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Quaker Thought and Life Today

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TWO FRIENDS LOOK AT ABORTION

AN INVITATION TO SABBATH LIVING

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An
independent
magazine
serving the
Religious
Society of
Friends



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Among Friends

Putting Conflict in Perspective

While some FRIENDS JOURNAL readers may feel there is little left to debate about abortion, conflict over the issue is far from over in both our civil and wider religious society. This month's piece on abortion acknowledges that lack of resolution. Clearly the product of hard and long work between the two authors, the article may nonetheless disappoint many readers. But just as Patricia Loring's article seeks to assure us that dwelling in impasse is better than ignoring conflict, I believe FRIENDS JOURNAL is a better magazine when it doesn't take the easy way out.

I must admit, however, to mixed feelings about ignoring areas of disagreement. I've had the experience in meeting for business of feeling confused, uncomfortable, and angry and yet so clear that this discomfort is exactly the sense of the meeting. Sometimes only by acknowledging and even describing the impasse is the meeting released to continue to another topic. And there are times when we must stand up for what we believe is right, even when it provokes those we love. On the other hand, as a gay man I've found that it is possible to have rewarding friendships with others who believe homosexuality is at best a disorder or at worst a sin, if only we agree (explicitly or implicitly) to ignore the subject of sexuality.

Perhaps there are questions of existential importance to each of us that turn out not to be fundamentals when viewed in light of our common human search to know God. My identity as a gay man, or a woman's right to reproductive freedom, or the experience of other oppressed groups are highly personal issues debated by society on a daily basis. They should not be ignored or denigrated. But the very foundations of what it means to be human are much more mysterious than the particulars of personal identity. If the witness of our religious heritage is right, we are made in the image of God, dust given life by the breath of God, and "neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God."

My search for integration has at times led me into greater understanding of God's order, greater experience of God's love, and greater faithfulness to God's leadings. All too often I flail about in my attempts to be fully human, occluding these fundamental truths that hint at God. I try to acknowledge conflict and to continue the individual and corporate search for answers, but I also try to keep in mind the broader and more important goal of remembering the reality of God.

Both existential questioning and fundamental searches for God have their place in the pages of FRIENDS JOURNAL, and each of us may feel discomfort along the way. At my best, as an editor, I try not to control the range of "Quaker thought and life today." I do hope to give encouragement, shape, and direction to the conversations that appear in our pages. If you have a differing view on abortion or if there's a subject to which you feel we've given inadequate attention, I invite you to put pen to paper (or fingers to keyboard) and send us your thoughtful response. You will find our guidelines for writers on page 21.

As I began this column, Vinton Deming was in Madison, Wisconsin, to visit with Friends in the meeting and to interview Betty Boardman, who helped sail the *Phoenix* to Haiphong. Look for material in our July issue, which will look back at the Vietnam War. Vint will be back in this space next month.

Kenneth Sutton

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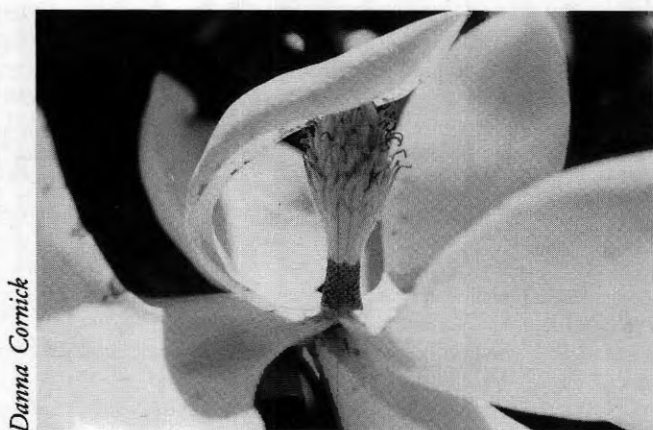
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Cover photo by Doris Lincoln

True Simplicity

FRIENDS JOURNAL is a reflection of the state of our Society. There have been months when I almost read it from cover to cover. Those were the issues with articles on spiritual journeys, history, and poetry, for example. I think we all need to come back from our service projects at times to our spiritual well for a replenishing of the spirit from which our service should come. Our monthly meetings for worship should be our wellsprings. Conferences can't take the place of deep waiting for the Spirit.

Yes, the JOURNAL reflects in its articles and letters both our spiritual sources and historical roots and also our service projects. I am troubled, however, by what I read between the lines. I see numerous ads for retirement homes and villages for comfortably endowed Friends. The February issue had a full-page ad by Friends Services for the Aging. This mentioned some subsidized housing.

A trail of inquiry through helpful Friends led me to Quaker House in Mt. Holly, N.J. They have four apartments for those who meet the minimum income requirement. Apart from an inner city project where I doubt many of us would feel comfortable, these are the only units of affordable (or almost affordable) housing I know of.

We have builders and developers in the Society as well as a history of workcamps. Some of our members have the know-how to build low-cost, affordable rental apartments and small houses. Why is there not the will to do so?

I realize suburban land is expensive but we needn't think in terms of grandiose campuses with complete nursing facilities. Simply small, attractive houses and apartments on a small plot of ground in quiet and safe neighborhoods.

I have also noticed many ads for vacation rentals, investment opportunities, gatherings, retreats, and weekends costing hundreds of dollars. I wonder if I'm the only Friend in my yearly meeting who counts the days and tries not to shop until his next check comes in. What I see in FRIENDS JOURNAL certainly doesn't reflect our condition.

Although I hope to put more time into my spiritual development than in service projects, I can understand and wish to reinforce a statement in Bob Simkin's letter (*Forum*, Feb.). He and his wife went to the Friends General Conference Gathering this past year. Afterward he



Bonnie Acker

wrote: "We feel we can further the Kingdom of God more by staying home and doing something for someone than going and talking about it. The \$600 [we spent] might better go to other agencies that are doing something. What we say reflects what we think. What we do

reflects what we are."

Friends might do well to reread the queries on simplicity and John Woolman's *Journal*.

John Kriebel
Chambersburg, Pa.

Elizabeth Fry

This is a response to Jill Boughton's article entitled "Elizabeth Gurney Fry, 1780-1845: Friend of Prisoners" (*FJ* Jan.). There are two things I would like to point out. First, Elizabeth Fry's name: I know the practice in the United States is to make a woman's born name her middle name after marriage. While I think it is a very nice tradition, it was not the practice here in Britain in the 19th century. Elizabeth Fry called herself that—not "Elizabeth Gurney Fry." Names are very important to ourselves; they are our identity. I would hope that Quakers would strive for a truthfulness in this regard.

My other point is about the drawing that was reproduced in the same article (p. 3). It was captioned as being of Elizabeth and Joseph Fry and their children. I'm afraid that is not accurate. The drawing, by Charlotte Biberne, is of those children who were still living at home in February 1830: Katherine (center), aged 28; William Stores, aged 23; Joseph, aged 20; Hannah, aged 17; Louisa, aged 15; Samuel Gurney, aged 13; Daniel Henry, aged 7; and Rattle, the dog, aged 3.

Sylvia Carhyle
Assistant Librarian, Friends House
London, England

Taking a stand

Upon the recent execution of Karla Faye Tucker, another Gulf War looming ahead, and what I consider deep spiritual corruption in areas of the church where it should not be, I have wrestled with very difficult situations in my life. One of them is the stand for the Truth. In a Pendle Hill Pamphlet, *The Power of Truth*, Herrymon Maurer made it very clear that we must stand for the Truth no matter what the inconveniences that may come up. I felt too

that in the articles I read in the Feb. issue of the JOURNAL, no one was being held under fear for their beliefs. No one seemed to care if anyone disagreed with them.

There is so much watering down of Truth nowadays. There is so much "relativeness" in the areas of what some call their truth, which is no Truth at all. But when we stand on the Truth, and I am speaking to anyone, not just Christians, we need not be afraid. We are right, when we stand on the Truth, and so many are looking for it. The leaders of political parties, churches, and unions will fare so much better if we seek, as Paul and most definitely Jesus said to seek, the other's benefit, turn the other cheek, seek to do to others as we would have done to us.

I have been working on issues that have suddenly loomed ahead of me, and now I am in over my head, unless I stand on the Truth as I have it. My occupation is a chaplain at the Rescue Mission of Ogden, Utah. Prior to this, the change being only a month old, I was the director of operations. I am a licensed Southern Baptist minister, and twice a month I fill the pulpit at a local Disciples of Christ church.

In early February, I preached on pacifism and the need to seek God's path, the Truth, and not to have a carnal war. I said that my position was that if called, I would not fight. This made more of an impact than I had expected, yet I did know that the congregation would not like to hear it. I reminded them of Christ's commandments on peace, turning the other cheek, and those who use the sword would die by the sword. There were in the audience two members of the air force and their wives, the men being stationed at Hill Air Force Base just 15 miles away.

After the sermon, no one, except for a few older members, would talk to me. Again, I expected this. As a result of this sermon, I had made a public stand for what I know is the Truth. It seems that once you make such a stand, the easier it becomes. I have looked with longing to the Religious Society of Friends for many years, have attended three times, and gone back and forth over whether or not to make a stand. I did, in principle, but not full enough, I feel. I have studied the Bible for many years, and I see the basis for the Testimonies that the Quakers have and how they stood their ground even in the face of ridicule and death, imprisonment and social tyranny.

To make a stand fully, I feel, would be to sever with my current denomination and join Logan (Utah) Meeting. Would

Investing in Our Future

An Investment in the Future of the Society of Friends

With a rich history dating from 1827, FRIENDS JOURNAL is preparing to serve the Religious Society of Friends well into the 21st century. With subscriptions covering less than half the cost of publication, planned gifts are an important way in which Friends can support the JOURNAL and its future work among Friends. Here are ways of giving we ask you to consider:

A Gift of Securities

You can transfer your shares to Friends Journal, take the full market value as an income tax charitable deduction, and avoid the capital gains tax.

A Gift of Real Estate or Other Property

Avoid the hassle of selling your property, take the full (over)

FRIENDS
JOURNAL

market value as an income tax charitable deduction, and avoid the capital gains tax.

A Gift In Your Will or Living Trust

We have sample language for a specific, proportional, or residual bequest to the JOURNAL.

A Life Income Gift

Receive a lifetime income, a current income tax deduction for a portion of the gift, and reduce the capital gains tax on long-term appreciated assets.

A Charitable Gift Annuity: A simple contract between you and FRIENDS JOURNAL to provide a fixed income (now or later) based on your age and the value of the cash or marketable securities given. Part of the annuity payment may be tax-free.

A Charitable Remainder Trust: Similar to the gift annuity but a lot more flexible in terms of what it can do in your particular situation.

A Gift of a Life Insurance Policy

Donate an existing policy and receive a charitable deduction for its cash value.

this be in keeping with the Truth? Possibly. If I do, then my job as chaplain at the Rescue Mission is over. Would this be to the betterment of the homeless with whom I work? This is something I must determine. The Light I try to follow has to be followed to the last degree; if it is not, then I sell out, just as much as those whom I now tell to keep their integrity.

I thank you for reading this letter. I look forward to further issues of the JOURNAL and pray that the Truth will be something the world may embrace, and the Light show us the way.

Charles Sedan
Ogden, Utah

Race as an issue?

Regarding John L. Johnson's letter (Forum, Jan.), I wonder if he would have written the same letter if Friends had been taken advantage of by "a large white male with long blond hair dressed in old army clothing."

I suggest Friends are not unreasonable to expect to be protected from exploitation regardless of sex, race, or age of the person so doing. If a person is black it doesn't make Friends racist to mention it.

Silas B. Weeks
Eliot, Maine

Taking to the air

Once again preparations for war are being, if not enthusiastically supported by the media, certainly not opposed. Newspaper, TV, and radio news reports have few, if any, critical assessments of the government's position. Today, on public radio, I heard a newscaster say that the United States feels it must attack Iraq to guarantee that UN inspectors be allowed full access to all Iraqi sites and to protect our government's interests.

Why do the media not question whether or not the United States, without the sanction of the UN, has the right to arbitrarily become an invading force? And why do they not ask what our government's interests are in Iraq?

With the exception of a few limited-audience publications, there is no independent media questioning the truth or morality of U.S. actions, as there has not been for too many decades. There is no effective antitoxin for the calamitous uniformity of official dogma repeated by the media.

Quakers were early on called Friends of Truth and Publishers of Truth. There is

now a compelling reason for us to give substance to our inheritance. We have certainly the conscience and commitment of our faith, we have strong organizational skills evident in our many national committees, and we have an international membership.

With these assets and this commitment to promoting a moral and livable earth, I urge that we consider using the talents of AFSC, QUNO, FCNL, and all interested individuals and groups to investigate the creation of a national Quaker radio news service, which could very probably be aired on public radio, as an antidote to the "official" brainwashing that news has become.

We have the faith, the talent, the people, and the incorruptibility to be an effective counterforce to destructive policies.

Lilla Wilson
New Paltz, N.Y.

A good issue

I was incredibly moved by the February issue. Although I have only received the magazine for a few months, I felt as though every page I turned brought me into yet another wonderful story. "A Wailing Wall" opened my eyes to violence that I luckily see little of, first hand. The "Parents Corner" on simplicity struck right to my core as my daughter just passed her first birthday and we await the birth of our second child. I thoroughly enjoyed the "Living Our Testimonies" piece that reminded me of God's majesty. My father suggested I subscribe to the JOURNAL, and I am so glad I did if this



is typical of the work that is presented. Keep it coming!

Jackie Von Schmidt
Waretown, N.J.

Why not?

Jesus wept. It's a verse from the Bible, allegedly the shortest verse.

Jesus laughed? Nowhere does it appear in the Bible—and why not? Probably because Jesus is always portrayed as being serious. It did not seem becoming for Jesus to show a sense of humor. It would be out of keeping with his mission.

But can you imagine him going through the countryside with his disciples, preaching and telling his parables and then perhaps camping out in the evening, cooking over a fire—all of them sitting around and talking about the day's happenings? And can you imagine at least one of the disciples being a clown, telling jokes and bringing smiles all around? Even Jesus must have chuckled a bit. After all, he was human as well as God-like.

G.K. Chesterton writes of his Father Brown (the little priest-detective), who says that when you are by yourself and you think of something to make you laugh, you share a joke with God. So it seems that even God encourages a sense of humor.

Jesus laughed—why not? Wouldn't it help us relate to him in a more human way? After all, there are events occurring in life that are downright funny.

Here's a prayer that is concise and complete: Dear Lord and Father of all mankind, bless us with wit and keep us in good humor. In Jesus' name I ask it. Amen.

Jesus laughed. Why not?

Harold Vedova
Ridgewood, N.J.

Woodmere at Jacaranda

Steven Ross has asked several questions (Forum, March) regarding the structural relationships of Woodmere at Jacaranda with other Friends. The corporate entity, Friends' Housing and Care, Inc., was established initially under the care of Sarasota (Fla.) Monthly Meeting. At the first corporate meeting, the board, then composed entirely of Friends from that monthly meeting, agreed to invite the Sarasota Friends Church to participate with them on an "equal basis." This was further endorsed by Sarasota Meeting.

It seemed that both groups had been hoping for an opening to permit a greater degree of fellowship between the two

bodies. Sarasota Friends Church is a member of the Evangelical Friends Church—Eastern Region (EFC-ER), with offices in Canton, Ohio.

About one year later, two non-Christian Friends from Sarasota Monthly Meeting objected to the appointment of Friends from the Sarasota Friends Church even though this had been decided and approved months earlier when these members were not attending. This caused the official break, which compelled Friends' Housing and Care, Inc., to declare its complete independence. Already at that time we were holding regular meetings for worship on Sunday evenings in which Friends from all traditions participated.

Consequently, in establishing a meeting, it was the conclusion of the board that at least initially we had to be an independent meeting. The board is composed of four Friends from Southeastern Yearly Meeting (SEYM), five Friends from EFC-ER, one Friend from Philadelphia Yearly Meeting, and one Friend from Indiana Yearly Meeting. Contrary to Steven Ross's assumptions, our procedure as an independent meeting without affiliation is not unique. The Friends Meeting of Washington (which is the undersigned's home meeting) was established in exactly the same fashion. When Herbert Hoover became president, it was felt there had to be a meeting to which all Friends were welcomed and Florida Avenue (as the meeting became known) was exactly as we are, an independent meeting respecting Friends from all traditions. Interesting, we used that meeting's *Faith and Practice* as the basis for our *Faith and Practice*. One need not search far to find other monthly meetings that are completely independent. Over the years, the undersigned has attended on numerous occasions the meeting in Fairhope, Alabama, and the San Jose Monthly Meeting in Costa Rica. Both are completely unaffiliated.

In adopting its *Faith and Practice*, we clearly adopted a "Christian" *Faith and Practice* that is not consistent with the one of SEYM. We plan to provide both programmed and unprogrammed worship services and will employ a Friends pastor. Since we include Friends from the three major branches of Friends, there appeared to be no established avenue open except to be independent.

Yes, this has generated opposition primarily from the most liberal of Friends, some of whom have indicated they will go to any lengths or extremes to oppose us.

FRIENDS JOURNAL itself has been guilty. We have ceased advertising in FRIENDS JOURNAL after they complained of our use of the words "continuum of care" in our ads and behind our backs went to the state of Florida to complain—*notwithstanding* the fact we had already notified the state that we were using the words. On the last day before an ad was to be placed, representatives of FRIENDS JOURNAL contacted the Department of Insurance and got an individual to hold that "continuum of care" was too closely related to "continuing care," which is regulated by the state, even though this lower level person was unaware that the issue had already been placed on the table. Furthermore, another section of the Florida Statutes, Section 400, clearly states that our legislature "recognizes that assisted living facilities are an important part of the continuum of long-term care in the state."

FRIENDS JOURNAL has chosen not to publish and to delete much of the real debate with Woodmere at Jacaranda. Several Friends on the Internet have suggested Quaker mediation, which we accepted. FRIENDS JOURNAL failed to respond.

We are delighted with the joint efforts of Friends from differing traditions. Our *Faith and Practice* is entirely consistent with historic and traditional Quakerism. Some of the more liberal Friends were startled to see the Richmond Declaration included in it. Some had never seen it and never knew it existed. Friends can view our *Faith and Practice* on the Internet at www.woodmere.org.

William R. Martin, Chair
Friends Housing and Care, Inc.
Venice, Fla.

Space does not permit a full response to William Martin's letter, but we will speak to a portion of it. Following publication of ads for Woodmere in our Sept. and Oct. 1997 issues, we received complaints from subscribers about what some perceived as "misleading" advertising. Some readers thought the ads should not be published; they felt the phrase "continuum of care" in the ads presented a misleading picture that Woodmere was a facility similar to the Kendal model, which contracts upon admission to provide "continuing care," various levels of care, from independence through skilled nursing, depending upon need. As we understand it, assisted living and nursing care services cost extra for individuals deciding to move to Woodmere. To try to make the ads more clear in this regard we called William Martin just

before we went to press with our Dec. 1997 issue to suggest minor editing changes to his ad, encouraging him to change the word "providing" to "offering"—or in some way to let the reader know that Woodmere did not automatically provide total care upon admission. William Martin adamantly refused to permit any changes to the ad and insisted that we publish it as submitted. Through research that next month we learned that we might be in violation of Florida directives relating to advertising, and we were encouraged by counsel to share a copy of Woodmere's ad as it appeared in our Dec. issue with the Florida Department of Insurance. We were told subsequently by an attorney for that body that we would receive from Woodmere a request to pull the ad. We received this request from Woodmere the following day with a cancellation of additional ads "until further notice."

We note that the wording of Woodmere's ad in Quaker Life (March 1998) has now been changed (much as we had proposed to William Martin in December).

As for the request to participate in some sort of mediation: We fail to see what needs to be mediated. Another ad? We'll consider one if it is worded appropriately and if past bills are paid. We invite William Martin to tone down his rhetoric on the Internet. We requested his permission to let us publish one of his Internet messages in the JOURNAL (feeling that his views on homosexuality and Christianity would be of particular interest to prospective applicants to Woodmere), but he refused to allow its publication. We welcome further letters in our pages from our readers on topics that have come up around the whole question of the Woodmere ad: What constitutes a "Quaker sponsored" organization? What models of inclusive Quaker organizations involve Friends from all traditions (including Conservative Friends, gay and lesbian Friends, and Friends of color—not mentioned by William Martin)?

—Eds.

FRIENDS JOURNAL welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words, Viewpoint to 1,000 words. Addresses are omitted to maintain the authors' privacy; those wishing to correspond directly with authors may send letters to FRIENDS JOURNAL to be forwarded. Authors' names are not to be used for personal or organizational solicitation. —Eds.

BEING GATHERED

First of all, there is the clear understanding among Friends that, except for aberrant circumstances, we will make no decision unless all of us feel united in it. That obviously doesn't always mean that everyone agrees about the relative weight of the ethical principles involved. The decision is, rather, a question of how this community is led at this time—rather than of deciding between principles.

The experience of gathering makes itself felt in the sense that we are deeply one. To exclude or disregard someone—or to have someone withhold themselves from the process—is destructive of the oneness, as well as of the sense of oneness. If it were anything but a very rare event, the spiritual ground of community as well as of the meeting for business would disintegrate. Some people who withhold themselves do so out of a mistaken sense that the goal of the process is avoiding conflict. Any withholding of oneself is a disservice to the meeting, in that it can create a false appearance of unity where unity does not, in fact, exist. In fact, withholding oneself from the process practically guarantees that any unity reached will be false. Such a false unity will crumble sooner or later—or create strains that will emerge in later deliberations.

Similarly, people who adopt an adversarial or manipulative stance also misunderstand the process of groping toward where unity lies in a particular instance. They see the search in terms of a kind of political process, in which acting out conflict—or trial by combat—is thought to be the way to truth; a process in which truth is victorious, the false or less satisfactory is vanquished, and winner takes all. The adversarial stance; division into parties to be coerced, manipulated, or vanquished; and disregard of the views of some are not only betrayals of the underlying one-

ness but also destructive of it.

In his great work, *Democracy in America*, deTocqueville refers to majority rule as "the tyranny of the majority." Quakers are not a democracy because there is no place for tyranny in a community that builds everything on being gathered in the love of God. Both withholding oneself from the search for true unity and attempting to enforce a majority rule on the community subverts the deepest sense of the ground and purpose of its being. In the rare instances when someone's views are set aside in a Quaker decision, it is most likely because the person has resisted, over a prolonged period, invitations to relinquish an adversarial or manipulative position *vis a vis* all or part of the community.

Friends will labor for years to find the way that stirs the resonant chord of Truth in everyone. Merely being agreeable or nice is not helpful in this process. Neither is a confrontational, argumentative stance. Nothing will do but courageously and tenderly acknowledging and facing differences for as long as it takes, in confidence that the differences—even the anger—of faithful people, lovingly held in the Light without contentiousness, rancor, or fear, have something to tell us of Truth. We are supported in this exercise by ultimate confidence in the availability of di-

by Patricia Loring

vine guidance to a right solution.

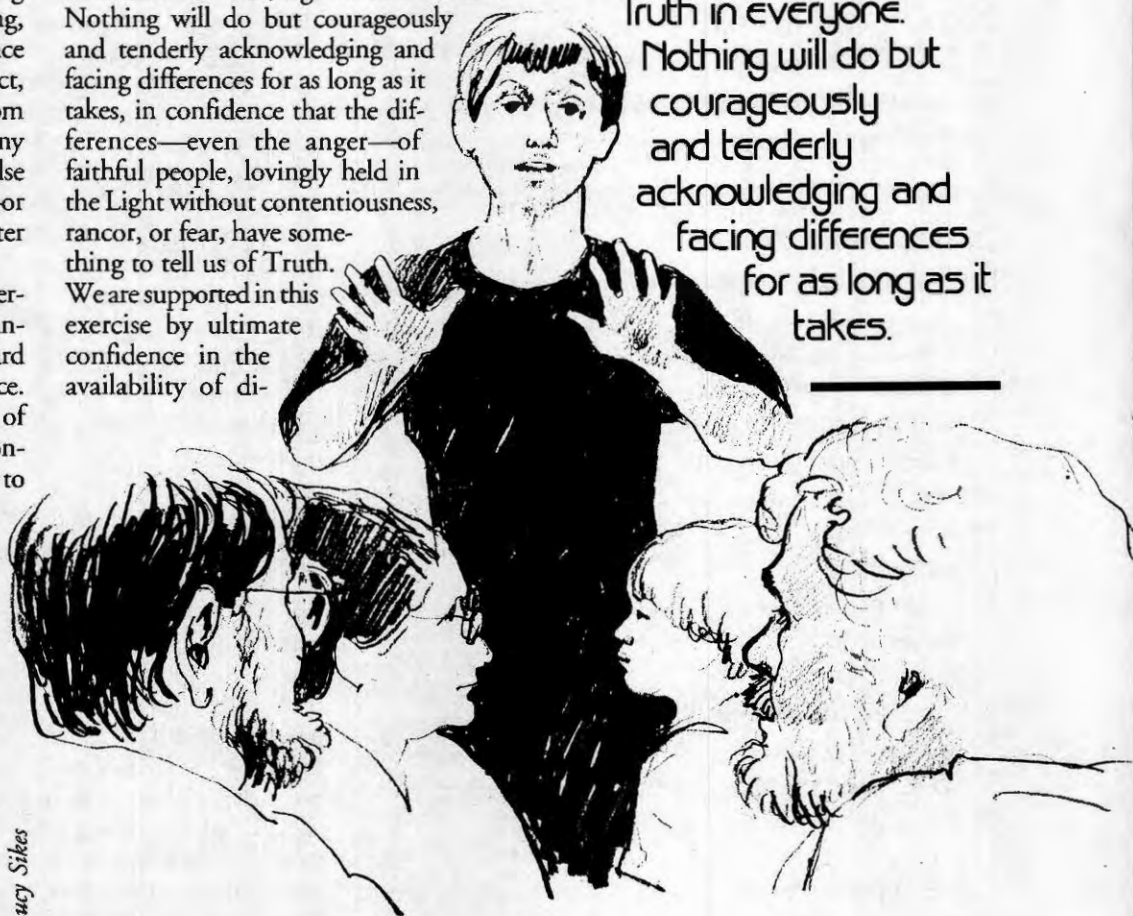
Suppression or failure to acknowl-

edge anger and other negative feelings—and what they have to tell us about ourselves individually and corporately—can undermine both the discernment process and our opportunity for spiritual growth through them. This is not an endorsement of tantrums or hostile behavior, but a reminder that negative feelings too are part of "what is." To ignore them jeopardizes and falsifies our search for true unity. This can be the shadow side of our vision of being gathered into unity in God's love.

Friends will labor for years to find the way that stirs the resonant chord of

Truth in everyone.

Nothing will do but courageously and tenderly acknowledging and facing differences for as long as it takes.



Lucy Sikes

Patricia Loring, a member of Bethesda (Md.) Meeting, is at work on *Listening Spirituality, Volume Two: Corporate Spiritual Practices among Friends*, from which this is drawn.

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The process of working toward unity through what divides us is nothing less than peacemaking—in both the “already” and the “not yet” realms. In the “already” realm, it is an acting out, an embodiment, a fulfillment of the spiritual reality of our separate, disparate, often disso-

nant selves being bound together in peace. In the “not yet” realm, it is just one of the ways in which the meeting is—as Sandra Cronk puts it in *Peace Be With You*—a school for peacemaking.

As part of our dedication or consecration to proclaiming peace to the world, or exhorting the world to peace, we live through a monthly practicum in peacemaking among ourselves. As Ephesians 4:2–6 puts it we seek to:

Treat one another charitably, in complete selflessness, gentleness, and patience. Do all [we] can to preserve the unity of the Spirit through the peace that binds [us] together. There is one body and one Spirit—just as [we] were called into one hope when [we] were called. There is one Saviour, one faith, one baptism, one God and Creator of all, who is over all, who works through all and is within all.

Impasse is excruciatingly painful for us. Yet we must not overlook its importance in reaching unity. The pain of impasse is not only the pain of finding no way forward. It is the pain of having exhausted our human resources. We have all done the best we could in terms of information and insight, sometimes in terms of seeking acceptable compromises. Yet nothing is working. We can make nothing happen. It becomes clear that the solution is—in more than one sense—beyond us.

The word “excruciating” is not irrelevant in traditional symbolism. The Latin root refers to the torment of crucifixion. Among early Friends, the Cross referred primarily to the pains into which we are led by trying to have our own ways, by not yielding up our own wills. The pain of impasse

is excruciating in that older sense of coming to the place where it will be necessary to relinquish our own plans, agendas, or solutions and wait on some new thing that we have not imagined, over which we have no control.

Authentic impasse may last for months or years. While nothing is happening on the surface, it may be a time when people are being brought inwardly to confront the true sources of their motivations and to seek for their cleansing. It may be a time for healing broken relationships within the meeting, for renewing bonds of love and peace that have become eroded. When it is not simply a time for a hardening of adversarial positions, impasse can be extremely fruitful in the life of the meeting, in spite of the pain (or perhaps because of it), because of the way it focuses our attention on work that needs to be done.

When the inner work of the Spirit has truly been accomplished, the time will be right for some centered soul to carry the meeting to the place where it can recognize that the issues are not what they thought they were. One way we move from agonized listening to hearing can be by invoking the deep, interior silence of relinquishment. For Friends, that is an invitation to reenter worship, perhaps to reenter gathering. At the least it is an invitation to remember the intentions that define us as a spiritual community. There can also be a further invitation to recall our fellowship in love and our concomitant commitment to peacemaking—at home as much as in more distant places.

The pivotal suggestions may not come from the clerk's table. This underscores another dimension of our ground in unity, even while we work toward it: everyone is of equal value in the search. Everyone is responsible for sensing what is right at any moment. The prophetic word may come from any person who is present, dedicated to the listening search and sensitized to the deepest implications of our labor. This, too, is a kind of vocal ministry in that it articulates the deepest movement of the Spirit among us, for us. Like vocal ministry in worship, it may arise in any of us; but it is not surprising when it arises in those who have dedicated themselves and prepared for the exercise. □

Going to Business Meeting on a May Morning

Redwing blackbirds
flirt and flaunt
at the water's edge.
Goldfinches
are animated yellow bubbles
bouncing to the feeder
at the kitchen door.
I wear a ridiculous hat
and laughter bubbles
under everything.

At the corner we greet Dolly the mare
grazing happily in her field.

The beeches are finally persuaded
to open their surprise packages
flinging aside brown wrappers
shaking out the bright green pleats.

Down in town the red dogwoods
are plotting
to overwhelm us with joy.

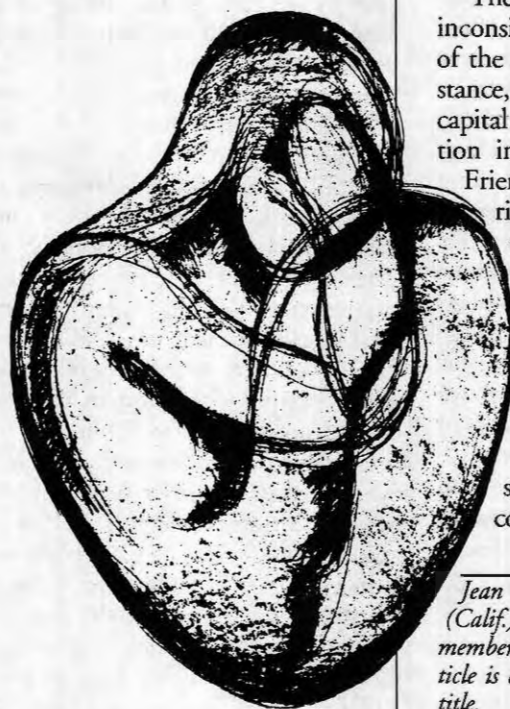
Laughter subsides
as I hurry into the college
and up the stairs
where cold hard chairs
await
and
an agenda
as long
as my arm.

Smiling composedly
we seem to agree
to exclude the riot
from our deliberations.

—Wynne Busby

*Wynne Busby is a
member of
Northampton (Mass.)
Meeting.*

*All life, and
particularly all
human life, should
be honored and
considered sacred,
both before and
after birth.*



by Jean Malcolm and Stewart Mulford

Today in the United States the subject of induced abortion is highly political, highly public, and highly emotional. This essay is written specifically for Friends, and it is written with the intent of seeking Truths in this highly complex issue in which there are widely differing views and conflicting moralities. Perhaps "Truths" in the plural only will emerge; perhaps there is not just one Truth on this subject. It may be that Quakers will never reach unity on this issue; but even if we do not, prayerful consideration of the issues may lead to individual clarification of beliefs and to deeper understanding and tolerance of the varying and conflicting points of view among Friends.

The authors of this essay have different views on the issue: Malcolm is "pro-choice," and Mulford is both "pro-choice" (with reservations) and "pro-life" (with exceptions).

There are differences, which may be inconsistencies, in Quaker understanding of the sacredness of human life. For instance, most Friends are adamant against capital punishment and against participation in war. But many of these same

Friends believe that a woman has a right to reproductive choice and that this should include the right to induced abortion. In all instances, there is the deliberate destruction of human life. Is the killing of human life in abortion different from the killing in the other two instances? If human life is sacred, is it always sacred under all circumstances? Are Quakers sometimes inconsistent? Killing in all three in-

stances is justified by society for various reasons, but can Friends justify killing in one case and not in the others?

Another principle that Friends espouse is that of equality. Is equality being served when there are laws that control the reproductive life of women, but no laws, directed to men only, to control the reproductive life of men? Should the generative power of men, as well as that of women, be controlled by the state? Or should there be laws about such matters at all? If there are, should they be oriented only to the biological fact that the female carries the child?

Is equality being served when male responsibility in the creation of children is almost totally ignored in the debates about abortion? Men are equally responsible with their partners, but in too many cases they do not assume equal (or any) responsibility. It is commonplace in the United States to consider it appropriate, and indeed approved, for men to be sexually active without any thought of the consequences (perhaps other than disease). However, it is not approved or wise for women to be sexually active without thought of the consequences. This is simply another version of the double standard. When men *have* assumed responsibility for their sexual activities, there has been a trend toward greater male involvement in the physical care and rearing of the children.

And what about the child; does the belief that "there is that of God in everyone" extend to a child from the moment of conception? If not, at what age does "that of God" enter the life of the child? And does the principle of equality extend to children of any age? If not, when does a child achieve equality with the adults among whom the child lives? There are many and varying opinions among individual Quakers, but historically, Quakers do not seem to have addressed these questions collectively.

Jean Malcolm is a member of San Diego (Calif.) Meeting, and Stewart Mulford is a member of Eugene (Oreg.) Meeting. This article is extracted from a pamphlet of the same title.

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TWO FRIENDS • LOOK AT Abortion

*Although abortion
is deliberate killing
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I personally as a
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wrong.*



WHERE DO WE QUAKERS STAND ON THE ISSUE?

Three Friends organizations (Pacific Yearly Meeting, Britain Yearly Meeting, and Friends Committee on National Legislation) have published statements to the effect that among their constituents there is no unity and, unhappily, little public discourse on the subject of abortion. We did not attempt a comprehensive survey of other Friends organizations.

Where are individual Quakers in the conflicting views about this issue? Where are the Light and the Truth among these questions? Several articles on the subject have appeared in FRIENDS JOURNAL during recent years and at least one in *Friends Bulletin*. The subject has been considered from time to time in small groups at various monthly, quarterly, and yearly meetings. But, to the authors' knowledge, there has been no sustained effort to address the issues among Friends. It is our hope that Friends will undertake to face the issues raised in this paper, both individually and corporately. It is our hope that Friends will begin the long process of working toward a clear statement of our beliefs about this matter. It is our hope that Friends will utilize all aspects of their human capabilities together: their observation of the facts; their recognition of applicable principles; their concern for all affected people; and, above all, their openness to and acceptance of spiritual insight.

The authors of this essay agree in many ways about abortion and what to do about it. We also have different perspectives on some points.

AUTHORS' AREAS OF AGREEMENT

Presence of Life Begins at Conception

Part of the debate about abortion revolves around the question as to whether there is identifiable human life immediately at conception. It is our position that an identifiable human life is created when sperm from the male penetrates and fertilizes an ovum from the female, and that this life continues until all bodily functions have ceased. The unique identity of that life is contained in the DNA of the formative child, with its genetic contributions from both the mother and the father.

We also agree that "there is that of God" immediately and continuously present in the formative child through all stages of the formative child's development. "That of God" continues to be present in each human being and remains so until all bodily functions have ceased. All life, and particularly all human life, should be honored and considered sacred, both before and after birth.

Currently, under United States law, induced abortion is legal. Although abortion is legal, most people are in agreement that it should not be done beyond a certain developmental stage of the formative child. Various writers and experts in the fields of medicine, law, and ethics have proposed specific developmental events beyond which human life in utero should not be aborted. Different events are proposed by different experts, such as when the heart begins to beat, when brain waves become detectable, when limb movement begins, when viable life is achieved, etc. Regardless of these arbitrarily chosen times, it is the position of the authors that abortion at any stage of development is taking human life—is killing—irrespective of how close to or far from the moment of conception it is done.

Abortion the Lesser of Wrongs

If all human life, born and unborn, is sacred, if there is that of God in each human life, should abortions ever be performed?

Human history, including our own laws here in the United States, makes it clear that it is counterproductive to enact laws that the majority of the people don't want. Abortion, by one means or another, is widely practiced around the world and is viewed with different degrees of social approval. Abortion is certainly accepted under certain circumstances, and the right to abortion is advocated by large segments of U.S. society. To outlaw abortion would be to drive the practice back underground, with results far worse than our present established practice of providing facilities where the procedures can be carried out by skilled practitioners under sanitary conditions.

We Friends regard the deliberate taking of human life as wrong. That is to say, it is contrary to our best perceptions of the kind of world Friends, led by the Spirit, would have humanity develop and live in. Believing this, then, abortion is wrong. But surely, driving women into desperate measures, with possibly disastrous physiological and psychological aftereffects, is at least equally wrong. The choice is not between absolute good and absolute bad. The task, in any particular situation, is to determine which of the alternatives available is least damaging and destructive. The task is to find the most Light available, so that concern and caring for all affected people, including the formative child, occurs.

It is possible that there may be circumstances in which killing another human life is the least-bad way to resolve a situation in which all choices are bad.

There is fairly general agreement among most segments of U.S. society that the best solution is to prevent an unwanted conception from occurring in the first place. If there are to be laws on the subject, they should provide for education about sexuality, including responsible sexual behavior, of all children, male and female, from early childhood on through the adolescent years. While the virtues of abstinence from premature and irresponsible sexual activity should be emphasized, sex education should include selection and use of effective contraceptives. Making such contraceptives readily available may be a useful and acceptable strategy also.

Recognizing that no amount of such education can wholly counteract the forces of loneliness, biological urges, peer pressure, or the more insidious influences of irresponsibility, ignorance, and violence,

or simply the failure of any particular contraceptive, unwanted pregnancies will continue to occur, and society must be prepared to deal with them with understanding and helpfulness. Clinics for pregnant women will continue to be needed, where a woman can receive counseling on all of the alternatives, including the pros and cons of carrying the formative child to full term, before a decision to abort is made and a procedure is performed.

In an unwanted pregnancy, all other concerned adults, especially the father, if he is known and available, should be brought into the process. The pregnant woman should in good conscience consider the views and wishes of the father, and, particularly if she is a minor, the views and wishes of her own parents. She should also listen carefully to her doctors, and if she belongs to a church the views and rules of her religious affiliation.

A decision regarding continuation or termination of the life of the formative child should include consideration of the physical health of the mother, the health and condition of the formative child, the situation in which the pregnancy occurred, the psychological and physical abilities of both parents to care for the child after birth, the economic and financial situation of the parents, and the emotional support system for the new family. These things go to make up quality of life, and the potential quality of life of the formative child should be one determining factor. The woman's body itself has some knowledge about quality of life; in naturally inviable pregnancies, abortion usually occurs spontaneously without inducement. In situations where there are serious questions about the health of the formative child and abortion does not occur spontaneously, the mother, her doctors, and all other concerned persons need to confer on what should be done.

TWO DIFFERENT PERSPECTIVES

The authors do not agree on all definitions, although all the definitions we have used are acceptable usage as defined in our dictionaries. Neither do we always agree on choice of words. Terms that are used with different meanings are discussed at the beginning of each author's statement.

Jean Malcolm's Statement

With some misgivings, we have agreed on the term "formative child" to mean a human life at any stage between conception and birth.

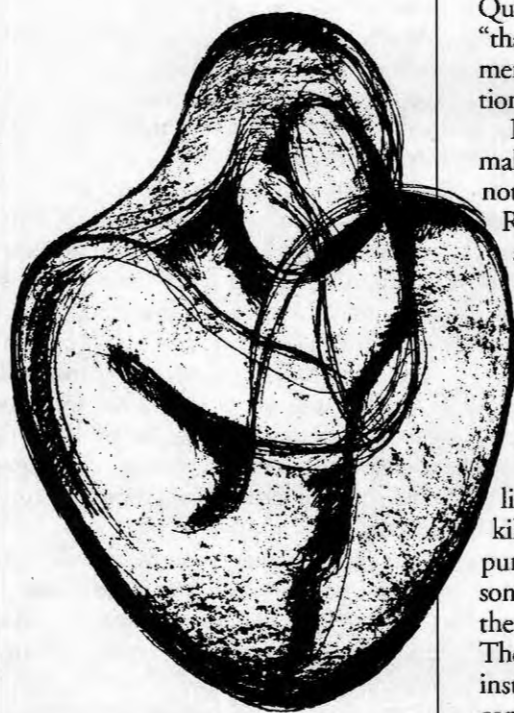
I think of "person" and "human being" as an individual man, woman, or child who has been born, or a baby in the last trimester before birth. I think of early intrauterine life, such as an embryo, as living human life, but not yet as a human being or person. I use "person" and "human being" interchangeably.

Unlike lower animals, it is within the ability of human animals to choose and to control their reproductive lives. It should also, then, be the *right* of humans to choose and control their reproductive lives. In the United States, our Constitution gives each human, without distinction between male and female, the right to liberty, which subsumes the right to control what happens to his or her own body. Yet, in the case of women, this right was denied for many decades until a decision of the U.S. Supreme Court in 1973 legalized abortion. Legalization of abortion, in effect, has allowed women to have complete control of their reproductive lives. Women can now define totally the way they want to live and can now finally be completely responsible members of society. Without this right, women lose an essential quality of what distinguishes them as human. In my view, herein lies the ultimate rightness of the pro-choice position.

A distinction is necessary between women's right to choose and an individual woman's choice in a particular situation. In any particular case, abortion may or may not be justified, but a woman's right to choose is always justified on both human and constitutional grounds. The right to choose includes choice *against* abortion as well as for abortion. A woman's choice in any specific situation should be guided by considerations of morality.

Morality requires accountability for results of one's behavior. It is the woman's act (except in the case of rape) that has caused her pregnancy, and it is the woman's responsibility to take care of the pregnancy in the way that in her circumstances at the time seems the most humane for all

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"person."*



affected parties.

Morality becomes a question also in situations where there is an imperfect unborn child. Where the fetus is severely impaired or genetically defective, ending that life by abortion, abhorrent as that is, may be the most moral and considerate reproductive option available. Although abortion is deliberate killing of human life, I personally as a woman, and as a Quaker, do not believe it is always wrong.

The right to make a choice regarding abortion in a particular situation should be solely that of the pregnant woman. Each woman, in her own conscience, is best able to decide what is right for her and for the new life that is part of her life. In the experience of the gestating woman, the choice she makes, whichever it is, is the best she is capable of at that time, and in this sense is Spirit led. Just as there is a reverence and a spiritual significance to pregnancy, so also there is a spiritual significance to the ending of pregnancy and the termination of life.

How humans decide to use their reproductive capacity should not be a matter for government legislation. Likewise, how a woman decides to use her reproductive capacity should not be a matter for legislation. Laws that attempt to control and regulate this imply that women are too naive, too incompetent, to make rational choices about their lives. Such laws are dehumanizing and degrading. Quakers have always held that there is "that of God" in every person; government regulation of women's reproduction utterly denies the truth of this belief.

Likewise, decisions that a woman makes about her reproductive life should not be a matter for societal attention. Respect for private and personal decisions is a long-held Friends principle. Society can and should assume responsibilities after the child is born, but because an unborn child is not yet a member of society, societal decisions attempting to regulate that life before birth are premature.

I believe that the killing of human life in abortion is different from the killing that occurs in war and in capital punishment. Becoming pregnant is a personal and private matter, and dealing with the pregnancy is also personal and private. The killing that occurs in the other two instances is state sanctioned, ordered, and controlled. I see no inconsistency in the beliefs of those Friends who support the

right to private decisions regarding reproductive choice, which may or may not mean abortion in any particular case, but who abhor state-ordered war and state executions of human beings.

The minority of women who choose abortion should be allowed to do so without harassment by the more strident and violent advocates of the pro-life position. Public attention, including that of the pro-life advocates, should shift to addressing more adequately the needs of the many children already born who are living in poverty, in substandard housing, and without adequate nutrition and health-care.

Stewart Mulford's Statement

I do not use the terms "human being" and "person" synonymously. As used here, a "human being" is a living being that is biologically a member of the genus and species, *Homo sapiens*. The term applies at all times between the moment of conception and the moment of death, regardless of age, gender, health, status in society, or any other incidental factor. As used here, a "person" is a human being who has been accepted as a full-fledged member of the human society in which the person lives and who is entitled to the protection and privileges of that society. One is a "human being" by reason of genetics and biology; "personhood" is a status conferred by society.

In these terms, a formative child is a human being at all stages of development. The several events that occur during the process (first heartbeat, first detectable brain waves, first limb movements, birth and first breaths, first teeth, first steps, first words, puberty, and so on) are steps along the developmental path that is determined at the moment the sperm and ovum unite and the new organism's DNA is created. The formation process is a continuum, and there is no moment of discontinuity in the process that separates "nonhuman" or "prehuman" from "human." This much is biological fact.

The key question is, at what point in the life of a particular human being does our society confer personhood? Is there a period, between conception and some later event, when a human being is a non-person—that is, a thing, an "it," not entitled to the protection of society? There was a time in our society when people

with skin colors other than "white" were not accorded legal status as persons, or were accorded an inferior grade of personhood. The same was true of women in the United States and is still true in many places in the world. It has also been true of children. The moment at which children have been accorded the status of personhood has been moved to successively lower ages during our history. But in the minds of many, there still exists a particular age (which differs depending on the person speaking) prior to which a formative child is not a person.

Quakers from their beginnings have stood for the principle of equality of all human beings. This "does not mean equality of ability, economic resources, or social status. It means equality of respect and absence of words or behavior based on class, racial, or social distinctions," according to Howard Brinton. Friends applied this to women, children, servants, royalty, Indians, and (eventually) black people. This took time and was (and, sorry to say, is still) often imperfectly understood and implemented. There is no need here to go into the centuries of struggle to achieve recognition of the principle that all human beings should be accepted as persons. That struggle is still going on, as we are only too keenly aware. But the basic principle has remained unchanged and remains an ideal toward which we strive.

How does this apply to the question of abortion? As stated previously, I see no moment in the development of a human being that constitutes a natural boundary between "nonperson," or thing, and "person." People can, and do, select such points and use them in their thinking and in their actions. Yet the fact remains that all such points are arbitrary. That is, any boundary is not a natural one. When such a boundary is imposed, it is done by adults, the powerful, who declare that the formative child, the weak and helpless, is not a person. To me, this violates the testimony on equality, and I do not accept it as a valid principle.

At the practical level, the difference in approach between my friend and coauthor and myself does not seem to be very great. We agree (partly for different reasons) that the state should not make laws prohibiting abortion. We agree that abortion is not something to be decided upon lightly, and that the mother should take into consideration the feelings, beliefs, and wishes of her family, her partner, her

doctor, and her church. We agree that, after all this has been done, the final decision has to be made by the mother. And if all this has been done sincerely and lovingly, all involved should be ready to accept her decision, whatever it is, and to hold her in the Light, whether they agree with the decision or not. No doubt that is an ideal situation, seldom realized, but one to be worked toward.

What we apparently do not agree on is the justification for a decision to abort.

It is asserted by many that a woman has (or should have) the right to control her own body and to choose whether she will bear a child. I fully agree with that assertion. However, I disagree with the usual interpretation of that assertion. A child, once conceived, is a new human being. A formative child is wholly dependent for life on the mother, but it is not thereby a part of the mother's body. The child is connected to the mother's body by means of the placenta. This structure develops out of the fertilized egg as a temporary part of the formative child's body. It serves as a barrier separating the formative child's blood stream from that of the mother. All nutrients pass from the mother's blood across this barrier into the formative child's blood stream. So, any decision about abortion does not involve only the woman's body, but also that of a separate person, her formative child. A woman surely should have the right to choose—but the choice should be made *before* sexual intercourse, not afterward. I realize full well that that is unrealistic and unenforceable, but I believe it is a valid principle and worth striving toward.

Induced abortion is killing human life. No amount of misconception, misstatement, self-delusion, rhetoric, obfuscation, or euphemism can make it anything else than killing.

I don't believe it is anybody's inalienable right deliberately to destroy the life of another human. But in our complex society, there appear to be circumstances in which deliberately killing another human being is the least-bad way to resolve a situation in which all choices are bad. I can accept abortion, under some circumstances, as the "least-bad" way, but I cannot think of it as "good."

I cannot resist commenting that the principle proposed in the preceding paragraph may also be applied to considerations of capital punishment and to the

Quaker testimony against war. If one objects to those, then why not be consistent and object to abortion, too?

WHAT CAN QUAKERS DO?

Friend Paul Lacey addresses the abortion issue (as an example of how difficult some issues can be) in part as follows:

How can we be led when testimonies seem to be in tension? Consider the complex issues surrounding abortion. For some, the matter revolves around the right of human beings to make choices about their bodies. . . . For others, the abortion question revolves around the sacredness of all human life. . . . In [U.S.] society's debate about abortion, the arguments become more elaborate and heated. . . . Friends meetings and organizations are also torn by this debate and find themselves on opposing sides from their understandings of what a Quaker position should be. How can we be open to a leading on abortion? We might begin by acknowledging that we do not, in our own wisdom, know how to resolve the contradictions inherent in the problem. . . . If we start, however, with the conviction that we are gathered to be led by our Inward Teacher and that our actions must follow from this, though the waiting will continue to be frustrating to us and irritating to those who want our support, what actions we are finally led to take will be better-rooted, more deeply considered, more tender in understanding, and possibly more significant.

To the foregoing, the authors would like to add one observation that has developed out of our efforts to prepare this essay. The differences between our respective beliefs appear to be founded in deeply held emotional bases and biases. Each of us has tried to be completely rational and to keep emotions out of our considerations, but we have both come to recognize that we cannot do that. We recognize that our logical structures rest on premises that are profoundly rooted in emotions. The same may be true of everybody else who considers the subject. It is no wonder we can't come to full agreement, when we are arguing from different premises, which in turn have different emotional bases.

With those considerations in mind, we ask, "What can Quakers do?"

Editor-Manager

The Board of Managers of Friends Publishing Corporation seeks nominations for and expressions of interest in the position of editor-manager to begin January 1, 1999. *Friends Journal* is the main publication of the corporation.

Friends Publishing Corporation was founded in 1955 "for the purpose of promoting religious concerns of the Religious Society of Friends and the education and information of its members and others by means of the written and spoken word including the publication of a magazine." *Friends Journal*, a monthly publication, is the consolidation of two previous Quaker publications and corporations, the *Friends Intelligencer* (1844-1955) and *The Friend* (1827-1955), journals of unprogrammed Friends.

The current mission of the Friends Publishing Corporation is "to reflect Quaker thought and life today, to promote religious concerns of the Religious Society of Friends, and to inform and educate Friends and others by means of publications in print or other media."

The editor-manager serves as the chief executive officer of the corporation. S/he is responsible for overseeing all functions of the organization including management of publications, finance, personnel, technology, fundraising, and facilities. The editor-manager interprets the *Friends Journal* and is responsive to the Religious Society of Friends. S/he is appointed by and accountable to the Board of Managers of the Friends Publishing Corporation.

EXPECTATIONS:

- Sets broad editorial direction for the magazine
- Communicates widely with the Religious Society of Friends and travels as necessary
- Guides the writing, editing, and consultation with writers as part of the editorial team
- Supervises the staff (currently six full-time, three part-time, and an intern)
- Leads/implements fundraising (including quarterly appeals, grant writing, and periodic capital campaigns)
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- Provides spiritual leadership

Salary range: \$42,000-\$48,000 plus full benefits

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FRIENDS JOURNAL

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QUALIFICATIONS:

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- Management experience in publications, finance, fundraising, personnel, technology, and facilities
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- Skill in computer use and office systems
- Bachelor's degree preferred

We can start by doing what Quakers have always done:

- We can meditate on the issues individually, seeking Spirit-led guidance.
- We can read about and discuss the issues among ourselves.
- We can share experiences openly, in a spirit of worship.
- We can seek to develop a statement or statements about the issue.
- We can put our principles to work in our own lives and families.
- We can work within our own communities, and particularly with our schools, to further these principles with children still in school.
- We can work to influence our state and national legislators toward having our laws reflect our principles, even though among us we may not agree in all respects.

Let us consider readings, discussions, study groups, and threshing sessions within our meetings.

Let us consider curricula on the topic of sex education, which are available in general and also through Quaker organizations such as Friends General Conference. Let us consider the development of curricula that our meetings can use with our own young people.

Let us offer committees on clearness to give help and support to women and their partners who are faced with an unwanted pregnancy.

Let us educate our young people to develop attitudes of care and thoughtfulness about the use of the sexual/reproductive drive, about marriage, and about having children.

Let us help parents with the task of educating their children, as they grow up, to become responsible adults and parents in their turn.

And let us at least consider the holding of private memorial services for the human lives that have not been brought to birth.

If we are truly following the Light, we can have faith that the Light will eventually prevail. □

I believe that each of us, if we care to remember, can trace the beginnings of our spiritual journey. Mine began virtually in my mother's womb because at the time of my birth my father was a practicing black Jew studying to be a rabbi. My mother was a Christian. My father told me that when I was born, God spoke to him and told him to name me Deborah Ann—after the prophetess Deborah, the only recorded judge in the Old Testament, and after Anna, a prophetess and godly woman recorded in the writings of Luke, who recognized Christ as the Messiah. My father said he believed that I, too, would someday be anointed with divine words to share.

There was always religious diversity in my family. My grandmother was a devout Southern Baptist, my grandfather, a devout Episcopalian, and their children were Catholic, Jewish, Episcopalian, and Baptist. We were

taught that there were many religious faiths, but one God. After my parents' divorce, I lived with my father's older sister in the town of Framingham, Massachusetts, just west of Boston, and was nurtured in the Episcopal Church. Although we were one of the few African American families to attend St. Andrew's Episcopal Church, I do not remember experiencing racism there.

One of my clearest memories related to this church was from the early 1960s when students from my aunt's alma mater, St. Augustine, a black Episcopal liberal arts college in Raleigh, North Carolina, visited St. Andrew's on a fundraising tour. Each household in my family hosted two or three students. On the evening that the St. Augustine students performed in concert, my heart nearly burst with pride. Yes, I was an Episcopalian, but I was black first, and these students were examples to me. They were black, they loved God, and they knew the importance of education. They were not ashamed of their blackness, and they knew they were beautiful and talented. Their presence at my church made me feel the same way.

Deborah Saunders, a member of Cropwell (N.J.) Meeting, is co-clerk of the Fellowship of Friends of African Descent and serves on the Corporation of the American Friends Service Committee.

When I moved to Philadelphia in the early '70s, I continued in the Episcopal Church, but my spirit began to hunger and thirst for a more personal relationship with God. The Spirit soon led me to a small community in southern New Jersey where I joined a fundamentalist church after my six-year-old daughter, Felicia, had attended their vacation Bible school. Felicia and I were the only blacks who at-



SEND ME

by Deborah Saunders

tended the services, but we were made to feel welcome.

The church's teaching came right from the Bible, line by line, verse by verse. This was a new experience, and I began to realize that I would read the same scripture as my pastor but my interpretation of the verse was different than his. The religious experiences from my family had led me to realize that God could not be confined to one particular interpretation. This community church had given me a clearer sense of who I was and what I truly believed in as a Christian. After three years of attending Christ Community Church, I heard that still, small voice within telling me to continue my quest.

A friend led me to a new religious experience, and for the first time in my life I experienced fellowship in the tradition of the black Pentecostal church. It was like being born again, and I was caught in a spiritual awakening much like Paul on his way to Damascus. It was my first experience in an all-African American community of faith, and I knew it was where I was supposed to be. My daughter was young, my family was miles away, and God had placed me in a church that embraced me not only as a member of the church, but also as a

member of the church family.

It was at Mt. Carmel that I began working with youth, and I became the assistant youth director, planning weekend retreats, career days, and other activities for our young people. But after seven years of serving this faith community I again heard the call to continue my journey. This time I rebelled, and it took more than a year before I yielded my will in holy obedience. Although I didn't know where I was going, I knew that something within me was calling me to move beyond this place I loved and had come to know as home. When I finally told my pastor, he understood

and said, "I've been waiting for you to come because God has already told me you were coming and what you were going to say."

Soon after that, when I shared my exodus story with an African American Baptist brother, he responded: "With the type of spirit you have, Deborah, I think you would enjoy going to a Quaker meeting." What was a Quaker meeting?

That following Sunday, I attended my first meeting for worship at Cropwell Meeting, in Marlton, New Jersey, a tiny oasis of peace surrounded by tall pines in the midst of a bustling suburban community. On that Sunday and subsequent First Days, I would gather with a handful of Friends, most of them my elders, and through the silence listen to the still, small voice within saying to me: "This is the time in your journey, dear child, that you must learn to be still and know that I am God."

This form of silent worship was far different from anything I had ever experienced, but my soul was at peace. I read about Quakers and listened intently at meetings. Gradually I began to understand what Friends meant by God being present in every person, not only people within the Religious Society of Friends, but people universally. I saw God in the homeless person, in the drug addict, in my brothers and sisters who differed from



Deborah Saunders (page 15 and above, center front) with traditional chiefs and queenmothers of Ghana and Fihankra Project participants

I prayerfully shared my leading with members of my monthly meeting. They listened carefully to my concerns and vision and considered how they could best assist me. With the support of my monthly meeting and the wider community of Philadelphia Yearly Meeting, and with God's grace and the prayers and love of my faith community, the first stage of the realization of my vision has begun. I am now the executive director of the Fihankra Project, an effort to reconnect African Americans with their ancient cultures and to build racial harmony among young people of different ethnic groups.

me in their sexual orientation, in their mental or physical capabilities, even in those whose religious views differed significantly from mine. I saw humanity as I saw myself—all of us made in the image and likeness of the Divine.

I let go of dogma and found myself listening more to the Voice within. My relationship with the inner Spirit of God became more personal. I have come to realize that my relationship with God is the essence of my spirituality, but it has been through my fellowship in faith communities that my personal faith and beliefs have been put into practice. The Religious Society of Friends became the vessel through which I can live out my spiritual testimony led by the verses in I John 3:17-18, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him? ...let us not love in word, neither in tongue; but in deed and in truth."

At each juncture of my journey I clearly see the lessons learned. At this time, God has chosen the Religious Society of Friends as the place for me to affirm my faith and put it into practice. My involvement with American Friends Service Committee has allowed me to realize that one can incorporate a spiritual leading into social action.

My introduction to the AFSC was through my interest in events in South

Africa during apartheid. I was asked to serve on the Africa Panel after a six-week pastoral visit to South Africa under the care of Philadelphia Yearly Meeting's South Africa Working Group. I have served as a member of the AFSC Corporation for the past three years, and represented the AFSC and Friends as an election observer during South Africa's first democratic elections in 1994.

Through my affiliation with AFSC I have come to better understand the importance of putting faith into practice through service. As Friends observe the 50th anniversary of receiving the Nobel Peace Prize, we must continue to be diligent in our continued efforts to work with our brothers and sisters of all faiths throughout the world who seek a world of justice and peace for all people.

Because Friends believe in embracing the leadings of the Spirit, I have been blessed with guidance and support in the work I have been called to do with young people. A few years ago, I heard a message of atonement and reconciliation from a group of traditional leaders from Ghana that changed my life. I felt strongly that I was being led by the Spirit to continue the dialog with these chiefs and convey their message of atonement and reconciliation to young people. I felt called to sponsor a delegation of chiefs to visit Quaker and public schools, churches, and meetings during African American history month.

In the summer of 1997, I traveled to Ghana, West Africa, with a multiracial delegation of 12 high school and college students from public and Friends schools in the Philadelphia area. The vision of this trip was to begin training our young people in leadership roles; to allow them to embrace the testimonies of peace, equality, and community; and to encourage them to articulate their vision of a multiracial, multicultural society not only within their own communities but also from a global perspective.

Although I believe the purpose of the trip to Ghana was indeed accomplished, it also took me to another level in my spiritual journey. As a person of African descent I had been deprived of my own culture and traditions for centuries, but this trip allowed me to reclaim a part of my African identity. The Ghanaian people use indigenous symbols called Adinkras as a form of expression. One such symbol is the Sankofa bird. The bird whose beak is turned backward symbolizes that the past is not all shameful and that the future may profitably be built on aspects of the past. One must not be afraid to go back and reclaim what you have lost because it may help you in the present.

Because of the work I have done through the Fihankra Project, the National House of Chiefs installed me as a *Nkabom Hema* (Queenmother of Unity).

To be recognized as a chief is the greatest honor one can receive in Ghana. Never in my life have I felt so humbled. It was a time of healing, a time of cleansing. It was as if all my ancestors descended upon me and washed all the degradation and internalized shame from my being. My past was not one of just being the descendant of slaves. I was indeed descended from kings and queens, and I had been brought back to my homeland to reclaim that which I lost.

My duties as a queenmother are to give counsel to the elders and chiefs and to give instruction to the women and their children. I believe the work God is calling me to at present is precisely in accord with my duties as a queenmother.

While it is rewarding to serve on committees and see God move through individuals of like minds, my greatest joy is working with students. I believe that I have been called to witness to the power of God within our youth, to encourage them and their elders, to give guidance and support to their spiritual growth as well as their intellectual development, and to allow their voices to be heard within our religious communities. It is in their meetings and through their work within

the Friends community that they will receive the training they need to carry the testimonies of Friends to the wider community.

My ministry to youth has also taken me to speak to young Friends at Youth Quake '94 and '97. My ministry continues to grow as a speaker to youth groups as well as adults, and I was honored to be asked to be one of the speakers addressing plenary sessions at the 1997 Friends General Conference Gathering in Harrisburg, Virginia.

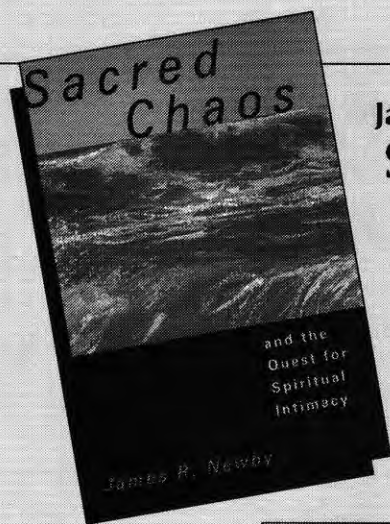
As I continue on my spiritual journey, it is clear to me that I have been placed among Friends to serve as a witness to the power of God that often lies dormant within us. As Nelson Mandela said in his inaugural address when he became the first democratically elected black president of South Africa, "We were born to manifest the glory of God that is within us. It is not just in some of us, it's in everyone. And when we let our own light shine, we unconsciously give other people permission to do the same." As a member of the Religious Society of Friends, it is my responsibility to let my light shine: to share the faith and concerns of Friends with others, but above all to let my life be

a mirror that reflects the image of the love of God.

It is through the Religious Society of Friends that my heart was opened to hear the cries of pain and despair of the world. The teachings of Friends have taught me the true love of God and the divine power that dwells within each individual. Like many, I had not yet seen that of God in others, but saw race, class, creed, and dogma.

God is calling for a people who will allow themselves to be led by the Spirit. A people who will work for real equality, right sharing of world resources, and the human rights of all. I believe that members of the Religious Society of Friends are among those hearing the call. It is a call of divine truth in words as well as deeds. It is a call of letting go of our own will and trusting God. It is the call of a drum beat that is different from society's. It is a call that will set God's people apart. It is a call that will show the world a people led by a divine Light within.

God is calling. I believe as an individual and as a member of the Religious Society of Friends that I have heard the call. I am willing to respond to God's call by saying, "here I am Lord, send me." □



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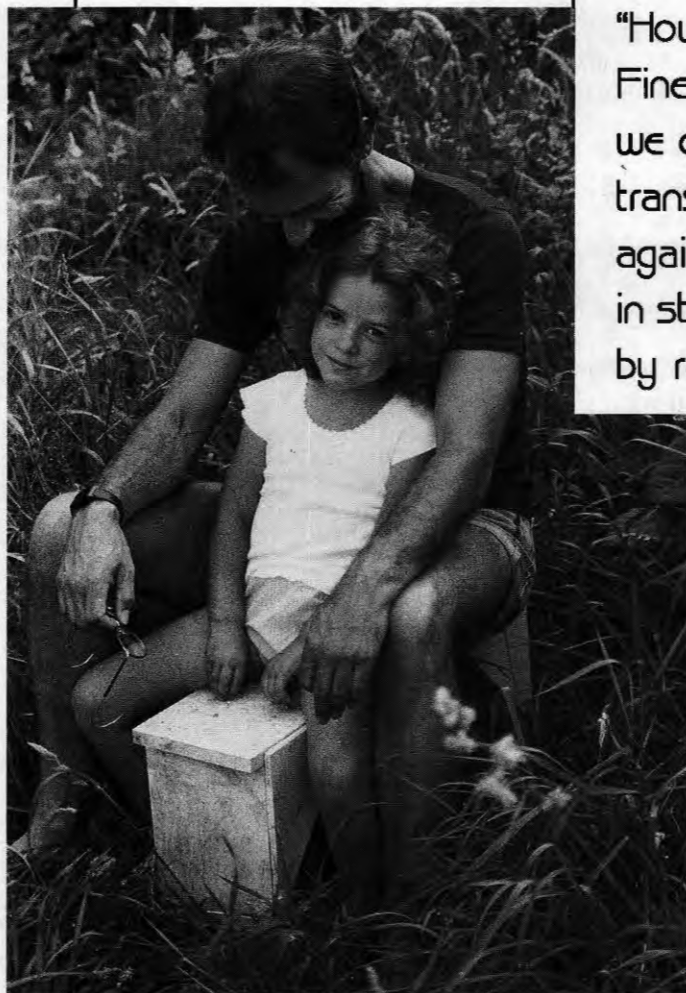
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AN INVITATION TO

Sabbath Living



"How great is the blessing of a day of rest. Fine south wind all day—had to pray much that we did not *nembemurresemen* (Ojibway: translated as 'sail in our minds') and thus sin against the Lord of the Sabbath. Spent the day in striving to keep our minds stayed on God by reading, meditation, and prayer."

James Evans, a missionary in Canada and the Northwest, wrote these words in his journal in 1836 while travelling by canoe. He was fascinated by the native languages and developed phonetic scripts to preserve the sound and sense of the native cultures he encountered. His reference to an Ojibway word in this text served to emphasize the profound reverence he held for the traditional Sabbath rest. It was a reverence that extended more to the intent

of the observance than simply to the cessation of work.

The Ojibway seemed to him, through their own sources of revelation, to have shared the intent of the Sabbath expressed in the Bible. In later years, while serving a mission station at the northern tip of Lake Winnipeg, he tested this understanding by challenging the Hudson's Bay Company to a canoe race across the western territories.

Keith R. Maddock, a member of Toronto (Ont.) Meeting, is at work on a book, Listening In: Spiritual Guidance among Friends.

The company, at that time, drove its native employees relentlessly to deliver shipments of fur long distances before the rivers froze. Evans, insisting that boatmen had a right to rest on the Sabbath regardless of the cost in time, demonstrated his argument by delivering a shipment on schedule, even though his crew stopped to rest every seventh day. The company crew, on the other hand, lagged behind—perhaps because the men simply lost the energy and the willpower to keep up.

Today work continues seven days a week, and the desperate need to keep up with the competition forces everyone to do their business as long as they can. People who adhere to the "old time religion" of people like Evans are seriously challenged to justify the Sabbath law in our times.

Evans may not be too well known today. But neither he nor his Ojibway and Cree companions were alone in their spiritual insights. George Fox wrote, "Be still and cool in thy own mind and spirit from thy own thoughts, and then thou wilt feel the principle of God to turn thy mind." The theme was picked up by his contemporary, William Penn: "Love silence, even in the mind. . . . True silence is rest of the mind—and is to the spirit, what sleep is to the body, nourishment

by Keith R. Maddock

and refreshment."

The early Quakers were aware of the contemplative state as a potential dimension of all human experience and not as something apart from daily routine. As that which gives depth and meaning to common experience, contemplation refers to an inward calm or silence that may be maintained even in the busiest circumstances of life.

An inward stillness has both moral and social benefits. The Sabbath, a day set apart for the religious observance of God's rest, is more broadly expressed in the Bible as a rest we share *with* God. This rest brings a healthy integration of work and leisure. The day of rest is God's gift to humanity, a needed relief from the routine burdens of life.

The Sabbath is also essential for communal identity, being rooted in the importance of rest in interpersonal relationships. How can we expect to be consistently still in the presence of God unless still in the presence of others, giving them our full attention and care? In the frantic times we are living through, the intensity of daily life is often reflected in individual mental activity. High levels of individual stress feed back into interpersonal relations, creating a cycle of personal and social anxiety. With the decline of specific Sabbath observance, there is greater need for people to regroup regularly for contemplative prayer, either liturgical or silent.

The insight of 20th-century English Quaker Caroline C. Gorman provides a suitable commentary on this theme: "Most of us need from time to time the experience of something spacious or spacemaking, when Time ceases to be the enemy, goad in hand, and becomes our friend." □

New titles from North Carolina Friends

Sojourners No More: The Quakers in the New South, 1865-1920

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This story of the heroism of Quakers between the Civil War and World War I dramatizes the changes that took place for Quakers in the South during one of the most significant periods of southern history. 176 pp., illus., index. \$20.

Friends in the Carolinas

J. Floyd Moore

Moore provides a succinct overview of who Carolina Quakers are and what they have done. Includes a time line from 1665-1997. 48 pp. \$4.50.

Who? What? When? Where? Quaker Trivia

Linda R. Willard

This book, in a question and answer format, is fun and suitable for young Friends as well as adults. Tidbits entertain and teach. 88 pp. \$5.95.

Titles can be purchased from distributors, or from the North Carolina Friends Historical Society, P.O. Box 8502, Greensboro, NC 27419, or the North Carolina Yearly Meeting of Friends, 5506 W. Friendly Ave., Greensboro, NC 27410.

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Practicing an Intentional Life

by Connie McPeak

SEPTEMBER 1997

An important part of the underlying vision, however, is that personal practice, corporate practice and ethics are inseparable within Quaker formation and transformation. Neither the inner life nor meeting life nor an active relationship with the rest of the world is optional. Prayer that does not issue in deeds of love becomes a form of narcissism or an aesthetic exercise. Activity that does not take time to find its source and grounding in prayer, worship, and divine leading becomes dry, exhausting, and exasperating—or an exercise in power.

—from *Listening Spirituality, Volume 1: Personal Spiritual Practices Among Friends*
by Patricia Loring

I am learning many new things while living this adventure. The Teacher's voice has come through the remarkable people I have spent time with, the amazing country I have seen, and the quiet whisperings that I sometimes hear in the silence.

I spent a few days visiting with a Quaker couple and their two sons at their subsistence fish camp up the Yukon River. My time with them was full of new and wonderful experiences. I tasted of the river culture, folks looking out for each other, never being too busy to stop and talk for a while. I met my first weasels, little juvenile wild critters that shared my cabin with me. They were fearless and



curious, so I had the chance to watch them play like kittens. I had wonderful fun with the boys playing cats cradle or cards and watching the weasels together. What I learned from my visit, though, was on a deeper level.

Patricia Loring, in her book *Listening Spirituality*, invites us all to a deeper communion with God. I saw clearly, as I visited with these Friends, that the disciplines are simply a tool to assist us in moving toward living a more intentional life. This family has made radical decisions about how they live in an attempt to live

simply and more directly connected to the earth and each other. Their life choice is a spiritual discipline. One of the boys is an adopted child and has special needs due to his difficult beginning. He requires constant loving attention. His demands keep his parents well rooted in the present. I saw clearly that their life is sacramental, that their spiritual discipline is to be present to and loving of their children, and that they are indeed faithful to this discipline. The fruit of this practice is seen in the light in their children's faces and their loving influence in their wider community. God is being served well.

As I flew over Alaska from Anchorage to Prudhoe Bay and then drove south through the wilderness from the Arctic Ocean to Fairbanks, I was again moved by the responsibility we as God's stewards have for the earth. I traveled through the vast oil fields of the North Slope. At first glance this looks like useless land, permafrost, tundra, vast, and empty. But this is where the caribou have come since the

Connie McPeak, a member of Cleveland (Ohio) Meeting, is Friend in Residence at Chena Ridge Meeting in Fairbanks, Alaska. She has two grown children, and she is a hospice nurse.

beginning of time to get relief from mosquitos that can drain them of six pints of blood a week. It is also the breeding ground for millions of birds. The human presence here, the vast number of oil wells, puts this fragile, vulnerable wilderness at risk. I really believe that the oil companies are trying to be careful but the demand for more oil continues to put pressure on this amazing land. How do I contribute to our dependence on oil?

In a high mountain pass in the Brooks Range I saw a herd of musk ox, 30 or more, and rejoiced in their presence. Musk ox defend themselves by forming a circle facing out with their young secure on the inside of the circle. This is a marvelous defense against wolves or bears but is totally ineffective against firearms. The local musk ox herds were wiped out early in this century to supply the whalers. They were reintroduced from a herd in Greenland about 30 years ago and are now protected and doing well. When we live a more intentional life, stay closer to God's leadings, our life is lived in better balance with nature. The bounty of life on our earth is better nurtured. How faithful am I?

I have been blessed during my time here to be invited into the inner lives of many. I have listened to the questions about the meaning and purpose of random acts of violence, illness, untimely death, confusion about what to do with one's life, uneven growth in relationships, the struggle of raising small children and the reordering of one's life in that context. I have shared my experience of God's love. I have shared my conviction that God cares about all of this, about all of us, about every hair on our heads. I have yearned to be able to give comfort or help make sense of the mystery. I have felt inadequate. I can't give others my experience. I can't order up an encounter with God! I have wondered again why I am here. Then in midweek meeting for worship, Christ came in all of his love and comforted me. He reminded me that I am simply to listen and that he will feed us. He told me that it is in our diminish-

ment that there can be an opening to God. I may be able to listen people into the awareness of their yearning. That is all, and it is enough. My yearning was heard and answered. I was filled with joy and peace.

Friends here are teaching me more about community. At yearly meeting there was deep worship sharing about trying to be open to God's leadings and the weekend gathering was full of the presence of God's love. Here at the Chena Ridge Meeting there were two happenings this month that reminded me how important the community can be in times of transition. We welcomed two babies, one-year-old Ethan and six-month-old Sarah, into the meeting's embrace in a specially called meeting for worship. The meeting was full of the sweet voices of all of the children present and there were many expressions of gratitude for the gift of our dear ones. The community was drawn ever closer in love.

The other event was a bridal shower. The women of the meeting took the bride off to a nearby mountain to share a picnic and to pick berries. I was overwhelmed with a sense of continuity with women of all time as we shared our own love stories and wedding stories and practiced the ageless women's work of gathering berries together. We joined all our gathered berries at the end as a gift to the bride, who had no time to pick her own this summer. The bride said it was the perfect way to start the week of her wedding. We all came down off the mountain feeling more grounded and in touch with the women's wisdom of the ages. God was with us.

This has been a time of seeing some of my deficits, inadequacies, and potential. I find comfort in knowing that God loves us as we are and rejoices if and when we wish to grow to be more worthy of this immeasurable love. It has also been a time of rejoicing in the manifestations of God's love in nature, in the community, and in the individuals I have been with. My prayer is that each of us may experience and be transformed by God's infinite love. □

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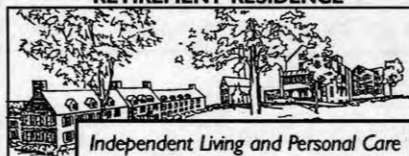
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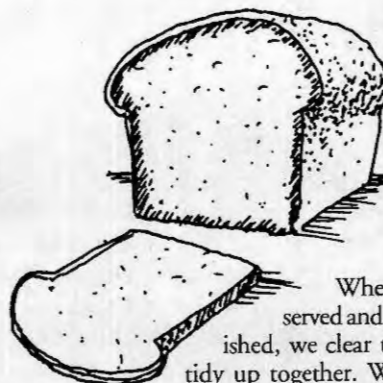


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Life in the Meeting

The Silent Meal: A Spiritual Practice

by Ann Martyn



The Floyd and Roanoke (Va.) Meetings are my spiritual family. I strive to make family life fun, interesting, healthful, loving, and meaningful. Every month I have the opportunity to share a meal in silence with Friends. These occasions have over the years taught me to be still. Because the practice is so important to me, I would like to share it with others.

Each person volunteers ahead of time to bring either soup, bread, salad, dessert, juice, or garnishes. What is in short supply is char.

We enter in silence and prepare the table or our part of the meal. Sometimes we speak; other times we signal that we need some "down time." All of us are busy with our lives and our families' lives, and we look forward to a time when the bringing of food and relative punctuality are the only requirements. No need to begin conversations.

Some may talk quietly. We look to each other's receptivity to spoken words or a hug. The table is covered with flowers or candles, set mindful of each person coming and in anticipation of well prepared, fresh food.

About fifteen minutes after our gathering time, we join hands around the food table. It is then we join together in earnest with the silence.

We eat in courses, waiting for each other, sharing with each other, serving each other. I have time to think of the ingredients in each dish, whether from a local garden or from a distant one, the flavors, the smells, and the methods used to bring all these foods to this table. Almost everyone at some time or another has brought a dish made in their youth by their mother or grandmother. This helps us fold our first families into the mix of our newer family. Taking in the food preferences and requirements of our comrades requires us to be mindful and often creative in our cooking. Our meals are most often vegetarian.

Ann Martyn wrote this article when she was clerk of Floyd (Va.) Meeting. She and her husband now live in Coolea, County Cork, Ireland, and attend Cork Meeting.

When the courses have been served and we feel sufficiently nourished, we clear the table. We gradually tidy up together. We have a chance to be tender to one another as we observe each other's mood, energy, and pace. After the meal we sit together and enter worship in silence. At Floyd we respond to designated readings through worship sharing, or out of the silence we share some special incident of learning, a fruitful image, a reading that is meaningful, a concern, or news. We call this "spiritual sharing."

In this context I have shared parts of myself about which I feel deep satisfaction. I have shared parts of my history or my present that would be easier to leave in the freezer compartment. But sharing them in this special time has brought realization that my spiritual family continues to uphold me, knowing all my broken and refined parts. There is no feeling of imposing unduly on others because we have a norm that we each speak only a few minutes and that deep listening and silence are given in response.

When others share, I find they speak to my stream of thoughts and to prayers I have prayed. My areas of concern match theirs. They raise topics that are not just of interest but of importance to me. I find their search for meaning, for truth, and for honesty is ongoing. Our practice has opened to us a wonderful way to know and enjoy our blessings. We generally leave refreshed and quickened.

In this setting we listen to the movements of the Spirit within and among us. We subscribe to the following statement noted in the Sunday pamphlet of a nearby Pentecostal church: "This service is subject to the Holy Ghost and is not restricted in any way to this program."

Most who come are familiar with many aspects of Quaker practice. Others are learning. We understand the structure for worship sharing, clearness, and worship. We practice ministering to ourselves and to others. We use queries. We undertake spiritual disciplines. We ask for and offer prayers. We believe in the power of deep listening and holding situations and people in the Light. These individual practices are strengthened and deepened by their regular use in the setting of the silent meal. □

Protecting the Environment through Letters

As we are all becoming aware, large corporations are wreaking havoc around the world, tearing apart our very web of life for short-term profit, and efforts to hold them accountable are too few. Indigenous peoples fight desperately to protect their homelands. Children face growing up in a toxic world. Concerned citizens often feel powerless.

Yet there are ways to have more of an impact on world events. One effective organization that offers people a concrete, positive way to safeguard the environment and the rights of indigenous peoples is Global Response, a nonprofit organization that organizes international letter-writing campaigns on behalf of communities that are struggling to prevent corporate assaults on their regions of the planet.

Global Response is directed by Paula Palmer, who attends Boulder (Colo.) Meeting. She is a sociologist and writer with 25 years experience living and working with indigenous people in Costa Rica and the United States. She has published five books of oral history, collaborating with Afro-Caribbean and indigenous peoples of Costa Rica, and cofounded several nonprofit organizations that help local communities pursue development in a way that supports their traditional cultures and the natural environment.

When Global Response alerts its members to a situation requiring action, letters soon pour onto the desk of a person who is in a position to stop or prevent a significant threat to the environment. Sometimes the results of these letter-writing campaigns are immediate and dramatic, as when such an effort helped stop Texas Crude and PetroPeru from conducting oil exploration in Peru's Pacaya-Samiria National Reserve. In other instances it takes much longer. A campaign that began in March 1993, in support of Louisiana's Citizens Against Nuclear Trash, after four rounds of letters was finally successful in December 1996.

Letters from Global Response supporters worldwide succeeded in stopping dredge mining in South Africa's largest estuary region and helped create the Greater St. Lucia Wetland Park. In Krasnoyarsk, Russia, activist Vladimir Mikheev marveled at the "letters from ordinary Americans, and from Canada, Japan, the Netherlands, Taiwan, and the Philippines."

Global Response responds to requests of local people and organizations and works

with them to develop winning strategies. Sometimes, just knowing that people from around the world are acting on their behalf gives local activists the boost they need to keep pressing for change. "You don't know what it means to have people like you working on this case," wrote Earthlife Africa's Chris Albertyn when he learned Global Response members would protest the export of toxic mercury waste from the United States to South African homelands.

Global Response members are able to act on their convictions, knowing their voices will be heard. Through concrete actions, Global Response members are building global partnerships—linking such organizations as the All Burma Students' Democratic Front, Japan Environmental Exchange, Consumers Association of Penang, Toledo Maya Cultural Council, Western Desert Puntukurnuparnu Aboriginal Corporation, and the Russian Far East Environmentalists.

Global Response's youth members receive their own special Young Environmentalist's Action newsletters. They learn about the local people who are working to solve each problem and are urged to add their voices to the call for positive change.

The most recent addition to Global Response's programs is the Quick Response Network, whose members receive information by e-mail. QRN members are also called upon to send urgent letters on behalf of environmental activists whose lives and safety are threatened. The need for this kind of urgent intervention in life-threatening situations was made tragically clear by the deaths of Ken Saro Wiwa and fellow environmental activists in Nigeria.

For information about membership for adults, teens, children, and teachers, contact: Global Response, P.O. Box 7490, Boulder, CO 80306-7490, USA; telephone: (303) 444-0306; fax: (303) 449-9794; e-mail: globresponse@igc.apc.org; website: <http://www.globalresponse.org>.

—Arden Buck

A Recent Victory

In December 1997, Miskito and Mayangna Indians in Nicaragua asked Global Response to help them put an end to logging in the rainforests where they live. Thousands of letters to Nicaragua's president helped persuade him to declare the logging concessions "null and void" in February 1998.

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Special Report

Youth Programs in Turmoil

The following are excerpts from correspondence between Columbia (S.C.) Meeting and Southern Appalachian Yearly Meeting and Association regarding conflicting perceptions and assumptions about yearly meeting youth programs. Our intent is not to substitute FRIENDS JOURNAL as a public forum for the good order of communication between monthly and yearly meetings; we intend, rather, to report one specific example of the broad issues raised by oversight for youth programs in the Religious Society of Friends.—Eds.

Columbia (S.C.) Meeting is dissatisfied with the present course of the Southern Appalachian Yearly Meeting and Association youth program and cannot in good conscience send our young people to be part of this program. We strongly believe that the Southern Appalachian Young Friends (SAYF) program should serve the entire yearly meeting rather than attempting to serve a lifestyle subculture within the yearly meeting.

We sense that Friends have not heard our concerns with the usual attention accorded to Spirit-led deliberations.

Safety and adult roles

Columbia Meeting lifts up the following concerns not out of a reactionary moralism, but out of our commitment to the wise and safe nurture of children and out of our affirmation of the positiveness of sexuality. We have received various reports about Young Friends activities that suggest a lack of responsible adult leadership concern for physical safety, observance of the law, healthy learning about sexuality free of the pressure to conform, and clear and safe boundaries between adults and young people, especially with regard to physical intimacy. We also have concerns about the character of broader spiritual education in some SAYF activities.

Physical safety and observance of the law.

- We are troubled by what appears to us a cavalier attitude toward safety—for example, by permitting young people to swim at night in total darkness in unfamiliar waterways. Although informed that a lifeguard was present on the occasions in question, we wonder whether a qualified lifeguard would permit swimming under such conditions.

- We are distressed by recent reports of organized shoplifting, theft of drugs, sharing of drugs, and at least one instance of unspecified "sexual misconduct." We note that these matters have been dealt with through clearness committees (or accountability committees, as termed by some). We understand that most (but not all) of the young people

involved have made restitution. We do not know if restitution was made in person or anonymously.

- We remain troubled that adults with legal training have apparently refrained from reporting infractions of the law in the usual manner and, in at least one case, have collaborated in what appears to be an obstruction of justice, i.e., shielding one individual whose parent(s) declined to make restitution. We recognize that theft in the form of shoplifting is not the most serious violation of the criminal code, but we still question whether the matter was handled with the seriousness it deserves.

Clear and safe boundaries with regard to physical intimacy.

We believe that physical contact between adults and youth can be a healthy expression of affection. However, we become concerned when the level of contact can be interpreted by the youth as a sign of sexual interest on the part of the adult. Some of the incidents described below, if accurately reported to us, are of the sort that a licensed counselor or teacher would be obligated by law to report to child protective services.

- One instance was reported by a female who believed the youth leader was "hitting on her." Whatever his intentions may have been, the standard assumption is that if an individual feels that she has been violated, violation has occurred.

- Another instance reported to us concerned a young teenage boy who was awakened in the middle of the night by the male youth leader caressing his face.

- We have received reports that on one occasion teenage boys were grabbing the male leader's breasts and joking about whether male breasts count as genitalia or not. The male leader made no effort to discourage this activity.

- Another reported incident involved a female leader cradling the head of a teenage boy in her lap, caressing his face and braiding his hair. Later the two were playing at wrestling.

We regard the adult behaviors described above as inappropriate, and we believe it creates an atmosphere that could lead to problems of a more serious nature if, indeed, it is not a symptom of such problems already in existence.

Healthy learning about sexuality.

A Quaker youth program ought to be a place where young people can find a haven from the pressure toward early sexual experimentation that is so prevalent in the larger

society. We sense that, instead of being strengthened to stand as individuals grounded in solid principles and rapidly working toward adult roles in the Religious Society of Friends, participants in the youth group are being encouraged to conform to a group-defined standard of behavior or lifestyle as a "normal" expression of teenage rebellion.

- We are concerned that the age range of the youth group runs from 12 to 18. Many youth groups separate middle school and high school groups so that each may have age-appropriate activities. If all ages are to be together, great care must be taken to make the activities appropriate for everyone.

- We note that on occasion swimming has been in the nude in mixed company. We have heard different versions from the youth leaders as to how this practice began, who participated, and how or whether it has ended.

- We note that teenage boys and girls share sleeping quarters, and we note that this is contrary to the policy of other yearly meetings—for example, Baltimore Yearly Meeting. We are told by youth leaders that each participant sleeps in his or her own sleeping bag, but we have been informed by young people that this is not always the case.

Leadership issues.

- We have been told by a spokesperson for the SAYF Committee that one of the adult leaders has a "boundary problem" in dealing with young people but that "he is working on it." We believe adult leaders in the youth program should be at a level of maturity that is free of such problems.

- We note that the "friendly adult presences" are often barely out of their teens themselves and seemingly participate as teens rather than as adults. We would particularly recommend the inclusion of parents and other seasoned adults, as is the practice in other yearly meetings.

- We note that the dominant figure in the SAYF program has been removed from all involvement in the youth program of his home meeting. We are also informed that, at the 1997 FGC Gathering, he was not allowed to be alone with young people. At yearly meeting in 1997, this person was asked to assume a reduced role in the SAYF program. We assume there were sound reasons for these decisions, and we do not understand why SAYMA has failed to note or implement these developments.

Corporate worship

We respect the ceremonial practices of other spiritual traditions, and we are not opposed to Quaker young people learning about or sharing in such practices when presented in the proper light by people of those traditions. However, we are concerned

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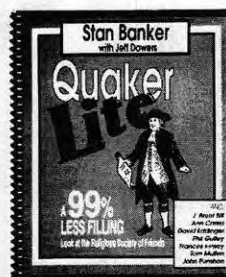
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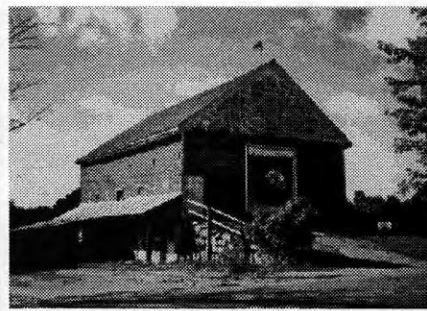
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that rituals involving candles, anointing ceremonies, sweat lodges, journaling exercises, and the like are apparently being used out of the context of their respective spiritual traditions and in place of Quaker worship. We see Quakerism as a religion of inner spiritual experience, and we think it important that our young people be helped to discern the differences as well as the similarities between Quaker worship and other forms of spiritual practice. We are troubled that various ceremonies seem to be replacing traditional unprogrammed worship at SAYMA youth gatherings, and we note that the youth group does not join the rest of the yearly meeting for worship.

In short, we would like to be confident that the youth program is strengthening teenagers for immediate involvement in their monthly meetings and for eventual roles as adult members of the Religious Society of Friends. We do not have this confidence at present.

—Beth Anderson, clerk
Columbia (S.C.) Meeting

On Jan. 10, 1998, the SAYF Oversight Committee met to review the issues raised in Columbia Meeting's minute concerning the present course of SAYF. While most of the issues were discussed, the committee regrets that time did not permit the committee to address all of the issues.

The SAYF Oversight Committee commends the work that the youth leader has done in developing a dynamic and effective SAYMA youth program where none had existed before.

The SAYF Oversight Committee believes that while some unacceptable behavior has taken place, it has not been perpetrated or condoned by any of the leadership of SAYF, and has been dealt with by appropriate Quaker process.

The SAYF Oversight Committee has taken and will continue to take active steps to ensure that the existing SAYF guidelines are met.

The SAYF Oversight Committee notes the concerns raised in the minute regarding the nature of leadership in the SAYF program. The committee recognizes that the SAYF program has grown to the point that the leadership must evolve throughout the yearly meeting in order for the group to continue to thrive.

To this end, the SAYMA Oversight Committee supports the planning and implementing of youth retreats by adults and youth in the individual monthly meetings, in cooperation with the SAYF Committee, a process already under way.

The SAYF Oversight Committee further suggests that effective leadership will be nur-

tured and strengthened by encouraging each member of the SAYF Committee to take time off from one or two retreats each year for rejuvenation and reflection on their participation in the SAYF program.

The SAYF Oversight Committee joins with Columbia's concern that the primary purpose of any Quaker youth program is to educate its youth in Quaker traditions and practices. The committee underscores its commitment to the SAYF Mission Statement, which states in part that SAYF "seeks to foster a young Friends community that offers a safe space for young Friends to grow and explore Friends testimonies, values, process, and spirituality." The committee recognizes the activities at youth gatherings during the past year that have served this purpose, including workshops on "exploring spiritual boundaries," "faith in practice," and "testimonies: what Friends believe"; as well as a service project for Habitat for Humanity and for a homeless shelter in Asheville.

The SAYF Oversight Committee supports the ongoing practice of traditional unprogrammed Quaker worship in SAYMA youth retreats. The committee resonates with the statement in the Columbia minute that "we see Quakerism as a religion of inner spiritual experience, and we think it important that our young people be helped to discern the differences as well as the similarities between Quaker worship and other forms of spiritual practice."

The SAYF Oversight Committee is concerned that some problems may have arisen due to a lack of communication and looks forward to developing more effective ways of reviewing allegations of unacceptable behavior on the part of youth or adults at SAYF gatherings.

The SAYF Oversight Committee looks forward to keeping parents, youth, and monthly meetings more informed as to the operation of the SAYF program.

—Account of the meeting of the SAYF Oversight Committee, January 10, 1998
Steve Livingston, Recording Clerk *pro tem*

The response of both the Piedmont Friends Fellowship and the Palmetto Friends Gathering has been to work on a revitalization of our own more localized youth programs. This has not been an easy task, however. Efforts in the Piedmont Fellowship seem to have broad support, but it is likely that the Piedmont program will find its clientele among younger teenagers after those presently involved in the SAYMA program graduate from high school.

—Bruce Pearson
Columbia (S.C.) Meeting

Issues of race made headlines at a Quaker college. At Guilford College in Greensboro, North Carolina, the administration and student body struggled with issues of race in recent months. Racial tensions surfaced and grew, culminating in the verbal and physical assault of a student.

On January 27, an anonymous letter was circulated among the student senate and sent to the student newspaper. This letter complained of the appointment of black students to the senate, implying that these appointments were made to fill a quota.

An anonymous flyer was posted sometime before February 4 warning against senate presidential candidate Molly Martin, saying that she was unqualified for the position and that she was too sympathetic to the goals of the African American population of the school. Molly, a white student from West Virginia, was bidding for reelection as president of the student senate and has long been involved with racial issues on campus. On February 6, Molly's desk at the student government office was ransacked. Campus security was called in, and an investigation ensued.

Running on the same ticket were treasurer Olivia Riordan of Central Philadelphia (Pa.) Meeting; secretary Lasharia Fullwood, originally from New York; and vice president Gary Young of Massachusetts. Lasharia was the only African American running mate. The four students were brought together by Molly, who had worked with each of them on student government-related committees.

Another anonymous flyer was posted on February 8, using racist language and physically threatening Molly. The flyer stated that the student government would be an "all-black senate" if Molly's ticket won the election. It should be noted that concerned students who saw the flyers promptly removed them.

On February 11 the school's African American Cultural Society met with college administrators and students to discuss the matter of the flyers and the effects of institutionalized racism. Later that night Molly was found semiconscious with the words "nigger lover" written across her chest. She received treatment for a mild concussion, and campus security was immediately called. Some reports claimed that the attack was motivated by the fact that an African American was running for office, but the opposing ticket also included an African American.

After the assault several black students received harassing phone calls and e-mail messages.

The college administration and the student body acted quickly. Don McNemar, president of the college, sent a message to the faculty saying that he would not tolerate

this kind of act at Guilford. A special meeting was called, attended by about 500 students and faculty, at which Don McNemar said, "Those kinds of messages have no place in this community." The meeting lasted over three hours and afforded students a chance to air their views. Classes were canceled and special meetings and workshops, including an all-white workshop dealing with racism, were quickly organized to provide both staff and students a chance to discuss some of the issues.

Don McNemar announced several initiatives to address racial issues on Guilford's campus. A 24-hour hotline that students can use to report racial incidents will be instituted, and both staff and students will participate in diversity training. The college also is creating an institute for race relations and diversity.

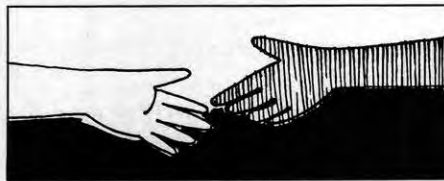
The state NAACP, after meeting with college officials, granted their full support of the administration's handling of the incident. In the meeting between McNemar and Skip Alston, president of the North Carolina NAACP, they "talked for some time about the need for an educational institution like Guilford to provide some leadership in trying to face these issues of race relations and diversity," said McNemar.

In a statement published by the Greensboro *News & Record*, Don McNemar stated,

Our business is to move beyond "who" to "why" and beyond that to "how." How can we best tackle our part of what the newspaper rightly calls the "eternal quandary" of race in America? Guilford's answer is to seize the opportunity to deepen our understanding. . . . Our Quaker traditions wonderfully balance concern for both the individual and the community. . . . We face, however, the same challenges as any predominantly white college in America. The issues of racial and cultural sensitivity are real and must be addressed here.

Olivia Riordan, the senate treasurer, asks "how is Guilford going to survive this year? The administration is well-intentioned and is trying hard [to address the racial tensions] but other things, like the restructuring of the administration, makes its effectiveness difficult." She also said that since Guilford is mostly white and middle-class, "white privilege makes racial concerns hard to see and easy to ignore."

The general student population has called for unity, Olivia said. "They are motivated to action. A lot of people have been awakened. Instead of allowing an individual to put people down, people are rising up." Students and



professors, individuals and groups, have been vocal in their

support of racial unity. Students picketed on the main thoroughfare with placards; "Divided Sisters," young women of various ethnic and racial backgrounds, has met to discuss the issues; one dormitory posted a supportive banner on its walls with the signatures of its residents; and one student handed out unity bracelets.

Molly's ticket won the election on February 17. "We did not win on sympathy votes!" said Olivia, "And people are starting to talk to each other." But some African American students are transferring to other colleges. "It will take a long time," said Olivia, "but [positive change] will happen."

—Claudia Wair

Priscilla Deters of Productions Plus was found guilty of 12 counts of wire and mail fraud, in connection with a church fundraising scheme that cost its victims, including Quaker organizations, almost \$6.5 million. On March 6 in Wichita, Kansas, the jury returned a unanimous verdict of guilty after deliberating about three hours.

When defense counsel began to explain that Deters had some supporters who were willing to co-sign a surety bond for her, the judge interrupted to reject this gesture as "a worthless promise." Deters could not offer her house in Walnut, California, as surety, because government evidence indicated she had made many mortgage payments on it with funds from her "investors." It might also prevent her family members from assisting her, as trial evidence likewise showed she had spent at least \$800,000 on her family.

In addition, all of Deters assets are in the custody of a receiver appointed by a California state court to distribute them among her victims, which include churches and individuals in 21 states. The receiver said that after two and a half years in that position, he has yet to recover any assets.

According to the federal statutes involved, Deters could receive up to four years in prison for each guilty count and a fine of up to \$250,000.

During the trial, defense counsel tried repeatedly to suggest that Deters was being "framed" by other witnesses in the trial, to cover up their own thefts and fraud. She targeted especially Maurice Roberts, former superintendent of Mid-America Yearly Meeting.

—Chuck Fager

For more information, check Chuck Fager's website: www.afriendlyletter.com.

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• Couriers are needed to bring medical supplies to Mexico. Elaine Chamberlain of Buffalo (N.Y.) Meeting asks for help in getting medical supplies and equipment to Casa de los Amigos, who will in turn give it to San Carlos Hospital, which serves local indigenous communities. If you are traveling to Mexico City and can carry an extra suitcase, contact Elaine at 97 Springfield Ave., Amherst, NY 14226, (716) 837-9475.

Upcoming Events

• May—Finland Yearly Meeting, Hauho. Contact: Pirkko Lehto, FYM, Urakkatie 20 C, SF-00680 Helsinki, Finland

• May 8–10—Denmark Yearly Meeting, Zealand. Contact: The Clerk, Quaker Centre, Vendersgade 29, DK-1363 København K, Denmark

• May 15–17—Netherlands Yearly Meeting, Elspeet. Contact: Quaker Secretariaat, Vossiusstraat 20, 1071 AD Amsterdam, Netherlands

• May 21–24—Sweden Yearly Meeting, Svartbäcken. Contact: Svartbäcken, S-76291 Rimbo, Sweden

• May 22–25—Britain Yearly Meeting, London. Contact: The Clerk, BYM, Friends House, Euston Rd., London, NW1 2BJ, Great Britain

• May 29–June 1—Switzerland Yearly Meeting, Aeschi bei Spiez. Contact: YM Clerks, Maison Quaker, 13 ave du Mervelet, CH-1209, Genève, Switzerland

• May 29—The Green Circle Program will begin celebrating its 40th anniversary by hon-

oring Gladys Rawlins, the founder of Green Circle. Green Circle is a human relations program to expand children's awareness through daily experiences, music, stories, and art. For more information about the event honoring Gladys Rawlins or about other anniversary celebrations, contact The Green Circle Program, Inc., 1300 Spruce St., Philadelphia, PA 19107; phone: (215) 893-8400.

•June 4-6—Nebraska Yearly Meeting, Wichita, Kans. Contact: David Nagel, 423 S. Tinker Ave., Hominy, OK 74035-4067

•June 11-14—Lake Erie Yearly Meeting, Bluffton, Ohio. Contact: John Howell, LEYM, 7745 Clarks Chapel Ln., Athens, OH 45701

•June 11-14—Southern Appalachian Yearly Meeting and Association, Madisonville, Tenn. Contact: Errol Hess, SAYMA, P.O. Box 1164, Bristol, TN 37621

•June 12-14—*Companions along the Way: A Conference on Adult Religious Education* will be held at the George School, Newtown, Pa., and is sponsored by Pendle Hill, FGC, Philadelphia Yearly Meeting, and School of the Spirit. Register by May 12 to avoid the late fee. For more information contact Shirley Dodson, Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102; phone: (215) 241-7182; e-mail: shirleyd@pym.org.

•June 17-21—Intermountain Yearly Meeting, Durango, Colo. Contact: Penny Thron-Weber, 6739 Montview Blvd., Denver, CO 80207

•June 25-27—Southwest Yearly Meeting, Yorba Linda, Calif. Contact: Charles Mylander, P.O. Box 1607, Whittier, CA 90609

•June 25-28—Norway Yearly Meeting, near Fredrikstad. Contact: Vennenes Samfunn Kvekerne, Skovveien 20, N-0257 Oslo, Norway.

•June 27-July 4—Friends General Conference Gathering, "Strength to Lead and Faith to Follow," in River Falls, Wisc. Detailed information will be available in the advance program that all Friends on yearly meeting lists will receive. You may request an advance program by contacting FGC, 1216 Arch St., 2B, Philadelphia, PA 19107; e-mail: gathering@fgc.quaker.org.

•June 29-July 2—*Mapping Adult Faith Journeys* is an interfaith conference exploring interrelationships between faith development, psychological development, and personality type. The conference will take place at the Stevens Institute in Hoboken, N.J. To register or for more information, write to Adult Faith Resources, Minneapolis, MN 55437-2025 or call (612) 835-1579.

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Books

A Certain Kind of Perfection: An Anthology of Liberal and Evangelical Quaker Writers

By Margery Post Abbott. Pendle Hill Publications, Wallingford, Pa., 1997. 305 pages. \$20/ paperback.

Experience over the years shows that any organizational unity is virtually impossible among the wide spectrum of Friends associations. Yet this has not discouraged Friends in the Pacific Northwest. For several years women from Canadian, Northwest, and North Pacific Yearly Meetings have met and shared their spiritual journeys. Because of these meetings, Margery Abbott was prompted to create this anthology of evangelical and liberal Quaker writers. She notes in her introduction that she could not find any volume that drew together writers from both evangelical and liberal traditions, the groups that coexist in the Pacific Northwest. We are indebted to her for this collection of Quaker authors—31 Quaker women and men from over three centuries—who bring to focus the common threads in our heritage.

The unusual title of the book calls for definition. In his 1979 article "Toward a Rethinking of the Quaker message" (FRIENDS JOURNAL, 10/1/79), Kenneth Boulding defined perfection in terms of social action and the essential mystery that is God. The Quaker message is "a call to a certain kind of perfection." Perfection includes an absolute integrity and "a passion for veracity even in minute

particulars of language." It is much more than ethical living. It is obedience to the "power of the Lord," which is close and present to each person and yet remains "profoundly mysterious"—an uncertain "Visitation of grace—not under human control to be turned on and off at will, but also responsive to human need." Arthur Roberts, an evangelical Friend, knows perfection in the context of the call to holiness and sanctification. Jesus' words, "Be ye perfect as your Heavenly Father is perfect" is the voice of God within.

The anthology is organized into three sections. The first examines the central aspects of perfection: the baptism with the Holy Spirit/ encounter with the Inward Light. The second

discusses the life of spiritual maturity and active compassion that grows out of the encounter. The third presents the ways in which various Friends have described their faith encounters and spiritual journeys.

What struck me as most significant was that here, in one volume, is a compilation of writings of ancient and modern Friends from the whole spectrum of Quaker beliefs and practices, known in their own traditions but virtually unknown in other branches. While it acknowledges the present divisions among Friends, it also points to the same roots in George Fox, noting that each branch tends to select those statements that support their own positions. The appendix includes the "Advices of the Elders of Balby" and George Fox's "Letter to the Governor of Barbados."

Contributing to the wide spectrum of Quaker writings is the foreword by Mary Kate Morse, an evangelical Friend from George Fox University, and words of commendation by Margaret Hope Bacon, Quaker historian and author. We are also indebted to Carolyn Wilhelm, a Quaker artist, for her twelve drawings inspired by the printed text. Margery Abbott shares some of her own spiritual journey, which helps the reader understand her continuing search, a kind of work in progress.

I hope many more Friends can join the author's prayer: "I would love for Friends to be able to interact with one another across the branches in the way Quaker women in the Pacific Northwest have been able to do at the



Carolyn Wilhelm/A Certain Kind of Perfection

Quaker Quiptoquotes

by Adelbert Mason

The following is an encoded quote from a famous Friend. The letters have been transposed for your puzzling pleasure.

OSTV SE YHSVT, WGJB RHZDV; YGJ CSJX HZSK-TAOWVW CSKRE,
AT BVEJVHWZB'E EGKEXSKV JXV RHZJVTGO XVZHJ ESKRE;
ZKW CV, AT ZOO AJXVHE, XZDV HVZEAK JA FZB
JXV JHSYGJV AT JXZKQE, ZKW HVIASLV AK AGH CZB.

—Answer on page 33



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theological retreats and conferences we have held since 1992."

What I would like to see is an accompanying study guide, which might qualify as Quakerism 202. This anthology will be of great help to those who continue to seek a common basis for our faith and action and will begin to build those bridges between our divisions.

—Robert S. Vogel

Robert S. Vogel is a member of Orange Grove (Calif.) Meeting.

Truth's Bright Embrace: Essays and Poems in Honor of Arthur O. Roberts

Edited by Paul N. Anderson and Howard R. Macy. George Fox University Press, Newberg, Oreg., 1996. 356 pages. \$25/hardcover.

These 24 essays and poems are inspired by the life and work of Arthur Roberts, Quaker historian, Bible scholar, teacher, interpreter of Quakerism, and ecumenical evangelical Friend. This book will be of interest to two groups of Friends: those who hold precious the hope for a Religious Society of Friends as a single movement, called by God to a special role in U.S. Christianity and world history, and those who wish a look at a current assessment of realistic options in the movement forward that are now discernible. It is also clear that there is diversity among evangelical Friends.

The chapter, "The Nature of Mysticism," adds a focus to what other writers have emphasized in regard to outside influences on the experience of George Fox.

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In *Truth's Bright Embrace*, one is in touch with a number of engaging, gifted, and inspiring Quaker authors and teachers. The diverse

Quaker backgrounds of the 24 contributors in itself offers an authentic new taste of the nature of our Religious Society and the ground that nourished it. The prophetic, evangelical, and mystical accents in Quakerism are brought into focus in one book.

—Marshall Sutton

Marshall Sutton is a member of Gunpowder (Md.) Meeting. He served with Arthur Roberts on the Friends World Committee for Consultation.

Books by Quaker Authors

I Change, I Change

Barbara Deming. New Victoria Publishers, Norwich, Vt., 1996. 147 pages. \$12.95/hardcover.

New Forest of Hope

Winifred Rawlins. Pittenbruach Press, Northampton, Mass., 1996. 41 pages. \$4.50/paperback.

Quaker Profiles and Practices

William C. Kashatus. Pittenbruach Press, Northampton, Mass., 1997. 103 pages. \$9.50/paperback.

Breaking the Cycle: Violence and Criminal Justice, West Virginia Listening Project

Rick Wilson. American Friends Service Committee, West Virginia Economic Justice Project, Philadelphia, 1995. 124 pages. \$10/paperback.

The Mediator's Handbook

Jennifer E. Beer with Eileen Stief. New Society Publishers, Gabriola Island, B.C., 1997. 168 pages. \$19.95/paperback.

Granite under Water

Jeanne Lohmann. Fithian Press, Santa Barbara, Calif., 1996. 78 pages. \$8.95/paperback.

Love, MOM

Miriam Lindsey Levering. Orchard Gap Press, Ararat, Va., 1996. 196 pages. \$14.95/paperback.

Answer to Quiptoquote

Life is brief, duty grave; but with rain-folded wings,
Of yesterday's sunshine the grateful heart sings;
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—Thomas R. Kelly, *A Testament of Devotion*

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Births/Adoptions

Appleton—*Molly Elizabeth Appleton*, on Dec. 2, 1997, to Robin and Bill Appleton of Falls (Pa.) Meeting.

Hale—*Marika Hale*, on Dec. 1, 1997, to Asako Hirabayashi and Thomas Stoffregen, of Community Friends (Ohio) Meeting.

Moreno—*Elena Skye Moreno*, on Aug. 19, 1997, to Amy and Carlos Moreno of Upper Dublin (Pa.) Meeting.

Wolfenden—*Olivia Sarah Eve Wolfenden*, on Oct. 9, 1997, to Anya and Peter Wolfenden of Virginia Beach (Va.) Meeting.

Marriages/Unions

Anderson-Stoddard—*Janet Stoddard and John Anderson*, on July 12, 1997, in Madison, Wis. John is a member of Madison Meeting.

Anthony-Leamon—*Thomas Leamon and Ellyn Anthony*, on Sept. 28, 1997, under the care of Burlington (Vt.) Meeting at Kingsland Bay (Vt.) State Park. Ellyn is a member of Burlington Meeting.

Bryan-Muhlenberg—*Dela K. Muhlenberg and Robert M. Bryan*, on May 10, 1997, at Swarthmore (Pa.) Meeting, under the care of Radnor (Pa.) Meeting. Robert and Dela are members of Centre (Del.) Meeting.

Calvert-Haug—*Helen Haug and Pamela Calvert*, on Aug. 30, 1997, under the care of Fifteenth Street (N.Y.) Meeting, of which they are members.

Deaths

Boling—*Krista Hengst Boling*, 40, on Sept. 13, 1997, in Fremont, Calif. Krista was born in Cornwall, N.Y., and her family belonged to Cornwall Meeting. Krista's German heritage was very important to her, and she spoke fluent German. Most summers of her childhood were spent in Germany visiting her grandparents. The Hengst family moved to Newtown, Pa., and became active members of Newtown Meeting. Krista graduated from George School in 1974. She always treasured her memories of her time there, especially her art classes. At Temple University she met Ed Boling. Soon after graduating with a BA, Krista was accepted into the Peace Corps. Ed and Krista married in 1979 and over the next four years had four children: Marie, Paul, Jean, and George. After living in Philadelphia and West Virginia, they moved to Baltimore, Md., in 1981. In 1986 they moved to Newtown and settled in the same neighborhood where Krista had lived as a teenager. In Newtown Meeting, Krista served in many ways: on Overseers Committee, Quarterly Meeting Committee on Oversight of the Coordinator, Quarterly Meeting Weekend Planning Committee, Quarterly Camp Onas Committee, and as a guide for school tours of the meetinghouse. To Ed, one of Krista's greatest gifts was "being able to take any situation and making it into a wonderful experience." When the family moved to California, Krista became the class parent and a weekly classroom volunteer for George's kindergarten class. In addition to the usual responsibilities, she invited the

other parents to morning coffees. At the Palo Alto (Calif.) Meeting she found there were few activities for the teenagers, so she rejuvenated the Young Friends program. To Krista, the family and community were all-important. Her fierce determination was guided by her thinking of others and their needs. Her first duty was to be Ed's partner and then, together, to raise their children with love and guidance, laughter and good memories. After her family, Krista's duty was to her friends, neighbors, and meeting. She had a way of appearing with a pot of soup or flowers from her garden when she heard of someone's illness. Krista always acted with faith, love, and fortitude. In her brother Russ's words, "She was a true Quaker. I don't think you can get any more Quaker than Krista." She is survived by her husband, Ed; two daughters, Marie and Jean; two sons, Paul and George; her parents, Karin and Robert Hengst; her brother, Russell Hengst; and two nephews, Mark and Rick Hengst.

Burwell—*Basil Becket Burwell*, 85, on Aug. 27, 1997, of a heart attack, in Belfast, Maine. Basil was born in Chelsea, Mass., the youngest of seven children. He was proud of his many ancestors who were sea captains of clipper ships. He began his career as an actor in the 1930s. Basil studied with the Russian director Komisarjevsky, whose other students included Charles Laughton and Sir John Gielgud. He performed avant-garde drama in London and was associated with the London Group Theatre. He also performed in Boston, Los Angeles, and Off-Broadway theaters in New York. Basil directed productions for many theater groups, and he and actor Stefan Schnabel ran the Silvermine Guild Players in Silvermine, Conn., for five years. He published two novels and two books of poetry. He also had articles and stories in many magazines and journals, including *FRIENDS JOURNAL* and *American Heritage*. Basil taught English and drama at Cherry Lawn School in Darien, Conn., for 30 years. Basil was a member of Wilton (Conn.) Meeting, where he is remembered for his thoughtful and well-delivered messages and for the special drama he brought to the Christmas pageant. A poem he wrote for Wilton Meeting hangs in the meetinghouse. Basil also taught for 12 years at William Penn Charter School in Philadelphia and at Silvermine and Southern Connecticut College. In 1987, after spending summers in Belfast, Maine, for 12 years, he and his wife Nancy moved there, where he was an active community figure and founder of the Belfast Maskers. He is lovingly remembered as a Quaker elder and member of Belfast (Maine) Meeting. Basil is survived by his wife, Nancy; two sons, Jeremy and Frederick; and three grandchildren.

Laird—*Mary Kathryn Laird*, 78, on Nov. 5, 1997, in Weaverville, N.C., at the home of her son and daughter-in-law. Born in May, Oklahoma, she was valedictorian at Hoover High School in Glendale, California, and a championship debater at the University of Redlands, where she earned a BA degree and met her husband, James H. Laird. Jim Laird, a Methodist minister, and Mary K. served churches in Massachusetts, Ohio, and Michigan. While in Detroit, Mary K. was a delegate to the 1966 conference on Civil Rights. She later returned to her professional career in social work in Philadelphia, as a staff worker for the city's Commission on Human Relations. It was at this time that Mary K.

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was drawn to the Religious Society of Friends and joined Central Philadelphia Meeting. In 1986, after the Lairds had retired to Candler, N.C., Mary K. transferred her membership to Asheville Friends Meeting, serving on the Ministry and Oversight Committee, among others, until her final illness curtailed her activities. During her retirement, Mary K. continued her lifelong commitment to peace and civil rights. She was instrumental in reestablishing an Asheville branch of the Women's International League for Peace and Freedom. She also served as a founding member of Save the Mountains, a broad-based community organization that opposed locating a high-level nuclear waste depository in Buncombe County. Mary K. spent summers on Lake Kawagama, Ontario, Canada, for 30 years at a cottage built by the family in 1964. She was an avid gardener, weaver, jewelry maker, and watercolor artist. Mary K. is survived by her husband, James H.; a son, James W.; a daughter, Susan; two grandchildren, Marilyn Nicole and Joseph Hunter Moore; a sister, Lucile Elizabeth Smith; a brother, Eugene V. Browne; and 14 nieces and nephews.

Snyder—*John Parr Snyder*, 71, on April 28, 1997, of multiple myeloma, in Maryland. John grew up in Indianapolis, Ind., and graduated from Purdue University. In 1949 he received an MS in chemical engineering from the Massachusetts Institute of Technology. He married Jeanne Kallmeyer in 1952 while employed in Cincinnati, Ohio. They moved to New Jersey in 1953, where John was employed by Ciba Pharmaceutical Products. In 1958, he became a member of the Religious Society of Friends at the Montclair (N.J.) Meeting. From 1960 to 1980, John was very active in the Summit (N.J.) Meeting in Chatham. He served that meeting in many capacities, including clerk. In 1980, John and Jeanne moved to Reston, Va. He soon transferred his membership to the Reston Friends Preparative Meeting, under the care of Langley Hill Meeting. A mentor and guide for Reston Friends, he served as clerk during its transition to a monthly meeting. John served on Baltimore Yearly Meeting committees, including as clerk of Publications Committee, and the Nominating Committee. In 1992, the Snyders moved to Friends House Retirement Community in Sandy Spring, Md., where they became members of Sandy Spring Meeting. John's career as a chemical engineer became secondary over the years to his avocation as a

cartographer, specializing in map projections. While still in New Jersey, he began working part-time for the U.S. Geological Survey. The USGS had awarded him the John Wesley Powell Award in 1978 for his pioneering work on a satellite mapping problem that he had solved using a pocket calculator. When he moved to Reston, he joined the U.S. Geological Survey full-time and began a second career, from which he retired in 1988. From 1990 to 1991, John served as president of the American Cartographic Association and developed many international acquaintances in the field of map projections. He corresponded and co-authored publications with people in Russia, China, and Saudi Arabia. His history of map projections was published in 1993 by the University of Chicago Press and is the leading textbook on the subject. John's modesty and unassuming manner prevented many Friends from realizing the internationally renowned scholar we had in our midst. To Friends, he was known as a kind gentleman with an endearing sense of humor who always had a friendly word for small children and adults alike. John's experience as a passionate advocate for human rights and social justice helped focus community responsibilities. His meeting welcomed his daughter Lyn's visits on holidays and special occasions and grieved with him on the death of his daughter Barbara. When Reston Friends began thinking about purchasing a meetinghouse, John spent many hours researching properties and zoning laws. His contributions to the resolution of this issue helped make the final acquisition and the transition to Herndon (Va.) Meeting possible, even though he had moved away. Whenever he came back to visit, Herndon Friends felt honored and privileged to be with him again. John's physical presence will be missed, but his spirit will always be present. He is survived by his wife, Jeanne; a daughter, Carolyn Mead; a brother, David; and a sister, Anne Lawrence.

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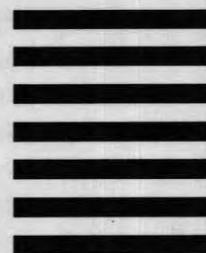
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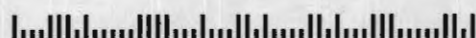
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Looking for a creative living alternative in New York City? Pennington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 673-1730. We also have overnight accommodations.

Assistance Sought

What would you think about a **National Peace Endowment Fund**? What would the main advantages and disadvantages be? Looking for comments, suggestions. Tom Todd, 3713 West Main, Kalamazoo, MI 49006-2842.

Quaker Inner-City School Endowment Fund. A small group of well-integrated Quaker schools are doing a terrific job in inner cities. Help them raise sufficient endowments for long-term financial stability. For information contact: Imogene Angell, 150 Kendal Drive, Kennett Square, PA 19348, telephone: (610) 388-0935.

Audio-Visual



Still Available: Videos by Claire Simon. **Of Lime, Stones, and Wood: Historic Quaker Meeting Houses in the New York Yearly Meeting Region.** Appr. 50 minutes V.H.S. \$35.

Who Are Quakers? 27 min. \$30.

Crones: Interviews with Elder Quaker Women. 20 minutes \$18.

By Mary R. Hopkins: **Woman and Her Symbols**, a series of 4 parts. Approx. 50 minutes each \$35 each, \$110 set. **Quaker Video, P.O. Box 292, Maplewood, NJ 07040.** Prices include postage. Website: <http://www.best.com/~reed/quakervideo.html>; e-mail: <Quavid@aol.com>.

Books and Publications



Educating for Peace: Curriculum Planning With A Global Perspective by Betty Ford will enhance your daily classroom activities or present ideas for First-day school. 112 pages, soft-bound, \$10/copy. To order or request a brochure, call (616)

942-4713, or write the publisher, the Institute for Global Education, 1400-B Lake Dr. SE, Grand Rapids, MI 49506.

Worship in Song: A Friends Hymnal, 335 songs, historical notes, indexes, durable hardcover. \$20/copy (U.S. funds) plus shipping/handling. Softcover spiral copies at same price. Large print, softcover, no notes, \$25/copy. Call for quantity rates. Order FGC Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107 or call (800) 966-4556.

Douglas Gwyn's new book, **Words in Time**, speaks prophetically and eloquently to current Quaker possibilities and tensions. A renowned scholar and writer, Douglas Gwyn has travelled and ministered widely among pastoral and unprogrammed Friends. \$7.95 (plus \$2.75 shipping). To order: call 1-800-742-3150, or write: Kimo Press, P.O. Box 82, Bellefonte, PA 16823.

Read Without Apology by Chuck Fager. Assertive, upbeat liberal Quaker theology for today. Historian Larry Ingle calls it "an important addition to any Quaker library. I know of nothing else quite like it..." 190 pages, \$11.70 postpaid. Orders: (800) 742-3150; or from Kimo Press, P.O. Box 82, Bellefonte, PA 16823.

Quaker Books. Rare and out-of-print, journals, memorials, histories, inspirational. Send for free catalog or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748. Visit our Web page at: <http://www.abebooks.com/home/HAINES>.



Bookstore. Serving Friends and seekers worldwide with Quaker-related books, tracts, and curricula for all ages. Materials to meet needs and interests of individuals, religious educators, and meeting communities. Free catalog of over 500 titles. Religious education consultation. Call, write, or visit: Friends General Conference Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107, M-F 9 a.m.-4:30 p.m. EST, (800) 966-4556, e-mail: <bookstore@fgc.quaker.org>.

Books—Quaker spiritual classics, history, biography, and current Quaker experience, published by Friends United Press, 101-A Quaker Hill Dr., Richmond, IN 47374. Write for free catalog.

Two recent Quaker financial swindles cost victims over \$40 million! Get an exclusive, in-depth report by Chuck Fager on these shocking, unprecedented frauds, in a special encore issue of **A Friendly Letter**, his legendary investigative publication. \$6 postpaid. Call (800) 742-3150, or write: AFL, P.O. Box 82, Bellefonte, PA 16823.

For Purchase

Wanted to buy: Westtown Sampler. Old books of Quaker interest. Grandfather clock. Please call or write: Earl Evens, 20761 Old Wire Road, Laurinburg, NC 28352. (910) 369-2803.

For Sale



Quaker Gift Items for personal enjoyment, or leadership recognition, banquet decoration, favors, fund raisers, notes, special events. Write for brochure. Quaker Heritage Showcase, 10711 N. Kittatinny, Tucson, AZ 85737 or (800) 327-2446.

Opportunities

Travel to Tuscany & Provence

Taste of Tuscany & Friends in France trip programs offered each fall and spring. Learn about art, culture and cuisine in small groups of 8-12 people with excellent accommodations, food, and expert guidance. Guests stay at historic villas in the country near Lucca and Avignon. Information contact: Mark Haskell, **Friends and Food International**, 1802 Lawrence Street, NE, Washington, DC 20018, USA. Tel/Fax (202) 529-3210, e-mail: MkHaskell@AOL.COM

Summer at Pendle Hill: Spiritual Life Enrichment Hungering for a deeper experience of the sacred? Lightly structured program includes individual spiritual direction; solitude; small group workshops in prayer, journaling, etc.; community life and daily corporate worship; access to craft studio. One or more weeks, June 21-July 18. Contact the Registrar, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086, (610) 566-4507 or (800) 742-3150 x 142.

Consider investing in affordable retirement property in the Southern Arizona high desert. Nearby Friends Meeting at McNeal. Write or telephone: Carolyn Huffman, 901 E. Belvedere Avenue, Baltimore, MD 21212. Telephone: (410) 323-1749.

Upcoming Pendle Hill Conferences
Transforming Ourselves: Conflict Resolution (Level I AVP workshop), Steve Angell and Marilyn Williams, May 22-25.
Additions and Dependencies: Working the Steps Among Friends, Jon Shafer and Pat McGuire, May 22-25.
Sibling Rivalry in the Bible, Elizabeth Watson, May 29-31.
Common Fire: Lives of Commitment, Cheryl and Jim Keen, May 29-31.

Quaker-Jewish Dialogue on Spiritual Authority, Marcia Prager and Rebecca Mays, June 26-28.

Inquirers' Weekend, Jonathan Snipes and Regina Haag, July 10-12.

Our Quaker Faith as Guide to Family Living (fun and learning for parents and children), Harriet Heath and Lynn Sinclair, July 12-17.

Your Money or Your Life, Penny Yunuba and David Bogartz, July 17-19.

AVP Training, Level II, August 7-11 and **Level III (leader training),** August 12-16, Stephen Angell, Margaret McKenna, and others.

Spirituality and the Arts Month:
Painting As Meditation, Helen David Brancato, July 24-28.
Art of Clowning, Elizabeth McClung, July 24-28.
Clay, Color, and Word, M. C. Richards, July 29-August 2.
Moving into Stillness: Tai Chi and Yoga Retreat, Betsy Chapman and Dorian Abel, July 29-August 2.
Clay, Myth, and Fairy Tale, George Kokis, August 7-11.
Sacred Images: Photography Retreat, Danna Cornick, August 7-11; with option of extending to August 14.
Ministry of Writing for Publication, Tom Mullen, August 12-16.

Papermaking and Stones: Metaphors for Transformation, Jill Powers and Glenn Mitchell, August 12-16.
Contact: Registrar, Pendle Hill, Box F, 338 Plush Mill Rd., Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150, x 142.

Castle & Cathedral Tours
Guided tours of Britain's historical heritage
Castles—Cathedrals—Quaker sites—Stately homes
Pre-history. English Quaker offers guided historical tours. Maximum of 6 on each tour ensures high degree of individual attention. Itineraries responsive to your own interests. Travel byways as well as highways. Time to explore antique shops and stop for tea. Price per person per week of \$1130 includes B&B accommodation in a characterful hotel, all travel within the UK, expert guided tours, and all entry fees. Full details from David Binney, 12 Nursery Gardens, Tring, HP23 5HZ, England. Tel/fax: 011 44 1442 828444, e-mail: bcctours@nursery-gardens.demon.co.uk.

Mexico City Volunteer Opportunities: one-week service-learning seminars, 3-12 month internships, positions managing Quaker center. Casa de los Amigos, Ignacio Mariscal 132, Mexico, DF 06030; (52-5) 705-0521; amigos@laneta.apc.org; http://www.laneta.apc.org/amigos/

Quaker House intentional community seeks residents. Share living and meal arrangements in historic Friends meetinghouse. Common interests in spirituality, peace, and social concerns. One- or two-year terms. Directors, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066, e-mail: q-house@www.com.

Monteverde Studios of the Arts, Monteverde, Costa Rica; "Where Craft and Culture Meet." Participate in week-long classes in a community founded by Quakers in 1951. Attend Quaker meeting. Take classes in ceramics, painting and drawing, textiles, stained glass, jewelry, basketry, woodworking, dance, photography, leatherwork, storytelling, cooking; also personality studies. Work in studios of your teachers and share in the same inspirational luxuriant surroundings of the rainforest. All artists are residents of this multicultural community where North Americans and Costa Ricans live in seamless contiguity. Classes held June 15th, 1998-August 15th, 1998. Brochure: (800) 370-3331, www.mvstudios.com., P.O. Box 766-F, Narberth, PA 19072.

Personals

Maine Coast: Elder female seeks companion during Spring, Summer, and Fall. Fair sharing: food, lodging, boating, view, etc. Driving licence important. For details call: Chouteau Chapin (Mt. time 7-9 a.m.) (602) 288-7784 or (207) 443-2100.

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (610) 358-5049.

Concerned Singles

Concerned Singles Newsletter links compatible, socially conscious singles who care about peace, social justice, racism, gender equity, environment. Nationwide. All ages. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; or (413) 445-6309; or <http://www.concernedsingles.com>.

Positions Vacant



FRIENDS JOURNAL seeks a new **Editor-Manager** to begin work in January 1999. The Editor-Manager serves as the CEO of Friends Publishing Corporation. S/he is responsible for overseeing all functions of the organization including management of publications, finance, personnel, technology, fundraising, and facilities. S/he interprets FRIENDS JOURNAL and is responsive to the Religious Society of Friends. Please see our display ad on page 14.

Quaker House of Fayetteville, North Carolina, seeks a Director to counsel military personnel who want a discharge, information about their rights, or who are AWOL. Serving the Southeastern U.S., the Director works with a nationwide organization of counselors as part of the GI Rights Network. The Director must have a commitment to Quaker faith and practice. The work involves frequent phone contact with service members, sometimes in crisis. An ideal candidate will have good organizational skills, a sense of humor, speak and write well, deal comfortably with a diverse range of Friends, be comfortable on a computer, and be able to live and work in a predominantly military area. Applicants need not be experienced military counselors, but will need to learn rapidly. The Director is responsible for daily operation of the office, written communication (including newsletter), representing Quaker House to the public, training and supervising volunteers, and supporting the life and growth of Fayetteville Friends Meeting. The Director may also pursue projects that support nonviolence and justice in ways compatible with personal leadings and Quaker testimonies. House provided (which is also the office and meetinghouse), use of a car, utilities, insurance, and salary of \$12,000 (negotiable). Fayetteville is adjacent to Fort Bragg Army Post (one of the largest in the world) and Pope Air Force Base. Since 1969 Quaker House has been a presence for peace in Fayetteville, supported by Friends Meetings and individual donations. Send letter of intent, resume, name, address, and phone of three references (one of which is to address the applicant's involvement in his/her meeting and Friends activities) to Search Committee, Quaker House, 223 Hillside Avenue, Fayetteville, NC 28301, or Quakrhse@foto.inf.net.

Each year **Sandy Spring Friends School** has a few faculty or staff openings. Interested applicants should send a resume and cover letter to Kenneth W. Smith, Head of School, 16923 Norwood Road, Sandy Spring, MD 20860.

Resident Director (starting this summer), preferably a couple, for Quaker-led coed residential camp in New Jersey. Call (609) 654-8846.



FRIENDS JOURNAL is seeking candidates for a nine-month to one-year internship to start in summer or fall 1998.

Work includes clerical and editorial assignments, plus exposure to all aspects of magazine publishing. We will also consider applicants with a focus on marketing or internet publishing. Includes benefits and a stipend. Send letter of application, resume, and writing sample to: FRIENDS JOURNAL, 1216 Arch St., 2A, Philadelphia, PA 19107-2835. Applications close June 1.

Need Counselors, Cook, and Counselor/Lifeguards (18+) for Quaker-led farm camp near the Poconos. Help children (aged 7-12) with gardening, animal chores, nature awareness, arts & crafts, woodworking, pottery, etc. Teach skills you have to offer. Homegrown foods, woods, streams, fields, pastures. Join us for a cooperative, fun summer—family style. Carl & Kristin Curtis, Journey's End Farm Camp, RR #1, Box 136, Newfoundland, PA 18445. (717) 689-3911.

Friends Camp needs talented counselors who can teach crafts, pottery, drama, sports, canoeing, and sailing. Also need an E.M.T. or Nurse, W.S.I., certified lifeguards, assistant cooks, and maintenance staff. Help us build a Quaker community, where you can put your faith into practice. Call or write: Susan F. Morris, Director, P.O. Box 84, E. Vassalboro, ME 04935; (207) 923-3975; e-mail: smorris@pivot.net.

Philadelphia Yearly Meeting invites applications for the position of **Coordinator of Educational Programs**. Applicants must:

- 1) Be active members of the Religious Society of Friends, with experience in elementary or secondary education, and in teaching teachers; and be knowledgeable regarding current educational innovations;
- 2) Demonstrate competency in administration (including financial planning and oversight); and understand Quaker decision-making and governance processes.

The responsibilities will include:

- 1) Supporting member volunteers in doing the work related to education to which they feel led, and in designing and carrying out projects;
- 2) Working in and with the 31 schools and 8 nursery/kindergartens operated by PYM Friends.

In addition, all PYM staff work collaboratively to support the larger goals of the whole Yearly Meeting, and accept a variety of assignments for these purposes.

Salary: Please indicate your minimum acceptable salary.

Application deadline: Tuesday, 12 May 1998.

Work will begin no later than September 1998. Send resumes to: Search Committee, c/o Joan Gill, 1515 Cherry Street, Philadelphia, PA 19102.

Arthur Morgan School. A small junior high boarding school seeks several houseparents for 1998-99 school year. Positions also include a mix of other responsibilities: teaching (academics and/or electives: music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, and cooking. Intimate community of staff and students; staff-run by consensus. Simple living; beautiful mountain setting. Contact or send resume with cover letter to: Shan Overton or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (704) 675-4262.

Service Community, Innisfree Village. Full-time volunteers needed for alternative life-sharing community with adults with mental disabilities. Duties include house parenting and working in the weavery, woodshop, bakery, kitchens, and gardens of 500-acre farm in foothills of the Blue Ridge Mountains. Must be 21, able to commit one year. Receive room, board, medical benefits, and \$160 per month. Write: Recruiting, Innisfree Village, 5505 Walnut Level Road, Crozet, VA 22932.



Sidwell Friends School, a coed PreK-12 Quaker school located in Washington, D.C., invites qualified applicants for staff and faculty positions which may be applied for at any time. Members of the Society of Friends are particularly encouraged to apply. Should be familiar with Windows 95 and MS Office 95. Current vacancies, beginning in the Fall of '98, include: Upper School grades 9, 10, and 11 English, grades 9 and 10 Middle Eastern history, grades 9-12 mathematics. Middle School, grades 7 and 8 math, fifth grade teacher. Lower School, grades PK-4, Resource Room teacher, learning disabilities. Send cover letter and resumes to Office of Personnel Services, Sidwell Friends School, 3825 Wisconsin Ave., N.W., Washington, DC 20016.

Santa Fe Friends Meeting seeks resident, mature, hospitable Friend for a two-year term beginning Nov. 1998. For information contact Search Committee at Santa Fe Friends Meeting, 630 Canyon Rd., Santa Fe, NM 87501. (505) 983-7241.

Real Estate

Vermont Perfect. South-facing hillside home on 12 acres. Gorgeous views, old stone walls, white birches. Four bedrooms, two baths. Separate studio building. 25' by 50' barn. Fenced pasture. Fifteen miles to Dartmouth College and Hanover Meeting. Ideal residence or four-season vacation home. Private. Serene. Perfect. A rare find at \$225,000. Will consider renting with option to buy. (802) 785-2643 or (802) 649-1720.

Cozy summer cottage for sale. Quiet woods, Hunterdon County, N.J., 20-acre cooperative, swimming pond. 70 minutes from N.Y.C., Philadelphia. \$35,000. (908) 832-7044.

Rentals & Retreats

Prince Edward Island, Canada. Secluded seaside cottage. 180-degree view of sea and sky. Warm swimming, excellent birding, bicycling, fishing. Regain contact with the natural world. Completely equipped. \$450/week. Available late June and July. (610) 399-0432.

Nantucket, four bedrooms, two baths, near beach and Hummock Pond. Washer, dryer, dishwasher, deck. Available June and August, two weeks minimum. Nonsmokers. (978) 462-9449 evenings.

Cape Rosier, Maine. Four bedrooms, three baths. Private oceanfront beach, spectacular views. \$900/week July-Aug.; \$500/week June, Sept., Oct. (610) 543-3418.

Belfast, Maine. Three bedrooms, two baths. Private, charming home on the Penobscott Bay. Large porch and lawn. \$800 weekly, Sat. to Sat. No pets. Call Jonathan Kriebel (203) 622-1953.

Gaspele, Quebec: Four bedrooms, panoramic St. Lawrence waterfront, July through September, quaint French village life, fishing, whale watching, hiking, excursions. \$400/week. Mireille Schrader, P.O. Box 143, Leonardtown, MD 20650, email: bschrader@y.net.ye.

Office Space Rental

Approximately 800 sq. ft. of office space available in our Center City Philadelphia condominium. Close to public transportation, facing Philadelphia Convention Center. Handicap accessible, use of full kitchen, friendly neighbors. \$15 per sq. ft. Space can be divided to suit your needs. Rent includes heat, a/c, and electric. Call: Friends Journal (215) 863-8629, fax (215) 568-1377.

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, May through October. Contact Jonathan Snipes: (215) 736-1856.

Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wrap-around deck, two electric golf carts. 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. Rental by day or week. (215) 699-9186.

A Friendly Maui vacation on a Quaker family organic farm. 20 minutes to local beaches. New stone and cedar building with large octagonal room, skylight, ocean view, walk-in closet, and private bath. Full kitchen, organic vegetable garden, and hot tub. Bed and breakfast or bed and supper: \$70 per day. Weekly and monthly rates available. Write or call Henrietta & Wm. Vitarelli, 375 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9205. Fax: 572-6048.

Cozy Maine Cottage. On quiet island minutes across swing bridge from restaurants and shops of Boothbay Harbor. Great home base for exploring Maine coast. Sleeps 6. \$500/week. Homan (610) 828-3192.

Prince Edward Island, Canada. Follow the blue herons to clear skies, berry picking, fresh sea food, warm swimming, and private picnics on miles of clean sand beaches. Splendid view from new bay front. Three-bedroom cottage. 1 1/2 baths. \$600 per week. Available late June through early August. Contact James Fox, 89 Fairbanks Street, Dartmouth, NS, B3K 1C5, Canada or call (902) 469-4151.

Beautiful Vacation House. Maryland Eastern Shore. Air-conditioned, 2 bedrooms, 1.5 baths, loft, deck. Near beach, golf course; peaceful, wooded; \$550/week. (410) 433-0605.

Maine Coast. Attractive waterfront house near Wiscasset on Westport Island (with bridge). Deck, rocky point, woods, peace and quiet. Weekly: June \$350, July \$600, August \$700. (617) 696-6353.

Retirement Living



Friends Homes, Inc., founded by the North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1968. Both Friends Homes at Guilford and Friends Homes West are continuing care retirement communities offering independent living, assisted living, and skilled nursing care. Located in Greensboro, North Carolina, both communities are close to Guilford College and several Quaker meetings. Enjoy the beauty of four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities in an area where Quaker roots run deep. For information please call: (910) 292-9952 or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. *Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity.*

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, woodshop, computer lab. Entry fees \$43,000-\$148,000; monthly fees \$1,372-\$2,522. Fees include medical care. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. Telephone: (800) 253-4951.

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For information, call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581. e-mail: info@kcorp.kendal.org.

Schools

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9-12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 480 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158.

Westbury Friends School. Safe, nurturing Quaker environment for 100 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and dedicated teachers. Music, art, computers, Spanish, and gym. Extended-day, vacation-holiday, and summer programs. Half- and full-day nursery, preK. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

Frankford Friends School. Coed, K-6, serving center city, northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

John Woolman School. Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (916) 273-3183.

Westtown School: Under the care of Philadelphia Yearly Meeting since 1799, Westtown seeks Quaker children for day (PreK-10) and boarding (9-12). Boarding is required in 11th and 12th grades. Significant Quaker presence among 600 students, 80 teachers. Challenging academics, arts, athletics, in a school where students from diverse racial, national, economic, and religious backgrounds come together to form a strong community of shared values. Financial assistance is available. Westtown, PA 19385. (610) 399-7900.

The Quaker School at Horsham, a value-centered elementary and middle school for students with learning differences. Small, remedial classes, qualified staff, serving Philadelphia, Bucks, and Montgomery Counties. 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

Come visit **Olney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, Ohio 43713. (614) 425-3655.

Junior high boarding school for grades 7, 8, 9. Small academic classes, challenging outdoor experiences, community service, consensus decision making, daily work projects in a small, caring, community environment. **Arthur Morgan School**, 1901 Hannah Branch Road, Burnsville, NC 28714. (704) 675-4262.

United Friends School: coed; preschool-8; 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.

Lansdowne Friends School. A small Friends school for boys and girls three years of age through sixth grade, rooted in Quaker values. We provide children with a quality academic and a developmentally appropriate program in a nurturing environment. Whole language, thematic education, conflict resolution, Spanish, after-school care, summer program. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

Stratford Friends School provides a strong academic program in 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 five-year-olds is available. The school also offers an extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 446-3144.

Services Offered

Grant Writer. Published researcher and poet, MA English. 20 years nonprofit management. (808) 988-8043, mcm@lava.net, MC Miller, POB 11782, Honolulu, HI 96828.

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We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We meet, publish, correspond. Inquiries welcome! Write **Quaker Universalist Fellowship**, 121 Watson Mill Road, Landenberg, PA 19350-9344.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (910) 294-2095.



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Friendly Financial Services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 966-6127 or e-mail JMFS@AOL.com. (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401.)

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Friends Helping Friends Grow. Investment certificates are available from Friends Extension Corporation. These investments promote the growth of Friends by providing low-cost loans to build new facilities or renovate existing facilities. For information contact Margaret Schmidt, 101 Quaker Hill Drive, Richmond, IN 47374. Telephone: (765) 962-7573.

Summer Camps

Riding and Horsemanship Lessons for all ages at Spring Creek Equestrian. Also, Kids Pony Camp and Working Students' Program. (610) 970-1373.

Make friends, make music—**Friends Music Camp**, ages 10-18. July 5-August 2. FMC, P.O. Box 427, Yellow Springs, OH 45387. (937) 767-1311.



Camp Woodbrooke, Wisconsin. A caring camp to make friends, have fun, develop skills, and learn about the environment. Quaker leadership. 36 boys and girls; ages 7-12; two- or three-week sessions. Jenny Lang, 795 Beverly Place, Lake Forest, IL 60045. (847) 295-5705 or e-mail: alang@xnet.com or www.campwoodbrooke.com.

Summer Rentals

Prince Edward Island, Canada. Lovely cottage on water, west of Cascumpe Bay. Sleeps six. \$400 weekly. Available June, July, August. (607) 387-6253.

Vermont Retreat: Cozy lakefront home on Lake Bomoseen (Rutland area); four bedrooms, two baths, pine-paneled living room, jalousied porch, deck, dock, canoe, good swimming, sunset views, great hiking, and gorgeous fall foliage of Green Mountains. Available spring, summer, fall. \$650/week. (734) 662-3435.

Adirondacks—housekeeping cabins on quiet, unspoiled lake—fireplaces—fully equipped—June thru September. (609) 654-3659 or write Dreby, Cranberry Lake, NY 12927.

Maine-Cape Split Road Addison. Comfortable, five-bedroom, fully equipped farmhouse on private shore with own sand beach and miles of beachland and woodland trails. \$700/week. June-July. (607) 273-7062. E-mail: ctnr1@cornell.edu.



FRIENDS AND THE VIETNAM WAR

*A Gathering for Recollection,
Reappraisal and Looking Ahead*

PENDLE HILL invites conscientious objectors to war and all their supporters within the larger Quaker family to come together to review the meaning of the Vietnam War experience to us as individuals and as a community of Friends. We will explore the legends, the memories and the legacy of those years.

July 16-20, 1998

On the campus of Bryn Mawr College, Bryn Mawr, Pennsylvania

Contact Chel Avery, ext. 140
(610) 566-4507 or (800) 742-3150
chelavery@aol.com

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