

November 1999

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# FRIENDS JOURNAL

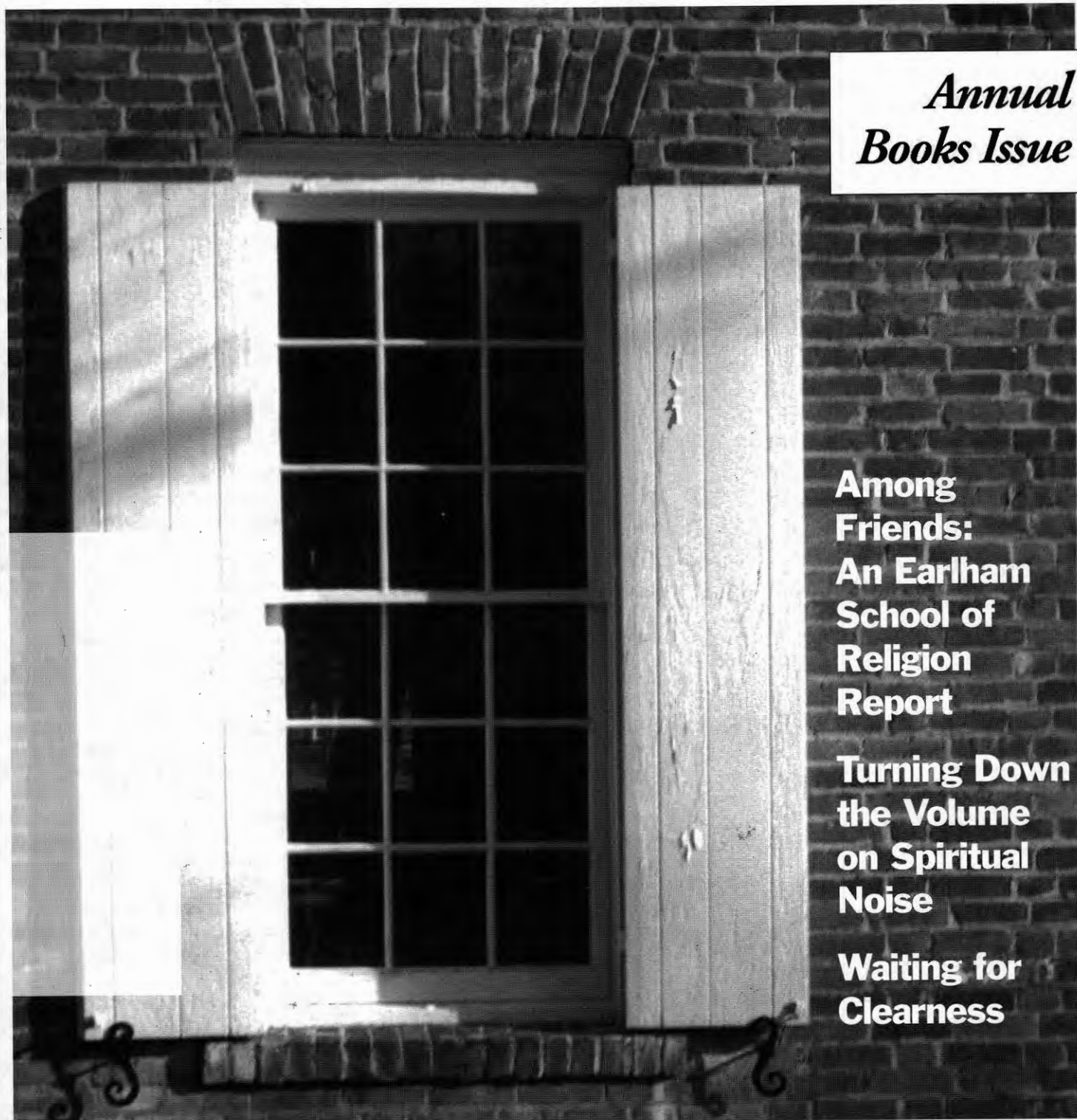
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and  
Life  
Today

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Books Issue*

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Friends:  
An Earlham  
School of  
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**Turning Down  
the Volume  
on Spiritual  
Noise**

**Waiting for  
Clearness**



**An independent magazine serving the Religious Society of Friends**



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## Among Friends

# Good News

*\$386 Quakerism Today, Outreach, Future*

Nearly 20 years ago I served on the Outreach Committee of Philadelphia Yearly Meeting. One of the tasks I undertook was to clerk a small subcommittee of fellow enthusiasts that was responsible for the conception, design, and production of the *Outreach Ideabook*, a fairly extensive guidebook to assist Quakers with the sometimes daunting task of letting the rest of the world know that we're alive and well—and that seekers are welcome in our midst. In those days, as now, there was considerable concern, in Philadelphia Yearly Meeting and elsewhere, that our Religious Society was in decline—that our numbers were falling, and that we'd soon find ourselves in the same straits as the Shakers: down to a handful of elderly members quibbling amongst ourselves over whether or not to lay the whole enterprise down! This is, perhaps, just a *bit* exaggerated (I'm joking here, Friends!). But the reality of concern for the well-being and organizational health of the Religious Society of Friends has been around for quite some time.

So I am pleased to tell you that this month we are publishing, simultaneously with *Quaker Life*, an article by Douglas Bennett, president of Earlham, reporting the results of a national consultation with U.S. Quakers carried out on behalf of Earlham School of Religion and looking into the question of the main strengths and challenges of contemporary Quakerism. They believe that this is the most comprehensive look at Quakers in the United States ever conducted. Altogether, 256 Friends participated in this survey, most of whom had been identified by their yearly meeting clerks or superintendents as "those with broad experience and understanding, as leaders among Friends." You may be pleased, as I was, to learn that considerably more than half—over 60 percent—of the participants in this survey identified themselves as "Friends by conviction"—a statistic that Doug Bennett interprets as a sign that we *are* in fact attracting new people to Quakerism, and that they are finding their way into leadership positions. Interestingly, across the branches of the Religious Society of Friends, there appears to be a shared belief that we "have a message and a practice that we need to share with the world": distinctive teachings, particular testimonies, and distinguishing practices that can address the "crying needs" of the world. I am heartened to find evidence of that which all Friends share in common—and to learn the extent of the commonality that remains in many of our core beliefs. I wholeheartedly agree that we have much to offer to the world at this time, when a global culture is in the process of emerging, with all of the stress and pain attendant to the birth of a new era. You will find Doug Bennett's report on this national consultation on page 17.

This month, too, I am pleased to introduce to you our new assistant editor, Robert Dockhorn. He holds a Ph.D. in Modern European History and has done research and teaching in Germany and Canada. Bob is an old hand at working among Friends. From 1976 to 1992, he served on the staff of the Testimonies and Concerns section of Philadelphia Yearly Meeting, first as program coordinator and later as associate secretary. Many of you will know Bob from his frequent attendance at the annual Gathering of Friends General Conference or from his service on FGC's Central Committee. In recent years, he has been a homemaker—raising his sons, providing support to his wife, Roma, a social worker, and to their aging parents, and finding time to serve on several Quaker committees and boards. During this period, among other things, he has established and written a weekly e-mail column, *Openings*, which contains a nice mix of personal reflection and political commentary (check it out by dropping Bob a note at <openings@aol.com>). Bob has been with us since August (first "putting his oar in" on the October issue), making a greatly appreciated contribution to our work and to the general ambiance in the office. We warmly welcome him to our staff!

*Susan Corson-Finnerty*

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Cover photo by Ann Cooper

Last month's cover photo should have been credited to Joanne Clapp Fullagar. We regret our error.—Eds.

Nell Benton



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### Dear Nancy: An Answer

This is a response to "Dear God: A Complaint" (*FJ* August). I think Nancy Bieber's article deserves serious response—and I've decided to reply, for whatever value it may offer.

First, let me say, who hasn't wished that God would declare things plainly? As a boy, I used to hope that we'd discover Noah's ark as some kind of "proof." I also wished that God would skywrite, speak from the heavens—do something! But would any of that have made substantive changes in our lives? Jesus refused to do "miracles by demand," and I suspect that talk-to-me-by-demand is in the same category. It seems that God has chosen to not stand out, alone, center stage, in the big picture of life here on earth.

Is there a big picture? I believe so, and that in it human beings are partners with God in the whole emerging scene. Sometimes we don't recognize that God is doing something really wonderful in our world—and probably beyond. Like those before us, who could see only the flat earth and drew their conclusions from that, we may be standing too close to ourselves and human development to discern what's happening in the long term. Yes, we're aware of evolution and physical changes in humankind. But there have also been mutations and emergents in cognitive and spiritual areas: the dawn of self-consciousness; the birth of conscience and idealism; the emergence of religion; the expanding desire for beauty, goodness, and truth.

Rufus Jones recognized the "forward and upward" nature of this spiritual trend. He marveled at the "much more" drive inherent in humankind, involving us in an ever-onward process. He spoke of the "spiritual adventure on our planet," revealed through personality, at present only incipient, but revealing lines of direction, plan, and design.

So, what does this have to do with, "God . . . why don't you leave your message on my answering machine like the rest of my friends?" The answer, I believe, is that God desires to communicate with us on a deeper level than we do with our friends, and it isn't just a matter of communication. It has to do with God sharing "Godness" with created beings.

God's spiritual adventure on our planet involves oneness, not dualism. Rufus Jones liked to quote Emerson's comment on God's closeness to human beings: "There is no bar or wall in the soul separating God and man." When we avail ourselves of this closeness by listening to and communing

with the God within—who is always communicating—we become more divine; we increasingly "share Godness." On the other hand, when we request God to speak to us loud and clear in order to tell us "what to do," we are going in the other direction. It's like abdicating our humanness, asking to be "hard-wired," not dissimilar to the governance of creatures controlled by instincts.

The inward voice of God, as you point out, Nancy, is often difficult to discern and, therefore, quite easy to ignore. However, the "still small voice" within often comes to us, as to Elijah, in the midst of stress; at those times, many of us hear it more clearly, discern its truth, and genuinely respond to it. This still small voice makes no demands; it quietly presents a course of action and permits our whole being to be engaged in the choice for or rejection of truth.

This participatory oneness, while not dramatic, has given rise to people from every nation, tongue, and creed whose personalities reflect the beauty, goodness, and truth of God. This kind of communication and such transformed people do not occur apart from commitment. It is often accompanied by suffering and sacrifice. Invariably it involves intense love of God and others.

It seems to me, that more than "God . . . would you please speak up?" the important issue is whether we dare to say genuinely, "Speak, Lord, thy servant heareth."

Warren L. Treuer  
Alexandria, Va.

### Poetic footnote

A footnote should probably have accompanied the poem, "Sea Action and the Stubborn Shore" (*FJ* August). Canute (sometimes called "the Great") was king of Denmark, Norway, and England, about 1020–1035. Like many powerful rulers, he was surrounded by sycophants, who told him he could do anything he wished.

Tiring of this stupid flattery, he took his courtiers down to the seacoast one day (so it is said). Standing on the edge of the beach there, he commanded the waves to come no further. You can guess what happened. He got wet feet and had to move out of the way of the incoming tide. One hopes the flatterers felt properly rebuked! So much for the will of even very powerful men, when they presume to control natural forces like waves and thoughts!

Kathryn Parke  
Black Mountain, N.C.

### Support for our inner life

This is a note of appreciation for the September issue, from "Looking at Transitions" (Among Friends) to obituaries of old friends. A long wait for maintenance on my old Honda gave me time to savor Gil Johnston's thoughts on the breaking of bread, and the importance of paradox ("Paradox: Key to Unlocking the Perfection Trap?") for experiencing holiness. Lyman Randall brings in old friends Parker Palmer and Anne Thomas. So new insights renew *community* and revise *meaning* of memories of Vietnam and before-and-after.

The JOURNAL does well to help us along with "the world within" lest the frustrations of "the world without" leave us with anger rather than forgiveness and love.

Andrew R. Towl  
Lexington, Mass.

### Applying our Peace Testimony

I wish to commend as emphatically as possible the JOURNAL and David Morse, author of the article "Engaging the Dragon: Veterans Look at Vietnam and Kosovo" (*FJ* September). It is as forceful an application of our Peace Testimony as I have read in a long time. It spoke to my condition as a decorated veteran of World War II and a long-time convinced Friend.

George T. Peck  
Kennett Square, Pa.

### The gift of longsuffering

*But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, and faith.* (Gal. 5:22 KJV)

Wait a minute, it looks like there is a booby prize here! Can I have "shortsuffering" or how about "nosuffering"? Can this be a test? I remember reading about one of the U.S. hostages who was released from Iran after a long and torturous captivity saying that people are like tea bags; you don't know how strong they are until placed in hot water. Can it be growth? I always like Edgar Cayce's statement that we should turn our stumbling stones into stepping-stones.

I look at our meeting and see how we are being given the gift of longsuffering and how often we have received it in the past. By definition, we invite this gift by proclaiming all to be ministers and requiring "unity of spirit" (almost unanimity). I gain strength



# Reflections on East Timor <sup>93</sup>

Late this summer and fall, I sat in meeting trying to make sense of the senseless. Half a world away, the people of East Timor had voted to break away from Indonesia and become an independent country. In doing so, many of them signed their death warrant. Violence has been a fact of life in East Timor for decades. But that vote, supervised by the UN, released a floodtide of violence that swept the last vestiges of normalcy away. The situation was already bad in East Timor. Now it went from bad to worse to a nightmare.

I grieved. I grieved for Roberto, the East Timorese peace-builder I met this summer. I thought of all those in this former Portuguese colony who had tried so hard to build the foundation for a future that would take them beyond the violence. I remembered the Catholic nuns and priests who hoped and prayed and worked for peace while offering sanctuary to the steady stream of victims that always arrived on their doorstep. And when I read the names of those who had been murdered (Sister Margarida, Father Hilario Pereira, Father Francisco Soares, and others), I realized the high price of liberation theology—and just what it costs to truly side with the poor.

The Portuguese pulled out of East Timor in 1975, and the Indonesian gov-

ernment invaded, making it the 27th province of Indonesia. In the following struggle for independence, hundreds of thousands of East Timorese died at the hands of Indonesian forces and paramilitary groups who oppose independence. Many thousands more died unnecessarily due to the effects of starvation. The reason? Indonesian forces would not allow food or medicine to be delivered into areas controlled by pro-independence forces. When Indonesia finally agreed to a UN-sponsored vote for independence, the results were overwhelming. Some 78 percent of the country voted for independence.

The background of violence exploded. Those same Indonesian-backed paramilitary groups began a campaign of wholesale displacement and slaughter, eventually overrunning the Catholic Church, Red Cross, and United Nations. It was hard to believe John's gospel, that "The light shines in the darkness, and the darkness has not overcome it." The works of darkness seemed everywhere, and there were no words to describe what was broadcast on television or captured in the photos printed in national news magazines. As a journalist, I sat in front of my computer and wept to read the firsthand accounts coming out of East Timor. I also prayed for Allan Narin, the American journalist who has been documenting the horrors in East Timor for years. Indonesia once declared Narin a "threat to national security." Choosing to stay in East

Timor, Narin was captured and arrested on a technicality. The sentence was not deportation but ten years in prison.

I read Narin's article outlining the United States' early and persistent complicity in the situation in East Timor. A report from Friends Committee on National Legislation said basically the same thing. Eventually the United Nations, including the U.S. and neighboring Australia, responded to the crisis in East Timor, but I still felt guilty. As a citizen of the United States, in some small way I am linked to its policies. I did not like the choices my country had made, but I had to admit that, by default, they were my choices too.

I took all these things to meeting with me and sat with them week after week. They gnawed on my heart—and on my interior silence. Looking for some kind of meaning, I found none. Instead, East Timor was as close as my heart and all I could recall was chaos. Then one afternoon an elderly Friend rose and spoke of hope. Shortly after, another rose and spoke of patience—and of hope as the seed of the future. Their words made sense. From what I know, the East Timorese will not give up their hope for peace. Nor will I.

Julie Gochenour  
Maurertown, Va.

and faith by looking at the elders who weather the storms. I find in the Bible a small group of Jews remaining loyal to God in the midst of their defeat, exile, trials, and suffering.

How can we graciously accept the gift of long suffering in our lives and in our meeting?

Jerry Knutson  
Pittsburgh, Pa.

## Unity not consensus

Upon reading the report of the conference of the Quaker Foundations for Leadership Program at Earlham College, I was concerned by what I see as a misconception about Quaker decision-making. Throughout the report, the discussion centered on "consensus" as a characteristic of Quaker procedure in

reaching decisions, and I see this as a significant deviation from the appropriate Quaker position.

Quaker decision-making should be based on unity, not consensus. The basis of this is that there is only one truth, and with prayer, a group can reach that truth, with the group unified in perception of that truth. The word "consensus" implies compromise between contending parties in order to reach a conclusion, rather than true unity. The report mentions unity, but uses it as a synonym for consensus.

Nowhere in the report is there mention of the real basis of Quaker unity, the period of silent worship that must precede any business, and the use of silent worship when lack of unity occurs. Decisions should be made with inspiration from God.

There is a large body of written material that deals with this issue. Perhaps the best comprehensive discussion of Quaker

decision-making is found in Michael J. Sheeran's 1983 book, *Beyond Majority Rule*.

Samuel B. Burgess  
Medford, N.J.

## Help sought on healing

I am doing some writing on meeting for healing as currently practiced by Friends and would appreciate hearing from meetings and individuals involved in this and other healing forms. Please write to me (e-mail is easiest), and I'll send you the list of questions with which I'm working. Thanks for your help.

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Putney, VT 05346-0301

# WAITING FOR Clearness

by Eileen Flanagan

**H**ow do you tell lust from a leading?" asked one Pendle Hill student. The question provoked both nervous laughter and serious discussion among several of us who were Pendle Hill residents at the time. For me, it summed up a contradiction I was discovering in my own life. Although I had often felt led in decisions about where to work or live—and my internal guidance on those issues always seemed to be right—in the realm of romance my internal guidance was much less trustworthy. Looking at my past relationships, it seemed I had been led by my hormones and my insecurities as often as I had been led by God.

Realizing that I wanted to listen for divine guidance in all areas of my life, including whom to date and whether to marry, prompted me to write about the challenges of applying spiritual discernment to romantic relationships. While researching a book on the subject, *Listen with Your Heart*, I interviewed people of various faiths, including many Friends. I came away with a deeper appreciation for the Quaker emphasis on spiritual discernment and some thoughts about how we can help each other practice this discipline in the most intimate areas of our lives.

Spiritual discernment is the process of sifting divine guidance from other influences: from internal forces such as fear or selfishness to external pressures and expectations. A willingness to listen and to let go of our own agendas can help us sift through all the voices we hear and discern how God is leading us. Waiting to see if a leading lasts over time is a particularly Quaker way of testing our discernment. As Patricia Loring points out in her Pendle Hill pamphlet, *Spiritual Discernment: The Context and Goal of Clearness Committees*,

*Eileen Flanagan, author of Listen with Your Heart: Seeking the Sacred in Romantic Love, is a member of Chestnut Hill (Pa.) Meeting.*

Promptings truly of divine origin are more likely to persist over time, despite outward checks. Where time is not of the essence, Friends are often encouraged to wait, sit with, or stay with leadings for a while to see whether they gain depth and definition, alter or fade.

Whether we are discerning a leading to prison ministry or a leading to marriage,

**Although I had often felt led in decisions about where to work or live, in the realm of romance my internal guidance was much less trustworthy. Looking at my past relationships, it seemed I had been led by my hormones and my insecurities as often as I had been led by God.**

the principles of discernment are the same. In the realm of romantic love, however, patience and letting go can be particularly challenging. In my own experience, there have been times when I felt an initial attraction so strongly that I assumed we were destined to be together, only to be disappointed later. While some people do have an immediate sense of "knowing" when they meet their future mate, not all lightning bolts come from heaven. Waiting to act on our feelings can be helpful, whether we are beginning a new relationship, becoming sexually involved, or making a commitment. But society tells us not to wait too long to find a partner. With heterosexual marriage the dominant cultural norm, we may not stop to question whether we are meant to marry. Loneliness, insecurity, and the biological clock

are just a few of the other pressures that can propel us into relationships before we stop to consult our inner guide.

Another person's expectations can also make it difficult to wait for clearness. We may want not to disappoint someone whose affection we desire. We may simply want to make our loved one happy, or we may fear losing him or her if we take too long to make a decision. If we feel clear, but our partner does not yet, we may be challenged to wait for another's clearness. This waiting can be difficult for both parties, encouraging us to act before we have really reached a place of clarity and peace. In such cases, the Friends tradition of collective discernment can provide some direction. In meeting for worship for the conduct of business, Friends seek to put aside their individual agendas and together listen for divine guidance. When (over a year after I began writing on the subject) my partner and I began considering marriage, I found it helpful to remember Quaker ideas about group discernment. Although agreement within a meeting is no guarantee that divine guidance is being followed, unity on an issue is one way to test whether or not a meeting has discerned correctly. If a decision is pushed through without real unity, it may backfire or come back to haunt the meeting in future discord. Thus Friends recognize that the process of how a decision is made can have as many repercussions as the decision itself. Just as it may be important for members honestly to voice all concerns before unity is found, it may be important for both partners to face whatever fears or reservations they have about marriage before their discernment becomes clear.

As in business meeting, lack of unity in a couple's discernment may be a matter of timing. Thus the Friends tradition of laying a matter aside may also sometimes be helpful to a couple. For example, Nancy



recalls that she felt ready to get engaged several months before her partner Rick did. "He said he just wasn't ready, which I took as this huge rejection. He said, 'It's not a rejection. I'm just not where you are right now. It doesn't mean I'm not headed there.'" Although Nancy was hurt, she was able to let the subject rest. A few months later she was surprised when Rick indicated he was feeling ready to get engaged. Several other people I interviewed shared similar stories where one person felt ready for commitment before the other. Almost all said that this situation was difficult, but in the cases where the one waited without pressuring the other, the couple felt in hindsight that this process strengthened their relationship. In contrast, when one pressured the other into making a commitment, this impatience came back to haunt the couple in the long run.

Patience can also be helpful when discerning whether a relationship should become romantic. When I interviewed Elizabeth, for example, she was sensing that a long-term friendship was developing into

more of a partnership. Elizabeth, who was widowed, was happy with the new direction the relationship was moving, but she wanted to make sure that it was really meant to be. She prayed for guidance, asking that the relationship would evolve according to God's will. "I think that's really been helpful," said Elizabeth. "I certainly think, if we move toward marriage, we both want an in-depth clearness process. And being on Ministry and Worship now, I know it's not always so. It can be very perfunctory, like, 'Oh, good, yes, yes. Go for it!' But I really want to have some people help us discern that this is right for us."

Many of the Friends I interviewed expressed appreciation for the Quaker tradition of clearness committees and disappointment that too often these committees seemed little more than rubber stamps. They're "after-it's-too-late clearness committees" joked one woman who said that when she went to her own clearness committee for marriage, one elderly Friend be-

gan by saying to her, "Don't worry, honey, we'll get you married." Patricia Loring comments, "Since I wrote that pamphlet on discernment, I have had people tell me lots of stories about how disappointed they were when they had a clearness committee, either for marriage or for membership. These were really weighry issues in their lives, and they had sweated with their own discernment process before coming to the meeting. Then to have it just sort of shoved through and rubber-stamped was really devastating for some people. A few said, 'It made me sort of wonder whether I didn't want to take back my decision to join this meeting or to be married in this meeting, if that was all the consideration they were going to give it.' Even when they went to Overseers of their meetings and said, 'We want to do a real discernment on this,' they still had enormous difficulty getting any kind of real help. People are so loathe to ask the difficult questions and probe and ask the

## MEETINGHOUSE WINDOW PANES

*Early November*

**Sitting down to worship, I notice  
the leaves outside the windows,  
translucent brightness  
blurred by antique glass,  
and yet, somehow, more radiant  
this First Day than any other.**

**Leaves, sunlit emeralds,  
and yellows, never more yellow  
themselves like suns,  
and the maple's bloody star-shaped leaves.**

**Maybe the old panes slant truth toward beauty.  
Perhaps the newer ones reveal a clearer truth.  
And I can't help but wonder, is pain  
the only window to all this truth and beauty?**

—David Mook

*David Mook is a member of Buckingham (Pa.) Meeting.*



Barbara Benton



intimate things that are necessary.

"The ideal clearness committee faces both directions in the question of marriage," continues Pat. "They are first supporting the discernment process of the individuals, so in some sense they're standing outside of it asking the evocative questions that will help these people to see how they're moved. But on the other hand, as representatives of the meeting, it is also their job to discern if they feel this marriage is in right order. That is the one that they almost never do. The assumption is that these two people know what they want, and no one has any business interfering with them." Pat feels it is important for meetings to question whether a marriage is in right order and speak honestly when they feel it is not, even if the couple decides to go and marry somewhere else.

The different functions of a clearness committee can cause confusion. "There is a difference between asking a committee to help you get clear versus asking the meeting to give you clearness," points out one Friend. When she and her partner requested marriage under the care of their meeting, they felt clear but wanted their leading to be explored and tested. They also hoped their leading would be respected and affirmed. When after two meetings their clearness committee suggested they meet again several months in the future, the couple was confused and frustrated. Usually this monthly meeting reached clearness in one or at most two meetings with a couple, but no explanation was given for the delay. Was the committee asking for additional time because of a concern? Although the meeting had previously approved a minute on same-sex marriage, being the first couple to test that minute added to their anxiety. One of the women requested an additional meeting with the committee to share her sense of vulnerability regarding the delay. The committee graciously agreed and did meet, giving her some sense of support, but the committee did not reach clearness until the previously scheduled meeting several months later. In hindsight, the couple feels that part of the problem was confusion about the committee's multiple roles, though it is also possible the committee was initially not clear that the meeting was ready to marry two women.

In any situation, clearness committees should be aware of how vulnerable people may feel when going through this process.

Making sure there are shared expectations about the procedures and possible timing can help. When members of a clearness committee do feel that a couple needs more time, the committee should communicate its concerns clearly and lovingly to the couple. Even when the committee feels clear to approve the marriage, pointing out potentially troublesome issues may be helpful to the couple. When my husband and I married under the care of my meeting, our clearness committee discussed with us issues that might be challenging for us in the future, such as raising children in two different faiths. Since my husband is Roman Catholic, we also took the church's marriage preparation inventory, which interestingly identified the same issues as our clearness committee. Although both of those experiences confirmed our leading to marry, I felt they also helped us enter marriage more aware of potential challenges and feeling more supported by our two faith communities.

The meeting's role in supporting personal discernment starts long before the clearness committee. Doing workshops with Friends, I have been surprised by how many people have no idea what the term discernment means, including some birthright Friends. I believe it is helpful for us to share within our meetings our understandings of discernment and how

we have felt led in our personal lives. Instead of thinking of discernment as something we use only in major decisions, like whether or not to marry or join the meeting, we can honor smaller discernments, such as someone taking time to discern whether they should serve on a committee. It is also important to model collective discernment in our committees and business meetings. If people practice letting go of their egos when deciding whether or not to put air conditioning in the meetinghouse, they have a spiritual framework for making difficult decisions with a partner. We can also encourage clearness committees for purposes other than marriage and membership to help each other listen for leadings in all areas of our lives.

Pat Loring says she doesn't think many Friends ask themselves if they feel a leading to marriage. "Is it my sense that we have been called to care for one another? Has God led us into convergent paths to support one another in our spiritual lives? That's not the set of terms in which they ask the question of themselves, and maybe something has to be done to promulgate that question: 'Am I led?'"

Asking this question may be scary, but waiting for clearness and peace is one time-tested Quaker way of discerning the answer. □

## A SEEKER'S SONNET

**"My mind and tongue get tangled in your creed.  
What net of words can catch the living God?"  
I said, before retreat to fill a need  
for stillness and to seek a channel broad  
and deep, where I might launch my little prayer.  
My little prayer? The simple knowing my  
own spirit sings shares source and pulse I'll dare  
affirm, with "I Am That I Am." The high  
Lord of All Being hears my halting song  
and will not judge me faithless. Though I serve  
no pledge I drink deep the Good News. What wrong  
I do is curling my life to the curve  
of our small gods. Believe? Yes, I have found  
A firm place on my own—and God's—good ground.**

*—Janeal Turnbull Ravndal*

*Janeal Ravndal, a member of Stillwater (Ohio) Meeting, works at a domestic abuse shelter in Delaware County, Pennsylvania.*

# TURNING DOWN THE VOLUME ON SPIRITUAL NOISE

by Henry Sessions

When you seek silence, what do you often get instead? I get media chatter: the musical theme from a television show that's been off the air for 20 years; a popular song whose lyrics I never could figure out but whose tune I can't drive out of my head; a mantra of stuff I've read in the paper or seen on billboards. All of it crowding out the still, small voice of the Holy Spirit, the voice I most need to hear.

As media consumers, Friends risk replacing "the true Light, which lighteth every man that cometh into the world" (John 1:9) with the bluish glow of TV screens. Of course everyone runs that risk. But as we try to live by our testimonies and follow a Spirit-led path, I believe Friends have a special concern to examine how media may be deadening the life of the Spirit. Our Testimony of Simplicity guides us in a constant battle against the unnecessary accumulation of material items. John Woolman called it "cumber"—anything material that came between him and the Holy Spirit. We live in a time of unprecedented media cumber. We need to turn down the volume.

That's surely easy to say. My home is hardly a media-free sanctuary. I'm writing this essay on a computer. We have several radios, a stereo, and dozens of compact discs, a subscription to the daily newspaper, and old magazines sitting around everywhere.

Quiet can make me edgy. In the morning, I often catch myself reading the newspaper and listening to the radio at the same time, paying little attention to either. Much of my life (along with the

society I live in) reflects the late 20th-century notion that vast amounts of unstructured time are an enemy that can be



conquered by our seemingly limitless ability to entertain ourselves. Old technologies become too dull; new ones come along to replace them. (Player pianos replaced by radios replaced by televisions replaced by video games replaced by virtual reality arcades replaced by. . .)

But our entertainments don't lead us to the life of the Spirit, at least not for long. Boredom with the ongoing grind of the real world leads to predictable responses: "Let's rent a video/go shopping/surf the Internet." Spiritual seeking leads

to a bunch of uncomfortable questions: "Why am I bored? What void is this boredom telling me I need to fill? What will I discover if I just try to sit through my boredom?" Most days, most of us would rather rent a video than wrestle with our souls' hunger for meaning. And if we don't show our children an alternative, it's little wonder if they'll want to be plugged into the entertainment machine, too.

One can argue that the right kind of television show or computer game fosters imagination and encourages learning. I console myself for all the thousands of hours I spent in front of the TV as a kid by fishing for something good I got out of it. I can say (almost without breaking into uncontrollable spasms of laughter) that watching *The Waltons* taught me something about the value of simplicity and of family. But what an irony that I learned something about the values of family from a TV screen, while my parents watched their own favorite TV programs on a different screen in another room.

It's not the programming I most have a problem with. It's the way electronic media structure our lives for us. To this day, if I walk into a room where a TV is on, my attention locks on the screen, shutting

out everything else. I begin not to hear what people in the room are saying, not to notice what kind of day it is outside. Despite all my railing against TV, my brain seems patterned to watch it, to value it more highly than other experiences. The same goes for me and computers. For every minute I spend getting something useful off of the World Wide Web, I spend 20 clicking aimlessly from homepage to homepage, unaware for those minutes of any other reality. I see a similar patterning happening with children who spend

Barbara Benton

*Henry Sessions attends Bridge City Preparative Meeting in Portland, Oregon.*



hours every day in front of computer screens at home and at school. Once the pattern is set, the screen becomes the authority and the Inner Voice, if heard at all, becomes suspect. Elise Boulding, in *Children and Solitude*, a Pendle Hill pamphlet first published 35 years ago, foresaw the frightening shift in our relationship to the world now being brought about by technology:

Either we discover our identity and move into a new dimension of spiritual existence, along with our technical conquests of time and space, or we shrink back into sub-existence as a race of well-trained clerical assistants, timidly feeding data into gigantic computers to find out what to do next.

The technical conquests continue, piling up every day. But where is the new dimension of spiritual existence? We hear a lot these days about how computers, which seem to offer limitless possibilities for choice and exploration, can overcome some of the deadening effects of watching television. Computer games let kids create their own story lines. The World Wide Web gives access to live broadcasts from Radio Moscow or an aerial view of Auckland. Computer power is astounding. But it's still a two-dimensional world. No homepage offers a substitute for human warmth, creativity, contact with the natural world, or exposure to real adversity. No CD-ROM can mimic the simple pleasure of changing into dry clothes after getting drenched in an unexpected rainstorm. Observe children who spend a lot of time with computers. Often they'll simply give up on creating their own stories. Their tales become the products of some computer-game programmer's imagination, not their own. But what computer game can teach a child to look inward, to seek there the subtle movements that are the beginnings of a rela-

tionship with God?

I feel blessed that I need look no further than my own home for clues to escaping the electronic boxes in which we've confined our souls. My children are models of restraint when it comes to media. That's encouraging since the world children live in seeks to make media consumers of them from birth. Witness the baffling British TV program *Teletubbies*, uncritically snapped up by PBS. Target audience? Eighteen-month-olds. In such an environment, you would think my children would have been gobbled up by the media monster long ago.

But they haven't been. We do have a

TV, tucked away in a basement room. We occasionally watch a video on it. I watch broadcast TV maybe four times a year. Our children ages eleven, nine, five, and one behave as though the TV doesn't exist. Raised with little exposure to it, they'd much rather spend all afternoon staging a play with rocks as the actors than watching cartoons. They constantly prove to me how imagination connects us with the Spirit. I see it in their amazing presence during play, their devotion to the moment. Despite all the parenting mistakes I've made, I feel that by limiting their media consumption, I have given my children a few moments with God that they might not have had, were they raised on Power Rangers, Disney movies, and Nintendo.

We all need more of those moments. Contact with God inspires us to strengthen our family bonds, better our communities, reach out to others. Television, computers, radio, newspapers—you name the medium—can all conspire to clutter the place we should be reserving for God. It's not possible not to consume media (although it's worth trying for as long as you can manage it; the results are often profound). But it is possible (I think essential) to apply our Testimony of Simplicity as a filter for the information we consume.

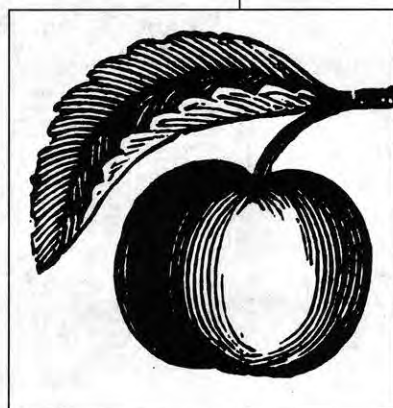
What to do? Unplug everything? Probably not. We all have to make our own decisions about

the extent of our relationship with technology. But I'd suggest making unplugging from our machines a regular part of our spiritual practice. Take a small step. Get rid of your TV. Don't turn on your computer for a week. Cancel your newspaper subscription. If you're like me, you'll go crazy for a while. But then just maybe you'll notice a change, a refreshing of the Spirit, the beginnings of a revolution against electronic devils. When the media buzz stops, we are surrounded and filled by pure and holy silence—and we know we are where we belong. □

## CONNECTIONS

**Bare, spare mechanics,  
Pencils thin as candle wicks  
Or fat as winter twigs,  
Ruled pad, and I was in command  
Of future, present, past,  
Expanded lexicon,  
The blue ruled lines  
That led me to the spice.**

**The Devil knew a short cut,  
Promised slaves, that like  
The academics of the city Thebes  
I could go scribbling unimpeded  
By the need to sharpen lead;  
Enamored of robotics, mass  
And airflow. Joules.  
The physics of my universe.**



**His apple bears a price:  
My dream once given over to my Muse  
Now links me like a cog to his machine;  
Besotted by the rigging, not the sloop,  
The tiller, not the distant shore,  
The inventory, not the prize,  
Leaving me unshriven on the edge of circumstance  
Now tacking sharply, near to tumbling off the frame.**

—Earl Coleman

*Earl Coleman has published poetry and fiction widely and was nominated for Pushcart XXIII.*





#889  
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# THE PARADE

by Rudolf S. Scheltema

It was a desultory, informal gathering of men, some bemedaled and wearing parts of old fatigue uniforms, others in various kinds of casual attire. There were those with large unruly beards, radical in their political pronouncements and loud in their advocacy for social change; others clean-shaven, silent, serious, but clearly of strong conviction. Why otherwise would they be gathered here? Regardless of the great differences among us, both politically and philosophically, we held nonetheless one belief in common; from our experiences as participants in past wars we agreed among us that armed combat is an unacceptable means for resolving conflict.

It was November 11, 1990. The day

was sunny and bright; the sky blue, clear with intermittent patches of white cumulus clouds. A brisk but gusty wind picked up dry leaves from along the curb, whirled them about, then dropped them again. It

## Dulce Bellum Inexpertis

*(War is delightful  
to those who have had  
no experience.)*

—Erasmus

was a seasonal autumn day in Boston, just right for a parade. I mused to myself; once November 11th was "Armistice Day," observed at eleven minutes past eleven o'clock by a minute of silence to commemorate the end of the "war to end all wars." Somehow with three subsequent major conflicts, namely, World War II, Korea, and Vietnam, that notion had now been transformed into a day to "honor" veterans, or more accurately into a sort of obtuse glorification of militarism.

Now the time was near for the parade to start. Smart military bands played stirring martial music. Already in formation beyond us were men wearing quasi-

military accoutrements of various veterans' organizations; these were the "heroes" from recent past wars. Then, in an inexplicable way, the men among our unordered group standing on the various street corners came together, almost 200 strong. We were to walk four abreast at the end of the parade, separated from the others by police cars and motorcycles. I looked behind me where an older man in his mid-60s, wearing a somewhat disheveled jacket, carried a cardboard placard on a flimsy wooden stick. "Blood and oil don't mix—Blood and sand do—Wage peace." Beside me a tidily dressed veteran from World War II was, I discovered, a retired electrical engineer who as a matter of principle had given up research on radar and sonar during the 1950s at the height of his career. For a moment we stood waiting, and my mind wandered to an incident more than 45 years ago:

It was a bitter cold morning, one of the last days of December; the stars glittered in the heavens. My father had accompanied me to the trolley station. We said good-by and shook hands, not sure when and if we would see each other again. The trolley car took me away. Within only a few weeks, I was on the western

*Rudolf Scheltema, a member of West Falmouth (Mass.) Preparative Meeting, served as infantryman in France and Germany in 1944. He is a member of Veterans for Peace.*

front in France—a teenage combat infantryman not yet 19 years old.

Before we were to proceed, an “American Legionnaire” with humorless expression and wearing a blue veteran’s cap tilted upon his head distributed small American flags among us. Now we began to move. Once again I heard a band playing beyond the cordon of police. Shortly we stopped again as a new unit entered from a side street and moved into position ahead of us. Dressed in camouflage field uniforms, steel helmets, and polished service boots, they marched confidently in step to the music, filled with pride and patriotism for their country—fighting men in the prime of their young manhood. I thought back to such a time in my own life:

There had been no martial music during the forced march last night. As we moved single file down each side of the road there was only the usual sound that accompanies the movement of troops: the rhythm of rifles with each step, steel upon steel, the rubbing of canvas upon metal. We crossed the river during the dark of the night. By early morning the entire battalion had crossed over, and at midday we had climbed the bluffs overlook-

ing the opposite bank from which we had come. Then we stopped, waited. Nothing happened. Darkness came and we started walking again, now in single file along one side of the road. There was an embankment with forest beyond on the right and an open field to the left. My carbine hung from its strap over my left shoulder. Under each arm I carried two boxes of ammunition for the machine gun. The boxes were awkward and heavy to carry; I could scarcely keep up with the person ahead of me. Then suddenly from the field came several bursts of machine-gun fire. In the dark night sky I could follow the bright trajectory of tracers from their source. The column stopped. I threw myself down into a drainage ditch along the right side of the road. Somewhere in the black void ahead, enemy infantry had been encountered. Then, for a time, silence. Shortly there came intermittent bursts of fire from the machine gun emplacement across the field. The rounds hit the embankment just above where I lay. The night passed in agonizing slowness as several of us lay shivering with numbness throughout the cold night: silence and then intermittent machine gun fire. With the coming of dawn I could see Steve sitting at the side of the road sobbing uncontrollably. The first gunner, his friend, was shot dead through the head.

But the young men marching ahead of us in their pride and patriotism could not know the madness, terror, fear, and violent death that could very well lie ahead for them. Then someone in our ranks started the chant “No more war, bring them home NOW.” As we turned onto Beacon Street, a priest in black raised his hand into the air with his index and middle fingers extended into a “V” to register approval; shortly on the left a perverse, spiteful young woman in black leather tights and jacket walked along our ranks with thumbs down. But many along the route clapped in approbation as we marched; some even joined our ranks as we passed by. We passed the Commons, the state capitol with its golden dome gleaming in the sun, and suddenly it all came to an end. We dispersed to return quietly to our own private lives, having shared together our strongly felt concern.

Sometime later an acquaintance insisted to me that wars are sometimes necessary: that there are just wars and wars to protect our national interests. I silently reflected for a few moments: And who is it that determines whether a war is just? Has any national leader ever proclaimed an unjust war? As a young man I had been trained to hate and kill other young men like myself but wearing a different uniform, while

they similarly had been trained to hate and kill me.

Then I answered, “It seems to me that the greatest injustice that one can commit is to take another’s life. How can justice be served by hundreds of thousands, even millions of unjust acts?”

Albert Camus in a pamphlet published in 1946, shortly after World War II, wrote:

All I ask is that in the midst of a murderous world we agree to reflect on murder and

to make a choice. Throughout the coming years an endless struggle is going to be pursued between violence and friendly persuasion. But I have always held that if he who bases his hopes on human nature is a fool, [then] he who gives up in the face of circumstances is a coward. □

## A LEAVING

**We are marching towards winter,  
wearing our battle armor  
of ruby, tiger’s eye, amber and gold.  
Our veins poke through.**

**We will soon flutter and twirl  
downwards to lay in piles,  
our bright bodies blending,  
then browning to brittle mulch.**

**Yet for one color-whirled moment  
of our downward spiraling,  
after our stems release us,  
and the ground waits to receive us,**

**we will be suspended somewhere  
we have never been before  
and can never be again—  
a pausing in mid-air.**

—*Jacqueline Migell*



*Jacqueline Migell, after nine months at Pendle Hill, recently moved to Fayetteville to attend the MFA program at University of Arkansas. She attends Fayetteville Meeting.*

Margaret Reynolds





# The Seeing Alley

by Christina M. Devlin

For the past several years, I have been researching a dissertation for a Ph.D. from the University of Chicago Divinity School. This is a solitary process if there ever was one, and it involves many hours in which the researcher can choose between ruining her eyes reading small print and ruining her eyes staring at a computer screen. But I was lucky enough to spend several weeks conducting my research in London at the British Library

*Christina M. Devlin is a 1986 graduate of Swarthmore College and is finishing her Ph.D. dissertation this academic year. She lives in Washington, D.C., with her husband, Andrew Podolsky, a historian and educational consultant. © 1999 Christina M. Devlin*

and the Friends House Library, where, happily, I made a new friend. She meets all the important criteria of friendship, for she has both encouraged my academic work and deepened my understanding of Quakerism, even though she has been dead for more than 250 years.

I met Tace Sowle when I followed up on what appeared to be a blind alley in my dissertation research. In turn, she led me into a literal alley in the City of London that turned out not to be blind after all, but full of insight. What I saw in that alley has not only changed how I understand what I'm doing when I study and write about the past, but it also has revitalized the way I live in the present.

My dissertation is about religious narratives Christian women wrote in the 18th century. Many of my subjects were Friends. When I wrote my dissertation proposal, I consulted Joseph Smith's monumental Quaker bibliography, which told me that most of the works I wanted from the first half of the 18th century had been published by the same printer, Tace Sowle. From the catalogs printed at the ends of her books, I learned a little more about how many different books she sold at one time, that she printed schoolbooks and marriage certificates, and that she was a bookseller in addition to being a printer.

I became fascinated by Tace Sowle because what I learned about her differed so much from what I knew about the women who wrote the autobiographies she printed. Tace Sowle never wrote a book. The Friends House Library contains no manuscripts or letters by her. In contrast to the women who wrote about their ministries, I know nothing of Tace Sowle's emotions, religious convictions, or spiritual life. But every day I worked in the Friends House Library, I held, opened, and read the books that Tace Sowle printed during the 50 years in which she ran the chief London Friends press. I know the results of her work, and my own studies would not be possible if it had not been for her work.

I learned from contemporary writings how Tace Sowle began to run her father's printing business in 1691 when her father, Andrew Sowle, became too ill and blind to work. She ran it for her mother until her mother died in 1711, and when Tace died at the age of 83 in 1749, she bequeathed it to Luke Hinde, a distant cousin. During the half-century she owned and ran the press, Tace Sowle relocated it several times, finally settling at 2 George Yard, Lombard Street, in 1732. A "yard" is an open square lined with buildings, down a narrow alley off a main street, which I discovered when I found a picture of it in a 19th-century scrapbook. It is always "George Yard, Lombard Street," because there is another George Yard off a different street in another borough altogether. The children of a later generation of printers were born in George Yard, and thus it was a home as well as a place of business. It was hard for me, as an American who thinks of London as a huge metropolis, to remember how small the City of London itself was and is; in a tiny borough of what is now called London, Tace never moved her sign—a Bible—very far.



This particular yard still exists and I journeyed there on a particular sunny summer day in 1995. I knew that the place itself was the closest I would ever come to this woman I felt I know well, but whom I know only through the material products of her occupation. I would go, or so I thought, to find other

Nell Benton



contained an entrance and driveway to a brand new building of rosy marble, recently erected to house the main offices of Barclays Bank. Dazzling sunlight made the building shine as I walked into the open square that it surrounded. Here I found a black marble fountain of the very modern

type, in which water simply flows over an incline into a rectangular pool. The water gave off a constant, soothing sound like that of a rural stream. Employees from the giant marble building perched on the edge of the fountain and enjoyed lunches and cigarettes. The main attraction appeared to be a tame hawk whose handler had brought him out to the fountain to drink and bathe his head. Since there was a pub named "The George and Vulture" in the far corner of George Yard, I assumed that this bird must be taking a break from his duties as mascot.

As I wandered around the yard in a bemused way, I noticed a bright new plaque on the Barclays building. It looked as though it had been written to explain to me personally how the place of Quaker business had become a picnic place for bank employees. I learned that in return for permission to extend their rosy marble building onto Corporation of London property in George Yard, Barclays had agreed to renovate and beautify the open space left in the yard. The bank had paid for the soothing black marble fountain and the alternating marble and textured paving stones. As I discovered later, the new office block stood precisely where Tace Sowle's premises had been, at No. 2, by now property of the bank for more than 90 years. Only the pub itself, which dates to the 17th century, would have been there when she lived.

Something prevented me from taking out my camera to record the present of George Yard. It was new and ordinary, not seeming to warrant photographs, but my hand was prevented by something more significant than that—a sudden assurance that I had found what mattered about Tace Sowle. The very newness and ordinariness of George Yard showed me what was missing from my sense of her

where I emerged into a circle of narrow streets shaped like an octopus, and where the main thoroughfare is appropriately designated Threadneedle Street. Trusting my life to the goodwill of London drivers, I dashed across two intersections and headed down Lombard Street towards George Yard. On narrow streets like Lombard Street, buildings only have to be a few stories tall to make the sidewalk dark. But if the darkness was expected, the clean streets and shiny new street signs affixed very straight to the sides of corner buildings were not: nor had I expected the multitude

of signs directing tourists to the Monument to the Great Fire of 1666 and the Tower of London. I had come for what I thought was a private part of the past, this Tace Sowle who seldom appears in any histories, who never wrote any books.

About two blocks down Lombard Street, I came to a church whose sign announced that it, like many urban churches, was closed, and that those seeking midday worship should hie themselves to St. Stephen's around the corner. This was more like what I was looking for. It was old and in disrepair, a darkened church without a churchyard, a relic of the past in my present. It was even named after St. Edmund the king and martyr from Anglo-Saxon times.

At St. Edmund's I spotted the sign and rounded the corner, into George Yard, Lombard Street, now convinced that my journey had brought me to the traces of the past. In this I was both completely wrong and partly right, for I walked slap into the present, and found that I understood 1732 after all.

In 1995, George Yard, Lombard Street,

material remains. I expected something from the 18th century: something that would look old in 1995, but which I could imagine as a bustling 18th-century home and business. So I packed up my bag, left the great domed reading room of the British Museum, pushed my way through the crowds in the museum foyer, and made my way to the corner of Tottenham Court Road and Oxford Street, where I descended to the Underground to make my journey into the past via the Central Line.

The first irony of my journey presented itself immediately. I took a Central Line train to Bank, and the Central Line was the first route to be renovated in the 1980s. It has modern trains, with clean seats and wide doors and aisles; a computerized voice clearly announces the name of each station as the train enters, and that of the following station as it leaves. It even has a proper ventilation system. So much for setting the atmosphere, I thought as I climbed onto the escalator at my destination.

I found something more antique when I reached the ground level at Bank station,



Andrew Bruce

history. In my own visit on a particular day, in a particular year, as a particular woman, I sensed the immanence of the past. Tace Sowle hadn't lived in her past, but in my past, in the past of the Religious Society of Friends, in the past of urban London, in our past. But she, for herself, lived in a present that was as new and as ordinary as what I saw in front of me that day. In order to do her justice, I realized that I would have to try to understand that what I read in autobiographies and the records of Quaker meetings happened in a present: one as contingent, uncertain, and possibly even as ironic as my own.

Why then should we care about Tace Sowle's present?

I found the answer on my way home. As I came out of George Yard, I followed the tourist signs out the opposite end of Lombard Street, into Gracechurch Street, and down towards the Monument. This pillar commemorates the place where the Great Fire began in 1666, when Tace Sowle was about a year old. The Monument told me that many of the things she knew in her corner of London had been as new to her as Barclays headquarters was to me. As I continued down towards the Thames and the Tower, I remembered the words of historian Claudio Veliz:

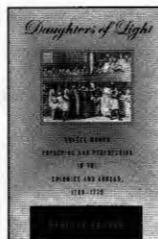
We always retain an additional possibility of understanding history, society, and culture better or more completely than otherwise because we are participants in the making of history, of society, and of culture; our insights are those of the fellow artisan rather than those of the disinterested onlooker. We are

more likely truly to understand the actions of human beings, even those remote from us, because we can see them from the inside. . . .

And I realized that this was true of my friendship with Tace Sowle as well. Her present, my past, was founded on the same kind of human activity I had witnessed and undertaken that afternoon. We were connected to one another in patterns that existed even though I hadn't understood them.

The Monument itself showed me the first pattern. Tace Sowle's George Yard offices were new when she lived there, just as the offices of Barclays Bank are now new, built on the same plot of land. I had in fact been looking for the wrong thing when I looked for something old and decrepit. That wouldn't have been Tace Sowle's present at all. Then there was Barclays Bank itself. Tace Sowle's present world directly caused the bank to come into being. The official history of the bank traces it back to the offices of John Freame, grocer, goldsmith, and Quaker, who did business at the sign of the Black Spread Eagle in Lombard Street, and who was the same age and lived the same length of time (more than 80 years) as Tace Sowle. It was his children who intermarried in a complicated way with the son and grandson of the apologist, Robert Barclay. I don't know whether Barclays still own Barclays Bank, but they have owned 56 Lombard Street at the corner of George Yard since before Tace Sowle moved in. Like Tace Sowle, the Freemans and Barclays did their jobs because they were Quakers—they took

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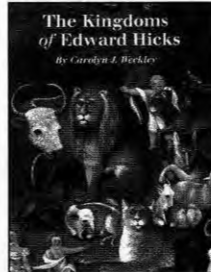
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up professions that required only a general education and capital, since university educations were closed to them. The spiritual, commercial, and biological descendants of the Quaker printers and bankers, that is, the effects of Tace Sowle's present, crafted my present in the summer of 1995 in George Yard.

My present both resembled and was caused by the past that I had hoped to find. There was one other resemblance, which only occurred to me later that afternoon, after a refreshingly modern ice-cream cone in Liverpool Street Station. Everything I know about Tace Sowle centers around what she did for a living: the trade her whole family followed. Without her, without women who worked, without the women who ministered in the Religious Society of Friends, neither I nor the women employees of Barclays Bank would have the same chances to work. In fact, Tace Sowle's work resembled that of the women who now occupy those offices much more than it does my own. The printing business supported Tace and her family for more than 100 years; it produced books that I still can hold and read. Without those books I wouldn't know or understand how Friends and other religious communities understood themselves 200 years ago.

This "seeing alley," and the present which it made real to me, prompted me to think about the people whose present has not yet happened, for whom I will be the past. For them especially, I need to understand and write about the past in terms of its own present: a contingent world in which women and men worked as well as thought, lived as well as believed. Tace Sowle has shown me how to see women's religious writings not so much as records of states of mind, but as chronicles of actions. I think more now about how my present will change the lives of others when it becomes their past. Tace Sowle was an ordinary woman in almost every way—she was a Quaker and a printer because her parents had been Quakers and printers. And as another ordinary woman, there is a chance I might change someone else's present through my own life.

Through my friendship with Tace Sowle, I've learned to consider the present whenever it happens, and more importantly, to walk up blind alleys to see what might have been overlooked if they had been passed by. □



# AMONG FRIENDS

## *A Consultation with Friends about the Condition of Quakers in the United States Today*



Plainfield (Indiana) Meetinghouse

### An Earlham School of Religion Report by Douglas Bennett

“Friend by Friend, these ‘Valiant Many’ are not only making a difference: they’re quite capable—if fully galvanized—of making a world.” This assessment of the Religious Society of Friends today is one strong and heartening conclusion from *Among Friends*, the report of a national consultation with U.S. Quakers carried out on behalf of Earlham School of Religion. The project was conducted by CRANE Consultants and overseen by ESR’s Board of Advisors.

Other conclusions are not so cheerful, however. Friends in the United States are also “polarized and equivocal,” the report

says. All “the various forks and branches” of “our weathered family tree . . . staunchly bear the family name, even while regretting or even actively disparaging the divergent leanings of their more distant kin.” Moreover, the report says, “in the speech of people not given to exaggeration, recurring words like stagnant, stale, stuck, and moribund

land with a thud of finality.”

A complex picture of U.S. Quakerism emerges in *Among Friends*: weaknesses and strengths, obstacles and opportunities. Leadership is a central concern: the need for it, the difficulties of providing it, the possibilities for nurturing it. This article is a brief summary of some of the report’s major findings and an overview of how the consultation was carried through. We believe the study is the most comprehensive look at Quakers in the United States

ever conducted. We are eager to share the results with all who are interested.

The publication of the report is definitely not the final step in the consultation. At ESR we will be using the report as the beginning point of a planning process to make sure ESR’s programs are responsive to the needs of Friends. In addition, we will be sponsoring some gatherings around the country over the next few months (and encouraging other discussions) to consider the report and discern how we might make the most of our strengths and opportunities.

### *The Questions*

These are the questions around which we framed the national consultation:

(1) What is the current situation of the Religious Society of Friends? What are the main strengths and what are the main challenges before us at the present time?

(2) More specifically, what is the situation with regard to leadership? Are we finding the leaders we need, and are they being prepared for leadership roles as well as they might be?

Following from these two, we also asked a more specific question about Earlham School of Religion:

(3) What are the potential contributions that Earlham School of Religion can make to meet these needs and challenges in the preparation of leaders?

Our consultants found that Friends had a great deal to say about these matters. “All joined eagerly in the discussions and offered observations noteworthy for both thoughtfulness and candor,” they reported. I am very grateful to all who participated.

The report outlines where we think we are and where we may be going. The report was prepared by an independent (if sympathetic) group of consultants, but it doesn’t contain their external, “objective” assessment of our strengths and weaknesses. Instead, it artfully draws together what we think of ourselves and what we have to say to one another. It is a mirror held up to the Quakers in the United States at the end of the 20th century. What do we see when we look in the mirror?

*Douglas Bennett is the president of Earlham in Richmond, Indiana. This article is being published simultaneously in the November issue of Quaker Life.*

## The Participants

The report is based on focus groups, interviews, and letters. There were 24 focus groups conducted last fall and winter in 22 locations across the United States,



Makefield (Pennsylvania) Meetinghouse

Richard C. Pullinger

from North Carolina through Indiana to the Pacific Northwest, from Los Angeles through Wichita to New England. We invited about a dozen people to each focus group hoping that six to ten, an ideal size for such a group, would be able to participate. In total, 210 Quakers participated in this way. Our consultants conducted

broad-ranging telephone interviews with an additional 31 individuals. Finally, we placed an ad in *Quaker Life and Friends Journal* inviting all who were interested to write letters. In response we received 14 thoughtful essays.

In selecting those to invite to focus groups or interviews, we worked closely with the clerks and superintendents of yearly meetings. We asked them to suggest those with broad experience and understanding: leaders among Friends. We worked hard to include Friends of every orientation: evangelical and universalist; orthodox, conservative, and neither of these; EFI, FGC, FUM,

and other. On a number of dimensions we also tried to gather a good mix of participants, for example men and women, well seasoned and not so old, those in larger meetings or churches and those in smaller, those in paid positions and those not. We could not possibly include every leader in the Religious Society of Friends,

but we did include a broadly representative group.

One surprise, at least for me: a high percentage of the participants were not Friends from birth. Sixty-two percent said they are Friends by conviction, and only forty-three percent by birthright (some indicated both). Forty-four percent said that they first encountered Friends in high school or later. Forty-two percent said they were first introduced to Friends by someone other than a parent or other close relative. We often talk as if we were a closed circle, unable to attract newcomers. But these numbers indicate that we are drawing new people to Quakerism, and that many of them are finding their way to leadership.

## Our Worries

The report taps into several interwoven, perhaps even knotted, strands of worry. These worries are broadly shared among us.

One worry is that we don't know who we are. We appear confused and indistinct. "Friends hesitate to declare their faith; we think too much," one focus group participant said. "We need to get out of our heads and into raw spirit." Said



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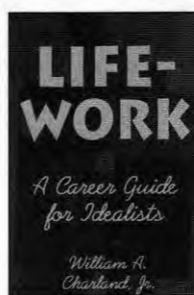
## New for Winter, 1999

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By William A. Charland

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### A Winding Road to Freedom

By Randall Wischart

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another: "As a Society, we've lost our identity. We're not training people about what Friends believe, so new people bring their own 'baggage' and then want to change us." Said a third: "One group of Friends are hardly Christians anymore; the other have lost much of the Quaker identity by identifying with evangelical churches that grow faster than ours do." A related worry is that we are reluctant to tell others about Friends. Said one participant, "We hide whatever modest light we possess under a large bushel basket."

At the same time we worry that we are declining in strength. We no longer seem to have the vitality or numbers we had even a generation ago. "We have been shrinking in numbers and influence for a long time, and I believe that's a direct function of our loss of spiritual center," said one. "In so many ways we have bent to be like the church and culture around us. We want to accommodate everyone, and at times this rings as shallow or untrue," said another. We worry about the loss of our elders. We worry about being swamped by materialistic culture. We worry that we no longer challenge our members or hold one another accountable.

Yet another strand of worry—and no

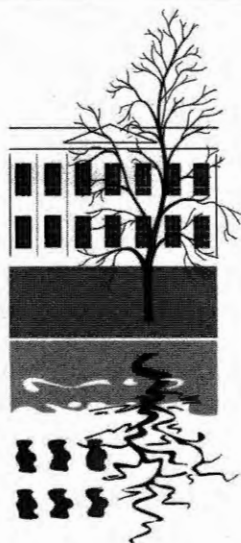
surprise—is that we have trouble getting along with one another. "The branches of Friends have grown so far apart," said one participant. "We don't respect one another." Said another, "I fear the extremes on either end will pull us apart; on both sides there's a fear of contamination." And a third: "In our diverse and fragmented condition, contemporary Quakerism hardly makes credible witness to the testimonies, and thus their power and influence both within the Quaker family and in society is largely dissipated."

This is quite a load of worry, but threaded through these, our consultants also heard a promise of renewal among Friends and an urgent awareness that we have much to say to the world. They also heard frequently voiced hopes that we can find our way soon to greater unity.

## Our Strengths

Among the many current strengths of the Religious Society of Friends, the participants talked particularly about these:

- There are *distinctive Quaker teachings*, especially the very real possibility of an individual, direct, and experiential relationship with God and the very real possibility of a transformed life that bears



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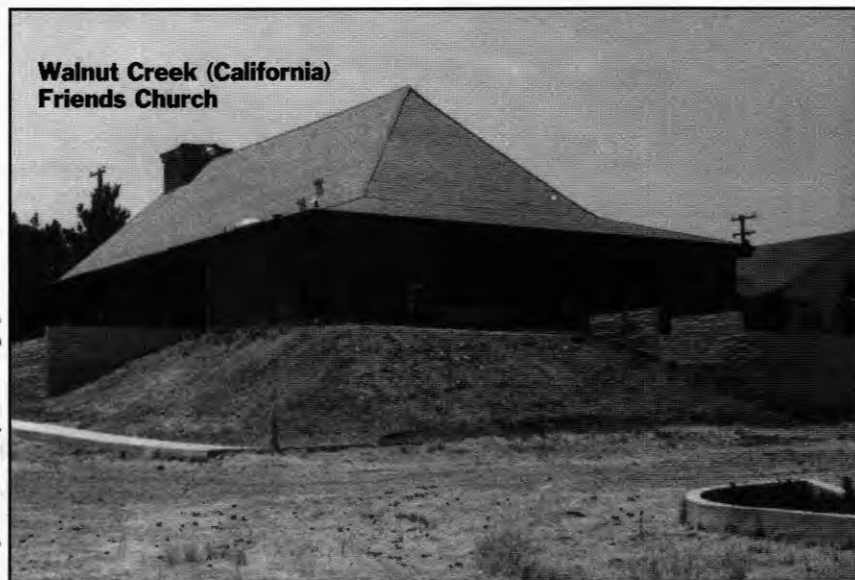
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witness to that relationship.

•There are the *Friends testimonies*, which connect religious faith and experience with how we behave in the world: peacemaking, concern for social justice, the equality of all persons, simplicity in living, and personal integrity.

•There are *distinctive Quaker practices*, such as waiting expectantly in silence, simplicity in worship, the gathered meeting, conducting business in a meeting for worship, clearness committees, and all members seeing themselves as having a call to ministry.

We *do* have a message and a practice that we need to share with the world. This conviction came through in the consultation with even more strength than the worries that bedevil us. "There's a crying need out there for what Friends have to offer," said one Friend, voicing the convictions of many. It is a message and a practice of experiential spirituality and transformed lives. These, in combination, form the strongest, most distinctive message Friends have to offer, the report says. This is the good news, and it is shared good news: we believe this together.

### Dilemmas of Leadership

The consultation explored in depth the question of leadership among Friends, a topic almost everyone acknowledged as important. Some things do seem clear. We agree that all leadership comes from God. We agree that *all* are called to be ministers. "Leadership is not just about technical skills. It's about living obediently to the Holy Spirit," one Friend put it. Nevertheless, we are concerned that we need more leadership, and we agree that

we are not doing a very good job of identifying or preparing leaders. Beyond these statements, what we have to say about leadership is complex, and the concerns are not wholly consistent with one another. Quickly summarized, the main lines of reflection appear to be roughly these:

We are still divided on the pastoral system. Many unprogrammed Friends "will never overcome their cultural inhibitions about having paid clergy," said one. But programmed Friends also acknowledged that the role of the pastor is far from clear. Said another: "I think we've failed. In looking for pastors, we've brought in preachers; what we needed was Christian educators." Said a third, "Friends never really corporately approved the pastoral arrangement; it oozed in, meeting by meeting. And so a standard discipline was never developed—or a standard understanding of the pastor's role."

Moreover, many said, the work of a Quaker pastor isn't very gratifying. Low pay, poor retirement benefits, and long hours were mentioned frequently. So were unclear expectations and stress. "When we do get good people in these roles, the tendency is for them to burn out or get cut down in a fairly short period of time," concluded one Friend. "I know very few people who have managed to take on those kinds of roles and be effective for more than seven or eight years; and if you last three or four you have done well."

Whether we have pastors or not, programmed and unprogrammed Friends agree that we need other leaders: clerks, teachers, elders, organizational heads, etc. A frequently voiced worry was that we are losing (or have already lost) a generation of elders and have not found a younger



cohort to replace them. And whether we are speaking of paid or unpaid leaders, we seem to have difficulty calling forth, nurturing, and preparing such leaders to serve.

Finally (and frosting the cake) some Friends acknowledged that we don't accept authority very well. "We're anti-leader," said one Friend. "We beg people to take positions, then undermine them. That's serious." "We're very tough on our leaders, very critical," said another. Seeing decision-making as a function of the whole group, we don't allow our leaders to make decisions. "Leadership is a problematic word because it implies status," asked a third, "could we call it something else?"

### Urgings

The report urges that we try to develop a new model of leadership for Friends, one that finds a way to blend divine guidance, greater personal accountability, and heightened commitment to follow through in doing what needs to be done. We cannot just bemoan the lack of leaders: we need to do better on what we expect from ourselves and from one another. It's tempting to say we need to be better followers, but *Among Friends* suggests that "Friends don't need to follow; they need to follow

through." The need to develop a new model of leadership for Friends is one of the major challenges voiced in the report.

Another significant conclusion of *Among Friends* is that Friends find their way to unity together most easily when we are *doing work* together. When Friends from different backgrounds or perspectives find themselves drawn together to work on a significant project (rather than merely coming together for discussion),

our most important commonalities rise to the surface. The experiences of disparate Friends serving together as conscientious objectors in civilian public service during World War II is one striking example.

At Earlham School of Religion, we will be using *Among Friends* to hear better what Friends have to say. We will be drawing insight from the national consultation to refocus our programs to serve the Religious Society of Friends and to pre-



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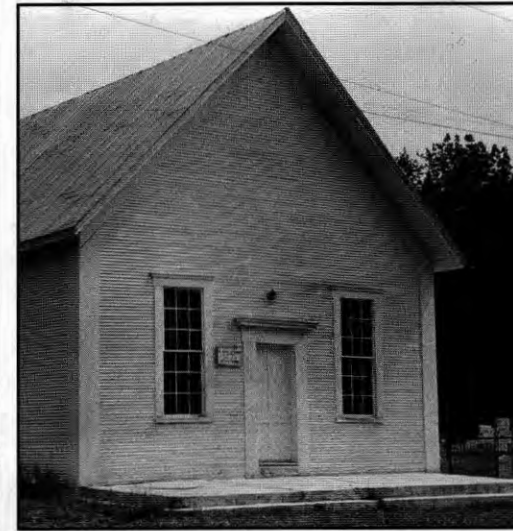
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pare leaders as well as we possibly can. Our commitment is to serve all branches of Friends, to be a place where all learn from one another, seek together, and deepen faith together. We hope others will read the report and share their reactions with us and with one another.

Perhaps the earnest questions of one Friend provide a good place to conclude, looking towards the future: "Where's the openness in Friends to allow Christ's Holy Spirit to expand us—and not just to renew us so that we can maintain, but to create something entirely new and fresh



**South Starksboro (Vermont)  
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and different, and something that is still in the balance of remaining authentic and faithful to Scripture, to the tradition of the Church, and to one's personal experience of the Christian faith? How can we begin to stop worrying about maintenance and survival and instead open ourselves to whatever good and new can emerge from us in the next hundred years?"

If we can answer that question, and answer it together, we can make a world of difference. We *can* be the "Valiant Many."

Peter Stettenheim

The *Among Friends* report, including a thematically organized compilation of quotations drawn from focus groups and interviews, is available for \$11.50 (plus \$3.50 for shipping and handling if ordered by mail) from the Earlham Bookstore, 801 National Road West, Richmond, IN 47374; (765) 983-1310; <bookstore@earlham.edu>.



# Guest Clerk's Corner

by Lucinda Antrim

All uses are astounding to the used.

—Jorie Graham, "Over and Over Stitch"

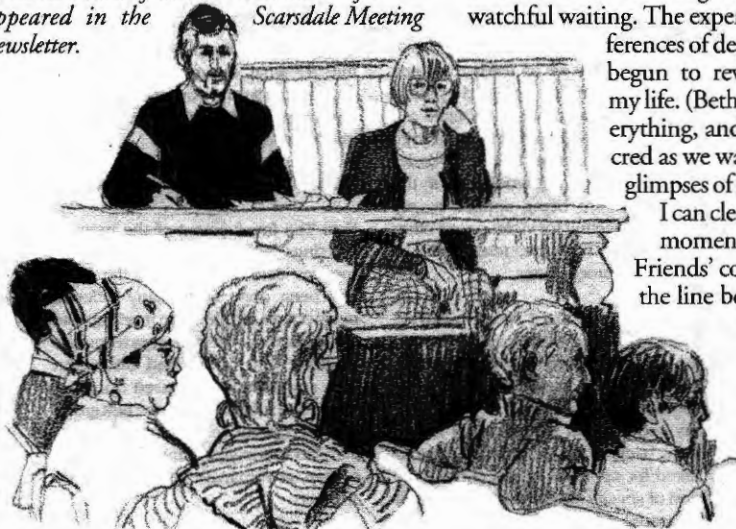
I was amazed by the view from the clerk's table when I filled in for John, our presiding clerk, while he was in Ghana, as I have been amazed by the experience of being recording clerk. So I am sending back a kind of report from the front. No one hired me as scout, my badges and scars are in a realm other than the visible, and those who have been there might recognize little in my report. Yet though George Fox says (I think), "Print only what is necessary," this printing seemed worth the risk.

When my children were younger, I used to tell them a story about two small persons accompanying a child through her day: one wore a crown with a single brilliant diamond, the other a crown sparkling with stones of all the colors of the earth and sky. At their difficult best, clerk and recording clerk are one body around the body of the meeting: the clerk shines forward, alert to what comes next, and the recording clerk comes behind, gathering the many words into Word. I didn't understand either until I tried them, and lacking that understanding, I didn't truly understand myself as a part of our meeting for worship with a concern for business.

The first thing I noticed as recording clerk was love: I loved each and every person sitting there on a bench. Then I noticed that we

Lucinda Antrim is a member of Scarsdale (N.Y.) Meeting and a member of the FRIENDS JOURNAL Board of Trustees. This article first appeared in the Scarsdale Meeting newsletter.

Lucy Sikes/Quaker Life



really do know each other very well—intimately, actually; each of us knowing the other in the essence, it seemed to me. Then I noticed that the very comments that would have annoyed me when I was sitting on a bench made the minutes that came out of our discussion deeper and truer. I have moments of pure fear of my own inadequacy, but generally I notice that the need to focus on the meeting carries me through the fear of my limitations. I hope I can carry some sense of all this back to the bench and use the love, the intimacy, the breadth of experience, and the sense of focus to look not at the meeting but at myself, as I sit in the midst of our decision-making.

And clerking! I had no idea the clerk actually led. (John said, when I told him this, that it is servant-leadership.) But there is a pacing to it, a timing of silences and an attention to whom to acknowledge when, that was my first experience of a way of leadership that makes sense to me. I had never realized how very important it is to wait to be acknowledged before speaking. I know it as good Quaker process, but I had never seen so clearly what it is that the process allows to emerge. When people waited to be acknowledged, it felt to me like a profound trust in the evolving sense of the meeting and ultimately a deep expression of our experience of the Light. I came away so grateful that this is possible and that I could be a part of it.

My inner experience of clerking was very like my experience of meeting for worship. The differences were in the shading: in meeting for worship I close my eyes, in waiting watchfulness; in clerking I opened my eyes, in watchful waiting. The experience of these differences of degree, not kind, has begun to reverberate through my life. (Beth Orton sings, "Everything, and nothing is, as sacred as we want it to be.") I get glimpses of the possibility that I can clerk/worship in each moment, and I see that Friends' conscious erasure of the line between sacred and secular in meeting for business can bring to consciousness the fact that the line is a human construct in all interactions. □

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# At the Brick Works Camp

by Sandra Moon Farley

It's 10:30 a.m. at the Brick Works, an industrial site bombed during the NATO-Yugoslav war, but now home to about 60 families who cannot return to their villages near the town of Gjakova, Kosova. The camp is run by the Salvation Army and Save the Children. I am a Balkan Sunflower volunteer, here to work with children. At a table in the old cafeteria I am surrounded by kids trying to follow my gestured instructions for folding an origami balloon. They're having difficulty. Most are up to step seven, the tricky tucking-in part. Occasionally I have to refold someone's paper to catch that child up to the group.

Suddenly there is a boy pulling on my arm, waving a brightly colored square of origami paper in my face. I wave him off. A girl approaches, and I lose patience waving

*Sandra Moon Farley is a member of Palo Alto (Calif.) Meeting, which minuted her release to travel in this ministry and established a Kosovo Project Fund for donations to support her work. Sandy's report from Gjakova: <[www.spont.com/gjakova.htm](http://www.spont.com/gjakova.htm)>. Balkan Sunflowers Volunteers: <[www.balkansunflowers.org](http://www.balkansunflowers.org)>.*

her off as well. I must complete the current project before the kids lose interest waiting for me to bring latecomers along.

We finish and inflate the paper balloons, but I worry about the children I have pushed away. I regret that I cannot speak Shqip (Albanian language) well enough to explain that they could start with the next fold I'll be doing, to wait please. But that might not have worked either, for these kids are different from the ones across town who have moved back into their homes. They are still refugees; they can't wait.

Origami does not work as well here as at the hospital or the handicapped club. Origami demands patience and sequencing, seeing steps in a process with what psychologists call "delayed gratification." No amount of language translation will change the fact that children in the midst of a traumatic situation behave differently and have less ability to wait.

Life in a refugee camp teaches you that whoever pushes to the front will get the goodies, and waiting patiently gets you zilch. So these kids push and shove each other, and they step between you and the person you're

conversing with. It feels to us like extreme rudeness. Playing with them is exhausting work for the Balkan Sunflower volunteers.

Two days later we're back. No origami paper this time. I help a fellow Balkan Sunflower, Alan Grey, with a beanbag-tossing circle. Alan patiently sets up a throwing pattern. He restarts as often as it takes, and we eventually get three bags crisscrossing the circle in repeated pattern at once. We cheer the kids. They have learned to do a sequential process cooperatively!

Never before had I realized just how much trust is needed to just "wait your turn." It's amazing that such a basic social skill should disappear so quickly under wartime conditions. When these kids get back to a "normal" life, I wonder if their teachers will be able to tell which kids spent time in camps and if this experience will stigmatize them as "the rude kids" forever.

As I return to Gjakova this fall, I will look for opportunities to help these children re-establish trust in their world, to learn to wait their turn. I'll try to make sure there will be enough of everything to go around. □

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## Books

### #399 Teachings on Love

By Thich Nhat Hanh. Parallax Press, 1998.  
192 pages. \$16/paperback.

Buddhism has for many years helped to enrich the spiritual paths of Friends and other seekers from many religious traditions. For those interested in Eastern philosophy, Thich Nhat Hanh's name is probably familiar. The Vietnamese Zen master and expatriate monk, nominated for the Nobel Peace Prize by Martin Luther King Jr., is a popular writer of manuals on meditation and "mindful living." *Teachings on Love* applies Buddhist philosophy to a subject more commonly treated by Western thinkers. Nhat Hanh demonstrates how the fruit of a mindful life is a broad and deep love for those around us and the earth itself.

Nhat Hanh's gift is his ability to make difficult Buddhist concepts practical and understandable to the Western mind. Though his writing is steeped in ancient Buddhist scriptures, he presents his teachings in a remarkably straightforward way. The foundation of *Teachings on Love* is the Buddhist doctrine of the Four Immeasurable Minds, which are the result of a life lived in thoughtful awareness of the present moment (what Friends might call "an openness to the Spirit"). These "Minds" are love, compassion, joy, and equanimity. For Nhat Hanh, love is the ability to see the interconnectedness between oneself and others. Love is not the selfish, clinging emotion we sometimes label "love."

Throughout the book, Nhat Hanh provides specific techniques for cultivating mindfulness in our relationships and recognizing the destructive patterns we bring when dealing both with those we love and those we do not love. He shows how these mindfulness "trainings" can be applied to romantic relationships, parents, organizations, and even a realignment of humans' relationship with the earth. *Teachings on Love* is an important and useful addition to Thich Nhat Hanh's already considerable body of writings.

—Gary Houchens

Gary Houchens attends Lexington (Ky.) Meeting. He has studied Zen Buddhism at Furnace Mountain Zen Center in Clay City, Kentucky.

### #400 Quaker Nantucket: The Religious Community Behind the Whaling Empire

By Robert J. Leach and Peter Gow. Mill Hill Press, 1997. 224 pages. \$20.97/hardcover.

Thomas Macy came with his family to Nantucket in 1659. They left Salisbury, Mass.,

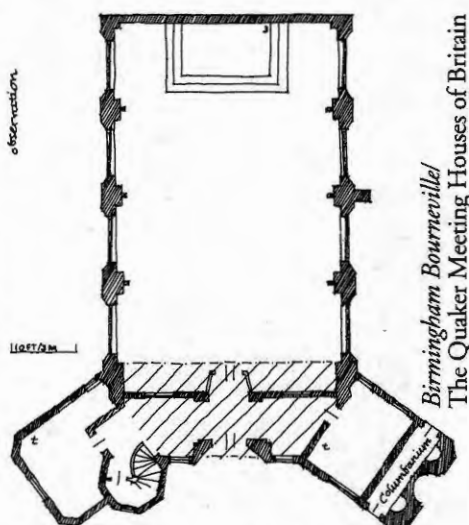
because Macy was fined for sheltering Quakers. Soon others followed Macy. Some were Quakers. Descendants of Macy, a Baptist, were mainly Quakers for several generations. Religious diversity always existed among Nantucketers, but Quakers predominated until well into the 19th century.

In 1708 Nantucket Monthly Meeting became part of New England Yearly Meeting. By then, there were about 3,000 Nantucket Friends. They renounced war, were neutral in the American Revolution, and disowned members who joined the armed forces on either side. But Quakers often disagreed among themselves. Use of common pasture land and a mysterious bank robbery were subjects of bitter and lengthy altercations.

Nantucket Quakerism was severely disturbed by doctrinal disputes and consequent separations. In 1830 Hicksites separated from the existing Nantucket Monthly Meeting. On the island they soon became extinct. Wilburites were on Nantucket by the 1840s. They opposed Gurneyites and eventually prevailed over them.

Separations were one reason for the decline of Quakerism on Nantucket, which was rapid after 1840. By 1846, only 220 were left. By 1893 no Friends organizations were functioning on Nantucket. In recent times, however, Friends from the mainland have frequently vacationed on the island, and some have resided there permanently. An "allowed" meeting for worship is held regularly in a meetinghouse owned by the Nantucket Historical Association.

This book does not document statements of fact by notes. An admittedly partly fictitious passage in italics precedes each chapter.



This and following illustrations are from the new book, *The Quaker Meeting Houses of Britain*. See page 36 for publication information.

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The book would have been improved, in my opinion, by the omission of these passages or by their incorporation into the main text.

The authors' diligent research, however, has produced a valuable addition to the literature of the Religious Society of Friends.

—Ralph H. Pickett

Ralph H. Pickett was born and grew up in Kansas. For many years he taught history at the University of Bridgeport. Now retired, he lives in Lima, Pa.

## #401 Myths and Stories, Lies and Truth

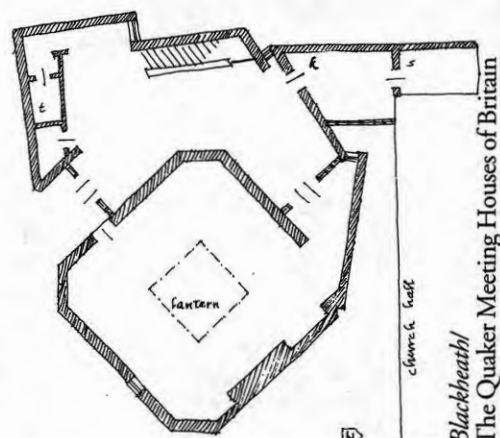
By Norman Talbot. 1999 James Backhouse Lecture. Australia Yearly Meeting, 1999. 95 pages. \$7/paperback.

*Myths and Stories, Lies and Truth* is an expanded version of the 1999 James Backhouse Lecture sponsored by Australia Yearly Meeting. Norman Talbot was professor of English at Newcastle University in New South Wales before retiring in 1993 to become a full-time poet and writer of fantasy and science fiction.

His lecture presents an impassioned defense of "unfactual truth," which Quakers have historically found difficult or impossible to recognize as truth at all. "Only a book which is not factual can be true," Talbot declares. Fantasy and science fiction, in particular, are modes of "spiritual and philosophical play" that nourish the Quaker kinds of seeking.

Moreover, fantasy and science fiction provide vital alternatives to the totalitarian worldview advanced by modern mass media via a "fast-food diet" of shapeless, formulaic dream stories set in familiar "realities," providing no challenge to the imagination. Fantasy at its best is defamiliarizing, offering us an opportunity to walk in the moccasins of others ("a far more healthy activity than jogging"), to enter into alternative worlds, to reconstruct familiar myths from alternative points of view. As illustration, Talbot discusses Tolkien's *Lord of the Rings* (which he considers the most influential book of the 20th century) and the changes rung on the Eden myth by two Quaker science fiction writers, Joan Slonczewski and Judith Moffett.

Talbot sees a deep link between fantasy and Quaker vocal ministry, which at its best he sees as a uniquely organic form, anticipating the approach of Romantic writers such as Coleridge. The "free attentiveness" of Quaker worship empowers us to



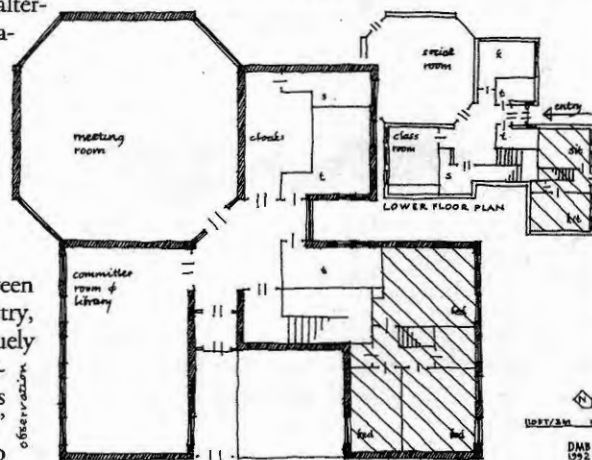
discover, accept, and share our own stories, while "incorporating the help of God, our eternal Co-Author and Audience." The hearer's response is itself a unique creative act of imagination and reconstruction, so that the story becomes a "shared ministry of teller and audience."

The past 30 years have seen an exciting, but little-noted, rethinking of the latent synergy between Quaker spirituality and the arts. For those interested in this area, Talbot's wide-ranging book (which also contains chapters on "The Arts of the Early Quakers," "George Fox's Reconstruction of the Christian Story," and Creation and Fall stories) yields fresh and vital insights.

For Friends in general, *Myths and Stories, Lies and Truth* embodies the functions of fantasy outlined by the author: it presents "a defamiliarizing challenge to our [collective] self-knowledge" and invites us to reconstruct the familiar Quaker myths in the light of new stories and new understanding. I feel an immense gratitude to Norman Talbot and hope that his book will receive the audience it deserves in North America.

—Esther Greenleaf Mürer

Esther Greenleaf Mürer is a member of Central Philadelphia (Pa.) Meeting and is editor of *Types & Shadows*, the newsletter of Fellowship of Quakers in the Arts.





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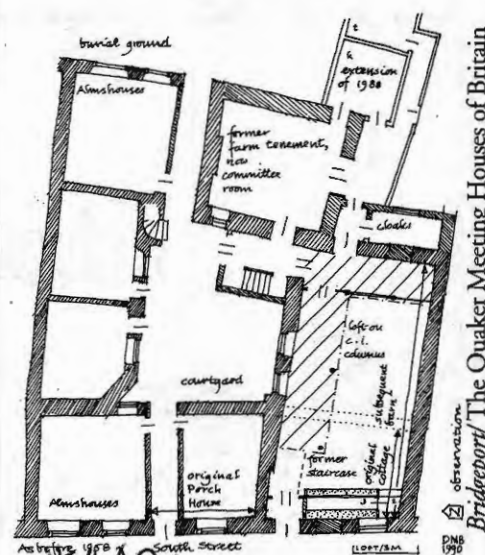
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## Traveling Mercies: Some Thoughts on Faith

By Anne Lamott. Pantheon Books, 1998. 275 pages. \$23/hardcover.

Anne Lamott has written a spiritual autobiography unlike any I've ever read. She gives us an ordinary person's guide to living faithfully. Her opening is an invitation to the spiritually directionally impaired:

My coming to faith did not start with a leap but rather a series of staggers from what seemed one safe place to another. Like lily pads, round and green, these places summoned and then held me up while I grew. . . . I can see how flimsy and indirect a path they made. Yet each step brought me closer to the verdant pad of faith on which I somehow stay afloat today.

I first came across Anne Lamott when reading *Bird by Bird: Some Instructions on Writing and Life*. Sprinkled throughout that work are stories about her church and her conversations with God. *Traveling Mercies* is written in a similar vein: no self-righteous condescension, no New-Age clichés, just real, frighteningly, hilariously real life.

Alcoholism, love, death, single-parenthood, and eating disorders are all covered honestly and humorously. Lamott doesn't wallow in the depths of her disappointments and mistakes. You won't feel sorry for her; you'll rejoice with her. She tells us of the choices she made, who helped her make healthier decisions, and how she got through each spiritual conundrum.

One week after having an abortion, finally sober after hours of drinking, she felt a presence in the room. She knew beyond any doubt "that it was Jesus. . . . And I was appalled . . . . I thought about what everyone would think of me if I became a Christian, and knew it seemed an utterly impossible

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thing that simply could not be allowed to happen."

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When faced with a decision about her son, she recalled a sermon her pastor had given the week before on discernment:

We in our faith work . . . stumble along toward where we think we're supposed to go, bumbling along, and here is what's so amazing—we end up getting exactly where we're supposed to be.

One of Lamott's spiritual practices that I've put to use is "God's In Box." I won't spoil the story; you'll have to read it for yourself.

I highly recommend this book; its combination of the mystical and the ordinary should speak to many Friends. A group study guide is available from the publisher.

—Claudia Wair

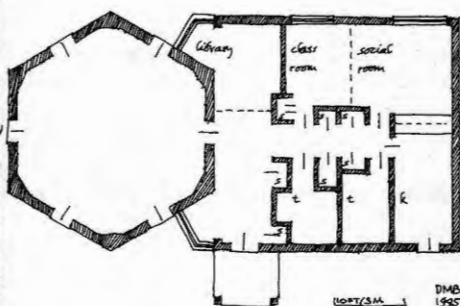
*Claudia Wair is a writer living in Virginia. She is a member of Langley Hill (Va.) Meeting, serves on the board of Pendle Hill and on AFSC's Communications Committee, and is a member of the Fellowship of Friends of African Descent.*

## Listening to the Light: How to Bring Quaker Simplicity and Integrity into Our Lives

By Jim Pym. Rider, 1999. 192 pages. £8.99/paperback.

Jim Pym came among Friends after a Roman Catholic upbringing and after beginning his study of Buddhism. More than 30 years later, he continues to contribute actively to both the Quaker and Buddhist communities of Great Britain. This wider perspective has served him well in deftly portraying the essence of Quaker experience, values, and beliefs in a deceptively simple book.

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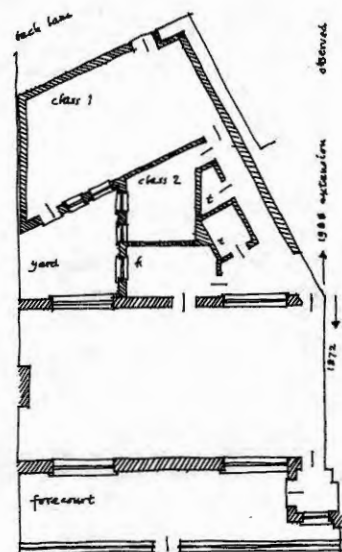
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Jersey/The Quaker Meeting Houses of Britain

ing the betterment that Friends practices and understandings can bring into their lives. It is a book I also recommend for inquirers, new attenders, adult discussion groups, and Quakerism 101 classes. But I can write best of my own response to it as someone who has already sunk roots into the Quaker community and who has read many of our recommended texts. Why another one?

Well, there is of course the joy of declaring "this Friend speaks my mind!" But it is a richer joy when the words in which another person describes our own experience are new words offering fresh perspective along with confirmation of what we value.

Pym uses the gentle approach of an appreciative bird watcher, rather than the intrusive hand of an anatomical ornithologist. His writing reminds me of essays by Buddhist teachers. He strives not so much to dissect, organize, analyze, and define the taxonomy of Quakerism as to pay brief visits to various aspects of the Quaker life, to explore them with appreciation and understanding, and then to move on without pinning them down.

Some topics are visited twice from different angles, as for example "Simplicity," which is addressed under "Commitment" (the chapter on testimonies and concerns) as well as under "The Adventurous Life" (a closing chapter of how-to suggestions). Other chapters describe history, beliefs, personal practices, and how Friends do business.

Interwoven throughout the book are quotations from the Advices and Queries of Britain Yearly Meeting. Their full text is included as an appendix. I find BYM's Advices and Queries to be one of the most inspirational works of modern devotional writing and guidance available from a Quaker source. This interweaving of corporate wisdom with Pym's personal commentary makes a powerful combination.

Pym is not a Quaker purist. His Quakerism is open to evolution, to the introduction



of new techniques and practices, as well as the resurrection of old ones. In his preface, he states "My experience of Buddhism has led me to see [the life and teachings of Jesus] in a way that I think is close to that of early Quakers, and this might not have been possible had I just stayed within the Christian religion." In conclusion, he writes:

We are as guilty as anyone of trying to find certainty, but such a thing does not exist in today's world. . . . The only certainty is the living power of the Spirit, which constantly changes to meet our needs with unconditional love. Since the 17th century, Quakers have been sharing their discovery that it can still be experienced directly by anyone who is prepared to wait with an open heart and mind. . . . The message is still the same today.

—Chel Avery

Chel Avery is a member of Goshen (Pa.) Meeting.

## GriefQuest: Men Coping with Loss

By Robert J. Miller with Stephen J. Hrycniak. St. Mary Press, 1999. 168 pages. \$9.95/paperback.

I like the title of this book—*GriefQuest*—because it combines imagery from two seemingly divergent activities, the inner world of healing and the outer world of striving. This combination of inner and outer disciplines helps me to create a spiritual universe that's large enough to contain both. Indeed, as we experience the pain of loss, we often want to shrink rather than grow into this process. As we look to expand our souls even in our pain, most of us would benefit from a map of this new territory. *GriefQuest* hopes to be such a map for men.

Bob Miller is the co-pastor at Holy Angels Church in Chicago's southside community. His ministry is Christocentric—even specifically Catholic—but his ideas are ecumenical. He contends that grief, coping with loss, and living with feelings are difficult tasks for men in our culture—hardly a new premise. He also hints that healthy men and women may grieve differently, a premise I find intriguing as a man and masculinist seeking ways for



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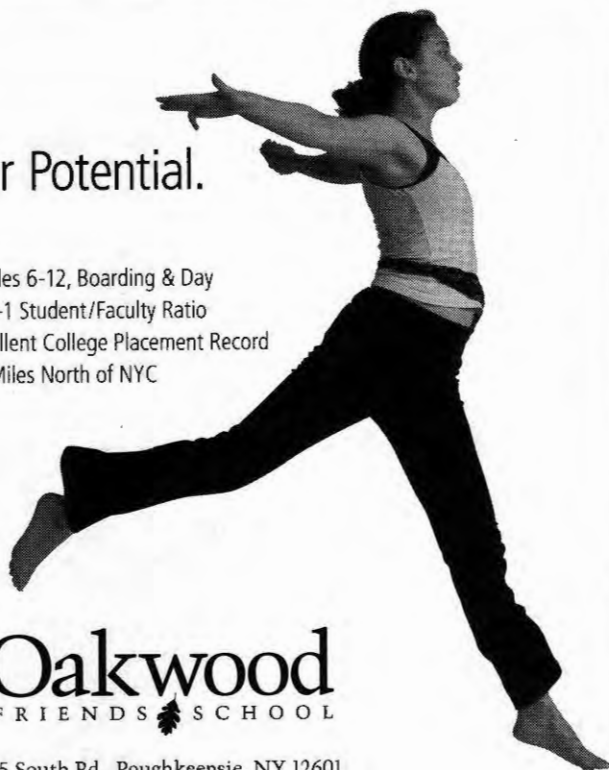
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men and women to live together in a post-patriarchal world.

How alike or different we are—another version of the nature vs. nurture argument—isn't the point here; how men go beyond the culture of toxic masculinity is Miller's focus. Using stories from men who have faced grief and grown from the experience, he provides guidelines for male "griefquests":

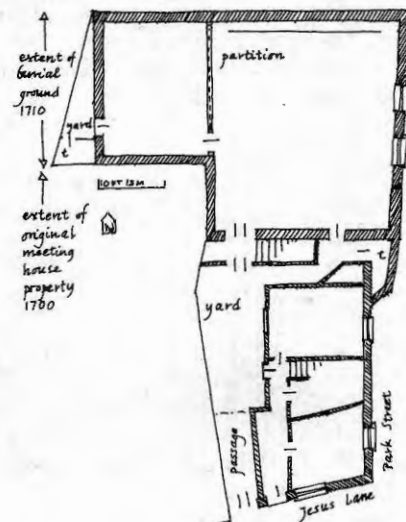
- acceptance of the inner world as valid and real
- the need for relationships and the sharing of stories
- creative action and rituals
- God and spirituality
- personal honesty, awareness, and integrity

This is a good list, applicable to Quakers as well as Catholics (as well as Buddhists as well as . . .). I especially like the sharing of our stories. As a member of a Quaker men's group for the past ten years—a group that has experienced grief and loss as each of us lost a parent or a marriage or a child—the sharing of our life experiences, in a loving and accepting community of men, has been healing for me as both the griever and the witness to grief.

Miller elaborates on these guidelines, with concrete examples and personal narratives. He uses a variety of sources—from Carl Jung to Robert Fulghum—to expand suggestions for a daily prayer life, for honoring our loved ones on special occasions, and for accepting our pain as real and valuable. I found much here of value, and I recommend this book as good preparation for the inevitability of grief and loss in our lives.

—John Scardina

*John Scardina, a member of Westtown (Pa.) Meeting, is a consulting psychologist with several Friends schools, a therapist with the Friends Counseling Service of Philadelphia Yearly Meeting, a musician, and a sailor.*



Cambridge/The Quaker Meeting Houses of Britain

#405

## Pacifism in the Twentieth Century

By Peter Brock and Nigel Young. Syracuse University Press, 1999. 434 pages. \$29.95/ paperback.

This is a rich and grounding text that places our Quaker commitment to nonviolence within its full historical context.

Here are stories of the historic peace churches, Fellowship of Reconciliation, Central Committee for Conscientious Objectors, War Resisters League, Congress of Racial Equality, Campaign for Nuclear Disarmament, and American Friends Service Committee. Here, also, are mention of scores of individual lives—Mohandas Gandhi, Mubarak Awad, Barbara Deming, Martin Luther King Jr., A.J. Muste, Jeannette Rankin, and Pierre Ceresole.

Woven into the social and political experiences of the 20th century, these stories are held together by the way in which people and groups handled the continual challenge of balancing the "purist" spiritual roots and religious grounding of the pacifist commitment with its gradual secularization and transformation through its "real"—and imperfect—application in the world.

Decade after decade, war after war, the focus, methods, and commitment of pacifists are redefined and refined. Through it all, write Brock and Young, Quakers have maintained the "spirit in which such work has been carried on and the ethos underlying it that has prompted Friends to undertake action either as a body or as an individual acting under a religious concern." Although Quakers have always been small in number, conclude the authors, "the inspiration of their example was an important factor in developing the peace movement."

I recommend this book highly for meeting libraries and Friends schools, and I plan to use sections from it when I teach. Whether we are motivated by a religious or a secular base; whether sustained by a statement of that of God in everyone or a statement of the meaning of peace with justice; whether working in balanced affinity with all sides of a violent situation or joining forces with the oppressed; whether spiritually called or politically motivated, *Pacifism in the 20th Century* provides us clarification, role models, and accompaniment.

—Laura Jackson

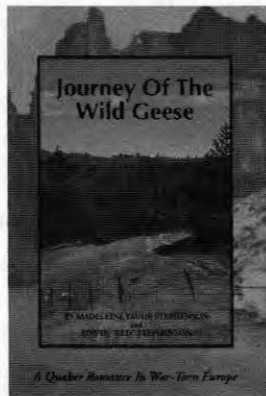
Laura Jackson is an independent producer who has taught both peace studies and documentary production at Swarthmore College. Before moving to Philadelphia, she was a member of Wrightstown (Pa.) Meeting.

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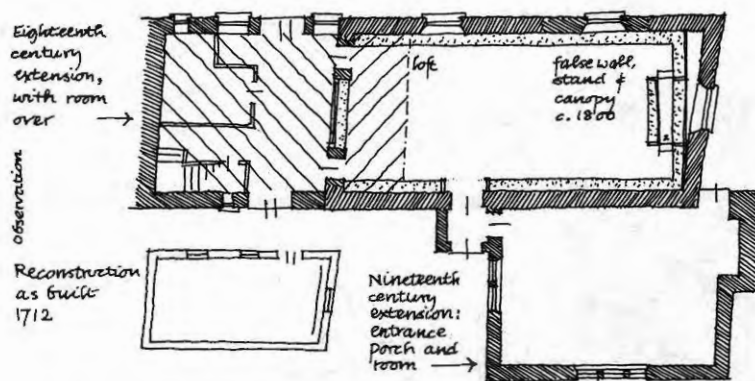
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## Tower of Babel: The Evidence against the New Creationism

By Robert Pennock. MIT Press, 1999. 429 pages. \$35/hardcover.

I first heard Quaker Robert Pennock's vivid and powerful discussion of the new creationism, which has been nominated for several national book awards including a Pulitzer Prize and a PEN award, at a theism and science philosophy conference almost three years ago. That's where I also first heard "the problem of the devil lettuce."

Apparently, St. Gregory reported the case of a woman who ate a devil that was in the form of a lettuce, or invisibly hiding therein. Pennock questioned how we can know this to be true and pointed out that "theistic science" shares the same problem. As he subsequently wrote in the incisive and compelling *Tower of Babel*: "We can observe mutation, recombination, inheritance, natural selection, and the resultant changes in gene frequencies in populations. Can the creationist do as well with the Creation hypothesis?... Are divine interventions occurring today in particular cases? If so, which ones, and how do we tell? If not, why not, and again, how do we check?"

Aside from raising penetrating questions, Pennock, an assistant professor at the College of New Jersey, authoritatively describes a variety of factions within anti-evolutionary creationism whose tenets are mutually incompatible amongst themselves, but who share an adversarial stance against both modern evolutionary biology and their compatibilist brethren.

But his main subjects are the "Intelligent Design Creationists" (IDC), the "New Creationism" of the book's subtitle. "Intelligent design" proposes that certain systems are simply too complex and functional to have come about without an intelligent designer, and that science will be better off once its reliance upon "naturalism" is discarded. The IDC group seeks on one hand to distance them-

selves from the legal entanglements raised by young-Earth creationist factions in Alabama and Louisiana in the 1980s, and on the other to provide a nondenominational anti-evolutionary bandwagon that everyone can climb aboard. The group also looks forward to the quick collapse of naturalistic biology and the establishment of a richer and more productive "theistic science" to take its place.

But the IDCs present a God-of-the-gaps apologetic and rely upon negative argumentation rather than specifying that new approach for scientific investigation and pedagogy. As Pennock notes, "If intelligent-design theorists were to wear their religious colors openly, they could not hope to gain a foothold in the public school classrooms."

Although Pennock provides many cogent criticisms of anti-evolutionary stances and arguments, he is not simply taking up a knee-jerk anti-Creation stance. His discussion of the core concerns of creationists of all stripes—the desire for moral conduct and the need to have purpose—specifically addresses how acceptance of science as it is currently constituted does *not* displace or threaten those values, despite the misappropriation of science for promotion of atheism by some authors.

Pennock offers a spirited defense of "methodological naturalism" as a necessary part of scientific method, along the way pointing out the consequences of readmitting supernatural explanation into the method: "A theistic science also runs the risk of 'naturalizing' God, with the result being a God who is not really very godly."

Pennock employs analogy to clarify and educate, as seen in his example of the creationist theory of the origin of languages (God's fiat creation of the world's languages at the tower of Babel) versus linguistic evolution and its parallels with creationism and biological evolution. Various anti-evolutionary creationists do reject linguistic evolution on just those grounds, and Pennock argues that a consistent literalist creationism must do so as well. But there is less ego-involvement in the concept of change in languages than there is in

consideration of one's ancestry, and Pennock apparently hopes that examination of the parallel case may help those who accept the anti-evolutionary arguments see where those arguments have weaknesses.

In the end, *Tower of Babel* advocates a robust science that works for everyone and opposes the substitution of bad theology posing as science in our classrooms. I recommend it highly as a detailed overview of a complex and controversial topic.

—Wesley R. Elsberry

Wesley R. Elsberry does computational analysis and modeling of cetacean biosonar and cognition at Texas A&M University.

## Just Peacemaking: Ten Practices for Abolishing War

Edited by Glen Stassen. The Pilgrim Press, 1998. 216 pages. \$16.95/paperback.

*Just Peacemaking* is the outcome of an ambitious effort by 23 Christian scholars and peace activists to develop a comprehensive program to inspire and guide ordinary citizens in becoming active peacemakers. The book is divided into three sections: Peacemaking Initiatives, Justice, and Love and Community. Each chapter describes one of the ten practices or perspectives on peacemaking, together covering themes as diverse as cooperative conflict resolution and sustainable economic development.

At first glance, I had high hopes for this book. Unfortunately, despite having a consensus plan, the multitude of contributors results in an uneven, somewhat unfocused book that is less effective than it could have been. While exhorting individuals to pick up the banner of peacemaking, rather than give practical suggestions on how to transform our daily lives to do so, several authors offer only theory and abstract discussion. The editors, likewise, have failed to give a clear introduction and conclusion that would provide context for the theories developed within the chapters. The editors themselves acknowledge another weakness of the book, which is the neglect of some critical issues in peace work, especially nuclear issues and religious-cultural conflicts.

The special challenge and appeal this work presents for Friends is that it is written entirely outside the Friends tradition, thereby illuminating for us how other Christians see peace work. Most revealingly, this book suggests that active peace work is a new initiative among Christians; the authors even exhort pacifists to become peacemakers. Interestingly, despite

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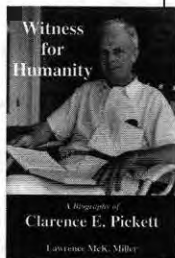


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Friends' long-standing work in international mediation, conflict resolution programs, and accompaniment projects such as the Peace Teams and Peace Brigades, those efforts are never mentioned. The lack of mention of Friends' work could be interpreted as carelessness or parochialism on the authors' part, or we can use it as a wake-up call on how narrowly our work is known.

—Barbara Scott

Barbara Scott, an attender at Providence (Pa.) Meeting, is a former member of the Guatemala Team and the International Directorate for Peace Brigades International.

## #408 Amazing Grace: A Vocabulary of Faith

By Kathleen Norris. Riverhead Books, 1998.  
386 pages. \$24.95

Twenty years ago, poet Kathleen Norris left Manhattan and returned to her Christ-centered South Dakota roots—empty of faith, sore of soul, curious of mind—and admittedly repulsed and overwhelmed by the barrage of words blasted from the pulpits of the small-town churches her family attended. At first repudiating much of the language as “code words” used when Christians couldn’t think of anything else to say, Norris’s love of language and her need to understand its words led to a systematic investigation into the beliefs of her foremothers and -fathers by meditating—in true *lectio divina* fashion—on the meaning of words that stood between her and God.

From cornfield to monastery, kitchen table to Presbyterian pulpit, Norris’s meditations on the vocabulary of faith have led her from one end of the soul to the other. Drawing on pastors, priests, monks, rabbis, scholars, contemplatives, and kindergartners alike, she turns the vocabulary of faith inside out and upside down until it begins to make some sense.

The “Antichrist,” that hobgoblin of television evangelism, assumes relevance when Norris points out that each of us is the Antichrist “whenever we hear the gospel and do not do it.” “Hell” loses its abstract, mythic quality when it’s defined as the absence of God. And “Love thy neighbor as thyself” loses its saccharin sweetness when we realize that “neighbor” is everyone else in the world.

Even “predestination,” a heavily loaded word within Norris’s Presbyterian ancestry, cannot escape the level gaze of the poet’s common-sense theology: She dismisses 16 centuries of theological argument with the practical observation that even if God has decided who will be good and who will be bad, God is the only one who knows who’s who.

Written with much wit and not a little wisdom, *Amazing Grace* reminds us that, as we struggle to express the Light within, the terms we use can inadvertently exclude others. It also reminds us that wrestling with the faith language of our ancestors to discern its truths can lead us only deeper into the Light.

—Ellen Michaud

Ellen Michaud, the JOURNAL’s book review editor, attends Starksboro Meeting in Vermont.

## Of Interest to Friends

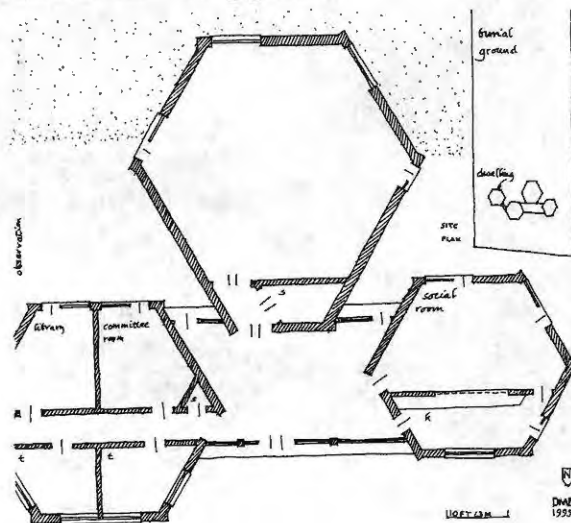
### The Quaker Meeting Houses of Britain

An Account of Some 1,300 Meeting Houses and 900 Burial Grounds in England, Wales and Scotland, from the Start of the Movement in 1652 to the Present Time; and Research Guide to Sources.

By David M. Butler. Friends Historical Society, London, 1999. Two volumes, 946 pages. £50/paperback, £75/hardcover through 1999. From 1/1/2000, £60/paperback, £85/hardcover.

### Encyclopedia of American Quaker Genealogy. Index Volume.

By William Wade Hinshaw. Genealogical Publishing Co., Inc., 1999. 1,155 pages. \$95 paperback.



Wanstead The Quaker Meeting Houses of Britain



## Reports and Epistles

### Ohio Valley Yearly Meeting

Ohio Valley Yearly Meeting gathered at Earlham in Richmond, Indiana, August 4-8, 1999. The 236 Friends attending included enthusiastic groups of teens, middle youth, and children who enjoyed a full program of social activities, thoughtful discussions, and interactions with the rest of the yearly meeting community.

All gathered together to better understand the divine call with the theme "Answering the Call." Plenary speakers Paul Lacey, Earlham, and Kara Newell, AFSC, spoke of their experiences in being open to the bidding heard sometimes as a "still, small voice," sometimes as a corporate conscience, and sometimes as a great challenge from an evil that attacks the world. They inspired us to ready ourselves to act when the call bids us to respond.

Workshops and worship-sharing groups stimulated us to consider the query "How do we today answer the call?" We affirm that there is a holy invitation to us as a community—an invitation to engage the world in ministry and service. Some of us have heard a call to travel in the ministry among Friends, engaging in waiting worship and deepening the presence of the Divine with our community. Others of us know a call to profound social action, challenging the systems that oppress, righting inequities, overturning prejudices, and protecting a fragile environment. Still others are called to a glad opportunity to train up our children in the ways of faith and to care for the elderly and ill.

Doris Fenn and Ray Stewart, our own members who shared their lives with us in "Living Witness" presentations, told of their experiences of God's call and inspired us with their faithfulness in answering. During business sessions, we heard reports of the work of many other members who have heard and answered a call to service to our own faith community and in the wider world of Friends. Our time together was filled with loving counsel, waiting worship, and strengthening knowledge that the Divine constantly calls us to ministry. We pray that we, as individuals who are part of a community, discern the particular ministry to which we are called and fully answer the call set before us.

—Barbarie Hill

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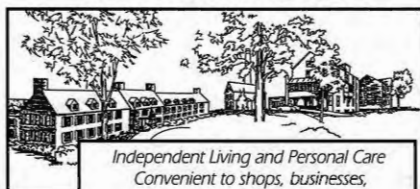
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and recently convinced Friends during an unforgettable evening program at the 122nd yearly meeting session of Iowa Yearly Meeting (Conservative). Held on the sultry and beautiful campus of Scattergood Friends School from July 27 to August 1, this yearly meeting strained the facilities with Friends of all ages meeting in old and new formats.

In keeping with long-standing tradition, this yearly meeting centered on extended and deliberate meetings for worship for business, which included reading of many epistles and reports and careful discernment. Emerging topics include a fuller consideration of special needs of attendees, the possibility of membership in Friends General Conference, and the extent to which increased use of electronic communication may exclude some of us.

Karen Street of Berkeley (Calif.) Meeting offered a well-attended interest group on energy issues, a topic that was particularly pertinent since this is the first time in recent years that we have used air conditioning during yearly meeting sessions. Challenging entrenched assumptions, she encouraged Friends to think about nuclear energy as a viable alternative and to consider carefully the dangers and costs of fossil and renewable fuels.

Paul Lacey of Earlham opened a panel on Quaker education as it relates to Scattergood Friends School. The clerk of the school committee, an alumna and teacher, and the school director responded with reflections on Scattergood's mission and its unique contribution in placing our witness in the world.

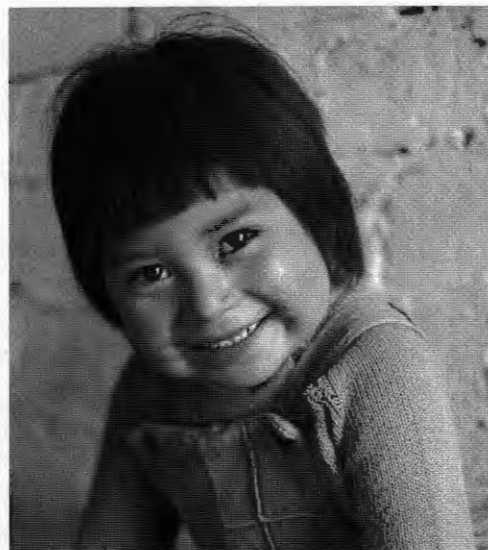
We continued the experiment of offering afternoon workshops that brought smaller groups of Friends together for work projects, art, writing, or social action. While the future of workshops remains unclear, evening panels and First-day reflections have found their way into even the unprogrammed soul of Iowa Yearly Meeting.

Conversing, eating, singing, playing, and dancing outside of meetinghouse sessions rounded out the gathering. With this yearly meeting, Iowa Conservative Friends were able to move beyond a written minute to physically embrace an increasing number of gay and lesbian persons and their children. Young Friends hosted a Saturday-night talent show that included children and adults with a splendid array of offerings.

—Martha Davis, Deborah Fink

## #411 Gathering of Friends on Indian Affairs

We are Friends and supporters of Indian rights gathered in dialog with concerned Na-



Terry Foss

tive Americans in Tulsa, Oklahoma, April 29 to May 2, 1999. We represent a diversity of Friends traditions and have come together out of a sense of urgency about rising attacks on Native American sovereignty, jurisdiction, and long-standing treaty rights. The hostility of some in Congress, the courts, state and local governments, corporate institutions, and individual communities reflects a disturbing backlash against all tribes. At this critical time, we are called to act decisively to reawaken the long-standing alliance that has existed between Friends and Native Americans.

Over four days we have been humbled, inspired, and challenged by sharing information, insights, and experiences. We have been blessed by the wisdom of Native American elders, activists, and colleagues in our deliberations. We emerge mindful of the complexities of our shared history and the current dilemmas facing Indian nations. We acknowledge that at times Friends' actions have caused unintended suffering. In reviewing this history, we find a clear lesson of caution for Friends to take a fundamentally collaborative approach, seeking to support rather than direct the leadings of Native communities where we are called.

We call upon Quakers to reaffirm the historic commitment of the Society of Friends to seek justice with Native Americans. We are clear that our first responsibility is to educate ourselves and to seek the leading of the Spirit for right action. In these efforts, we welcome the support of our Native American brothers and sisters.

We believe that at this moment, Friends have a healing role to play in promoting communication, working to educate non-Native communities, and advocating in support of Native peoples based on our Testimonies.

We call upon Friends everywhere to join us in this endeavor.

For more information, contact Ed Nakawatase, AFSC, 1501 Cherry St., Philadelphia, PA 19102.

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## News

• **Quaker Council on European Affairs** is continuing its efforts to get the European Union to establish a "European Peace Agency," according to the August-September edition of *Around Europe*. The idea is to have a government agency dedicated to promoting peace in Europe and around the world. QCEA has been meeting with other nonprofits and government officials. On July 28, it held an inaugural meeting at Quaker House in Brussels. "We are confident that an EPA (European Peace Agency) of some kind will emerge," the newsletter stated.

• **Lake Erie Yearly Meeting** minuted support for David and Miyoko Inouye Bassett as conscientious objectors to the payment of military taxes. Since 1969 the Bassetts have refused to pay voluntarily the military portion of their federal taxes. They have actively worked for U.S. Peace Tax Fund legislation, resubmitted this year, that would allow a person to pay full taxes but direct that none of the money be used for military purposes. The couple worked for years as doctors in India with American Friends Service Committee.

• **Lake Erie Yearly Meeting** also passed a minute supporting abolition of nuclear weapons and the Abolition 2000 movement. The minute read in part: "It should be the policy of the United States expeditiously to negotiate, ratify, and enforce a treaty to abolish nuclear weapons from our earth, and to work with other governments and international bodies to that end."

• **Britain's Quaker Social Action** is getting ready to spin off an environmental business, reports *The Friend* of August 27. Ozone Friends Limited will seek government contracts for removal of old refrigerators, which have CFC gasses that damage the ozone layer. Social Action expects the company to dispose safely of about 4,000 old refrigerators a year.

## Bulletin Board

- Dec.—Burundi Yearly Meeting
- Dec. 8-13—Central and Southern Africa Yearly Meeting
- Dec. 8-12—Rwanda Yearly Meeting
- Dec. 21-27—Mision Boliviana de Santidad Amigos (Junta Anual)
- Dec. 26-29—Congo Yearly Meeting
- Dec. 27-30—Christian Peacemaker Congress in Washington, D.C.: "From Violence to Active Nonviolence;" keynote speaker: Walter Wink. Christian Peacemaker Team (312) 455-1199, <cpt@igc.org>.

## Milestones

### Deaths

**Beloof**—*Elmer R. Beloof*, 92, on June 8, 1999, at Friendship Village, Kalamazoo, Michigan. Born November 21, 1907, in Wichita, Kansas, he was the son of P. A. Beloof and Ida Anna (Dungan) Beloof. He earned Bachelors degrees in Music and Science, a Masters degree, and, in 1950, a Ph.D. in Music Administration from University of Illinois. He was a professor in the WMU music department for 25 years and at one time was on the five-percent list of the best public school teachers in America. He married Margaret (Felts) Beloof in 1932 when both were WMU music professors. In 1991 she preceded him in death, as did their only child, Margaret "Peggy" Bugbee in 1992, and his sister, Pearlanna Briggs. After retirement, he took pride in being instrumental in creating the modern Michigan teachers' pension system. Elmer was a past member of Rotary, the United Nations Association, Music Editors Association, and Michigan Association of Retired School Personnel. He is survived by two brothers, Byron and Robert Beloof; a niece, Martha Bosma; a son-in-law, Gordon Bugbee; and many other nieces and nephews.

**Cooper**—*Charles W. Cooper*, 95, Emeritus Professor of English at Whittier College, peacefully in his sleep on June 15, 1999, in the Valle Verde Retirement Center in Santa Barbara, California. Born on January 12, 1904, in Edgewood Park, Pennsylvania, he grew up in Rivera/Downey, California. He attended Whittier College and was a 1925 graduate of UCLA. He received his Doctorate in English from Berkeley in 1931. Following his marriage to Edris Burgess of Los Angeles in 1928, he taught at San Bernardino Junior College (1927-1933), Fresno State College (1936-1938), and Whittier College (1933-1936 and 1938-1955). At Whittier he directed the Poet Theater. A member of Santa Barbara Meeting, Charles co-directed with Edris a Quaker-sponsored, interracial, interfaith camp during World War II. Charles was a popular teacher and lecturer, a published author, poet, playwright, composer, and cellist. In 1954 he and his wife retired to Montecito, California, and went on to co-direct the Quaker Center in Paris, France. He was preceded in death by his wife in 1990. He is survived by a son, Rev. Charles W. Cooper Jr.; a daughter-in-law, JoAnn M. (Weinert) Cooper; three grandchildren and their spouses: Dr. and Mrs. James B. Cooper, Mr. and Mrs. Lawrence C. Cooper, and Mr. and Mrs. Michael J. Ridley; and four great-grandchildren: Lauren and Cara Cooper, and Jonathan and Jeffrey Ridley.

**Groupé**—*Vincent Groupé*, 80, on January 24, 1998, in St. Petersburg, Florida. Born in Philadelphia on September 13, 1918, he was a graduate of Overbrook High School in Philadelphia. He received an A.B. from Wesleyan University (Connecticut) and a Ph.D. in Medical Bacteriology and Immunology from the University of Pennsylvania. In the 1940s he worked at the Squibb Biological Laboratories and the Squibb Institute for Medical Research. He was involved in research on influenza viruses, the development and manufacture of typhus (*Rickettsia prowazekii*) vaccine, and penicillin fermentation development. Dr. Groupé was with the Institute of Microbiology at Rutgers University from its inception until 1968, when he left to form Life Sciences Research Laboratories and the

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New Life Foundation. There he studied viral oncology, anti-inflammatory and antiviral antibiotics, gnotobiology, and molecular virology. Consulted by the National Cancer Institute, he was also known as a distinguished teacher, and there is a long list of his students who rose to high positions in the scientific community. An avid swimmer, sailor, and dancer, he was a theater enthusiast as well. He was greatly interested in people and offered his loving support to many. Vince was a dedicated husband to his wife Gerry and loving father to his two sons, Lawrence and David. His memorial meeting was attended by family and friends from all over the world.

**Hetzel**—*Millie Pierce Hetzel*, who would have celebrated her 83rd birthday on July 26, died painlessly on July 17, 1999, at Foulkeways in Gwynedd, Pennsylvania. She grew up in Belvidere, Illinois, attended Antioch College, and married Willard C. Hetzel. Millie was working in the cooperative program at Antioch College when she read a newspaper announcement about a job vacancy, and soon the young couple moved east, where Millie accepted a position with American Friends Service Committee. While operating the AFSC switchboard, she once was thrilled to put through a call to Clarence Pickett from Eleanor Roosevelt. For many years she assisted her husband in the practice of law in East Greenville, Pennsylvania, and she served as secretary to the headmaster at Perkiomen School. She received a degree in English from Ursinus College in 1968. Known for her infectious laugh and smile, she loved birds and enjoyed art, music, reading, knitting, and cooking, often sharing the products of her creative work. She was interested in current events and with her family was active in Fellowship Farm and Gwynedd and Unami Meetings. A Girl Scout leader, she served on the Board of Foulkeways, and she assisted in the establishment of a mental health center in the upper Perkiomen valley. She supported various causes related to peace, justice, and human understanding, and she assisted American Field Service in placing students from other nations in local families' homes. Millie is survived by a daughter, Mary Jo Hetzel of Cambridge, Massachusetts, and a son, Charlie Hetzel of Fitchburg, Massachusetts.

**Hetzel**—*Willard Charles Hetzel* died in November, 1992, after a six-year battle with Alzheimer's disease. Born on September 12, 1912, he spent his early years in Gordon, Nebraska, and received his law degree from the University of Michigan. Although he put in long hours at his law practice, he loved to work outdoors with his children, keeping the woods, fields, and lawn in shape. He was a sincere conscientious objector at a time when such beliefs were ridiculed. He helped to found the National Mental Health Foundation and left it only when it became professional, because he felt it would then operate without the eye of the public upon it. He was a civil liberties, civil rights, and peace advocate who put his beliefs into practice. He had a huge peace sign anchored in the lawn outside his law office. Willard practiced law in Philadelphia, Souderton, and East Greenville, Pennsylvania, and served on the board of Philadelphia Americans for Democratic Action. He is remembered for his unwavering integrity, his jovial laughter, his wry jokes, and his wonderful smile. He is

survived by a daughter, Mary Jo Hetzel of Cambridge, Massachusetts, and a son, Charlie Hetzel of Fitchburg, Massachusetts.

**Howe**—*John Perry Howe*, 88, in San Diego on June 13, 1999. He was an attender of La Jolla (Calif.) Meeting and a resident of La Jolla. John held a Ph.D. in Physical Chemistry from Brown University (1936). He worked at the metallurgical laboratory of University of Chicago on the Manhattan Project during World War II. This directed his attention toward energy production, including atomic and solar, with the firms of Atomic International and General Atomic. He also served as head of the Department of Engineering Physics at Cornell University and as an adjunct professor at University of California—San Diego after his retirement in 1975. He is survived by his wife, Marilyn; a daughter, Susan Lee Howe of San Diego; and two sons, Roger Evans Howe of Hamden, Conn., and Jack Howe Janssen of Waltham, Mass.

**Podea**—*Titus Podea*, 86, on June 17, 1999. Born in Youngstown, Ohio, on September 21, 1912, while his father, head of the U.S. Romanian Orthodox church, ministered to steelworkers in that area, Titus returned to Romania with his family after World War I and earned his Doctorate in Economics and a law degree, then worked in journalism and published a definitive book about the history of Transylvania. After returning to the U.S. during World War II, he served as executive vice president of the Econometric Institute in New York and as an economic consultant to the governments of India and Romania. He and his wife, the late Mary Roos Podea, had consultative status at the United Nations representing International Fellowship of Reconciliation for 45 years, until the day of his death. They were members of 15th Street (N.Y.) Meeting. His family and friends will treasure the memory of his civility, elegance, graciousness, his searching mind, and his contributions to world peace. He is survived by his sister Helen Bianca Podea, his niece Susanna Timoc, his nephew Alex Florescu, four grandnieces and nephews, his stepson Charles Roos, four grandchildren, and five great-grandchildren.

**TeWinkel**—*John Robert TeWinkel*, 83, on June 26, 1999, in a nursing home in Hadley, Massachusetts. Born in New York state, he was a founding member of Northampton (Mass.) Meeting and a long-time member of Mt. Toby (Mass.) Meeting. While living in Northampton, he worked in the reference department of the local library and volunteered in the Northampton school system. He devoted much of his time to perfecting a spelling simplification system (Spelwel) and other educational innovations. The youngest child in a family of missionaries, he was valedictorian of his high school class at age 16, and he subsequently spent many years learning languages and visiting people in different cultures. As a young man, John spent time at the Northampton State Hospital after a breakdown resulting, he said, from realization of his homosexuality. John worked at the Library of Congress and the United Nations and volunteered with various peace and social justice organizations, including the Friends Ambulance Unit in China during the 1940s, returning in the 1980s to teach English. He also lived and worked in Nigeria, South Africa, Turkey, Mexico, Brazil, India, and other countries, always keeping his heart open and



his curiosity alive, even when he was mugged or robbed. One Friend expressed concern for John: "His character scared and inspired us [because] he was so willing to be out there in the world." He was an individual who "liked to make his little corner of the world better, and to do that he embraced all corners of the world." He was comfortable striking up long conversations with people he met in train stations—and with world leaders. On a 1995 visit to South Africa, he got an appointment to meet with Nelson Mandela. John did not own a house or a car; he found his roots in ideas and good company, not in material things. He left no close relatives but had a worldwide family of friends who treasure his memory.

**Trisolini**—*Rocco Jay Trisolini*, 40, on July 25, 1999, in Hillsborough, N.C., after an extended illness. He was the son of Margaret Mountjoy Trisolini and the late Anthony Trisolini of Athens, Ohio, where he grew up. He graduated from Earlham College in 1983 and earned a Masters in Political Science from Ohio University. It was at Earlham that Rocco began his lifelong involvement with Quaker spiritual and service traditions. He began his career at The Friends School in Mullica Hill, N.J., as a social studies teacher and admissions director. While at Mullica Hill he met his wife, Ida, who also taught there. In 1990 Rocco and Ida moved to North Carolina, where he was head of the upper school at Carolina Friends School. He remained there for the rest of his life. Rocco's passion as an educator was working to help young people find the joy of leading a life of service and community building. He often led students on service projects and workcamps. One of his most memorable experiences was leading a group of students to help rebuild a Baptist church in Alabama in response to the wave of church burnings that occurred there several years ago. Rocco's children, Emma and Calvin, were his greatest passion: he delighted in watching them learn, grow, and play through his home and community. In addition to his wife and children, he is survived by his mother, Margaret; his brother, Michael; and his sister, Kathy Trisolini.

**Wenck**—*Helen Wenck*, 90, at her home in Kalamazoo, Michigan, on October 26, 1998. Along with her husband, Peter Wenck, she was active with Kalamazoo Meeting. She was also active in the United Nations Association, the Alliance Francaise, and the Kalamazoo Sanctuary Movement, sheltering a political refugee from Central America. Born in 1908 in New Britain, Connecticut, she studied at the Sorbonne in Paris and taught French in Connecticut from 1929 until 1938, when she moved to Michigan. She had a deep interest in world affairs and world peace. She carried on a vast and varied correspondence. For more than 25 years she corresponded with French philosopher Simone de Beauvoir, whom she visited in Paris after the two developed a deep friendship through letters that spoke of peace and literature in women's lives. De Beauvoir once wrote to Helen, "You have admirably been able to blend your life as a married woman to your professional activities and keep your independence." Friends remember her as a welcoming hostess and admired her optimism and steadfastness. Helen is survived by daughters Holly Wenck and Gretchen Hane and a son, Julian Wenck.



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**Consider a Costa Rica Study Tour**. January 27-February 7, 2000. E-mail: <[cjstuckey@sol.racsa.co.cr](mailto:cjstuckey@sol.racsa.co.cr)> or write: Sarah Stuckey, Apdo. 46-5655, Monteverde, Costa Rica. Or call or fax Roy Joe or Ruth Stuckey: (937) 584-2900.

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

### Travel to Tuscany and Provence

**Taste of Tuscany and 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**, 1707 Taylor Street, NW, Washington, DC 20011, USA. Tel/Fax (202) 726-4616, e-mail: [MkHaskell@aol.com](mailto:MkHaskell@aol.com).

**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@wwa.com](mailto:q-house@wwa.com).

## Personals

**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 Sought

**Man, 51, seeks teaching position** west of Mississippi River. M.S. mathematics. Five years teaching college mathematics in U.S. Five years teaching English in Mexican university. Many years computer programming. Can teach classical Latin. Fluent Spanish. Reply: wyjohnson@hotmail.com.

## Positions Vacant

**Associate Director, Massachusetts Council of Churches.** Vigorous state council, established in 1902, seeks seminary trained, ecumenically committed person with skills in ethics and public policy, writing, speaking. Salary commensurate with experience. Application deadline: November 15, 1999. Send résumé, letter of interest, and references to: Mass. Council of Churches, 14 Beacon St., Rm. 416, Boston, MA 02108.

**Cook Needed**—for small Quaker-led farm camp near Pennsylvania's Pocono Mts. Cooking for 50-55, 2 meals/day, natural foods emphasized. Quantity cooking experience preferred but not required, should be skilled in both vegetarian and meat-based cooking. Garden literacy and ability to plan balanced and varied meals helpful. Mid June-late August. Carl & Kristin Curtis, Journey's End Farm Camp, RR 1 Box 136, Newfoundland, PA 18445, (570) 689-3911.

**Nurse Needed**—for small Quaker-led farm camp near Pennsylvania's Pocono Mts. Approx. 34 campers, ages 7-12, and 15-20 staff. Involvement in daily program encouraged. 2 or 3-week sessions. Call or write for job description: Carl & Kristin Curtis, Journey's End Farm Camp, RR 1 Box 136, Newfoundland, PA 18445, (570) 689-3911.

**Swarthmore Friends Nursery School** seeks Head beginning September 2000. Successful candidate will demonstrate understanding of Friends principles/processes, love of children, training/experience in early childhood education, leadership capabilities. Application deadline: December 1, 1999. Inquire: Search, Swarthmore Friends Meeting, 12 Whittier Place, Swarthmore, PA 19081. (610) 328-8699.

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

**Executive Director for Woolman Hill**, a Quaker conference center on 100+ acres of farmland and woods located in Deerfield, Massachusetts. Our mission is to foster Quaker testimonies, including simplicity, peace, integrity, and stewardship. The Executive Director is responsible for the overall planning and administration of the conference center. The Director will coordinate and schedule all conferences and events, assist in the preparation of budgets and financial statements, work with the Board of Directors to create and implement long-range plans and visions, as well as oversee the care and use of buildings and land. The position requires flexibility, creativity, determination, and a sense of humor. This is a resident position and includes salary, benefits, and housing. Starts December 1999. Please send a letter of interest, résumé, and 3 references to: Woolman Hill Personnel Committee, c/o David Rakytka, P.O. Box 5454, Hanover, NH 03755.

**Earlham College Music Department** seeks to fill full-time tenure-track position (rank open) in Ethnomusicology/World Music and Studio Instrumental Instruction to begin fall, 2000. Particularly interested in candidates with Ph.D. (ABD considered) or equivalent professional and teaching experience in one or more of the following areas: African-American music, music of Africa, and/or music of Latin America. Interest in role of women in music also a plus. Teaching loads also include courses in Western musicology, methods of ethnomusicology, and instrumental studio instruction. Commitment to excellence in teaching required. Instrumental performance ability viewed favorably. In addition to strong disciplines, Earlham has many interdisciplinary programs such as African and African American Studies, Border Studies, and Women's Studies. Participation in and collaboration with these and other programs welcome. EOE. Applications from African Americans, other minorities, and women and Quakers encouraged. (Website: <http://www.earlham.edu>). Send letter of application, vita, and placement file, including three letters of recommendation addressing candidate's teaching ability, to: Trudi Weyermann, Music Department Convener, Drawer #48, Earlham College, Richmond, IN 47374-0495. Application review will begin October 15th and will continue until the position is filled.

**Monteverde Friends School** needs K-12 teachers and volunteers. School year begins in August. MFS is an English-dominant, bilingual school with multi-graded classes in Costa Rica's rural mountains. While salaries are low, the experience is rich. Simple housing included for teachers. Teachers please apply by January 31; volunteers any month, to: Penny Rowe, Monteverde Friends School, Monteverde 5655, Puntarenas, Costa Rica. Tel/fax: (506) 645-5302. Email: mfschool@racsa.co.cr with copy to vandusen@racsa.co.cr.

**Haverford College**  
Haverford, PA 19041-1392  
Haverford College seeks candidates for the following tenure-track positions, at the rank of assistant professor, to begin Fall 2000:

**Anthropology**  
Position in social/cultural anthropology with an area specialization in sub-Saharan Africa. Candidates should have a strong commitment to both research and teaching and should demonstrate significant experience and/or potential for growth in both of these areas. Send letter of application, C.V., (include e-mail address), writing sample, and three letters of recommendation by **October 29** to Prof. Lucius Outlaw, Chair, Anthropology Search Committee. Inquiries: loutlaw@haverford.edu; or (610) 896-1008

**Fine Arts**  
Painter who will teach Drawing and Painting to a diversity of students at all levels of the curriculum. Master of Fine Arts degree or equivalent. Send letter of application, C.V., official transcripts and appropriate certifications, course descriptions, twenty slides of applicant's painting and drawing, and three letters of recommendation by **January 14** to Prof. James Ransom, Chair, Fine Arts Search Committee.

**Music**  
Earned doctorate in music theory, composition, or musicology. Candidates should have demonstrated strengths in undergraduate theory teaching at all levels, a breadth of knowledge and interests suited to the study of music within the liberal arts, and a growing record of scholarly publication/creative work. Send a C.V. (include e-mail address), three letters of recommendation, and a letter describing creative or scholarly profile as well as teaching experience and interests relating to the position by **November 15** to Chair, Music Search Committee. Inquiries: musicsrc@haverford.edu, or (610) 896-1205. Note: please do not send scores, tapes, or samples of written work at this time.

AAVEOE; to diversity its faculty and enrich its curriculum and the life of the College, Haverford encourages women and minority candidates to apply. For information concerning Haverford College, please visit our website (<http://www.haverford.edu>).

## United Friends School, Quakertown, Pa.

seeks  
**Head of School**  
A consensus-oriented leader with a clear understanding of Quaker beliefs and practices is needed to begin August 1. The applicant must have a bachelor's degree and a comprehensive background in administration and elementary education.

United Friends School is in its 16th year and has grown to include 132 students in eight multi-graded classrooms from preschool through eighth grade, with plans for growth. The school has a staff of 13 full-time and 9 part-time employees and runs after-school and summer camp programs.

Faculty and students work collaboratively, sharing their expertise in ways that foster a strong sense of equality and community. Special teachers work closely with classroom teachers to create a cooperative, experiential, and fully integrated learning environment.

Currently, the school operates out of two sites. It is, however, about to launch a capital campaign to build a new school and create an intergenerational community with Quaker health care organization Chandler Hill. Please send résumés and references to *Search Committee*, 2255 Trumbauersville Road, Quakertown, PA 18951. Calls may be directed to Sharon Dreese at (215) 538-3202 between 8 a.m. and 3 p.m., or (610) 965-4451 after 7 p.m. Deadline: January 15.

**Camp Woodbrooke, Richland Center, Wisconsin:** The Director of Development/Retreat Center Director will develop, plan, and help implement a year-round program that will more fully use the natural and human resources of Camp Woodbrooke's location. This position requires a concern for Quaker values and Quaker process. Other desired skills are creative thinking, marketing, fundraising, and experience with retreats. Responsibilities would include administrative help with the summer camping programs. For more information contact Alfred and Jenny Lang. Telephone (608) 647-8703, ajiang@mhtc.net.

**Beacon Hill Friends House**  
Quaker residential community seeks live-in Assistant Director. Models Quaker thought and practice to community of 19 adults. Organized, able to balance long-term projects and daily tasks, computer literate. Responsible for resident recruitment/support; guestroom management; kitchen oversight; office work. Full benefits. Potential for advancement for qualified candidate. For further information write to: Director, Beacon Hill Friends House, 6 Chestnut Street, Boston, MA 02108, or call: (617) 227-9118. See also <http://www.bhfh.org>.

## Director of Development

**Earlham College** is seeking applications for the Director of Development for Earlham School of Religion (ESR). The Director is responsible for all of the alumni and development activities for ESR, including annual, major, and planned giving, as well as developing and implementing an alumni relations effort for ESR. This person will also work cooperatively with ESR's admissions staff on selected admissions responsibilities and visits. ESR, founded in 1960, was the first fully accredited seminary for the Religious Society of Friends (Quakers). On the campus of Earlham College, it resides adjacent to the Bethany Theological Seminary of the Church of the Brethren. More than 70 students from around the world attend ESR to earn their Master of Divinity/Master of Ministry or Master of Arts degrees. While the endowment is strong (\$24 million), ESR must continue to identify annual and major donors to support its unique mission. ESR is in a unique position as it enters the next millennium with the recent completion of a National Consultation. Quakers throughout the nation were asked to share their feelings about the current standing of the Religious Society of Friends. This information will help ESR determine how it can best address the needs of the Religious Society of Friends.

The Director reports to the Vice President for Institutional Advancement and to the Dean of ESR, works collaboratively with ESR's Director of Admissions, and works closely with the other members of the ESR administrative faculty. The successful candidate will join twelve other members of the professional Institutional Advancement team.

Candidates should possess strong organizational and planning skills. They should be self-starters and good listeners, speakers, and writers. In addition, they should be able to work independently while being part of a team effort. Demonstrated experience in the cultivation and solicitation of annual and major prospects is desired, as is the ability to work effectively with volunteers. Knowledge of ESR—its mission, its goals, its students, and its faculty, as well as the Society of Friends, in general—is desirable. Extensive travel is required.

The Director should have fund-raising, alumni relations, admissions, sales, or marketing experience, preferably in a seminary or college setting. A Bachelor's degree is required; Master's degree preferred.

Active screening of candidates begins immediately and will continue until the position is filled. Send letter of application, résumé, and the names of at least three references to: James P. Thompson, Vice President for Institutional Advancement, Earlham College, Drawer 193, Richmond, IN 47374.

Earlham is an Affirmative Action/Equal Opportunity employer and continues to build a vigorous community that strives to reflect the gender and racial diversity of society at large. We encourage applications from Quakers, women, African Americans, and other racial minorities.

**Redwood Forest Friends Meeting**, Santa Rosa, Calif., seeks resident Friend(s) beginning December 1. One hour north of San Francisco, near Redwoods and Coast. Send résumé to Wendy Muehler, 2251 Nightingale Drive, Santa Rosa, CA 95403. (707) 528-7605, e-mail: whrmuehler@netze.com.

**Orchard Manager.** Enjoy working with plants? Interested in sustainable agriculture? Hard-working? Satisfied with modest income? Peaceful scenic area. Friends worship group. H. Black, 170 Hidden Springs Ln., Cookeville, TN 38501. Phone: (931) 268-9889, e-mail: <hblack@twakes.net>.

**Interns**, 9-12 month commitment, beginning January, June, or September. Assist with seminars and hospitality at William Penn House, five blocks from U.S. Capitol. Room, board, and small stipend. WPH, 515 East Capitol Street, SE, Washington, DC 20003.



**Sidwell Friends School**, a coed PreK-12 Quaker day 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. Sidwell Friends, students, and alumni represent many cultural, racial, religious, and economic backgrounds. The school's vigorous academic curriculum is supplemented by numerous offerings in the arts and athletics. A Chinese language and history program is shared with other area schools on a consortium basis. The curriculum includes community service requirements and opportunities for internships in Washington, D.C., and a student year abroad. Educational and extracurricular activities are enriched by the school's presence in the nation's capital. Send cover letter and résumés to Office of Personnel Services, Sidwell Friends School, 3825 Wisconsin Avenue, N.W., Washington, DC 20016.



## Rentals & Retreats

**Christmas Rental—Southern New Hampshire:** secluded 18th-century Cape, country road, 3 bedrooms, 2 baths—antiques, books, fireplace. XC/Alpine skiing, snow shoeing, hiking; Friends meeting, fine dining nearby. \$450 weekly. (603) 878-3443.

**Quiet Wisconsin Country Home.** Private room. Share farm. 25 acres hills/trees with owner. \$250/month or work in lieu of cash. Utilities included. (608) 525-8948.

**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.

**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.

## Retirement Living

### KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

Kendal communities and services reflect sound management, adherence to Quaker values, and respect for each individual.

#### Continuing care retirement communities:

Kendal at Longwood; Crosslands • Kennett Square, Pa.  
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Kendal at Oberlin • Oberlin, Ohio.  
Kendal at Ithaca • Ithaca, N.Y.

#### Communities under development:

Kendal at Lexington • Lexington, Va.  
Kendal on Hudson • Sleepy Hollow, N.Y.  
Kendal at Granville • Granville, Ohio.

#### Independent living with residential services:

Coniston and Carmel • Kennett Square, Pa.

#### Skilled nursing care; assisted living:

Barclay Friends • West Chester, Pa.

#### Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative  
Kendal Corporation Internships

**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.

**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, wood shop, computer lab. Entry fees \$49,650—\$167,050; monthly fees \$1,363—\$2,754. Fees include medical care. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. Telephone: (800) 253-4951.



**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 fee-for-service 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 Friends 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: (336) 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.*

## Schools

**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. (530) 273-3183.

**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. <www.ssfs.org>.

**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.

**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.

**United World College schools,** located in nine countries around the world, are committed to the ideals of peace, justice, international understanding and cooperation. U.S. students apply while they are in either 10th or 11th grade for this two-year pre-university program of International Baccalaureate studies, community service, outdoor programs, and global issues. The Davis Scholars program will award full scholarships to all 50 U.S. students selected annually for the United World College schools. Application deadline February 1. UWC Admissions; The United World College, Rm. 115; P.O. Box 248; Montezuma, NM 87731. Telephone: (505) 454-4201. Web: www.uwc.org.

**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. (828) 675-4262.

**Westbury Friends School—Nurturing Quaker environment** for 150 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and highly qualified teachers. Music, art, computers, Spanish, French, gym. Extended-day, vacation-holiday, summer programs. Half- and full-day nursery, pre-K. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

**Westtown School:** Under the care of Philadelphia Yearly Meeting since 1799, Westtown seeks Quaker children for day (pre-K-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 19395. (610) 399-7900.

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. (740) 425-3655.

**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.

**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.

**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

**Illustrated, Calligraphed Marriage Certificates,** each designed uniquely for you, nothing is too difficult. E-mail me for sample vows, artwork, ideas, estimate. Gay and lesbian couples, non-Friends welcome. Call Jennifer, (510) 528-0211, E-mail: snowloff@att.net. Visit website: http://home.att.net/~snowloff. Or write to: 315 Carmel Avenue, El Cerrito, CA 94530.

**Quaker attorney** with solo practice in Philadelphia offers legal services with Friendly approach to: wills and trusts, domestic matters, health law problems, SSI, consumer problems, contracts. Mediation services available. Call Pamela Moore at (215) 991-0777.

### HENRY FREEMAN ASSOCIATES

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Consulting Services for educational institutions and nonprofit organizations. Fundraising. Capital campaigns. Planned giving. Recent clients include liberal arts colleges, seminaries, independent schools, social service agencies, Friends Journal, and many other Friends organizations.

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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.



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## Summer Camps



#### Camp Woodbrooke, Wisconsin.

Make friends, experience community, develop skills, and learn about the environment. Quaker Leadership. Ages 7-12, 36 boys and girls, 2- and 3-week sessions.

www.campwoodbrooke.com, ajiang@mhtc.net. Brochure: (608) 647-8703.

#### Journey's End Farm Camp

is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7-12 years. Welcome all races. Apply in December-January. Carl & Kristin Curtis, RR 1 Box 136, Newfoundland, PA 18445. Telephone: (570) 689-3911.

# PENDLE HILL

*A Campaign for a New Century*

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The Barn, 1938

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#### **INVEST IN THE FUTURE**

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Richard Barnes  
Director of Development  
Pendle Hill  
338 Plush Mill Road  
Wallingford, PA 19086-6099  
800.742.3150, ext. 132  
E-mail [contributions@pendlehill.org](mailto:contributions@pendlehill.org)  
[www.pendlehill.org](http://www.pendlehill.org)

**Pendle Hill Celebrates 70th Anniversary**  
Founded in 1930, Pendle Hill will be having  
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April 14-16, 2000.  
If you would like information  
and registration materials,  
please contact  
Nancy Alemi at  
(800) 742-3150,  
ext. 124.

# We See No Enemies...



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