We are not called to "make war on war" but to disempower war by glorifying the universality of goodness.
COMMUNITY TO THE UNKNOWN

by Paul Niebanck

All of us have occasion to fear the unknown. The thought of departing from known habits and rewards is so threatening that we cling to them, even when they cause pain. At least they are familiar. We can count on them. We fear being set adrift without compass or anchor. The unknown contains risk, possible loss, maybe even death.

But somewhere in us a voice whispers, “Go.” It says that there is a fuller calling for us, that there is much to be gained by venturing forth. It says that there are resources within ourselves that we have ignored. It says that external validations are empty unless they are responses to what we actually are, rather than to the roles we carefully play.

Playing these roles is hard work. We become known for the traits that we have cultivated thus far in our lives: our punctuality, perhaps, or our productivity, or our generosity, or even our spirituality. But what might have started out as genuine impulses now feel like burdens, mere reputations to maintain. The investment in them is heavy and the returns are transitory. We have sacrificed our inner urges in order to make ourselves acceptable to others. Like a child, we feel that if we do not do certain things, “They won’t like us anymore.”

Much of the time we hang in the balance, semiconscious of both the fear and the wish to step into
the unknown. The underlying fear is the fear of the unknown within ourselves. What if there is no reservoir of strength to call upon? What if there is nothing there? Or what if we have to confront those things that we have successfully suppressed from our consciousness for so long?

But the voice persists. It cries out, “I can’t stand it anymore! I have to shake loose. I have to go.” Beneath the voice is a vital and throbbing self that cannot wait to be free, to be given a chance. It wants our capacities to be challenged. It wants to dare the unknown and to dare itself. It assures us that in the void we would see ourselves clearly, that we would return stronger, more able, more agile, more ourselves. Changed and strengthened, we would be free from the incentives that have dominated our actions in the past. Hearing the voice is evidence that things are not right the way they are.

As we struggle with our ambivalence, our deeper self is making preparation. In sleep, we get a hint of what it might mean to escape the routine and discover our hidden potential. As we sleep, our experiences have a chance to settle, come together, and articulate themselves anew. Our dreams stay just ahead of our conscious awareness, coaxing us and encouraging us in our quest.

Part of us is, in a sense, always asleep. That deeper part works on our behalf, free of the intellect, toward a confident, balanced, and diversified set of responses and expressions. It waits patiently, shows itself whenever we are brave enough to look, and rushes to our aid when we give signs of willingness to dare. Sometimes it even carries us beyond our conscious resistances. Something will happen and we will remark, “That’s the best thing that ever happened to me,” or, “Why didn’t I think of that before?” Without realizing it, we were already committed to the unknown.

Now we hear the voice more clearly. The possibilities within us are visible and accessible. Even what we thought of as “losses” turn out to be gains, because they let us experience something new in our own character. There are no mistakes to be made, and there is everything to be gained. We have our first glimpse of an entirely new set of forces, wonders, and unexpected treasures. As we dance into the darkness, there is light all around. The monster fantasy of fear turns out to be a gentle teacher, full of wisdom which we had never before imagined.

Perhaps the hardest aspect of committing ourselves to the unknown is our sense of responsibility to those who depend on us. If we leave or lose a job, these persons might be hurt. If we change our life-style, our friends might become confused. But these thoughts amount to arrogance in disguise. By presuming to know what is good for these others, we are in fact denying them, as well as ourselves. In reality, the more expressive and aware we are ourselves, the richer will be their lives. In our new strength, we will have something to share with them, to which they can come freely. As we reach into the unknown, they actually may join us. In any case, their opportunity for expression will be greater as we enlarge our own.

As we put aside the encumbrances and see them for what they are, we will also see what was there, unnoticed and untapped, all along. We will find the capacity for renewal, for redefinition and substantive validation. We will experience the rewards that come from continuous change and growth. That which remains static is soon forgotten; that which moves and responds is forever relevant and influential.

Our commitment is to notice the stirrings within ourselves and to let them carry us to new levels of expression and service. The extent of our self-understanding, integration, and expression defines the quality and worth of our lives. Our commitment to the unknown is a matter of human obligation.

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DEALING WITH CONCERNS

by Signe Wilkinson

A Friend struggling under the weight of a concern brings it to his Meeting...

which gets under the weight and...

Delegates a Committee...

which looks into the concern

POOF

Mr. A unproposes a minute to the Meeting that is passed (with grammatical improvements)... And the concern is alleviated.
Ever since I can remember, the basic organizing approach we in the peace movement have chosen to pursue has been to alert people to the dangerous state of our world and to exhort us all to accept and exercise greater responsibility for doing something about it. I wish to suggest that such an approach, while apparently quite apt—given today's headlines—is rapidly becoming bankrupt both as a strategy for organizing others and as a style of work for ourselves. If there is one thing which has distinguished our religious peace movement from other change movements down through the years, it has been our insistence that our means are at least as important as the ends toward which we are working. Yet how much consideration are we peace workers giving ourselves and one another as essential “means” for achieving the political and social goals we seek? If one believes that our well-being is as vital to peace as U.S. ratification of SALT II, then surely it is important for us to seek together for new ways of working for peace which face up to the “burn-out” phenomena among us and put us in touch with the very deepest wellsprings of human understanding and spiritual energy we have to bring one another.

Quakers have long recognized the importance of “speaking to the condition” of those with whom we are trying to communicate. One insight I have gained from my work as a change agent over the years is that trying to dispel people’s fears with facts and rational persuasion alone is a losing proposition. Repeatedly I have observed that we humans simply do not do well at absorbing, processing and implementing new ideas and programs when we’re feeling stressed and insecure. Even so, despite years of futile efforts to try to reason the U.S. administration out of Vietnam and the U.S. Senate into SALT II, most of us still pour a tremendous proportion of our energy into trying to sell our arguments and spread information.

It seems to me the time has come for us to face up to the fact that none of us are going to make significant progress on any of our particular causes or issues without engaging the felt condition and overall climate of our society and the world in which we are trying to work. And that means we have no choice but to relate to one another more holistically and engage our wholesomeness in dispelling the condition of fear, tension and distrust which pervades our country with such debilitating effect on us all.

What are the organizing implications of such a decision?

The first thing we need to do is to acknowledge that fear is not simply a problem others have but a condition which most of us share to some degree by virtue of our country’s social climate and the type of work in which we are involved. There have been times when it has seemed to me that our anxious style of peace advocacy must surely convey to others the transparent truth that, despite all we have to say about peace, here indeed are some equally fearful people who have not yet come to grips with their own fears. One of the things that has made fear so particularly disabling to our efforts at social change is its tendency to isolate, immobilize and reinforce its hold on people by locking us into a particular way of looking at and relating to things. Ultimately we find ourselves
distrusting what we do know of life and the rule of God/love in the world.

Just how others fall casualty to such nonsense, I cannot say. In my case, however, twenty years' service as a change agent and problem-solver had the effect of programming my outlook so that I became a prisoner of that role perspective. The result was that I developed a "critical eye," which, although quite handy for zeroing in on what needed correction in any particular social situation, gradually undermined and blinded my perception of all the resources available.

I shall never forget a night in Albany, when, waking to the sound of a siren on the street outside, I turned to my
wife, Carol, who had also awakened, and said, "Oh Lord, there’s another human being in trouble," to which she responded: "Oh no, there’s someone going to help someone." Wham, it hit me! Here I was seeing the glass half empty; she, half full.

It was then things began to unwind for me. With a little help from my wife and friends, a chance to experience life from a different role perspective and some peer support counseling, I was able to free myself of the fear and isolation I had accumulated. While sorting things out, I came to understand something of the toll fear had taken of me. My "critical eye" had given rise to a consciousness of scarcity within me, which in turn fostered a hyper-paced work/life-style causing me to make more mistakes, which undermined my self-esteem and ultimately left me feeling I had no right to expect help from outside myself anyway! So it was hardly surprising that time after time in those later days my organizing style confirmed my worst fears that the sky was falling. God and my neighbors were out to lunch, and it was all up to me!

One way I have since found to short-circuit such self-isolating fearful feelings and to maintain a more balanced outlook on things has been regularly to take some time to every day! I am opposed to appealing to people’s fears of nuclear holocaust as such an answering presence could make a difference are the public and human service workers in our communities. Here are some people with a natural self-interest in peace, caught as they are in the middle of reductions in funding drained off by the military, increased calls upon their services and mounting administrative pressures and paperwork aimed at tightening and regimenting their work procedures. I have worked with a good many of these people, from police chiefs and county officials to nurses, teachers and cops on the beat, all of them struggling to avoid "burn-out" and keep faith with the human casualties of a society at war with itself. The last thing they need to hear is the peace pitch of a group of folks trying to drum up support for the passage of SALT II or any other "peace issue" for that matter!

What these good people do need is someone to tell them to rethink their problems to; someone to appreciate their own real needs and good work; someone to help them unwind and debrief from the inordinate load of human needs they are processing, so that they can keep their emotional transmission in good working order and their creative spirits alive.

"But what has all this 'answering presence' stuff got to do with our real problem—making peace?" one may ask.

Well exactly what is the prize we seek? Doesn’t it have something to do with supporting people in their efforts to live at peace with themselves, their loved ones and their communities? I feel that what the world needs now is more peace-able people—ready, willing and able to communicate not merely the contentions of peace but the
spirit of peace, not merely by what we do, but also by what we choose not to do and allow to happen when we come into the presence of God in others.

Many have had good experiences standing up and speaking out against something we feel is wrong. Given the nature of our world it seems clear that we can expect additional opportunities to do so. But it’s becoming clearer that moral stands in response to social evils are no substitute for our own clearly defined vision and continuing sense of purpose and direction. For years we have been operating on the assumption that significant progress toward the establishment of world peace requires the sympathetic moral leadership of our own and other nations’ heads of government. But what happens should it become clear our leaders actually oppose any significant moves toward disarmament and peace, as was the case during much of the Vietnam War? Is our only choice to “return to the trenches” and once again embrace the strategy of resistance?

That, I’m convinced, would be a mistake! I have found that “fighting injustice” in this way only seems to lend power to what we are trying to overcome by focusing more attention on the difficulty of the struggle than on the compelling truth of the vision, values and alternatives to which we seek to call others. Too often the result seems to be that far too many of us are left feeling the enormity of the problem and our relative powerlessness with respect to it.

And that I find a very dispiriting proposition! It is simply not the way I want to spend my life. I want to spend more time engaging and getting to know the goodness of this life and its people, not putting myself through the wringer of a de-energizing series of ritual performances with the “powers that be.” We owe it to ourselves, our families and our years of human concern and investment in the cause of peace to find some new strategy of change which offers us a more promising and satisfying way of working for peace.

But have we any choice? If they gear for war, what else is there for us to do but oppose that effort?

My daughter, Beth, first helped me get some perspective on that question. After I had given a talk at a Friends meeting, she said, “Dad, you talk as if nonviolent revolution were years off. Don’t you realize we are already in the midst of one of the most far-reaching, dynamic and pervasive revolutions this country and the world have ever known?” It was the holistic health movement to which she referred. It took some days before her dubious father decided she had a point. How had I missed it? I had grown used to measuring our progress toward peace by the actions and reactions of those in high places of “power.” Not surprising, when one realizes how culturally conditioned toward looking up for guidance, assistance and approval we have all been since birth. Parents, teachers, ministers, employers, government leaders and our traditionally parental conception of God have all led us to feel that up is where the power lies. With that kind of vertically constrained notion of what we have going for us, it is no wonder that when “the big shots” up there frown on our needs for change we presume our only choice is to revolt, resist and struggle against them.

And that is precisely the way those at the “top” of our society would like us to keep seeing things. For “they” (and most of “them” are men) are scared too. Their hierarchy-structured political, economic and social power systems, in which they have so heavily invested themselves, are coming apart at the seams. Their fears of diminished compliance, support and control send shudders of anxiety down through our societal nervous system via the media, causing many to take their view of the world even more seriously. But that is where the game ends. Those of us in the peace movement do not have to play out our own reactive and dispiriting part in this sort of all-too-predictable parent/child confrontation. Whether or not we have any choice other than to “fight back” depends on how we choose to define our situation and how we choose to respond.

We can choose to suffer persecution, struggle against wrong-doing, and sacrifice ourselves for others whenever and as long as such witness continues to have meaning and significance for us. But it is not needful for us to do so in order to live responsibly and faithfully in this world. Our responsibility to witness for peace is not defined solely or even primarily by the posture we adopt in response to evil. We can choose to glorify goodness and in so doing help dispel the fear of our fellow citizens, turning their anxious attention and support away from the arms race and toward that which they know gives them life.

Here is a more promising sounding option for us as peacemakers. But what does it really mean, this “glorifying goodness”? Perhaps we can get a better understanding by considering the situation of a patient diagnosed to have cancer, who is faced with having to decide on the course of treatment. Traditional Western medicine offers to manage the “fight” with the disease by zeroing in on its physical symptoms and, once having targeted them, to attack, overpower, cut out and destroy all evidence of it through surgery and chemotherapy. Holistic medicine, however, is inclined to view the cancer more as a signal that the human body, mind and spirit are in need of more nurture and a more wholesome experience of life. Holistic medicine further holds that to cut out or bombard the cancerous human tissue with radiation may actually serve to undermine the body’s own inherent healing processes by impairing the functioning of the lymph system, which it views as a kind
of natural "sewage detoxification system."

Our traditional Western approach to cancer treatment seems to be so pathologically oriented that it finds it hard to grasp the idea that what we have come to regard as "good and evil"—health and unhealth—are so mixed up in the human organism as to frustrate, if not defeat, all such forceful outside interventions to divide the one from the other. Alternatively, holistic medicine suggests that complete and permanent healing requires reinforcing the patient's own integral sense of well-being by respectfully affording all the life-enhancing support the patient can effectively utilize to dismiss the cause, detoxify the system and "dissolve" the cancer from within.

I am convinced that our efforts to bring peace and well-being to the "body politic" must be undertaken in this same holistic spirit and style. As a religious peace movement, we are not called to "make war on war" but to disempower war by glorifying the universality of goodness and presuming for ourselves the right to live at peace with all of life. I see little hope of arresting the self-destructive effects of the war system upon our society and the world except as some significant progress is made in restoring peoples' confidence that life works for us and that our best hopes for peace and security lie in availing ourselves of the power of good around and within us. By focusing attention on all that is wholesome in our experience and environment, we commute the self-isolating effects and immobilizing sentence of fear. And the more we grow attuned to discerning and availing ourselves of all we have going for us, the more confident we become in that Spirit which infuses all life and leads us from one good thing to another. Ultimately our whole outlook is transformed and even those signs and symptoms of societal malfunction which initially alarmed us are now taken in stride for what they are, prods and guides to a more fulfilling experience of our own good part in life.

Do I really mean to suggest that we should stop relying on social protest and war resistance as our best hope for significant change and peace, and make "glorifying goodness" our number one priority? Yes! Lest there be some confusion as to precisely what I am proposing, I hope it is clear that I am not suggesting a new issue and action program to rival our existing programs and tax our already overdrawn resources of time and energy. Rather, I am offering another way of conceptualizing our task as peacemakers.

Of course there's nothing particularly new or mysterious about "glorifying goodness." We all have occasion to praise and delight in life's goodness throughout our everyday lives. And that's just the point. For by integrating more of that way of living into the way we work, we not only enliven our work but open the doors of peacemaking to countless numbers of our sisters and brothers who formerly found themselves unable or disinclined to work for peace in the limited ways we have previously described.

It would seem helpful for us to begin pooling some of our accumulated positive experiences as to how such a disposition to "glorifying goodness" can practically serve the cause of peace. Some of the ways in which I have found it empowering are:

1. Whenever we find ourselves in a group having a rough time slogging through a crisis, we can move to restore our confidence by gathering in the spirit of peace for some focused worship-sharing of our personal and collective experiences with the power of good. Haddonfield Friends Quarterly Meeting did this to good effect on Peace Sunday this past spring when we joined with our Methodist sisters and brothers "to lift up the way of peace."

2. Whenever a group of people are regularly gathering, often under the direction of a leader, we can experiment with some creative ways of breaking out of our vertical cultural conditioning and reorienting our expectations of help. One way is to presume upon the wellspring created by our being together and to encourage each person to share one practical need and/or abundant resource we are
conscious of having at that time. I have found that almost inevitably several important human connections and practical transactions are made.

3. Whenever we find ourselves getting locked into an argument with someone we would like to engage in a more meaningful way, we can reach beyond whatever ideological difference divides us and invite our friend to exchange stories as to just what life experience led us each to hold our present viewpoints with such conviction. I have done this and found it serves to bridge the attitude of contention and appreciate one another's perspectives so that we can move forward in working things through together.

4. Whenever we find ourselves at a conference and sense ourselves and others being swamped with information and/or loaded down with feelings which are upsetting to us, we can presume to speak from the authority of our own life experience. We can propose ways of opening up the process. At a Kirkridge Disarmament Conference loaded with speakers one person did just this. At the conclusion of yet another lecture, he rose to request some practical suggestions. My friend, Bruce Birchard, also a participant, rose to answer and told the story of how he had helped educate a regional labor union official to the peace conversion convictions of that official's own International! This interaction helped others begin to seek and share the significance of each other's experience.

5. We can offer our "answering presence" and listening support to the increasing numbers of unemployed men, abused women and neglected youth. Here are the unrecognized casualties of the war system's life-devaluing impact on the U.S. home, school and workplace. There is a well-known correlation between the rise in unemployment among men and the increased incidence of wife and child abuse. It was exciting to learn of the witness of a Friend, Alice Lynd, who, together with her husband, Staughton, lives and works with working-class people in Youngstown, Ohio. She has been offering her calm and capable "answering presence" and listening support to the layed-off workers there in the course of reviewing their applications for disability insurance.

These are a few of the opportunities life affords us to empower our lives, our communities and the U.S. public at large with a self-respecting capacity for peace. Still, I would not be honest if I did not acknowledge that occasionally, I, too, have been haunted by the question, "But of what value is such community empowerment and human renewal when the military establishment, the multinational corporations and those other forces of darkness are looming larger and larger?"

So it was all the more surprising to hear the confident tone of an answer springing from parts unknown inside me when put on the spot by a similar question from a small town reporter. What I heard myself saying was: "I agree, a lot of bad things are coming to light, but to my way of thinking that's all to the good. How else are they to be exposed and corrected?" It used to be that we thought we had to provoke confrontations in order to expose evil, but nowadays the internal contradictions of our contemporary U.S. society are revealing themselves every day.

We need not confine ourselves to the Bible to find examples of the self-destruction of empires through the reinforcement of internal societal contradictions, as occurred in the wilderness of Tekoa, (II Chronicles, Chapter 20). Just such contradictions were at work in the exposure of Watergate and the U.S. withdrawal from Vietnam. They are present today. Evil is exposing itself to public recognition and widespread disaffection through exaggeration (MX missile deployment, peacetime draft) and accident (Three Mile Island, Titan silo explosion), as surely as the tares among the wheat. The implication of all this seems to be that now that we need no longer expend so much of our energies trying to bring evil to light, we can apply ourselves more directly and wholeheartedly to preparing ourselves and others to inherit the Earth.

I have decided to entrust the ultimate demise of the war system to God, the self-corrective nature of life and that same U.S. public which rejected civil defense shelters, when their nonsense became self-evident. I am choosing, instead, to lend my creative life energy to human empowerment and those communities of people who are presuming for themselves the right to develop their own conception and experience of "The Peacible Kingdom."

Contrary to the many foreboding signs of social instability going on about us these days, something profoundly good and revolutionary is taking place in our country, to which our religious peace movement has an opportunity to make a significant contribution. I find myself being forced to acknowledge that peace cannot and will not be established simply because of the effort which we put into peacemaking. Peace springs from our trust in God and our commitment to seek, find and share the very best that life has to offer us. As the Scriptures remind us in Leviticus 26:2,4 and 6:

You shall keep my sabbaths, and reverence my sanctuary: I am the Lord. Then I will give you rain in due season, and the land shall yield her increase and the trees of the field shall yield their fruit. And I will give you peace in the land, and you shall lie down, and none shall make you afraid.

For this dawning truth I am especially grateful.

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GNOSTICS, CHRISTIANS, AND QUAKERS

To the Gnostic, authority came from present communion with the Spirit, who imparts new truth in a seeking after God, not by being given a set of answers

by Carol Murphy

When, in 1945, an Arab peasant in upper Egypt broke open an ancient jar he had discovered near Nag Hammadi, he found a treasure-house of ancient books which threw light not only on old disputes in early Christian history but on continuing problems of theological thought and religious temperament.

In its first 200 years, Christianity was not a simple unanimous faith. Among the various kinds of Christians were a number of mystical-minded individualists who came to be known as Gnostics because they emphasized direct intuitive knowledge of divine things rather than obedient acceptance of apostolic doctrines. Apart from a few fragments, later ages knew of them from quotations and counter-arguments made by their orthodox opponents. These new discoveries flesh out the main lines of the Gnostics' teachings and reveal the spirited counter-attacks they mounted against the orthodox. It has taken years for these finds to move into the hands of scholars who could study them and translate them from the Coptic. Now Elaine Pagels, a professor at Barnard, has given a readable summary of their point of view in The Gnostic Gospels (Random House, 1979).

Though this author is less tentative about the political motivation of the disputing parties than about the religious issues involved, on the whole she presents a balanced view. Neither side was purely villainous or purely heroic. Gnostics called the orthodox "waterless canals"; the orthodox called the Gnostics heretics with the "pompous air of a cock" (Irenaeus) and accused them of creating elaborate cosmologies of multi-storied heavens—"The universe has been turned into rooms for rent!" (Tertullian).

Just what, after all, were the disputed points at issue? One point of departure is the belief concerning the Resurrection of Jesus. For the orthodox, this was a real, material event, occurring once, and witnessed by a few who could pass on the authentic good news. For the Gnostics, the Resurrection was a spiritual experience, a mystical inner arising of Christ in the present.

For the orthodox, authority was handed down to the legitimate successors of the original disciples. The message of the life, nature and Resurrection of Christ was complete and no new truth need be added. To the Gnostic, authority came from present communion with the Spirit, who imparts new truth in a seeking after God, not by being given a set of answers.

For the orthodox, God is a heavenly king, delegating his rule to the Church hierarchy. The distinction between clergy and laity was important, and as God was conceived of in masculine symbols, so women were not considered fit to be priests or prophets. For the Gnostics, the true Ultimate was the Ground of Being, often thought of as having a feminine element sometimes personified as Wisdom. Often the masculine monarch-God was seen as a usurping demiurge, and the Gnostic felt free from his delegated authorities. Women participated in worship and often the roles of priest, bishop and prophet were open to all and chosen by lot on each occasion.

For the orthodox, Jesus Christ was holy and really suffered in the Crucifixion, and he shared in the suffering of all the martyrs—witnesses—of the Church. For many of the Gnostics, Jesus' suffering was merely appearance, or only applied to his body, and Christians did not need to bear witness by suffering.

For the orthodox, the Church was universal and objective, including all who followed the ritual, believed the doctrine and obeyed the bishops. For the Gnostics, the Church consisted only of the spiritually mature, those who had gnosis of God and renounced the world. (Some Gnostics would allow the ordinary believers to come into the outer courts of the temple, so to speak, and some of the orthodox had second thoughts about the catholicity of the Church when it began to appoint sinners to office.)
For the orthodox, knowledge of God must come from the original revelation entrusted to the Church, since human ability to know God was alienated by sin. Sin was conceived in ethical terms as a violation of God's good order, which had to be restored by sacralizing the occasions of human life and assuming ethical responsibilities. For the Gnostic, knowledge of God came through the inner search into knowledge of the divine spark in the soul, and sin was seen as ignorance. Christ came to lead people out of ignorance into enlightenment—an essentially solitary quest each must pursue for him or herself. As one Gnostic teacher wrote:

*Look for him by taking yourself as the starting point. Learn who it is within you who makes everything his own and says, "My God, my mind, my thought, my soul, my body." Learn the sources of sorrow, joy, love, hate... If you carefully investigate these matters you will find him in yourself.*

I expect most readers will have felt their sympathies shift sometimes toward the Gnostics, sometimes toward the orthodox. Historically, Friends have been closer to the Gnostic position in regard to the Inward Light and rejection of an authoritarian hierarchy; also, perhaps, in a certain self-congratulation in being a "peculiar people." They are more orthodox in regard to ethical responsibilities and non-monastic life-style. The years have brought minor shifts: some Friends are more mystical, others more orthodox; some are self-exploring Jungians, others more extravert and activist. And we are only beginning to explore the concept of a feminine aspect of God. But all are wrestling with two great perennial problems in religion, as alive now as they were in Gnostic times. One is the problem of the knowledge of God, the other I shall call the problem of Nirvana.

Vital to any religious faith is the basic means of knowing God. *Can we know God, and how?* Orthodoxy won out in the early Church, but the problem surfaced again in the Middle Ages. As Paul Tillich stated it in *A History of Christian Thought*, the Augustinian philosophy "answered that the knowledge of God precedes all other knowledge... We have the principles of truth within ourselves. God is the presupposition even of the question of God...." But the followers of St. Thomas Aquinas, who became dominant, cut off the immediate knowledge of God; our knowledge cannot start with God but begins only with the finite world, from which one may try to reason upward to God. But, said Tillich, "Thomas knew that the conclusions reached in this way... do not produce a real conviction about God. Therefore they must be completed by authority."

At the end of the Middle Ages authority began to erode, and except for those who clung to the Bible, the choice was either secularism or a renewed belief in the Light within. Early Quaker spokespersons tried to balance the two ways of knowing. Wrote Robert Barclay:

*We do distinguish between the certain knowledge of God, and the uncertain; between the spiritual knowledge, and the literal... The last... may be diverse ways obtained; but the first, by no other way than the inward immediate manifestation and revelation of God's Spirit...*.

Isaac Pennington spoke of the "faith which is of a man's self, and a faith which is the gift of God..." Later, the problem took the form of the scientific attitude versus belief in mystical experience; today, a new interest in mysticism is arising both among scientists and students of Eastern religions.

The problem of Nirvana lies less in thought than in temperament. It arises when religious believers contemplate the choice between leaving the world's concerns in a search for enlightenment, or bringing the Divine into life to hallow it—in short: Nirvana or Incarnation? Of course, too sharp a distinction would be misleading. Every activist has to retire to a mountaintop to gain perspective, and every mystic must express in love what she or he has acquired through contemplation. There has to be a delicate balance, as for example in the active Northern form of Buddhism adding to the basic teaching about Nirvana the idea of the *bodhisattva*, one who chooses to reincarnate in order to liberate all sentient beings. This approaches the Christian idea that, as von Hugel once quaintly expressed it, "God came all the way downstairs."

Thus, while the introvert Friend can remind us of the need for the cultivation of self-knowledge and inward retirement in holy silence, those who are not mystically gifted can remind us, in Evelyn Underhill's words, "Christianity does mean getting down to actual ordinary life as the medium of the Incarnation." One rather ironic Gnostic teacher warned both kinds of temperament:

*Do not accuse your Head (Christ) because it has not made you an eye, but a finger... Does someone have a prophetic gift? Share it without hesitation. Do not approach your brother with jealousy.*

Let a Gnostic poem with the Zen-like title, "Thunder, Perfect Mind," voicing the divine feminine, have the last word:

*For I am the first and the last,*
*I am the honored one and the scorned one...*
*I am the silence that is incomprehensible...*
*I am the utterance of my name.*
Cicero long ago said that there are as many causes as there are people. (Quot homines, tot causae.) And Bernard Shaw paraphrased Cicero to observe that there are also as many Christs as there are people. (Quot homines, tot Christi.) A convenient variety of Jesus-images can be extracted from the Gospels to suit almost any taste, and the range can be extended dramatically if one includes the pictures of Jesus that emerge from the Book of Acts, the letters of Paul, and the Apocalypse.

As an addicted gallery-goer I have studied all sorts of Jesus-images depicted in all sorts of media—the peacefully expired form on the cross of Perugino at our National Gallery, the more tortured forms of Grunewald or Crivelli, the otherworldly figure that Rembrandt shows us at Emmaus, a number of sentimental blonds from England and the North countries, the floating science-fiction image of Salvador Dali, the beaten-gold and jewel-encrusted icons of the Eastern Orthodox Church—there is literally no end to the procession, and little in common among them. One recognizes the Christ only by the context—a Crucifixion, a Picta, a Last Supper, or some other obvious Bible story; or by the conventions of the halo, the stigmata, the representation of the Trinity. But with these conventions all resemblance ceases. They could not possibly be portraits of the same person. And however much I may admire some of them aesthetically, none of them captures the personality that I find most engaging in the Gospels.

Except there was one—but I saw it only fleetingly through the window of a bus many years ago in Holland. So I may be imagining what I would not find if I ever returned to the spot. It was a statue before a church—hence my assumption that it was a Christ-image. It had the traditional flowing hair and beard. But it was the image of a young man of great vitality regaling a crowd, his body thrust forward, his one hand raised to make a point. If we had been tooring the Soviet Union I should have passed it off as simply another statue of Lenin. But here it was more compelling. Here was a youthful radical, preaching a doctrine so heterodox, and preaching it so forcefully, that one could sense at once both the warmth of the crowd’s response and the alarm of the authorities.

Whatever else Jesus may have been or may be, he was a radical preacher with a new message, and the image-makers have largely ignored that picture of him. Not only the image-makers. It is difficult for any of us to face the fact that the twenty centuries which we call “the Christian era” has had precious little to do with the central elements of Jesus’ teaching. His message may be even more radical now than it was then. Consider these central points:
Life is spiritual rather than material. So much so that we are to give no more thought to the material aspects of our lives than the flowers do. We must, in fact, be willing to give up all our material possessions. In his sample prayer Jesus made only one material petition: bread for today. He emphasizes the spontaneous day-to-day quality of existence: Sufficient unto the day...Let the dead bury the dead.

Religion is behavioral rather than theological. As Jesus’ words are reported to us, those that advise us directly how to live sound (to me) the most genuine. And those that deal with atonement and the achieving of an afterlife of bliss by a statement of faith seem most likely to have been the emendations of the zealous organizers of the early Church. Of course we can never know for certain how much of these accounts was drawn from life, and how much embellishment was added as the good news was passed along. In any case the behavioral thread is persistent throughout. The “blessed” are those who are gentle, who strive for the right and are willing to suffer for it, who are merciful, who make peace. We are to abolish our enemies by loving them. The Samaritan in the parable is a good neighbor not because of what he professes, but because of what he does. Even in the “final judgment” the questions will be, “Did you feed the hungry, clothe the naked, take in the stranger, visit the sick and the imprisoned?” These are simple neighborly acts that require very little sacrifice—compared, say, to giving all your possessions to the poor, or giving your life for a friend. They are apparently minimal criteria for discipleship. Even so, I cannot believe that Jesus promised those who failed such a test that they would be thrown into eternal fire! Indeed much of Matthew’s Gospel is too vindictive to be accepted as consistent with a third central element of the message: “The coming of the kingdom” in whatever sense one wishes to regard it, will be brought about by cooperation and forgiveness rather than by competition and retribution. Everyone is potentially a child of God. Jesus did not hesitate to associate with tax-gatherers and prostitutes, and he rejected punishment as a means of social reform.

By none of these radical standards can the “Christian era” be called Christian. Both the world’s major economic systems—capitalism and communism—are professedly materialistic. With the possible exception of a few religious brotherhoods and closed societies, the world’s entire culture is principally devoted to the procurement, fabrication, distribution, use and/or consumption of material goods. If there is any indication that we shall become less materialistic, it arises from the fact that we are exhausting the world, not that we have become less avaricious.

Religion is almost universally regarded as synonymous with membership in some recognized sect. Statistics are amassed on this basis, not on the spiritual basis of behavior. To the question, “What is your religion?” no one answers, “I am a child of God, and I regard you as my sister or brother.” That would, I believe, have been more than acceptable to Jesus but it would not satisfy the census-taker.

Our society, from the first school examination to the last promotion to assistant vice president, is ninety percent competitive. Even the remaining ten percent cooperation too often has competitive motives. And we do believe in retribution, whether we call it “negative reinforcement” or the death penalty.

Anyone today who preached the absolute principles that Jesus preached would still be regarded as a radical, and quite possibly a dangerous one. We would, however, not crucify him. We would manage to tolerate him, and after he (or she) had passed by, we would take the message and tame it—precisely as we have tamed the message of Jesus. We would make it say what we wanted it to say. We would change the emphasis, argue about the precise meaning of the word or phrase, and somehow discover a message that did not interfere with our way of life. In other words, we would indulge in theology.

The Scriptures as they have come down to us are ambiguous—I believe purposely ambiguous. It is possible—and much easier—to turn from the radical implications of Jesus’ teachings to the more abstract beliefs, of a Savior who died for our sins, and a palpable room in heaven. I cannot assume that Jesus did not also deal in such matters. It is the Jesus of theology—the great Self-Sacrificer, the innocent Lamb anointed for slaughter, the God-Man who was tortured for our sins—who inspired most of the Jesus-images from Giotto to our own century—in the churches and galleries of the Western world. I can only assert that these images do not move me in any spiritual sense.

On the other hand, the Radical Preacher appeals to me very much, even though I must acknowledge that the greater part of his message does not appear to be for the world as we know it. I wish it were. There are some precepts that we can still follow as individuals, but we can hardly expect societies and governments to renounce their possessions and substitute forgiveness for recrimination. We would be happy enough to see them respond intelligently to their own self-interests. The coming of the kingdom—or the Commonwealth—is certainly not in sight. And even as individuals we cannot renounce our entire incomes and refuse to provide for the morrow.

It is more honest, I think, and more promising, to accept our inability to follow the radical teachings of that remarkable wandering Preacher, than to tame his message into something that would more comfortably allow us to call ourselves his followers.

January 1/15, 1981  FRIENDS JOURNAL
Praying For Others

by Ruth Stillwell

I used not to believe in intercessory prayer. For one thing, it seemed to me monstrously unfair that there should be hundreds, even thousands, of voices raised on behalf of one person, perhaps a member of a large, loving family and church or meeting family, and not even one on behalf of another, perhaps a denizen of Skid Row. For another, it seemed to me utterly preposterous that such as I should undertake to dictate to God. I should say, “God, please let Mary live; her family needs her” or “God, please release John from this world; he’s suffered long enough” or even “God, please help Nancy pass her exam; I know she hasn’t studied enough, but if you’ll just help her through this time, I’m sure she’ll do better in the future”? God knows more about the needs of Mary and John and Nancy than I can ever possibly know. Why should I try to say what should be done? It sometimes seemed to me that intercessory prayer was a kind of massive attempt at manipulation, as if we thought that enough of us shouting loud enough and long enough might pressure God into a change of mind. My husband and I shared these qualms. He overcame his to the extent that he prayed anyway, because he couldn’t help himself, he said. I was stiff-necked; I didn’t.

And then I woke one night from one of those restless hospital sleeps with the whole thing so bright and shining in my mind that I couldn’t understand why I hadn’t seen it before.

I suppose we all understand that the property of light is to light up. If we light a candle or a lamp, or even turn on an electric light, for that matter, it gives light to all who are in the house. We may light it expressly for Mary, but that doesn’t keep it from giving light also to John and Nancy and everyone else within its reach.

And what is prayer? Prayer is communion with God. And what is the result of prayer? Why, light, of course: light which is perhaps sent us to give us a good look at our shabby selves, that we may then ask for help to make them more worthy of appearing in that shining beam; but anyway light, which shines not just on us but on everyone. Do we pray for Mary, that if it be possible, she be spared to her family a little longer (always adding, “Nevertheless, thy will, not mine be done”)? Our prayer is for Mary; but if we assume, as I think we safely can, that spiritually we are all in the same house, then our prayer for Mary casts light also on John and Nancy and all the rest of us. We may say, “What need is there for my little bit of light? Where God is, there all light is.” Not so. The light, in itself perfect, cannot shine perfectly until every human being is in communion with God.

So I now pray the intercessory prayer. I pray for Jane’s mother, who is about to lose her sight, not that God will perform a miracle and restore the destroyed retinas, but that, if she loses her physical sight—as it seems she must—the light within may burn even more brightly. I pray for Sarah’s mother, who is in deep depression because of the death of her husband, not that a Lazarus miracle will bring him back to her, but that she may learn to use the help of all the other loving, caring people in her life in bearing the loss. Yes, I pray the intercessory prayer, not because God needs my guidance, but because I need—and am needed—to help create more and more of that Divine Light and Love which is at the core of the universe.
The Meeting for Worship

DOES TRUTH PROSPER?

by Peter Donchian

That quaint Quaker query came vividly to mind for the first time as I moved into the silence of the meeting for worship at an old, old meetinghouse in an area where the old ones are not infrequent. The marks of the early Friends who built it over 250 years ago were plainly visible in the wooden pegs of the wide floor boards and the narrow, unyielding planks for sitting. Their spirits hovered about me and they seemed to press for an accounting of my heritage.

Does Truth prosper among us? If by Truth we mean the good that people do, then in the American Friends Service Committee and in the several other Quaker agencies that carry Friends' concerns for all who need help anywhere in the world we may, I suppose, lay modest claim to a share in God's service; if by their fruits you shall know them, then we hope to be recognized as Christians. If, however, we think of the spiritual depths intrinsic in the word Truth, we must pause to think again and to consider and to weigh while we take stock of the religious life we experience in the meeting for worship today in 1981. How does it measure against the meeting for worship of yesterday? Can we say that Truth prospers, and do we know that in an experimental way? If he came by, would Robert Barclay still feel a secret power among us to touch his heart? Haven't we all attended prosaic meetings for worship that seemed far too much to resemble meetings for business? Do not the greater part of the messages brought to us deal with the temporal concerns of this world rather than with what our much-missed Rufus Jones used to call "the single most exalted exercise of which the human mind is capable," the worship of Almighty God? The needs of the desolate and the agonizing who suffer in so many parts of the world are extraordinary and seize upon our immediate attention, but are we always to be a Martha? Is there not this one time where we may be a Mary?

Something has been happening to our meeting for worship, the conduct and the content. For one thing, the oral offering of prayer has for all practical purposes disappeared. Only the most elderly venture to offer living words drawn from the innermost recesses of the soul with which to stir our hearts and bless our lives. As for the rest of us, it is almost as if we were too embarrassed to speak to God before the two or three gathered together in God's name. Or worse still, as if we had nothing to offer Almighty God. Yet this is the time for our communion with God. There is an English query:

Are you careful to set aside a place in your daily lives to wait upon God in prayer so that you may know more of His presence and of the guidance of the Holy Spirit?

The meeting for worship is just such a time set aside to receive anew a perception of God's presence and direction. This is the time when we come to our Creator in spirit and in truth; it is hardly the best time for a recital of our inhumanity to one another and for an accounting of our efforts to comfort the suffering. This is the time and the place and the source of the power from which our good works may flow if we experience God's presence.

We are, I am told, a sect steadily and relentlessly dwindling away in numbers. Are Quakers an endangered species? Are Friends expendable? Is our message no longer viable? Have we perhaps served our purpose? Even our Peace Testimony is the espoused cause of many disparate groups, though in fainter and more wishful ways. It seems to me the need is, nonetheless, for people to know there is that of God within each one of us that may be appealed to and communicated with directly. Thousands are being "born again," but they are not joining the Society of Friends. If we have something precious that lights our lives and fills our hearts, why are we not reaching out to share it with others? "Let your light so shine...." Why are Friends reluctant to speak for Quakerism as a faith? Our doors are open, but our arms are not. Why not?

Is George Fox content with the way we care for our heritage, with our discipleship? Is William Penn? Is Isaac Pennington? Dear, sweet Thomas Kelly? Or our own Rufus?

Tell me, does Truth prosper among you?

Peter Donchian is a management consultant to the Board of Education and the Superintendent of the West Chester Area School District (PA).

"By virtue of age," he believes he is the longest-recorded member of New York Meeting. A resident of Crosslands retirement community in Kennett Square, PA, he is a member of the Oversight Committee of the Crosslands Meeting for Worship.
FRIENDS AROUND THE WORLD

Replacing Herbert M. Hadley as executive secretary of Friends World Committee for Consultation's Section of the Americas on January 1, 1981, is Gordon M. Browne, Jr., of Cetuit, Massachusetts.

The new appointee, who has served as clerk of New England Yearly Meeting, has been teaching English at Cape Cod Community College for the past twenty years. He and his wife Edith have six children and five grandchildren.

In his new capacity, Gordon Browne will again be working with Barrett Hollister of Yellow Springs, Ohio, clerk of the Section, with whom he was associated when serving as associate Quaker representative at the Quaker United Nations Office in New York.

A press release from Berkeley, California, tells of a suit brought against the U.S. Postal Service by Diana McGinnis, reportedly the only postal clerk to receive notice of discharge for refusing to register individuals with Selective Service.

Conscientiously opposed to draft registration on religious and moral grounds, the defendant comes from Quaker background, both her father and her brother having been conscientious objectors to military service. After refusing to register one individual for the draft, she received a one-day suspension and subsequently a thirty-day "advance notice of discharge from the U.S. Postal Service." However, she was permitted to remain on the job until the hearing, scheduled for September 29 in U.S. District Court, Federal Building, San Francisco. At this writing, the ruling, expected to be issued by Judge Henderson on October 6, is not known. Diana McGinnis' address is: 2110 Kittrage, No. 107, Berkeley, CA 94704.

As residents on the Colora Meeting property, we feel the quiet ministry of the little 1841 meetinghouse, its fine old trees, neighboring dairy farm sounds, and birdsong and wild geese in season. With the meeting's approval we would make our schoolhouse home available for mini-retreats, or "quiet days," on the third First-days in April (19th), May (17th), and June (21st), 1981.

The space limitation for a common meal is twelve. To promote quietness for devotional reading during lunch, it works best for us as hosts to provide a meal easy to serve. Our dwelling is very modest. In fair weather it, the meetinghouse and grounds give space for participants to spread out for private meditation and small-scale creative handwork.

Colora meeting for worship is held at 11:00 a.m. People are welcome to come before that. There can be a sharing time in the latter part of the afternoon.

We have one small bedroom with single bed or a sofa bed for a couple which we would be glad to have used overnight by anyone participating in a "quiet day" or traveling through or needing a change of scene. We would also encourage suggestions of special dates for small groups. We are listed in the FGC Travellers Directory.

Our overhead costs are slight, the garden was productive. There need be no charge. Samuel and Clarissa Cooper, 22 Corn Cake Row, Colora, MD 21917 (P.O. Box 16) 301-658-5704.


Bob Cory further maintains that "in our present political climate it is important that concerned citizens make sure that this report is not shelved." Among his reasons for this conclusion are that the report stresses better planning within the U.S. government and stronger support of international institutions, as well as calling special attention to the need for global cooperation in handling radioactive wastes, in controlling acid rain and the rising CO2 levels in the atmosphere. The worldwide fuel wood shortage (accentuating the destruction of forests and soil erosion) and the need for a global search for renewable energy resources is also underlined.

The most ominous trend cited in the report, however, is the population increase (ninety percent in developing countries) to over six billion people within the next twenty years in a world commonly accepted everyday items such as peanut butter, aspirin, vitamin A and diet soda."

Stockholder faith in such pronouncements was evidenced by the fact that at their annual meeting only five percent voted for a resolution to establish a review committee to examine the chemical and its derivatives and to place a moratorium on production and export of the herbicide until the committee makes its report.

Eight religious organizations, owning 22,000 shares, brought the resolution, which further provided that non-experts in environmental science, medicine and public health be included on the review committee. Dow expressed "vehement" objection. But church group votes were at least sufficient to assure that the review committee proposal appear on the 1981 agenda. Phyllis A. Henry, Unit Manager, Individual and Corporate Responsibility, American Baptist Home Mission Society, Valley Forge, PA 19481, can supply further information.
already short in supplies of fresh water, in arable land, in energy resources, not to mention the widening gap between the rich and the poor. In short, the report is “unprecedented” in calling on decision-makers to plan for the future, not just for their own nationals but for humanity.

Flushing (NY) Monthly Meeting’s newsletter carries an excellent brief article on registration and the draft which concludes:

“Make no mistake about it. A draft, if initiated, would not be to ward off an attack on us, but to protect our ‘national interests’ around the world. These are more honestly termed our ‘business interests.’ These are indeed ‘national interests’ around the world.

The doctrine that our interests can be furthered, in this case by military means, is a false one. The military too much opportunity to spread the doctrine that our interests can be promoted by a course that threatens nuclear war and incalculable worldwide desolation.”

The Santa Barbara Friends Meeting, having been made aware of conditions inside the Marion Control Unit at the federal penitentiary in Illinois, is alarmed by repeated reports of behavior modification by use of total sensory deprivation in the “box car” cells—the extreme form of isolation—by destruction of mail and refusal of visiting rights and most of all by the widespread use of dangerous drugs which have serious and occasionally painful and long-lasting side effects. These reports coming from such respected bodies as the National Interreligious Task Force on Criminal Justice, the Committee to Support the Marion Brothers, and the War Resisters League Prison Task Force, as well as the Prison Law Monitor of the Institution Educational Services, Inc., have deeply concerned members and attenders of the Santa Barbara Friends Meeting.

The Marion penitentiary is the harshest and most feared of all Bureau of Prison facilities. Federal prisoners from all over the United States are sent there for incarceration and “treatment.” The punishment taking place there thus becomes the concern of every U.S. citizen, no matter what her or his geographic location.

The Santa Barbara Friends Meeting wishes to join with the National Interfaith Religious Delegation in requesting open congressional hearings on the Control Unit at Marion and on the behavior modification policies of the Bureau of Prisons. Santa Barbara Friends Meeting also calls upon other Friends meetings to join them in this endeavor to bring facts about Marion prison into the open and, if necessary, to request immediate action by our legislators.

Marvin D. Brockett, prisoner who has solicited pen pals, has notified Friends Journal that he has been transferred from Lewisburg, Pennsylvania, to Leavenworth where his address is: No. 04206-164, P.O. Box 1000, Leavenworth, Kansas, 66048.

Convinced that a speakers bureau of men and women active in the peace movement is of prime importance at the present historical moment, the Fellowship of Reconciliation has listed eighty women and men from twenty-eight states who are available to speak to interested groups or on campuses. Topics include: disarmament, nonviolence, draft resistance, capital punishment, hunger, alternative energy, and feminism. The list includes such well-known names as Kay Camp, Harrop Freeman, Milton Mayer, Sidney Lens, Fay Knopp, Ann Davidson, Tom Cornell, Seymour Melman and many others. The complete brochure may be had (free) by writing Dan Ebener, FOR, Box 271, Nyack, NY 10960.

University Friends Meeting (Seattle) Bulletin quotes from another newsletter that “The food banks are the Cinderella issue in town.” This newsletter, commenting on a forthcoming drive for funds, has things to say which seem equally applicable to states and cities other than Washington and Seattle. In part:

“We recognize that the poor need food, and the people of Seattle are quite generously responding. But the reason so many people are using the food banks isn’t just because the economic system we live under has fallen down and gone to Georgia to recuperate. The food banks are, quite simply, doing the State’s work.”

After referring to a $66 per month cut in general assistance welfare last year and the governor’s subsequent $43 million cut from the state welfare budget, the newsletter states: “Fremont Food Bank fed 2,500 persons this year compared to half that [number] a year ago,” and concludes: “Do we like the idea of giving more than [that] of wiping out hunger? Is the State so remote from us that we cannot see the connection between what it does and what the results are? Not to give would hurt those who need food the most. But not to demand that the State of Washington live up to the pledge to attend to the welfare of its citizens is to participate in creating the misery we are all giving so generously to wipe out.”

Writing in the New Zealand Friends Newsletter on the subject “Can Men and Women be Just Good Friends?” Clive Packer-Douglas, in a discussion which questions why we are “so afraid
of sex," comes to the conclusion that "a man of maturity and spiritual (and I do not mean religious) development will find and give in a 'platonic' association a quality and status that will enrich and endow not only the lives of the two concerned but all with whom each is linked." Citing his fifty-three years of happy (rewarding) married life, he refers appreciatively to "a circle of friends of both sexes that were not necessarily shared equally...friendships [which]...whatever the status...increased our love so that the more we were able to love others, so our love for each other blossomed and increased. Perhaps, being me, when I am unable to enjoy the sight of a pretty leg I shall lie down and die."

He also quotes the saying that friendship is beyond value, is never for sale and above all, is given unconditionally.

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He also quotes the saying that friendship is beyond value, is never for sale and above all, is given unconditionally. Having passed the three-score-years-and-ten mark, he hopes never to lose the joy and fulfillment of the "deep and abiding friendship—love—of those special companions whom 'le bon Dieu' has given me."

"A fascinating story that has never adequately been told," according to the *Langley Hill* (VA) Friend, is that of the struggle of Rhode Island Quakers during "King Philip's War" to balance the demands of an unequivocal anti-war Peace Testimony against the terrible realities of violence on all sides. It includes the rowboat voyage of Nicholas Easton, lieutenant-governor of Rhode Island, in 1675 to find the wilderness camp of "King Philip," the Wampanoag chief, in order to plead with him to find some peaceful way of arbitrating his conflict with the New England colonists.

Contact was finally made on June 17. "Philip seemed interested, but before Easton could take a proposal for arbitration of differences to Plymouth Colony for consideration, Indians attacked the village of Swansea south of Plymouth, slaughtering several whites, and the war was on. It is possible that the raid was carried out by angry warriors against Philip's wishes, to preempt any peaceful resolution. In any event, the war spread like fire in a bone-dry forest."

"'King Philip's War...ended about a year-and-a-half later in the death of Philip and the total defeat of his forces; it was the death knell of Indian culture in the region.'"

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**LETTERS TO THE EDITORS**

**An Update on the Quaker Delegation**

Readers of the *Friends Journal* will be interested in events that followed the meeting of the seven Friends in June with U.S. National Security Advisor Zbigniew Brzezinski and Minister-Counselor Vladilen Vasev of the Soviet Union (see FJ 10/15/80).

Our delegation left with each of these representatives a letter to the respective heads of state, President Carter and President Brezhnev. The letters, identical except for some concluding references, summarized the concerns of the Quaker delegation.

Two weeks after our visit with Mr. Vasev, we were invited by the Soviet Embassy to return for a second visit, the purpose of the request not specified in the telephoned invitation. Five members of the delegation were able to assemble in Washington for the return visit on July 7. Mr. Vasev, having previously virtually vetoed the idea of delegation members going to Moscow to talk with President Brezhnev and having indicated that a reply to our letter could not be expected, was pleased to be able to give the Quaker delegation a verbal response from his president. He emphasized the Soviet Union's desire for peace and arms reduction, and praised Quakers for their efforts on behalf of peace and reconciliation.

In a long conversation following the reading of the message, it became evident that the USSR wanted the United States to realize the degree of Soviet flexibility in respect to the issue of strategic weapons in Europe. The delegation promptly transmitted this information to officials of the U.S. government.

The reply to the letter to President Carter was received several weeks later in the form of a letter from a White House aide, but our request to see the President was denied. The delegation is currently endeavoring to secure an appointment with Secretary of State Muskie.

Larry Miller  
New Britain, PA

**New Call Is Important**

In the article "Choose Life, Not Death," written by Elizabeth Cattell (FJ 5/15/80), there is no mention of either God or the Divine Spirit in relation to peace. I feel this omission is tragic.

Ever since the so-called age of reason, many humans, including some who consider themselves religious, have rejected the light of Christ in pursuing their peaceful endeavors—and the result of this has been harrowing. In this century, as Canby Jones so eloquently elucidated at the recent Northeast Regional Meeting on the New Call to Peacemaking, we have engaged in two major World Wars plus many tragic lesser ones. In view of these facts, how can we achieve peace without God?

Elizabeth writes, "I myself realize I would rather feel my oneness with the universe, cultivate cosmic consciousness, and meditate on the joy of being alive rather than think about nuclear war." Is it not possible, indeed probable, that if we sought God's presence, God's love, we might become spiritually inspired that, not only would we be led to become peacemakers—or peace transmitters—but we would find the answers to become effective in our pursuit of peace?

Many peace activists have made seemingly convincing factual demonstrations to non-pacifists, but their arguments did not elicit a positive response from those who are not convinced of the necessity of complete disarmament.

Few, if any, human beings would wish a Third World War, a war that would destroy much of God's creation. But most people whom I have contacted feel hopeless about the possibility of averting a nuclear holocaust. Among other things, these individuals feel powerless insofar as influencing their governments is concerned.

Therefore it is necessary for us as religious people to convince other children of God that the situation is not entirely hopeless, that if we listen to God we can achieve peace—inner and outer. In other words, only through God or the Spirit of Christ can we hope to become effective peacemakers.

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That is why the New Call to Peacemaking is important, perhaps the most important development of this century. It links the spiritual basis of peacemaking with the witness. Too often Friends with a social concern tend to ignore the spiritual aspect of the concern—a fact that proves detrimental.

On the pragmatic level, the New Call has moved many Friends who were not actively engaged in peacemaking to become not only interested in this vital concern but active in it also.

Through our combined peace and biblical studies, which were promoted by the New Call, we were reminded of the palpable fact that bringing peace to God's world is emphasized in both Old and New Testament. As a matter of fact, if we are interested in survival, but not selfishly so, we must follow the teachings of Jesus, which are inspired by God. Only by loving our enemies, doing good to those who despise us and turning the other cheek, can we overcome hatred in this world. It is not a wasteful effort to pray for peace. By being prayerful, we are opening ourselves to God as humble beings searching for peace.

It is true that few New York City Friends are active in peacemaking. I share the disappointment that there have been so few Friends appearing at our Times Square vigil. I feel sorry that they did not participate in this outreach, because they deprived themselves of a truly worshipful experience. These Friends are vague in their expressions of the Spirit.

In upper New York State as well as in New England, the New Call has inspired Friends to become witnesses for peace. At our recent New York and New England New Call conference, participants were so moved by the spirit of God and the Gospel of Jesus that they are building peace centers in their own meetings in addition to learning effective techniques of approaching sisters and brothers. And we can thank the Lord for this opportunity. Let us take advantage of it by witnessing to God's peace.

Arthur Berk
New York, NY

Peace? Or Politics?

Cearan McKeown of FOR International, speaking to the United Nations in 1978, said that nations can no more make peace than an elephant can plant a flower garden. His solution was a commitment to nonviolence by the individual at the domestic level.

Maurice McCrackin came up with a similar analysis (FJ 5/15/80), to wit, since nations are not about to disarm either by mutual consent or unilaterally, war can be stopped by individual initiative. Individuals would refuse to take part in war making.

Implicit in both cases is the position that peace between the USSR and the U.S. can be accomplished by a struggle between Americans and Americans.

McKeown was wrong in saying that nations cannot make peace. Throughout history, peace between international states has been achieved when one state subdued another in military struggle. (Peace is defined here as the achievement of enforceable laws.)

McKeown and McCrackin propose that since enforceable laws cannot be achieved by the U.S. government interacting with the USSR government politically, that enforceable laws might be achieved by Americans engaging in political struggle with Americans.

I propose that the answer lies in finding ways and means for political struggle to take place between us in the U.S. and the people of the Soviet Union.

Friends and other liberals propose that law is a precondition for world peace. I propose that political struggle at the international level is a precondition for the achievement of world law. And that the arms race is but a symptom of the absence of political alternatives to military struggle at the international level.

The condition that would make war unnecessary would be a political climate in which Breshnev could tour the United States to defend his military intervention in Afghanistan, and Carter could tour the USSR speaking against it.

I respectfully suggest to Friends that the struggle for law between the USSR and the U.S. must be a struggle between Americans and Russians. I suggest that we examine the barriers that forbid political struggle between the U.S. and the USSR. Law is achieved by struggle. There are just two forms of struggle for the achievement of law. One is military and the other is political. So long as political struggle is forbidden at the international level, war will be inevitable. And to the degree that political options become available, war will become less likely.

John J. Runnings
Seattle, WA

January 1/15, 1981
A Correction

Thank you heartily for carrying my article about Maurice Park (FJ 10/1/80). Unfortunately, his surname is “Park,” singular, not “Parkes” as you published it. I know how annoying these simple errors can be to a person. (I have cousins named Kendrick who tire of removing an “s” or an “x” from the end of their names.)

I have already gotten a lot of positive feedback from a number of Friends Journal subscribers in this area. I was astounded at the same frustrations and bureaucratic hassles that both C.O.s encountered despite the fifty-three years separating their experiences. It seems to show that the military has always and will always see conscientious objectors as a grave threat. I am very encouraged to see the numbers of young men all over North Carolina who have decided to resist the draft or to go the C.O. route. But there’s a great deal of work to be done with young men who are poor and black or Hispanic to educate them about the reality of the military before they are again victims of “the poverty draft,” as John Judge calls it.

Louise E. Harris
Durham, NC

A Response to Conscientious Refusal to Register for the Draft

I was glad to see so many felt called to advocate conscientious refusal to register for the draft (Statement of Conscience by Quakers Concerned, FJ 8/1-15). I want to express unity with that advocacy and in particular with the final sentence of the statement: “The killing and preparation for killing that take place in modern war are immoral and, we believe, contrary to the will of God.”

I belong to a community of disciples called Publishers of Truth. Our testimony is that Christ’s disciples can have no part in war or preparation for war, and that this means not joining the military or being drawn into legally designated “alternatives” to conscription even when the law demands, as well as not paying taxes destined for military use when we can refuse them.

Jenny Duskey
Glenside, PA

WILPF Poster Back on Subways

In your excellent issue of October 1 you reproduced our Women’s International League for Peace and Freedom poster “Why is this the only job our government has to offer eighteen- to twenty-year-olds?”

This poster was designed for display advertising in subways and buses. In both Santa Cruz and Philadelphia the posters were taken down because of controversy over the subject matter, but in both instances we have succeeded in having them replaced. In Philadelphia, they will soon appear again on the subways, thanks to the able assistance of ACLU attorney Allan Stein. We still have First Amendment rights in this country, but sometimes we have to fight for them.

Melva L. Mueller
Philadelphia, PA

Protesting Children in Armed Conflict

The recently formed Wilmington Friends Meeting of North Carolina (previously the Quaker Meditation and Worship Group of the Lower Cape Fear Area) has written essentially as follows to the organizations listed below. Our action rose out of a concern voiced by Swiss Quakers at the latest world meeting of Friends. It occurs to us others may want these addresses to write also.

We are concerned, as we feel sure you must be also, at the current widespread use of children in armed conflict. Can you suggest any action we or you might take in the United Nations (through the churches, through the Red Cross) to forbid or discourage this exploitation of children?


Betty Stone
Wilmington, NC

A Silence on Immortality?

There is something very strange to me about the Religious Society of Friends. Why do they never hear anything said about immortality? The great philosopher Immanuel Kant once rightly said that the most important philosophical questions were God, freedom and immortality. I should say that all three are most important questions in religion, also. For thousands of years immortality has been an essential belief in religion in various parts of the world.

Yet, I have looked in vain in Quaker literature and records, and in the pages of Quaker journals, including the current Friends Journal, and elsewhere, for statements of belief in immortality, or even mention of the subject. Likewise, after attending Friends meetings for worship with fair regularity for thirty years I have never once heard anyone speak on this theme. My experience has been confined to six or seven meetings in Philadelphia Yearly Meeting, but I surmise that what I have found obtains throughout all silent meetings throughout the United States and Canada, and perhaps also in London Yearly Meeting. I cannot speak with any knowledge of the pastoral meetings.

Why this silence on immortality? I hold no brief for the familiar Christian dogmas of heaven and hell, to which the Roman Catholics add purgatory. I cannot believe, as I once did before maturity, that God is a kind of cosmic police chief, or magistrate, keeping order among us creatures by meting out rewards and punishments in the afterlife. Such a notion is unworthy of the universal God of creation. Is not doing a good deed sufficient reward in itself? I think so, and have found it to be so. I do not believe that God is vengeful against wrongdoers. I just do not believe in an afterlife.

I can believe that God does save what is important in human beings. Each one’s Book of Life, all one’s experiences from birth to death, are recorded by God’s omniscience in God’s perfect Memory indestructibly, making each life, no matter how humble, a part of God’s life forever. This represents our contribution to the Divine Love and Life, whether it give joy or pain. I think this is a reasonable belief.

I would like to see some discussion of this issue in the pages of Friends Journal.

Robert Heckert
Philadelphia, PA
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**COUNSELING SERVICE**

Family Relations Committee of Philadelphia Yearly Meeting

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Frances T. Dreisbach, ACSW
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Arlene Kelly, ACSW
988-0140 (10 AM-10 PM)
Helen H. McKay, M.Ed.
Germantown 482-0222
Christopher Nicholson, ACSW
Germantown 487-0766
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Gwynedd 646-8341
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**FILM REVIEW**

Acceptable Risk? Slideshow or filmstrip, 37 minutes, script, documentation, study/action guide, tape recording included. Rent: $15 per week; Cost: $50 for slideshow, $30 for filmstrip. NARMIC, 1501 Cherry St., Philadelphia, PA 19102 (215) 241-7175.

NARMIC/AFSC has just put out its most successful slideshow ever, entitled Acceptable Risk?: The Nuclear Age in the United States. It is informative, comprehensive, and perhaps controversial among some. Friends for linking nuclear weapons production and commercial nuclear power. In only thirty-seven minutes and 160 slides, Acceptable Risk? covers a wide range of issues without seeming rushed or simplistic.

Acceptable Risk? is both technical, historical, and political in its approach. By tracing the nuclear fuel-weapons cycle, the slideshow identifies many hazards of radiation from mining to waste disposal, from factory and power plant to nuclear weapons production and war. Admiral Gene La Rocque, Barry Commoner, Randall Forsberg, Dr. Henry Kendall, and William Winninger speak in the slideshow with experience and authority on the threats of nuclear war and nuclear power, and a long trail of nuclear victims—from Hiroshima to Three Mile Island—speak with personal grief and passionate concern about the perils of this technology. The promise of the atom, we are told, has turned out to be a nightmare, in light of the gradual poisoning of our biosphere with nuclear waste and the prospects for immediate incineration in nuclear war. The slideshow indicates potential catastrophic accidents in the nuclear weapons industry, even in the absence of war, such as the missile explosion which occurred this past September in Arkansas.

Acceptable Risk? however, also suggests alternative national security and energy futures for our country. The case is made for a freeze or moratorium on the testing, construction, and deploy-

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ment of nuclear weapons; and a Harvard Business School study is cited in support of energy conservation and renewable resource development.

NARMIC has produced an excellent resource and tool for reaching new audiences without concerns. Acceptable Risk? can be used as a provocative starting point for a full evening of discussion among neighbors, in schools, or at a Friends meeting. At a purchase price of $60, even the smallest groups can afford to build an outreach program around it.

William Grassie

Oakwood School
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ANNOUNCEMENTS

Births

Morris—On July 13, 1980, in Forest Grove, OR, Elizabeth Jean Ann Morris, fourth child of Jonathan White and Elizabeth Tonness Morris. The father is a member of Palo Alto (CA) Meeting, and the paternal grandmother, Anna S. Morris, is a member of Southhampton (PA) Meeting.

Marriages

McCorry-Stalonas—On November 29, 1980, Steven Stalonas of Media (PA) Monthly Meeting and Linell McCorry of Central Philadelphia Meeting. Linell will retain her name as McCorry.

Deaths

Butterworth—Paul McMillin Butterworth, at home in West Hartford, CT, on October 24, 1980, aged ninety-two. He was a member of the West Hartford Meeting, of which he was a founding member and where he served for seven years as its first clerk. The meetinghouse was filled for two memorial services by individuals whose lives had been touched and enriched by this gentle, compassionate and cheerful Friend.

Paul Butterworth was born in Columbus, OH, in 1887, graduated from Trinity College, Hartford, in 1909, and married Clarabel Smith in 1911. She died in the flu epidemic in 1918, leaving Paul as the single parent of three small children. In 1938, he married Elizabeth Taylor Elmer.

For twenty-six years, Paul served as an officer at the Edwin Taylor Lumber Co. He was founder of the Watkinson House, the region's first halfway house for released prisoners, founder in 1916 of the Child Welfare League and founder of New Horizons, an organization which provides opportunities for adventurism living for handicapped persons. He was also director of Children's Aid Society for thirty-five years, member of the board of Newington Children's Hospital, chairman of the board of Jefferson House (a residence for the elderly), and organizer during World War II of Hartford Hospital Medical Aides. He chaired the boards of Ethel Walker School and Hartford College for Women and he was a director of the American School for the Deaf. He served on the national board of the AFSC and actively participated in New England Yearly Meeting and his quarterly meeting.

Paul is survived by his wife, Elizabeth Butterworth and five children, Virginia Parmalee of Salt Lake City, UT, Oliver Butterworth of West Hartford, Harrison Butterworth of Concord, NH, Jean Robinson of Hanover, NH, and Lucy Townsend of West Hartford. Also surviving are his step-mother, Florence Butterworth; a half-sister, Eloise Gascoff, and a prodigious number of grand- and great-grandchildren.

Flintermann—On October 16, 1980, Carroll Atkinson Flintermann, aged ninety-one, at Friends' Home, West Chester, PA, where she had lived a patient. A member of Green Street Meeting in Germantown, PA, she was the widow of Gerhard, who died in 1963. She lived most of her life in the Philadelphia area.

Carroll is survived by her three sons; Carl of Havertown, PA, Edward A. of Malvern, PA, and Peter of Oxford, OH, and five granddaughters and three great-grandchildren.

Johnson—On October 3, 1980, of a massive heart attack, Emmaline Johnson, aged seventy-seven in Quakertown Community Hospital, Emmaline was a member of Richland (PA) Monthly Meeting and the wife of Clarence P. Johnson. The day Emmaline died, she and her husband were planning to celebrate their fifty-fifth wedding anniversary.

CALENDAR

January

4–57th Street Meeting, located at 5615 Woodlawn Avenue, Chicago, IL 60637, will celebrate its 50th Anniversary. Meeting for worship will begin at 10:30 a.m., to be followed by a catered dinner for $3 (by reservation) and a structured program beginning at 1:30 p.m.

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Announcements

Design a poster illustrating the theme “Resisting war in the 1980’s.” First prize: $400. For details contact: Michael Barba, CCCO, 2206 South Street, Philadelphia, PA 19146.

Striking up for a new world is the theme of the Friends for Lesbian and Gay Concerns Conference, February 13-16, Cambridge, Massachusetts. For information contact: Karen Martin, 78 Myrtle St., Boston, MA 02114; 617-720-2242 or 265-0770.

Visitors’ Day
Every First-day Unami Meeting
Come join us for potluck after Meeting. See F J Meeting Directory under Sunnyntown, PA, for location and phone number.

Books and Publications

Income from your guestroom. Accepting listings of accommodations for bed and breakfast from UUS, Humanists, Ethical Culturalists and Quakers in North America, Europe and Asia. Directories distributed to subscribers, sold by direct mail and through UU book stores. To list your home in the Homecomings International Directory and to receive directory send $45 membership fee. Send description of accommodations to: Ann C. Thorpe, Homecomings International, Inc. P.O. Box 1545, New Milford, CT 06776.

Faith and Practice of a Christian Community:
The Testimony of the Publishers of Truth. $2 from Publishers of Truth, 1509 Bruce Road, Oreland, PA 19075.

Free catalog: New Quaker fiction, Bible studies, poetry, history, testimonies, postcards. Write: Kimo Press, Box 1361-F, Falls Church, VA 22041.

Magazine and Newsletter samples! Only 50¢ each. Over 145 publications to choose from. For a free list send stamped envelope to Publishers Exchange, P.O. Box 1366, Dept. 216 A, Plainfield, NJ 07061.

Wider Quaker Fellowship, 1506 Race Street, Philadelphia, Pennsylvania 19102. Quaker oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their Meetings.


Chip Poston’s Journal: a peace walk in America and Japan. Walk with Chip through the pages of his journal, The Bomb that Fell on America, follow him to Hiroshima, and catch for today the spirit of love and understanding which he found in Japan. $2.00 plus 53¢ postage from Celio Press, Route 5, Burnsville, NC 28714.

Camp

Friends Music Institute, 4-week summer camp program for 12-17-year olds, emphasizing music, Quakerism, community. At Barnevusle, Ohio, July 5-August 2, 1981. Write P.O. Box 427, Yellow Springs, OH 45387 for brochure. Phone 513-767-1311.

Communities

Co-workers needed—Interdependent, secular community at the foot of the Blue Ridge Mountains, seeking houseparents. Live and work alongside of the mentally handicapped adults in our garden, bakery or woodshop. One year commitment. Room, board, medical, dental and living expenses provided. Innsfree Village, Cazu, Virginia 22815.

For Rent

Efficiency, one and two bedroom apartments in renovated historic Germantown building. $175. to $300 plus electric. Please call Jim Earl, 467-6574.

For Sale

20 wooded acres adjoining Conservative Friends homestead, school, and worship group. $12,000 cash. Rickabaugh, Route 1, Box 168, Seymour, Missouri 65746.

Maine wilderness land on private peninsula on Flagstaff Lake—only five wooded, forty-acre parcels left, three with lake frontage of over 1500 feet each, near Appalachian Trail. $400 to $500 per acre. Two owners could subdivide into twenty acre parcels later. T.S. Cadwallader, P.O. Box 381, Yardley, PA 19067. Telephone: 215-493-4556.

Personal

Martell’s offers you friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving
Positions Vacant

Family Physician—opportunity for Board certified family physician to join same. New practice in mixed urban neighborhood includes maternity care with nurse midwives, offers affiliation with university teaching program and chance for innovative, human scale expansion in alternative health care options, practice management styles. Contact John Cooley, M.D., Thurston Road Family Medicine, 360 Thurston Road, Rochester, NY 14619. Phone 716-328-1104.

Executive Secretary of the Committee on Education, under Philadelphia Yearly Meeting. Position to begin September 1, 1981. Send applications, resumes and references to Search Committee, Committee on Education, 1515 Cherry Street, Philadelphia, PA 19102.

Business manager, Oakwood School. Experience and acceptance of Friends values and business practices required. Preferences given to members of Society of Friends. Oakwood School, Poughkeepsie, NY 12601.

Three family practitioners seeking a fourth partner for group medical practice in western Colorado. Wholesome community and beautiful natural surroundings. Contact C. Lindes, M.D., North Fork Medical Clinic, P.O. Box 47, Paonia, CO 81428.

Positions Wanted

Unfulfilled lawyer. Successful Washington lawyer, 34, top credentials, first-rate firm, totally unsatisfied and depressed about work. Seeks fulfilling and worthwhile position helping people, U.S. or abroad. RJP, 120 Grant Avenue, Takoma Park, Maryland 20012.


Schools

Sandy Spring Friends School, Sandy Spring, Maryland 20860, 301-774-7455. 10th through 12th grades, day and boarding; 6th-9th grade, day only. Academics; arts; bi-weekly Meeting for Worship; sports; service projects; intern session projects. Small classes; Individual approach. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: “Let your lives speak.”


Services Offered

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19115. 644-2207.

Summer Employment

Assistant Director and key staff to head depart-ments at Camp Chocorua: waterfront (WSI), carpentry, campcraft, programming, and general counselors. Applicants must be 18 and over. We need empathetic students for role models and leadership. Also needed: Nurse. Write Box 33F, Gladwyne, PA 19035. See ad page 25 this issue.

Openings for college students, married couples and teachers who wish to be general group counselors, activity instructors or head counselor at private coed children’s camp in Adirondack Mountains of New York State near Lake Placid. Employment June 25 to August 23. Quaker directors. See page 22. Write for further information and application. Regis Camp, 107 Robinson Road, White Plains, NY 10605. Telephone: 914-897-7039.

Wanted

Camp Directorships: Farm & Wilderness camps offer two camp directorships for the coming summer. A male is sought for Camp Timberlake (boys 8-14). A couple, a male, or a female for Camp Satish Min (co-ed 10-12). The Farm & Wilderness camps are Quaker led, non-competing, non- traditional. Minimum age 25; M.A. preferred and teaching, camping, and/administrative experience. Dates June 18-August 24, Preliminary and post-camp work also. Contact Ridge Settethalwe, Executive Director, F&W, Plymouth, VT 05056. F&W is an equal opportunity employer.

Argentina

BUENOS AIRES—Worship and monthly meeting one Saturday of each month in Vicente Lopez, suburb of Buenos Aires. Phone: 791-5860.

Canada

TORONTO, ONTARIO—60 Lowther Ave. (North from cor. Bloor and Bedford.) Meeting for worship every First day 11 a.m. First-day school same.

Costa Rica


Mexico

MEXICO CITY—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Phone: 525-21-52.

OAXTEPEC—State of Morelos. Meeting for meditation Sundays 12:30 to 1:30 p.m. Calle San Juan No. 10.

Peru

LIMA—Unprogrammed worship group Sunday evenings. Phone: 22-11-01.

Alabama

BIRMINGHAM—Unprogrammed meeting for wor-ship 10 a.m. Sunday. Connie LaMonte, clerk, 205-679-5715.

Alaska

ANCHORAGE—Unprogrammed meeting, First days, 10 a.m. Mountain View Library. Phone: 333-4425.

FAIRBANKS—Unprogrammed worship, First days, 9 a.m., Home Economics Lounge, third floor. Eielson Building, Univ. of Alaska. Phone: 478-6782.

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Arizona
FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Frances B. McAllister, clerk. Mailing address: P.O. Box 922, Flagstaff 86002. Phone: 928-774-2226.
McNEAL—Cochois Friends Meeting At Friends Southwest Center, 7/6 miles south of Elfrida. Worship 11 a.m. Phone: 520-775-1283.
PHOENIX—1720 E. Glendale, Phoenix 85020. Worship and First-day school 11 a.m. Lou Jeanne Calvín, clerk, 520 W. Tam-O-Shanter Dr., Phoenix 85023. Phone: 602-942-7088.
TEMPE—Unprogrammed, First-days 9:30 a.m., child care provided, Danforth Chapel, ASU Campus, 65281. Phone: 480-967-6340.
TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. W. Russell Ferrell, clerk. Phone: 520-686-1674.

Arkansas
LITTLE ROCK—Unprogrammed meeting, alternate First-days. Ph: 661-9173, 225-8626, or 663-8263.

California
BERKELEY—Unprogrammed meeting, First-days 11 a.m., 2151 Vine St., 94725.
CLAREMONT—Worship, 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.
DAVIS—Meeting for worship, First-day, 9:45 a.m., 345 L St. Visitors call 753-5924.
FRESNO—10 a.m. Chapel of GSPP, 1530 M St. 222-3798. If no answer, call 227-3030.
GRASS VALLEY—Discourse, 3:00 a.m., Meeting for worship, 10:40 a.m. John Woolman School Campus (1286 Jones Bar Road), Phone: 273-8485 or 273-2660.
HAYWARD—Worship, 9:30 a.m. Eden United Church of Christ, 21465 Birch St. Phone: 415-651-1943.
HEMET—Worship, 9:30 a.m., 26660 Chestnut Dr. Phone: 714-925-2818.
LA JOLLA—Meeting 11 a.m., 7360 Eads Ave. Visitors call 459-9600 or 453-8836.
LONG BEACH—Meeting for worship, 10 a.m., Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 or 436-0466.
MALIBU—Worship 9:30 a.m. Phone: 213-898-2792.
MARIN COUNTY—10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94901. Call 415-472-5577 or 651-7565.
MONTEREY PENINSULA—Friends Meeting At Friends Monthly Meeting, 10 a.m. Phone: 735-4663.
SAN FANCISCO—Meeting for worship, 10:30 a.m. Singing 10 a.m. 1041 Morse St.
SANTA CLARA—Meeting for worship Sundays 9:30 a.m. Community Center, 301 Center Street. Clerk: 408-427-0886.
SANTA MONICA—First-day school and meeting at 10 a.m. Library. Phone: 310-459-1000.
SONOMA COUNTY—Friends Meeting At Friends Meeting Office, 655 5th St. POB 1831 Santa Rosa, 95402. Clerk: 707-533-1763.
TEMPLE CITY (near Pasadena)—Pacific Ackworth Friends Meeting, 6210 N. Temple City Blvd. Meeting for worship, Sunday 11 a.m. For information call 726-0004 or 798-3458.
VISALIA—Unprogrammed meeting for worship, Sundays 10:30 a.m. Location varies. Call 734-8275 for information.
VISTA—Unprogrammed meeting 10 a.m. Call 726-9455 or 728-9480, P.O. Box 1443, Vista 92083.
WESTWOOD (West Los Angeles)—Meeting 10:00 a.m. University YMCA, 774 Hilgard (across from UCLA bus stop). Phone: 476-9576.
WHITTIER—Friends Meeting At Friends Meeting Office, 10:00 a.m. Phone: 562-697-2617.

Colorado
BOULDER—Meeting for worship and First-day school 10 a.m. Phone: 449-4060 or 494-2982.
COLORADO SPRINGS—Worship group. Phone: 303-597-7980 (after 6 p.m.)
DENVER—Mountain View Friends Meeting, worship 10 to 11 a.m. Adult forum 11 to 12, 2280 South Columbine Street. Phone: 722-1225.
DURANGO—Worship Group Sunday, 247-4733.
FORT COLLINS—Worship group. 484-5537.

Connecticut
HARTFORD—Meeting and First-day school, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone: 203-239-3633.
MIDDLETOWN—Meeting for worship 10 a.m. Russell House (Westminster University), 11 Park Rd. Phone: 203-239-3633.
NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 203-239-2514.
NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Thames Science Otr Ct. Clerk: Bettie Chiu. Phone: 442-7947.
NEW MILFORD—Housatonic Meeting: Worship 10 a.m. Rte 7 at Lakeville Rd. Phone: 203-354-7656.
STAMFORD—Greenwich Meeting—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, George Peck. Phone: 869-5265.
STORRS—Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. Phone: 429-4459.
WILTON—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road, Phone: 762-5669. Morris Hodges Ross, clerk, 762-7324.
WOODBURY—Friends Meeting At Friends Meeting Office, 10:00 a.m. Woodbury Community House, Mountain Rd. at Main St. Phone: 263-5321.

Delaware
CAMDEN—2 miles south of Dover. First-day school 10 a.m.; Worship 11 a.m. Phones: 281-9636; 677-7729.
HOCKESSIN—NW from Hockessin-Yorklyn Rd. at 1st crossroad. First-day school 9:30 a.m. Meeting for worship 10:30 a.m.
NEWARK—Worship, 10 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 722-1225.
ODESSA—Worship, first Sundays, 11 a.m.

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Friends Journal, 152-A N. 15th St., Philadelphia, PA 19102

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District of Columbia

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (near Conn. Ave.), 483-3101. Meetings for worship: First-Day, 5 a.m. and 11 a.m. (First-day school 11:20 a.m.), Wednesday at 7 p.m.

Florida

CLEARWATER—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 584-1262 evenings.

DOWNERS GROVE—(west Euclid Ave., 838-641.) Sunday: 10:30 a.m., Alumni House, Rollins College. Phone: 544-7902.

Georgia

ATLANTA—Worship and First-day school, 10 a.m., 1384 Fairview Rd., N.E. 20306. Jim Cain, clerk. Quaker meeting. Phone: 522-2227.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45 a.m. Worship, 10: worship and First-day school, 10 a.m. Overnight inquiries welcomed. Phone: 596-9414.

Idaho

BLOOMINGTON—Unprogrammed. Call 309-346-1382 for time and location.

CARBONDALE—Unprogrammed worship, Sundays, 10:30 a.m. Phone: 546-8303.

ILLINOIS

BLOOMINGTON-NORMAL—Unprogrammed. Call 309-346-1382 for time and location.

CARBONDALE—Unprogrammed worship, Sundays, 10:30 a.m. Phone: 546-8303.

IDAHO

BLOOMINGTON NORMAL—Unprogrammed. Call 309-346-1382 for time and location.

South Bend: Meeting follows First-Day school. Phone: B.U 309-3066.

CHICAGO—5th Street, Worship 10:30 a.m., 6515 Woodward Ave. Monthly Meeting follows First-Day school. Phone: 758-3066.

CHICAGO—Chicago Monthly Meeting, 1749 S. Artesia St., Phone: H 6-8469 or BE 3-2715. Worship, 10 a.m.

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone Ogden Ashley, clerk, 684-3802 on Tuesday nights.

DECURAT—Worship 10:30 a.m. Phone Charles Wright, clerk, 217-877-2014, for meeting location.

DEKALB—Meeting in Friends homes. Phone: 758-3066, or 734-9584.

DOWNERS GROVE—(west suburban Chicago) Worship and First-day school 10:30 a.m., 5710 Lorson Ave. (3 blocks west of Elmhurst, 1 block south of Maple). Phone: 758-3861 or 852-5812.

EVANSTON—1010 Greenleaf, IL 60111. Worship on First-day, 10 a.m.

KANSAS

LAWRENCE—Oread Friends Meeting, 1146 O отдело. Unprogrammed meeting for worship 10 a.m. Phone: 913-643-8982.

WICHITA—University Friends Meeting, 1640 University, Wichita, KS 67208. Meeting 9:30 a.m. Sunday school 9:30 a.m.; meeting for worship, 11 a.m. Phone: 262-4747, or 262-5215.

KENNEDY

LEXINGTON—Unprogrammed worship and First-day school. 4 p.m. For information, call 268-2655.

Louisiana

NEW ORLEANS—Worship Sundays, 10 a.m. 3002 Orleans Avenue Parkway. Phone: 568-3433 or 861-8082.

Maine

BAR HARBOR—Acadia meeting for worship in evening. Phone: 28-5419 or 28-5112.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta Library. Phone: 563-3463 or 563-8265.

ORONO—Unprogrammed meeting, 10 a.m. at MCA Bldg., College Ave. Phone: 566-2198.

PORTLAND—1845 Forest Ave. Route 302. Worship and First-day school 10 a.m. (summer 9:30). For information call Harold N. Bumph, M.D. 207-839-5511.

Maryland


ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle, Mall, Annapolis 21114. Clerk: Patricia Connell, 411-298-1492.

CHESTERTOWN—Chester River Meeting, Worship and First-day school, 11 a.m. 127 High St. High Grove, Stephen, 419-2156.

EASTON—Meeting for worship, 10 a.m. Alumni House, 309 S. 5th St., 410-381-3511.

FREMDTOWN—Worship 11 a.m., 1714 W. Main St., 410-245-2623.

HAGERSTOWN—Worship 11 a.m. at First-day school, 10 a.m. 400 Washington St., 410-791-2186; Lorraine C. Gallager, 410-791-2186.

FREDROCK—Meeting and First-day worship, 10 a.m., 400 Washington St., 410-791-2186; Lorraine C. Gallager, 410-791-2186.

GALVESTON—Meeting and First-day worship at Central Friends Meeting, 1110 E. Blue Bonnet Dr., 410-382-3511.

HAGERSTOWN—Meeting and First-day worship, 10 a.m., 400 Washington St., 410-791-2186; Lorraine C. Gallager, 410-791-2186.

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North Carolina

ASHEVILLE—Meeting, French Broad YMCA, Sunday, 10 a.m. Phone: 998-9301.

BOONE—Unprogrammed meeting Sunday 11 a.m., Turkish Coffee Publ. Library. Call 704-284-0443 or 704-264-5912.

CHAPEL HILL—Meeting for worship, 11 a.m., 11 a.m. Call: Geraldine Gourley, phone: 942-6926.

CHARLOTTE—Meeting for worship, 10 a.m., First-day school, 11 a.m., 3233 Remount Rd. Phone: 704-399-4665 or 537-5008.

DURHAM—Unprogrammed meeting 10:30, First-day school, 10 a.m., 401 E. Franklin Ave. Contact Alice Keighton, 919-489-6652.

FAYETTEVILLE—Meeting 11 a.m., on 2nd and 4th First-days at Quaker House, 323 Horseshoe Ave. Contact: Charlotte Kleijs (485-4865) or Bill Sholar (485-3212).

GREENSBORO—Friendship Meeting (unprogrammed), 355 College, 2nd Floor Room 207, 11 a.m., contact Anne Wolf, 987-2222.

GREENWICH—Unprogrammed, 1st & 3rd First-days, 11 a.m. Call: Oris Blackwell, phone: 704-292-7322.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship 11 a.m.; Daryl Kent, clerk, and David W. Bills, pastor, minister.

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Rhode Island

NEWPORT—In the restored meetinghouse, Marlborough Street, unprogrammed worship

South Carolina

COLUMBIA—Worship, 10:30 a.m. at Children Unlimited, 2800 Gervais St. Phone: 776-7471.

South Dakota

SIoux FALLS—Unprogrammed meeting 11 a.m., 2307 S. Center. Phone: 306-334-7894.

Tennessee

AUSTIN—Worship and First-day school, 10:30 a.m. Forum 12:00. 3014 Washington Square. 452-1941, Margret Hoffman, clerk, 517-444-8877.

EL PASO—Worship 11 a.m., 4530 La Skin Road, Virginia Beach, VA 23451.

WINCHESTER—Centre Meeting, 203 North Washington. Worship, 16:15 a.m. Phone: 682-2973.

WASHINGTON

WASHINGTON—Meeting for worship and First-day classes at 11 a.m. Phone: ME 2-7006.

SPOKANE—Unprogrammed worship, Sundays, 10 a.m. W. 804 Carlist. Phone: 327-4086.

TACOMA—Tacoma Friends Meeting, 501 N. 21st St. Unprogrammed worship 10:30 a.m., First-day classes at 11 a.m. Temporary meeting place, 783-2876.

LUBBOCK—Unprogrammed worship group 1 p.m., 204 30th St. Phone: 722-8949.

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Utah

LOGAN—Meetings irregular June-Sept. Contact Mary Roberts 773-2769 or Cathy Webb 752-0692.

MOAB—Worship group Sundays 10 a.m. Sometimes irregular. Call 861-259-6551, 259-7013 or 259-6551.

SALT LAKE CITY—Unprogrammed meeting and First-day school, 10 a.m. First-day school. Phone: 901-497-1026.

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m., Mountain Elm School, Main St. Phone: 414-293-8304 or write P.O. Box 403, Plainfield, VT 05763.
Bill Cosby, blood donor, talks to L.C. Vaughn, two-gallon blood donor.

Bill Cosby:
"Why donate so much blood, L. C.? Two gallons!"

L. C. Vaughn:
"Honestly, I like doing it. In the end you could say it's for a selfish reason. Helping save lives makes me feel good. And let's face it: the need for blood is continuous. Every type is needed every day. That's why I donate on a continuing basis."

Bill Cosby:
"You said it all, L. C. Vaughn. Except for one thing. Tell everybody how they, too, can donate blood."

L. C. Vaughn:
"Simple. Just call your American Red Cross Chapter and make an appointment."