Ben Lomond Quaker Center, a conference and retreat facility in the coastal redwoods, 80 miles south of San Francisco. Organizational and people skills plus an understanding and support of Friends' values, beliefs, and practices essential. Work closely with board, Friends, and public. Comprehensive administrative responsibilities: bookkeeping, reservations, QC sponsored programs, hosting groups and individuals, fund-raising, computer (W.P., D.B., S.S.), housekeeping, and property management. Salary, housing, utilities, benefits. Request application by 7/20/92: Search Committee, Quaker Center, P.O. Box 686, Ben Lomond, CA 95005; (408) 336-8333.

FGC Gathering position open: Assistant Conference Coordinator. Full-time, year-round position with Friends General Conference starting in September 1992, assisting with registration and other logistics for the annual Gathering of Friends. For job description and application, please contact Marty Walton, FGC, 1216 Arch Street 2B, Philadelphia, PA 19107. Application deadline is July 31.

Des Moines, Iowa. Quaker peace and justice organization seeking senior-level community organizer. Candidate must be experienced in organizing, program development, fund-raising, budget management and supervision. Affirmative action employer. Candidates from any of these AA groups encouraged to apply: people of color, women, lesbians/gays/bisexuals, and persons with disabilities. Write/call for job description and application form. American Friends Service Committee (AFSC), 4211 Grand Avenue, Des Moines, IA 50312. Phone: (515) 274-4851.

Goshen School seeks Head starting summer 1993. The pre-school through grade 5, 185 enrollment, is under the care of Goshen Monthly Meeting. Applicants should have a firm grounding in Quaker tenets, experience in teaching, administration. Send letters of application or nomination to: Search Committee, Goshen Friends School, 814 N. Chester Road, West Chester, PA 19380.

Pima Monthly Meeting (931 N. Fifth Ave., Tucson, AZ 85705) seeks Friend-in-Residence couple/individual by autumn. Apartment and utilities offered. Resume and letter of interest to Search Committee by September 1.

Assistant Director for Quaker intentional community in Chicago. Responsibilities include managing guest room operations, supervising food budget, preparing meals, and assisting directors. Some cooking experience necessary.

Room, board, stipend. Ideal for graduating college student. For job description or information, write or call: Program Directors, Quaker House, 5615 So. Woodlawn Ave., Chicago, IL 60637. (312) 288-3066.

Quaker Intentional Community seeks two new members for two-year terms, beginning this summer. Shared living and meal arrangements in historical Friends meetinghouse in Chicago. Ideal for Friends new to Chicago. For information, write or call: Program Directors, Quaker House, 5615 So. Woodlawn Ave., Chicago, IL 60637. (312) 288-3066.

Rentals or Hospitality Needed

Quaker professor and wife looking for temporary housing in Oakland, California area, late August through mid-December 1992. Welcome house sitting or exchange. Verne Bechill, 185 Pineview Dr., Alma, MI 48801. (517) 463-4539.

Rentals & Retreats

Bald Head Island, N.C. Lovely panoramic view of ocean, dunes, lagoon and golf course from 4 bdrm, 2 bathroom, comfortably furnished house with wrap-around deck. 14 miles of beach, championship golf, tennis, croquet, swimming and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Activities for children. Rental by day or week. (215) 699-9186.

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Downeast, Maine. Small cabin overlooking ocean. Sleeps four. Kitchen, bathroom. Surrounded by National Wildlife Preserve. Secluded, quiet, and beautiful. \$500 for two week rental plus utilities. (207) 546-2414. Box 183, RFD #1, Milbridge, ME 04658.

Interested in a vacation in southern Vermont. September 4-September 20, in exchange for house and pet sitting? Write: Jane Schilcher, P.O. Box 36, South Londonderry, VT 05155.

Mount Desert Island, Maine. Rustic shore-front cottage. Seven-bedroom, 2-bath. Spectacular mountain/island view. Twenty minutes to Bar Harbor and Acadia National Park. Available late July to mid-September, \$1,250/week; mid-September to October, \$600/week. Rebecca Marvil, (303) 499-4566.

Southwest France. Restored fifteenth century manor house in hamlet near Bergerac in beautiful Dordogne. Ping-pong, t.v., and bikes. Castles, prehistoric caves nearby. Sleeps six. Spring through Fall, \$1,000/month. July-August \$500/week. Winter (no central heat) \$200/month. Call Jean Grant: (414) 748-2690.

Retirement Living

Foxdale Village, a Quaker life-care community. Thoughtfully designed cottages complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. Entry fees from \$38,000-\$105,000, monthly fees from \$1,045-\$1,925. 500 East Marylyn

Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

The Harned. Lovely old house and carriage house on quiet, residential, tree-lined street south of Media, Pa. Meals served in main house. Short walk to train. Eleven units. 505 Glenwood Avenue, Moylan, PA 19065. (215) 566-4624.

Schools

United Friends School: coed; K-6; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

John Woolman School. Rural California, 9th-12th grades. Preparation for college and adulthood, small classes, caring staff, work program, service projects. Board, day. 12585 Jones Bar Road, Nevada City, CA 95959. (916) 273-3183.

The Meeting School celebrates the transition from youth to adulthood by encouraging students to make decisions in their own lives in a Friends (Quaker) boarding high school in southern New Hampshire. We emphasize experiential education, striving for innovative and challenging academics while working with consensus and equality regardless of age. Teenagers live on campus in faculty homes. The school is based on simplicity, honesty, the peaceful resolution of conflict, the dignity of physical labor, mutual trust and respect, and care for the earth. Admissions: The Meeting School, Rindge, NH 03461. (603) 899-3366.

Stratford Friends School provides a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for 5-year-olds is available. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (215) 446-3144.

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Loans are available for building or improving Friends meetinghouses, schools, and related facilities. We are Friends helping Friends to grow! For information contact Kathryn E. Williams, Friends Extension Corporation, 101 Quaker Hill Drive, Richmond, IN 47374. Phone: (317) 962-7573. (Affiliated with Friends United Meeting.)

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 QUF, Box 201 RD 1, Landenberg, PA 19350.

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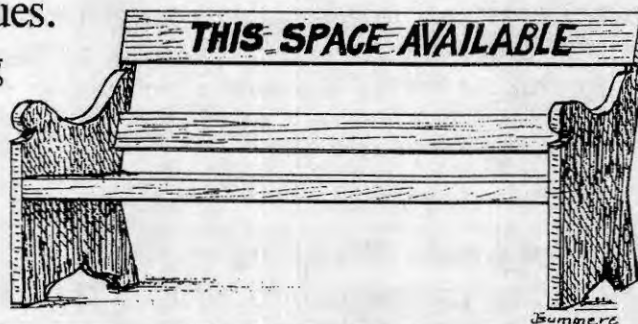
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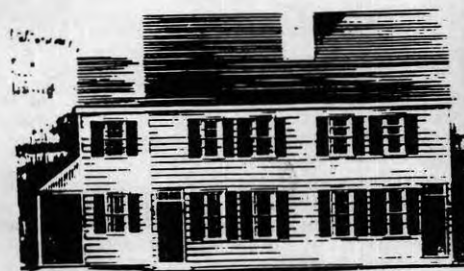




**The Mount Holly
Friends Meeting**



**The John Woolman
Memorial**



**The Quaker House and
Woolman Commons of
Medford Leas**

*invite you to attend
a panel program:*

BUILDING QUAKER COMMUNITY

**Sunday, July 26, 1992
1:00 PM -- 3:00 PM**

at

**The Mount Holly Friends Meetinghouse
High and Garden Streets
Mount Holly, New Jersey**

Panelists will include:

NANCY FROMMELT -- currently teaching at Pendle Hill, Nancy is a Franciscan Sister with deep concern and experience regarding issues of peace, economic justice, ecology, and community.

AL THORP -- a former lawyer with a special interest in not-for-profit organizations, Al, a graduate of the Earlham School of Religion, is the Program Director of the John Woolman Memorial.

MICHAEL HELLER -- an Assistant Professor of Literature and Writing at Roanoke College, Michael has an interest in communication as it relates to community and is presently working on a literary study of John Woolman's writings, entitled Soft Persuasion.

If you want more information or would like to worship with us and/or join us for lunch on that First Day, please call (609) 267-3226.