Among Friends: Approaching the Mountain

On Christmas day I leaned over the second floor porch of my wife's family's home in the Bronx and was startled by an unusual sight. My father-in-law's roses were in bloom. Some of you from warmer climes will be unimpressed, but others more familiar with winters in the Northeast will raise their eyebrows and share my surprise: Christmas roses, indeed!

Yet, as we prepare to send this issue of the magazine to the printer on January 11, real winter has arrived in Philadelphia with a vengeance. "It's finally come," the newsstand vendor said to me this morning as I leaned into the sharp, cutting wind and hurried from the subway to Friends Center. No more Christmas roses, I mused.

Still, the news reports from Geneva this same week are good. U.S. Secretary of State Schultz and Soviet Foreign Minister Gromyko have sat down together for talks, and it now appears that the long overdue arms control meetings will soon be resumed. Next week's news may not be as hopeful, but for now it appears that a "February thaw" may occur in the long, cold winter of the nuclear arms race.

At least they are talking. What better way to begin the new year! Might we dare to hope that reason may finally triumph over the angry rhetoric of both sides and that a real nuclear winter may yet be averted?

The Journal has received many reports from readers who traveled in recent months to the Soviet Union. We are pleased to share four excerpts from their accounts of their experiences in the USSR. We hope that this material will help to bring additional light and warmth to you at this time.

A common theme from these Soviet Union articles is best expressed, perhaps, in this Tibetan proverb:

I saw a bear on a mountain.

When I drew closer, I saw it was a person.

When I drew closer, I saw it was a friend.

As we start this new year, I pray that each of us can take new steps toward the mountain.

To those of you who haven't ordered your 1985 Friends Journal wall calendar: don't! The last available copy has been sold. Our thanks to those of you who ordered yours early. You have encouraged us to start work soon on a 1986 version.

And I conclude on this personal note: our autumn intern, Michael Wiegers, brought several unique gifts to our office. For one thing, he was the first Journal staff member to commute to work on a skateboard.
Of Feathers and Floods

by Dorothy A. DiRienzi

On the beach at Brigantine, approaching the anniversary of my father’s death, my husband and I walked. It was a late autumn beach, the grasses and flowers of the dunes gone the way of the shouts of summer swimmers, the only sound the hiss of the sand as a strong breeze slithered past, flicking about us. An entire flock of sandpipers stood before us, hopping about on one leg each, resting perhaps from their stressful vigilance during the crowded months before. Our approach brought waves of indignant peeping, and we veered inland to avoid disturbing them.

We sat at the bottom of a dune on a platform that had some forgotten summer purpose. As we sat there, groping for words to breach the silences that separated us no less than the winter currents would isolate the island, groups of birds variously broke off and took wing overhead. The droning of the surf and the hiss of the sand now combined with a sound I had never heard before: the press of wing against air, like oar against current. Perhaps not so much a sound in itself as a change perceived in texture, like running a hand across velvet. A whispering. Even when the army helicopters came down the coast on maneuvers, rousting the whole flock with the thrumming of their motors and sending currents of vibrations through our bodies, the sounds of the startled wings were still perceptible. A good omen, despite the uncomfortable intrusion.

That winter was hard on the beach. Fierce winds stirred up the sands, which were then engulfed by oversized waves like so much krill devoured by a herd of hungry whales. Huge chunks disappeared overnight. Summer retreats teetered on washed-out foundations, and the causeways, when they finally became visible under the receding backwash of the bays, had gaping holes in the roadbeds. Burglers and bureaucrats set diligently to work, intent on shoring up the beaches as well as the economy that relied on them.

The worst storm had raged the day they found my mother’s body, dead for two days in her apartment. It lasted three days, and set back the beach restoration projects by a whole year.

We saw the ravages when we took a family retreat to the seaside three weeks later, on Easter Sunday. My husband’s aunt had died the week before, cancer had been discovered in a very young niece, and we had fled the city to put the prospect of funerals behind us and resurrect our spirits. But the sky was still slate gray and the wind rasping when my daughter and I walked the beach that day. Cliffs and craters had been carved in the dunes, and shredded shells and horseshoe crabs were embedded in the steep slopes, pounded there by the surf. The beach that day bore the refuse of the sea: a foil for the overwhelming fecundity of the ocean. I fought my way into the wind, my anger and desperation competing with it, raging against it. I addressed this inconstancy of birthing, this pain of life, and the singular preciousness of this foal-legged girl beside me, but all I perceived in reply, through thundering surf and storming skies, was “Who would wrestle with the angel of the Lord?”

Despite the desperation within and the threats of destruction without, I felt, nonetheless, at the end of our walk, a whisper of hope—a perceptible quietness, like the flight of feathers beneath the droning gunships six months before. A balance does prevail, even in the wake of such storms. Beaches displaced from one spot were invariably deposited at others, with Nature endlessly making over her appearance. From its depths, the fertile sea would replenish itself, just as the cavorting girl’s body kept its own secret cache against a future opening. The cycle was not new—only its insistent presence in our lives. And indeed, although the texture of our lives had indelibly changed, like that of wine-stained velvet, the familiar fabric, after all, held whole.

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I once asked God in a rage over the agonized dying of a beautiful and pure woman: "What do you want?"

When the weeping trailed away with the rising sound of the water and wood and I was still the answer came, "Nothing."

I was silent and open-spaced before perfection... lost in the meadow of awe.

—Joyce W. Povolny

Conscious Living and Conscious Dying

by Joan Koppelman

Last November, I attended the Stephen and Ondrea Levine workshop, "The Awakening of the Heart, a Guide to Conscious Living and Conscious Dying." The theme of the day was about how unprepared we are in our society to deal with illness and with death and dying. We are so motivated and conditioned every day to push pain away that we deny, suppress, and avoid everything from small physical discomforts to deep emotional and spiritual pain. We tend to resist what is, to resist just being in the moment, whether it’s the fullness of pain or the fullness of joy. And the result of this resistance is that when a really big pain comes along—such as the death of a loved one—we are overwhelmed and lost.

It is the sad condition of our humanness to be separated from ourselves, our true nature, and from life. The Levines told the story of an 11-year-old girl who was kidnapped and murdered. The girl’s father told them that, during all the 11 years his daughter lived, all the moments he fully experienced being with her and was fully present in the moment with her would have added up to about a week. “I’ll never make that mistake again,” the father said.

We were asked to see children as if they were fragile crystal glasses, and to think always to ourselves, “This glass is already broken.” This way we gear ourselves to the preciousness of each moment and the constant need for healing our separation from self, from others, and from God.

In a room filled with 200 people, a meditation was conducted as one way toward healing this painful separation—it was a forgiveness meditation. The sin is to close people out of our hearts who we feel may have hurt us in some way or been unfair to us, and the healing is to invite them gently back and, facing them, to say quietly, “I forgive you.” And finally, the meditation involves making room in our hearts for our own self, to practice being merciful and kind and forgiving to ourselves as well.

As one man said on his last day, with his family gathered close to him in their own home, “It’s a perfect day to die, as all the things in my life are present.” What more can you ask than just such completeness, in living and in dying?
Clearness Committee for Dying

by Betty Barnhart

A member of Santa Cruz (Calif) Meeting, Betty Barnhart was until recently a community activist.

Marriage, career changes, and family crises inspire Friends to form clearness committees, whose members support and exchange ideas with the person(s) facing change. A period devoted to dying has not automatically generated group support.

Eleven months ago when a diagnosis of terminal lung cancer was given me, I received sympathetic notes, phone calls, big hugs after meetings, and a general feeling of support from Friends who, like me in previous cases, have few clues as to how one can help a person who is not yet bedridden but is undergoing transformation. First, the patient faces loss of identity; the labels “cancer patient,” “stroke victim,” or “emphysema sufferer” loom large and threaten to overwhelm one’s self-image. Later one must cope with a series of humiliations—inability to eat normally, weakness, rapid aging due to loss of weight, loss of hair, dependency on drugs.

I have a slow-growing tumor, and at first I looked and acted so normal that people tended to forget my illness. After a few months I decided to ask if there were Friends who would be willing to meet regularly with me to explore spiritual growth, prayer, and the meaning of life on earth and the death that follows.

A group of eight women appeared at my home on the chosen afternoon. Now, four months later, most of that group still come once a week for two hours (my outer limits of strength) and would sometimes stay longer if my limitations were not considered. It is essential for individual visitors or groups to be aware of the patient’s strength.

I had not thought of this as a clearness committee; our meeting has no structured support for the dying as it has for those planning marriage. Friends who come to be with me, at least four each time, have clarified many issues for me and have helped me release inevitable tensions. At the same time, these participants indicate that the meetings hold much meaning for them, too. I hope they will be motivated to continue coming together after I am gone. The questions we’ve been addressing, in a free-flowing, unstructured conversation punctuated with silence, are mostly common to all humans at some time in life. We exchange and discuss books,

We must not be afraid to ask one another for demonstrable evidence of the love we profess to feel for each other.

pamphlets, poems, and our own writings. We talk about our religious concepts, our personal understanding of the Light, God, Christ, Holy Spirit, meditation, prayer, contemplation. We speak of the influence on our lives of family or lack of family; loss of loved ones; fear of pain, loneliness, and anger. We ask about the evil that allows or causes suffering from human violence or natural catastrophe. Then silence is our benediction.

My departure from earth is not to be regarded as tragedy, for I have enjoyed over 67 years of relatively serene life. I am thankful for my husband, with whom I’ve enjoyed children, grandchildren, friends, travel, the arts, and nature for 42 years. His relationship to Friends meeting is casual, but because I have had group support, I feel secure that Friends will help him through mourning. Perhaps we need a clearness committee for mourning, too.

Not every seriously ill Friend will want the kind of support group I have, but the availability of such a caring group on a regular basis could be made known by the meeting’s ministry and oversight committee. This will make it easier for Friends less bold than I to get the emotional support needed. We must not be afraid to ask one another for demonstrable evidence of the love we profess to feel for each other.
Grief

Flow my tears
I have held you back long enough—
I thought I would crumble
If I allowed myself to grieve—
I needed to be strong
for myself and others—
Could I have trusted that I
could weep and be strong?

Grieving is release of pain
I did not want to share—
I did not want to lean on others—
I did not think I needed them—
But I have grown and
learned to share.

Flow my tears—
I have held you back too long.

—Trudy B. Hubben

winter hymn

see two trees, etched by winter sun,
stark limbs upreaching.
their leaves are gone, their singing colors hushed,
and though you feel more solitude than they,
affirm your stark upreach
toward that strong sun that pierces these bitter days.
your prison is not your home.
you need not believe that someone will comfort you,
though that will come in time
when you least expect it.
forget the limits of your minds and moods;
seek no dimensions;
you are naked and groping beyond your knowing.
beyond your strivings your clingings
beneath the shining root of shadows
is a stillness deep and sacred
will enfold you
will not harm you
is your home of homes.
you are not alone; you belong
here now
with all life.

—mark lee hickman

In Faith Believing

I come again to a place I’m familiar with—
A beach place, sand-filled, shell-strewn,
Rife with sandpipers’ hieroglyphics
And the sea lapping its waves before me.

I sit here in a quandary asking myself why,
When did it happen,
This insidious thing that is now a part of me.
What inherent weakness sickened me?

Is disease only a word
To see in print, to hear about,
To feel sorry for in others?

No, faith is the essence of healing;
Prayer, the property of strength in faith.

In this place, I hear a question
Now addressed to me,
“Believe ye that I am able to do this?”
My answer, recuperating, is:
“Lord, I believe.”

—Helen Morgan Brooks
Reflections on the Yorktown Naval Weapons Station
by Dennis J. Hartzell

I live in Williamsburg, Virginia, and work in nearby Yorktown. I commute to work daily on the Colonial Parkway—a three-lane road with a posted speed limit of 45 mph that winds through some of the most beautiful, undeveloped land in the tidewater section of Virginia. The roadway, which is part of the Colonial National Historical Park, was built by the Work Projects Administration during the Depression to provide a scenic link between the historic landmarks of Jamestown, Williamsburg, and Yorktown. The roadway was beautifully planned and executed, with careful attention to construction detail and landscaping. It provides breathtaking views of the area's natural scenery for much of its length as it parallels both the York and James rivers.

The restful, slow-paced drive in the morning always prepares me psychologically for another hectic day in the office, and in the evening allows me to unwind before arriving home. I am able to observe the woods as they change with the seasons, to glimpse the great herons and other wildfowl on the river, to watch deer calmly feeding by the sides of the road, and to take in the meditative vistas of the mile-wide York River—a major tidal tributary of the Chesapeake Bay. This is all part of the peaceful environment that makes this daily commute a very special experience for me.

There is, however, one spot on the Colonial Parkway at which this peaceful environment is abruptly and rudely interrupted: the site of the Yorktown Naval Weapons Station. This U.S. Navy production and transportation facility uses the York River to load naval weapons and ammunitions on the huge ships that are able to come up the river from the mouth of the Chesapeake Bay at Hampton Roads to anchor at the weapons station docks.

It is clear that some sort of materials having to do with weaponry are constantly being loaded upon the large number of ships that dock there. Although the operations at Yorktown are cloaked in government secrecy, one notices that traffic to and from the loading docks increases dramatically during times of international tension. Often ships at anchor there have canvas shields placed over their names and identification markings. At times, one can see armed guards hidden in the bushes along the roadway as it passes between the docks and the grounds of the weapons station. At other times camouflaged soldiers armed with machine guns openly patrol adjacent to the road. (Local people believe that nuclear weapons are prepared for final arming at this facility.)

When I see the hulking shadows of naval destroyers and warships in the York River with their cargoes of death, I always am unpleasantly surprised and angry at their intrusion on an otherwise peaceful world of nature and beauty. I am filled with anger at the awful destructive powers that the weapons station represents. I am furious at the arrogance of the militarism that allows
A Religious Concept at Age 88

by Rebecca Timbres Clark

I find my concept of religion almost unchanged from that which I held at age 30, but deepened, broadened by continued growth in education, philosophy, and by sorrow, joys, and humor. And what is this concept?

A deep sense within me of the spirit of the all-knowing, all-loving God;
A human need for living in the Presence;
A caring for that of the Spirit in others I meet, have met, and those I have not met in person;
A recognition that the Divine is in every human being born in the world, regardless of race, country, and religious belief, or lack of religion;
An endeavor to place myself in God’s hands for guidance without reservation so I can become God’s Instrument in this world;
A recognition that the Spirit lives on in a translated form, and that growth attained in this existence will be utilized in the next;
A belief that God is within me and that Jesus is my guide and inner strength; that God is all-present—in humans, in animals, and in animate and inanimate objects and in the evolution of humans, nature, the galaxies, and all space;
A belief that one kind of worship of God is in our appreciation of all beauty we encounter—in music, in the glory of sunsets, and in the ecstatic recognition of the beauty of the soul of another human being;
A belief in the overwhelming gift of inner revelation, the mystic experience both minor and major, understanding that this is not for ineffable bliss but is a challenge for a changed life and strength for the understanding of God’s will.

In the words of Rabindranath Tagore: “Day after day, O lord of my life, I stand before thee, face to face.”

Rebecca Timbres Clark’s long career in social work includes AFSC assignments in Poland, Russia, and India, where she also served at Rabindranath Tagore’s educational and agricultural center in Bengal. She is a member of Moorestown (N.J.) Meeting.
THE USSR: SEEING FOR OURSELVES

The following four articles are excerpts of accounts by recent U.S. visitors to the Soviet Union.

Discovering Common Peace Priorities

by David McCauley

I drink to your death. And I will be there.” I was jolted by the opening of the vodka toast by Kira, our Soviet guide. She continued: “And I will bring with me a coffin made of 100-year-old oak. And I am going to plant that oak tree tomorrow.”

Kira’s Georgian toast was to our personal longevity and friendship. I started to think of the friendship and longevity of our two countries—and about the bomb. These things are all tied together for Soviet and U.S. people. Her toast, “I drink to your death. I will be there,” is a more poetic way to state our mutual vulnerability.

David McCauley, a member of Putney (Vt.) Meeting, is field secretary for the American Friends Service Committee in Vermont. He was coordinator of the seminar program on the Volga Peace Cruise.

War as a memory: a monument in Leningrad honors the reconstruction efforts of citizens during and after World War II.
This toast was one of many openings that we on the August 1984 Volga Peace Cruise shared with Soviet people. I was one of 120 U.S. people on this three-week cruise that combined peace education with touring. While not an official project of the American Friends Service Committee, the cruise was led by Russell and Irene Johnson, long-time New England AFSC associates, and by me.

We met with Soviet experts, with “average citizens,” with senior officials of the Soviet Peace Committee in Moscow, and with local peace committees in several cities along the Volga River. The cruise took place within a climate of bad relations between our governments, the steady accumulation of increasingly sophisticated nuclear weapons, and the growing probability of their use. Indeed, here was the riddle and the purpose of the cruise: How do we, in a friendly way, explore why we are poised to destroy one another? And what do we do about it?

Halting the nuclear arms race and renewing detente were the focus of many hours of discussion with Soviet and U.S. resource people. On the cruise, Soviet experts from the Institute for the Study of the U.S.A. and Canada, and from the Institute on the World Economy and International Relations, as well as the Peace Committee, presented the Soviet viewpoint in plenary sessions and small groups. Their observations, and those of our Soviet guides, set a context for the many experiences we had with individual Soviet citizens in streets, parks, farms, summer camps, cultural centers, and apartments. U.S. resource people (a Roman Catholic sister and people from the Fellowship of Reconciliation and the Center for Defense Information) along with knowledgeable cruise participants, also helped to make the discussions lively and informative.

We challenged the Soviets on the Sakharovs, Afghanistan, the nuclear arms race, and travel restrictions. They, in turn, challenged us on Central America, the nuclear arms race, and domestic injustice. Because our governments are so at odds, we wanted this unofficial exchange to be fruitful. We worked to maintain a trust that would keep open the dialogue. We also sought, and found, much common ground with our Soviet friends.

We had many encounters with Soviet “people in the street.” We said that we were in the USSR on a peace cruise, and we offered the Soviets peace buttons, which they usually accepted with a smile. Some of us met with “dissidents” from the Group to Establish Trust.

In these contacts, many of us felt our hearts open up to the Soviet people. Perhaps it was the constant awareness of our common danger, but these simple human exchanges took on a deeper meaning. I remember the shy young girls with their peace banners and the old veterans of the Battle of Stalingrad, each holding a rose at our welcoming meeting. I see again the old woman, alone and late at night, arranging the flowers left at a memorial to the 900-day siege of Leningrad.

The Soviet people know the cost of war. But these memorials also say “never again!” and they reflect the commitment to defense that has such strong support among Soviet citizens. Still, I believe the concern for peace is felt very deeply among the Soviet people. Their experience of World War II—20 million dead, a country laid waste, and the enormous task of reconstruction—is kept alive. In their concern with security and readiness, I could find little swagger and much regret. I could also see great fear.
Many Soviets see clearly that spending roubles on the military harms their economy and weakens their social and consumer programs. One worker in Rostov equated one Soviet nuclear submarine with two years' wages of all the workers in his city. Our discussions of Soviet achievements and difficulties usually ended with the Soviets saying, “We need peace to make progress.”

My collage of memories of the USSR has more parts, such as the peace rally with 3,000 Soviets in Kazan, and the spontaneous singing and the poetry reading that followed. I can still hear the young men (one had lost both father and grandfather in World War II) saying, almost pleading, that our two countries should never go to war. I am standing again in Piskar’ Ovskoje Cemetery, whose mass graves hold many of the one million Leningraders to die in the siege.

Soviet and U.S. speakers independently developed peace priorities for their own countries. From this, four common concerns emerged: preventing militarization of outer space, supporting a comprehensive test ban, securing a mutual nuclear freeze, and promoting U.S.-Soviet exchanges. Other items in the Soviet list included nonintervention pacts, no first use of nuclear weapons, no more government statements on “winning” a nuclear war, preserving and extending nuclear-free zones, and pledging never to use nuclear weapons on non-nuclear weapons states. The Soviets didn’t mention, “No more ‘jokes’ about bombing the Russians,” but we did.

The Soviet experts urged quick action to halt an arms race in space, saying we could eliminate a whole category of weapons before fear and bureaucratic momentum make build-up of these arms harder to stop. The Soviet government agreed to a U.S. offer to begin negotiations in the fall, but said the testing must stop while the talks go on. The USSR wants to talk mainly about space weapons and has rejected a U.S. proposal to broaden the agenda. “Our 30-year experience is,” said Soviet Peace Committee head Yuri Zhukov, “if we talk about everything, we will really talk about nothing.”

The Reagan administration has allowed most U.S.-Soviet exchange agreements to lapse, but the renewal of frequent and diverse U.S.-Soviet exchanges was another Soviet priority. The Soviets see these exchanges as helping to develop a stronger, better informed, pro-détente, pro-arms control constituency in the United States. The Soviets admit to many problems in their own country, but there is a genuine and justifiable pride in the accomplishments of the USSR. “Welcome to the evil empire,” said one of our guides. “We hope that you will like what you see, and tell your fellow Americans about us.”

Volga Peace Cruise participants lay a wreath at a war memorial in Volgograd (formerly Stalingrad). At left are members of the Volgograd Peace Committee.

**Exploring the Paradoxes**

**by Teddy Milne**

The mental picture of the Kremlin my subconscious had absorbed in the United States was of stern and forbidding walls enclosing a secret and sinister cluster of grim fortresses. The last thing I expected to see inside those walls was hordes of tourists with cameras, in a holiday mood!

It was also amazing to see so many churches, with gleaming gilded domes topped with crosses, as part of the Kremlin. It’s true that they are now museums rather than “working churches,” but when one remembers the destruction that has accompanied most changes in religious policy in the long history of the world, the plethora of preserved and restored churches in the USSR comes as a pleasant surprise. In addition, to think that Politburo windows look out upon church domes and crosses seems a quixotic contrast to our own stern fortress, the Pentagon.

A group of 27 of us, confused by the conflicting messages we were getting about the USSR, went to have a look for ourselves. We knew that in two weeks we could only begin to explore the paradox, but we hoped at least to find a foothold, a starting place.

One foothold I found was a better awareness of the Soviet Union’s ongoing

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struggle to rebuild itself after the devastation of World War II. On the one hand, that struggle, mostly without assistance, has been a laudable achievement that Soviet citizens acknowledge with gratitude, loyalty, and pride. On the other hand, the failure to motivate people to work (an apparent weakness of communism), plus the burden of the arms race and the antagonism of the West, has resulted in cracks in their facade that leave the Soviet Union feeling defensive.

We all have heard much about what’s wrong with the Soviet Union. But there is much that is commendable, too: excellent child care programs, free health care, free education through university for those who qualify, guaranteed employment, cheap housing (still inadequate but improving), cheap mass transportation, and many cultural events, museums, activities for children, and so on. One can sense in all this a record of basic concern for human welfare with which Western countries do not compare favorably.

It’s true that there are drawbacks. One important one, for me, is that since the state is virtually the sole employer, it has too much power over the individual and can use its control of jobs to silence dissent.

But as one Soviet woman I talked with said, “I think Lenin’s ideas were good, just as Christian ideas were good (and they are quite a bit alike); but when has either Leninism or Christianity ever achieved its ideals, its true potential?”

My sense was that a majority of Soviet citizens accept or even support their way of government, and also accept, though often grumblingly, their government’s explanations for the restrictions, shortages, and other anomalies that exist.

I also sense that many of the customs we view as alien or even sinister in the Soviet Union, we accept as quaint in other countries. For instance, the inquisitive concierges of France, the bureaucratic officiousness we meet in almost any country, the ubiquitous uniformed police in Spain, the “muddling through” of the British, the rudeness one can meet anywhere: We accept these as interesting facts of life in Western Europe but draw back in disdain or disgust when we encounter the same characteristics in Moscow. When encountered in the USSR, even the custom of hunting mushrooms, which is equally prevalent in Sweden, is somehow viewed as part of its overall alien-ness.

Some members of our party realized they had absorbed from the U.S. media — unconsciously — a fear of the USSR. If visits such as ours can uncover and dispel some of that fear and distrust, they are well worthwhile.

All of us were convinced that the Soviets sincerely want peace. That is very evident, from the street posters to the school lessons to the magazine stories.

One of our tour members said, “I try to see countries as if they were individuals, and I ask myself how I would deal with the USSR if it were a person. If that person were having to deal with feelings of inferiority in relation to me, I would have to say that it was up to me to take the first risk.”

I would go even further than that. I think that if we view the USSR as a person, it is important to see the friendly key lady who gave me some melon; to see the young man who took me across Moscow by Metro to make sure I got to an appointment on time; to see the boy and girl who bid us welcome to their school with a gift of bread and salt. In short, we must see the Soviet Union as made up of humans like ourselves, with the same capacity for love and sorrow, joy and pain. They are people with whom it is quite possible to be friends.

There is much misinformation and misunderstanding on both sides. We can be duped by their propaganda, yes, but we can also be duped by our own misconceptions.

What can we do to change that? We can study the Soviet Union with a more open mind; we can seek out in ourselves the conditionings and fears we have accumulated; we can stop being afraid to see anything good in Soviet life. And by all means, if we can get there, we should go! One trip won’t make us experts on the USSR, but it can be a first step back from the abyss.
Visiting Soviet Christians

by Dorothy Darling

The church is alive in the Soviet Union! That is the message the clergy of the churches in the Soviet Union urged us to bring home to the faithful in the United States of America. Churches have reopened, becoming “working churches” again, although there are still many that were converted to museums and remain so.

As a member of the large National Council of Churches delegation of 266 persons, both clergy and laity, last June I spent 17 days in the Soviet Union. I attended services in 14 churches and participated in several meetings that involved church and Soviet officials, journalists, and other vocational representatives. From Moscow we traveled in 10 groups to different areas of the country, each group visiting at least two cities. I visited Vladimir, Suzdal, Leningrad, Tallinn, and Zagorsk.

We found the working churches filled with devout worshipers, and I was delighted to see that young people and children attend as well as the expected majority of older people.

At these churches we were hailed as peacemakers and welcomed with an emotional outpouring of love, being embraced fervently as we moved past the crowds toward our bus. I learned to hold out not my hand but my arms. We left feeling emotionally drained and very humble.

Along with Orthodox churches, which are rich in religious art and mystical in their deep antiquity, we visited Lutheran, Baptist, and Methodist congregations. The high point was surely the beautiful service celebrating Pentecost in St. Sergius–Trinity Monastery in Zagorsk. The ancient church glowed with hanging candelabras, and light was cast upon small white birch trees and fresh green branches draped over the railings that enclosed the area where worshipers stood. (It is traditional to adorn the churches with white birch during Pentecost.) Bouquets of red peonies gave color and fragrance, and, of course, there were many beautiful, gold-framed icons on the walls and on the holy doors. The music of the two choirs was indescribably beautiful.

At meetings and dinners we asked many questions about the peace efforts of the churches and the relationship of church and state. We were told that there were peace committees in the churches that held discussions regarding the church’s role in peacemaking, and they indicated to us that our peace delegation added strength and power to their efforts. As to definite action on their part, they were a bit elusive about specifics. They did tell us that their churches submitted certain papers on peace to the government and that often replies were received, but again, no details surfaced. They contributed regularly, we understood, to the peace fund controlled by the Soviet Peace Committee.

For more than 40 years Dorothy Darling has been an active member of Odessa United Methodist Church in New York. She is also a member of the Interfaith Nuclear Concerns Group.
Regardless of the vagueness or questionable effectiveness of their peacemaking, there is no doubt whatever that the people of the Soviet Union, those within the churches and those without, deeply yearn for a climate of peace in the world.

While the relationship of church and state is still an uneasy one, it was much improved during the years following World War II. The war was a turning point for the churches, which had suffered a long period of severe persecution, with most of the churches, monasteries, and seminaries closed. But to save Mother Russia from the terrible onslaught of the Nazi armies, what was left of the Orthodox church rallied around the government, raising money for the military and giving all possible support to the defense of the homeland. As a result, many sanctions were lifted and churches were reopened. Currently, the people feel a special loyalty to the government for all the years they have been free of war.

When we visited the black marble memorial to the defenders of Leningrad, we were struck to our very souls with a deep and solemn awareness of their tremendous loss not just of an army or armies but of a people, 20 million of them. To all Soviets, Christian or atheist, the site of the great monument in the cemetery in Leningrad is a holy place. The tall statue of Mother Russia broods over the mass graves, a peace garland across her open hands. In prayerful silence we paid our respects. Our leaders placed a wreath of flowers at the foot of the memorial, and, two by two, we marched in silence out of the cemetery. It was an experience I shall not forget.

I feel very positive about this journey to the Soviet Union. We went as strangers and were warmly welcomed as peacemakers by thousands of people. We tried in every way we could to express our concern for the survival not only of our own country but of their country as well. When we were in the Soviet Union, we did not see a country that should be destroyed. We saw a different world, a different culture, but people with the same love of country, the same concern for each other, and, in the case of the Christians, loving the same God we love.

Friends who had arrived ahead of us prepared them for our visit and, fortified only with an address in Cyrillic, 12 of us rode in four taxis to the outskirts of Moscow, where we came to a clutch of high-rise apartments. We found the right door and were warmly received by six members. We met in a three-room apartment, furnished in vintage Swedish modern. Framed family photographs were all around, as well as lots of books. We sat on the floor and shared who we were, where we were from, and why we had come.

We learned that the group had formed and surfaced in May 1982. Most of its members were academics or professionals. A good number of them were Jewish and refuseniks—people who had asked for an exit visa and had been talk openly of the longings of the human spirit for peace and well-being in the world. More powerful than any other impression was that they do not want another war.

In connection with my work for the Fellowship of Reconciliation, I traveled in a group to the Soviet Union twice last year, and several illuminating experiences led to many new perceptions. One such memorable experience was a visit to the Independent Group to Establish Trust between the United States and the Soviet Union. They are members of the unofficial (which means illegal) peace movement in Moscow. They were grateful for all peace-movement visitors. They said it protected them.

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We learned that the group had formed and surfaced in May 1982. Most of its members were academics or professionals. A good number of them were Jewish and refuseniks—people who had asked for an exit visa and had been
refused. As a result, many had lost or were in the process of losing their jobs. They received no mail, most of their telephones had been disconnected, and they were under constant surveillance.

The group is illegal because no peace action outside the Peace Committee-sanctioned rallies and demonstrations is permitted in the Soviet Union. The government's reasoning is that the Soviet government is for peace—so why is there need for private citizens to act?

The Group to Establish Trust felt differently. They saw that no steps toward disarmament had been taken by the United States or the Soviet Union. They felt that new initiatives were needed and that without grassroots activism humanity would have no future. They understood and wanted to promote nonviolence. So, they sent 21 peace proposals to the Soviet Peace Committee. Since these were not acknowledged, the group decided to act without government approval. They held an exhibit of the peace posters of Sergei Batrovin, the group's founder, in an apartment. The posters were confiscated, several members were imprisoned, and Batrovin was sent to a psychiatric ward.

They received a very harsh punishment for actions we in the United States take for granted. I believe a great amount of confusion has arisen because of this. Many of us have decried these punitive measures, and many others have condemned the Soviet government and the Soviet Peace Committee because they employ such measures for what seem to us such innocent acts.

We forget that the Group to Establish Trust is breaking a law of their land. Such laws seem repressive to us, if not foolish. But are they different from our laws that say that you must kill to be a patriotic citizen, or that holding a prayer vigil on military property is illegal and that you must be arrested or fined?

Breaking a law in most countries brings retaliation, so it seems strange that we (or the Group to Establish Trust) would expect to do so with impunity. I think we must celebrate their great courage and salute them for the risks they are willing to take, but we must not turn our backs on the established government simply because it behaves like established governments. As peacemakers I believe it is our task to seek to understand, to speak truth, and to act with compassion for the oppressor and the oppressed.

The Moscow Group to Establish Trust has been the only nonviolent group to surface in the Soviet Union, but I was told there are hundreds of like-minded people in other cities. After many cups of tea and lots of delicious little sandwiches, we all joined in singing “Shalom.” Then we distributed Fellowship of Reconciliation marigold seeds with a poem in English and Russian on the packet: “Let us plant a garden together, flowers not fear; marigolds, not missiles. Together let us choose life so that we and our children may live.”

One exciting aftermath of this visit was noted in our national newspapers this spring. The news release told how two members of the group, Maria and Vladimir Fleischgakker, planted a peace and friendship garden with our marigolds opposite the police station in Moscow. They surrounded it with peace posters. The police, the story said, did not interfere with the planting, but they did remove the signs. In the same period I received a letter from Vladimir and Maria inviting me to return to Moscow to see the garden.

When we left Moscow, the entire group saw us off at the station and gave us their buttons on which was written their legend: “Mutual trust can disarm the world.”

I wonder if anything else can.
More Light Than Before: Peace and Friendship Caravan

by Etta Marie James

From February 13 through May 28, my husband, Chuck, and I traveled as members of the Peace and Friendship Caravan International 1984 through Austria, Hungary, Yugoslavia, Greece, Bulgaria, Rumania, the USSR, Poland, East Germany, Czechoslovakia, Italy, Switzerland, France, Belgium, Great Britain, the Netherlands, West Germany, Denmark, Sweden, and Norway.

There were 17 of us, ages 11 through 73: 1 Norwegian, 3 from the United States, and 13 Canadians. The group included 5 Quakers, 2 Doukhobors, 2 Mennonites, and 1 Catholic. The caravan was sponsored by Argenta (B.C., Canada) Monthly Meeting, endorsed by Canadian and North Pacific yearly meetings, and coordinated by Sigurd Askevold, who visited embassies in Ottawa twice and wrote over 2,000 letters in three years of planning. We traveled in four Chrysler diesel cars and stayed mostly in youth hostels and Intourist hotels.

Our official statement presented two concerns: the winning of cities and the international exchange of youth. We found these to be redundant. Hannover obtained its first twin city in 1947 and now has six. Aalborg, Denmark, holds youth Olympics with its twin cities and houses the delegation—even those from the USSR—in private homes. Youth exchange is also old hat in Europe. In the hostel in Budapest we added our voices and guitar to 30 USSR students singing in the hall and were presently joined by 15 more from the GDR (East Germany). In Geneva, we met a busload of Minnesota students who were studying in France, and at our hostel in Amsterdam more than 80 West German young people have camped, played soccer, and attended school together since World War II, thereby turning former enemies into friends. Nevertheless, our messages were warmly received and we were encouraged to help expand the youth exchanges.

Appreciation of our having taken the time and money to share our concerns was expressed in many ways. We carried signs in five languages on top of our cars. People would read them and wave to us or hold their fingers in the universal peace sign. In Plovdiv, a city in the Ukraine, as we were stopping for a red light the driver in the next lane rolled down his window and handed us a tulip. In Genoa, a pedestrian from whom we asked directions rode with us miles out of his way and refused to let us pay his fare back. In Venice, a bystander showed us which ferry to take, and when he found out we were on a mission of peace, shared his sack of fresh doughnuts. Some taxi drivers led us to our hostels without charging us.

The trip was an education in other ways. In Sofia, Bulgaria, I asked the chairman of the Nuclear Free Balkan Peninsula Committee which Balkan countries have nuclear arms now. “Only Greece and Turkey—at the American bases,” was his answer.

In the Warsaw Pact countries, we met with official peace committees. Unofficial peace activities are not permitted. The committees are made up of volunteers from trade unions, student and women’s groups, Young Pioneers, farm communities, and so on. How each country had suffered in the Great Patriotic War was graphically told to us. Twenty million Russians died between 1939 and 1945. In Byelorussia, every fourth inhabitant perished.

“We must not let this happen to our children,” we were told. “We must defend peace.”

When we had listened to our peace committee hosts relate the war-mongering acts of the United States and the programmed part of the meeting was over, individual members would share with us how they themselves had suffered, the family members they had lost, their work with the wounded and hungry. Such meetings usually would close with handshakes and hugs as they expressed their gratitude for our having come.

We met twice with East Berlin Quakers, once when they listened to us and once when we met with AFSC delegates who had just come from Moscow. The Berliners cautioned us: Do not get impatient when working for improvement. Move slowly and avoid violence. Value those who do not agree. Work with love and be patient.

To sit with Friends in meeting, no matter where, is like coming home. The enveloping, spirit-filled silence and the messages that arise from it, even when they need to be translated, bring us to the Center where we live. From the Quakers in Vancouver who prayed for us individually every day of the trip, to the Frankfurt Friends who entertained us in their homes and took us to the airport, we were welcomed and encouraged. Chuck and I stayed with Frankfurt Friends Don and Irene Rogers and their two boys. After we arrived home and before I had taken time to send them a thank-you note, we received a letter from them thanking us! These words from a poem Don wrote have sustained me as I work for improvement in the awesome reality of our time.

Light makes light, candle kindles candle; when a star jumps its orbit and wheels into other stars, kings and astronomers frown; their equations won’t balance, For when they part there is no return, no subtraction, but—this is God’s mystery—more light than before, glowing, kindling, streaming a new pace ahead, blessing.
Central America Week will be held March 17-24. In 1984 more than 70 national religious, labor, peace, human rights, and solidarity organizations endorsed the special event, and thousands of local congregations and communities across the country participated in it. For information or to order resource packets ($5 each), write Inter-Religious Task Force on Central America, 475 Riverside Dr., Room 563, New York, NY 10115.

A Quaker Wonder Woman? Barbara Reynolds was named one of 14 winners of the 1984 Wonder Women Awards. The Wonder Woman Foundation, sponsored by Warner Communications, is dedicated to the achievement of women over 40. Each woman received $7,500 to further her work. Barbara Reynolds has been a peace activist since 1938 when she and her husband, Earle Reynolds, sailed to protest nuclear testing in the Bikini Atoll area. In Hiroshima in 1965, Barbara established the World Friendship Center and was soon awarded honorary citizenship by the city. Now her concerns are for the American children of Southeast Asia. True to her belief of putting principles into action, Barbara, who was already sharing her small apartment with seven Indo-Chinese refugees, took in a 15-year-old Vietnamese-American girl.

Sanctuary to Central American refugees is being offered by Albuquerque (N.Mex.) Friends. In November 1984 Albuquerque Friends joined the dozens of other meetings across the United States that are supporting the growing sanctuary movement. Albuquerque Meeting had been providing unobtrusive transportation for refugees for several years. Last fall, when a refugee caravan was publicized to increase awareness of the problem among the Albuquerque community, the meeting then felt ready to offer hospitality to Central American refugees. Their Minute on Sanctuary recognizes that “in Guatemala and El Salvador death is the common result of speaking up for justice, and we are thankful that challenging our own government’s policies carries far lesser risks. We defy no authority, but in cooperation with other religious groups take this small step towards healing ourselves and our country.”

The 1985 Annual Meeting of the Friends World Committee for Consultation, Section of the Americas, will be held March 15-17 in Ann Arbor, Mich. In addition to the business sessions, programs will be presented on “Economic Development in Latin America and Issues of Human Justice,” and “Quakers and the Ecumenical Movement.” For more information, write Sharli Powers Land, FWCC, 1506 Race St., Philadelphia, PA 19102.

Hugh Moore’s 90th birthday in December 1984 was the occasion for a special luncheon at First Friends Meeting in Greensboro, N.C. Hugh has had a long and loving association with First Friends Meeting as pastor and member. He is well known among North Carolina Friends, for he grew up in Woodland Meeting near Goldsboro and graduated from Guilford College. Hugh is more widely known for his work as an AFSC fundraiser for 34 years, from 1931 to 1965. Upon retirement he and his wife, Alma, who died in 1981, returned to Greensboro, where Hugh now lives at Friends Home.

Vision for Tomorrow is a voluntary, nonprofit organization confronting the widespread feelings of futility in the face of nuclear threat. It is inviting groups to use their abilities in writing, music, and art to direct negative energy into creative channels. Groups submitting ten constructive contributions on any social problem will receive a $200 award of appreciation. The money will be raised by developing a supportive membership and through private foundations. Send donations and inquiries to Vision for Tomorrow, 86 S. Lansdowne Ave., Apt. 2B, Lansdowne, PA 19050. Phone (215) 259-5608.

Twenty prisoners, including Quaker Vern Rossman, are fasting the first day of every month. The prisoners, arrested for acts of conscience in opposing the nuclear arms race, are asking others to join in prayerful fasting. They hope to build communities of prayer, to respond to the needs of the oppressed and the poor, and to undertake resistance to the “lawfulness” of nuclear destruction and the systems that make it possible. To respond to their appeal, write to Jim Perkins, Danbury Prison Camp, Pembroke Station, Danbury, CT 06810.

A summer program in India is being planned by the Lisle Fellowship. This year’s theme is “alternative to Violence: Education and Experience in Nonviolent Change.” Lisle is seeking applicants from diverse racial, religious, and cultural backgrounds, 18 or older, who have a serious interest in the program’s theme and can adapt to different living conditions. The program runs from June 15 to July 26 and costs $2,200. Academic credit can be arranged. Write to Lisle Fellowship, Inc., Rockland Community College, 145 College Road, Suffern, NY 10901.
Are We the "More Moral" People?

C. H. Mike Yarrow in "Toward Understanding the Soviet Union" (FJ 6/1-15/84) compares aspects of that country with similar features in our own. Jack and Ken Powelson in "The Soviet Union, South Africa, and Us" (FJ 11/1/84), referring to the earlier article, "add some cautionary thoughts" and state that "the morality of the [Soviet] system must still be judged."

Yarrow points out how the Soviet government cares for its citizens. The Powelsons explain that the caring is limited and is done for the government's own self-serving interests. The Soviets create jobs by socially reprehensible procedures, and while we have much unemployment and poor income distribution here, these can be corrected, if we will, within the system, and are not faults of the system. The Soviets' heavy emphasis is on military spending; industry doesn't have to show a profit, and its resources don't have to be used to serve society better.

The Powelsons agree that the mass of U.S. public opinion is biased against the Soviet Union. How true! Their whole article confirms this. They can find little, if anything good to say about the Soviets. The entire tone is negative. Yarrow's even-handed article has drawn favorable, positive comment; apparently this must be promptly counteracted.

The Powelsons' closing statement admits there is U.S. discrimination, but they make no direct comparisons, no listing of our numerous serious faults alongside theirs. The implications are clear: We are the more moral, the superior people.

Karl E. Buff
Mountain Home, Ark.

No Admiration for Totalitarian States

When Ken and I wrote our article, "The Soviet Union, South Africa, and Us" (FJ 11/1/84), we referred to Mike Yarrow as having implied, in his article, "Toward Understanding the Soviet Union" (FJ 6/1-15/84), that "the Soviet government is a caring one." We had (incorrectly) surmised this from his statement that in the United States (in contrast with the USSR) "the individual's obligation to succeed is emphasized rather than the caring, nurturing, education function of society." He wrote that he did not accept that any government could be a "caring" one, and (in Ken's experience—he had already left for the Philippines) I agreed to revise the article to delete that phrase. I neglected to do so, and I apologize to him and to JOURNAL readers for this omission.

But I do stand by the rest of our article. I admire Mike's motive in wanting to discover what is good about the Soviet Union and how their culture differs from ours. The problem is that in an authoritarian state, whatever is "good" can also be directed toward "evil" at the whim of the rulers. Thus Soviet education—good for most—is directed toward military strength; the health system providing universal care includes "psychiatric hospitals" for dissidents. Atrocities happen in democratic states, too, but at least they are reviewed by different groups. I am saddened when Friends refer admiringly to a totalitarian system because some parts of it achieve things we find good. It is in imitating the will of the state upon people who have no choice that the Soviet Union and South Africa are similar. It matters not to me that in the Soviet Union the victims are white and in South Africa they are black; all are victims. The Soviet Union and South Africa have both deprived their people of citizenship without the review of courts. I do not count that in South Africa the deprived are 80 percent and in the Soviet Union they are fewer. If it is done to one—"the least of these"—that fact defines the nature of the state. The Soviet Union and South Africa have both starved and tortured their people, and no part of either system can be separated from that fact.

We do not promote peace by pointing to the good things in a totalitarian state. Let us instead love the people of the Soviet Union and of South Africa because they are warm human beings, with inner lights that can be reached. Let us proclaim peace not because a presumed enemy has good points but because peace is right, moral, and beautiful. This is what pacifism requires of us, and nothing more.

Jack Powelson
Boulder, Colo.

How Would Fox's Vision Fare?

In "A Call for Spiritual Linkage" (FJ 11/1/84) France H. Conroy tells how Kent Larrabee's vision, which he experienced after the walk to Moscow, was watered down when subjected to the light of the committee. And I fancy George Fox's vision would have lost some of its luster had it been subjected to the same test. A committee embraces the silliness as well as the wisdom of a culture, and only in the perspective of history can we tell which is which. Quakers have been applying their solutions to war for 300 years. We now approach instant destruction, and I think a vision or two to help us re-chart our course is long overdue. Quakers assumed religious freedom and went through the motions of religious freedom until religious freedom became a political fact in America. Those who worked for the new relationship were thoroughly hated by those who enjoyed the advantages of the old relationship. Since modern Quakers live to love and be loved they have a philosophical obstruction to causing the wrath that moving from a military to a political relationship with the USSR would provoke.

So in the spirit of good will, love, and accommodation, Quakers accept the rights of nationalism to forbid Quakers to practice religious freedom in any country but their own. In accepting the right of nationalism to forbid a Quaker meeting in Moscow, they affirm nationalism and the armed forces that sustain nationalism.

Instead of the confrontation with nationalism that Kent Larrabee's vision promised, the Committee for Spiritual Linkage Between the Soviet and American Peoples has successfully steered the vision back into the intellectual and spiritual cul-de-sac that has brought us to the abyss.

John J. Runnings
Seattle, Wash.

No Safety in Neutrality

I am an English Friend who has lived in Austria for some years. There are not many Quakers in Austria: just a handful, mostly elderly, in Vienna; three here in Linz; one in Salzburg; and one high in the mountains. A drop in the ocean of Quaker religious life. We do what we can for humanity and peace, each in his or her own way, and we try to turn hate into understanding.

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into love between people and between East and West.

I am especially concerned about the United States' feelings for the Soviet Union and what these feelings have led to: cruise missiles stationed in Europe to protect us from the Russians." I wonder if the U.S. people know how anxious we Europeans are about the threat these missiles are to us? Do the U.S. people also fear an atomic war, or any kind of war on U.S. territory?

Austria is a neutral country. We have only a small army, without, thank God, atomic weapons, but we sit in the middle; we have no cruise missiles sited in Austria, but missiles from both East and West are positioned all around us. In a nuclear attack Austria would not be spared any more than any other European country—atomic weapons would not acknowledge neutrality!

Dear Friends in the United States, please try to persuade the people in power in your country that playing power politics with nuclear weapons is playing with the wholesale destruction of our world. It's the only world we have and we each have but one lifespan. Let us show love for our neighbor in the widest sense of the word.

Joan Smith
Linz, Austria

Not for Christians Only

I was surprised that Douglas Steere in "The Mystical Dimensions of Quakerism" (FJ 11/15/84) wrote that "many Friends feel themselves a part of something that is unvalued, that is a third force, that is neither Roman Catholic nor Protestant but a part of a Christian mystical stream that has nurtured and over and over again has renewed them all." I have always thought that there were mystical and nonmystical Catholics and Protestants and Friends.

Surely, if we believe in one God, it is not a "Christian mystical stream" that nourishes us but a religious stream that touches mystics everywhere: Moslem dervishes, American Indians, Hindus, Zen Buddhists, and all the rest.

Margaret Adams Hutcheson
Sandwich, Mass.

A Clearer Personal Theology

I appreciated very much the symposium, "Variations on the Quaker Message" (FJ 12/1/84). I wish I could have been at Canton to hear and participate in the original discussion. My own theology has been reshaped by reading the symposium. For me at this point the essence of Quakerism is the unmediated (and therefore Protestant) mystical-prophetic experience of following the crucified role-model Jesus by surrendering self to the Creator and all creation. As a by-product of this
unconditional loving surrender to what is ultimate, we may receive the grace of feeling unconditionally loved by the Ultimate, which Yungblut sees as the heart of mysticism. With all respect for Yungblut’s eloquent statement, I believe we feel loved because we ourselves love, not the reverse. Or perhaps the experience is best seen as circular, a benign spiral of unconditional mystically-prophetic Jesus-like unconditional love that encompasses God within us and in the world. I again thank all the contributors for clarifying for me what it means to be a Protestant-Christian-Universalist-Quaker mystic.

Don Calhoun
Miami, Fla.

A Home for the Ethical Humanist

The four “Variations on the Quaker Message” (FJ 12/1/84) are quite stimulating. We hope that the discussion will be continued.

As humanists, attracted to Quakerism by its ethical commitments, we are to be classified as being of the Universalist type. As such, we like Howard Brinon’s contention that Quakerism is a third order distinct from both Protestantism and Roman Catholicism. This is a view also held among many in European countries, notably in the United Kingdom and Ireland.

Those of us who have a deep commitment to humanist Christian and Universalist social values and practices may also be agnostic theologically. We feel fortunate that our agnosticism did not prove to be a barrier to our becoming members of Summit (N.J.) Meeting. We feel that the Quaker meeting is one religious community in which the ethically committed agnostic may find a home.

In our visits with Quakers in the British Isles and in this country, we find many who share our agnosticism, our distrust and doubt about theological teachings, but who share in efforts to serve humane causes and to oppose such disastrous paths as militarism. We find the American Friends Service Committee and the Friends Committee on National Legislation especially helpful.

Elizabeth Briant Lee and Alfred McClung Lee
Madison, N.J.

Delighted With Variations

What a delight to open up the December 1, 1984, issue of the FRIENDS JOURNAL and see that the four presentations from Friends General Conference’s 1984 gathering were featured. You are performing a valuable service to Quakerism in America by making these available.

Marilyn and Donald Dyer
Chapel Hill, N.C.

Hats Off to Quaker Crostic

Had I a Quaker bonnet I would doff it to Elizabeth Maxfield-Miller of Cambridge Meeting for treating me to the pleasure of another Quaker Crostic (FJ 12/15/84). I used to bug Olcutt Sanders about not publishing more, and he always replied that he could only publish as many as he could get! Encore Elizabeth Maxfield-Miller! And thank you.

Mary Esther Dassenbrock
Baltimore, Md.

Spiritual Economics

Howard Brinton emphasized that to the Society of Friends “spiritual” and “social” are as intimately related as the two sides of a door: you can’t have one without the other.” It is the application of this, which has been called “the Quaker method,” to the sphere of economics that is the reason behind the Quaker Society for Economic Democracy.

If the inner and outer are not in harmony then conflict results, both in the individual and the society. If we believe in that of God in every person, then this must be expressed in every aspect of the outer life.

From the standpoint of “Quaker economics” we need a society that is different from both capitalism and communism. But the excessive individualism, with its emphasis on profit—and the ruthless competition of the one, and the state domination and collectivism of the other—are contrary to the conditions that enable one to be moved by the Spirit. Both are basically a soul destructive."

Though we are interested in a new economics, the seeds of it are already here. We see this in cooperatives, worker-owned and -managed enterprises, and intentional communities.

Our goal, though, is not a reformed capitalism or a reformed communism. It is a new society based on spiritual principles, rather than on materialistic production and consumption. We want a society that will emphasize the development of the highest potential of every human being. We want a society that will cultivate a sense of the whole—both of humanity and of nature—and is supportive of the interdependence and interconnectedness of all existence. We want a society that has as its fundamental principle unity in diversity: creative unity. We want a society that incarnates in its institutions the higher values of love, truth, cooperation, mutual aid, sharing, and service.

Eugene Bronstein
Oxford, N.J.
BOOKS


Surely, for those who knew him or about the Bruderhof communities that he created, Eberhard Arnold (1889-1937) would rank as one of the great spiritual giants among all the followers of Christ. His life is his witness, and the Bruderhof is likewise his witness to the world. He demonstrated convincingly that it is possible to live completely in accordance with the Sermon on the Mount, even in the midst of a culture that refuses to believe in this possibility.

John Howard Yoder, the outstanding Mennonite theologian and philosopher, gives us in his introduction a brief but adequate sketch of Eberhard Arnold's life. Malcolm Muggeridge, who was converted to evangelical Christianity at an advanced age, writes a spirited appreciation of Eberhard Arnold in his brief preface. These give us all we really need to know about Eberhard Arnold's outer life. Those who wish to learn about the deep inward source of Eberhard Arnold's power and commitment should turn to Inner Land and Salt and Light, in which Arnold conveys to us the essence of his faith. The present book is his witness to the world. It consists of all the speeches he made for the sake of the Bruderhof community, and for those who came to visit the various "hof's."

One gets, from this book, a vivid sense of the energy with which the Bruderhof began and the sense of commitment that has sustained the Bruderhof all along the way. In the first piece, Arnold is conducting a Bible study session in 1919; one can sense the fervor, even at that early date. The latest piece, dated August 12, 1935, is filled with exactly the same kind of gospel certainty as we can discern in that early Bible study. Eberhard Arnold never waivered during the 18 years of his ministry. He held high the torch of his faith, lighting the way for all who would follow Christ, and giving them a clear vision of the goal: to manifest Christ and his kingdom in this dark and troubled world of ours.

Howard Alexander


Bertrand Russell once said that every book describing the horrors of the atom bomb "helps pound a nail into its coffin." The Nobel Prize winning social reformer and mathematician probably would have credited Day One with several nails.

The book does more than rehash the tragic beginning of the nuclear age. Drawing on secret government papers, the author provides answers to such troubling questions as: Why did President Roosevelt urge full speed when Hitler had assigned a low priority to the bomb's development? Why did scientists ignore long-term radiation effects and dismiss them as a hoax? Why did most presidential advisers argue against Japan's being given a demonstration of the bomb's awesome qualities?

Skillfully, Wyden tells readers about the behind-the-scene maneuvering: Leslie Groves, the martinet general who had been commanded by F.D.R. to get the job done in record time, followed orders even when it meant deceiving and bullying subordinates. Leo Szilard, the bomb's true father, realized its potential for destruction. He tried to halt his brainchild's birth, but few listened to the eccentric physicist. J. Robert Oppenheimer was idolized by his associates, who were swept along by his brilliance and prestige. He sensed the bomb's tremendous capabilities but was too vain to turn back. Henry L. Stimson, ailing secretary of state, warned, "Modern civilization might be completely destroyed." Harry Truman, the newly installed president, disagreed.

"Our enemies better watch out!" he boasted.

I introduced Truman to Suzue Oshima, a badly disfigured Japanese bomb victim who had been brought to the United States for plastic surgery. "How did it happen?" she wanted to know.

He shrugged his shoulders and said tersely, "It did end the war!"

Many years later, Suzue has an almost complete reply. In straightforward language, Wyden gives a graphic explanation. John Hersey, whose own Hiroshima story is considered a modern classic, has high praise for Day One. "Here, quite simply," he says, "is what every literate person on earth should know about the start of the atomic age."

Jhan Robbins

Books in Brief


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of material, including "Seeds of Hope" packets, posters, buttons, and greeting cards. Write FOR Box 271, Nyack, NY 10960.


- Ground Zero has a variety of projects and publications. The "pairing project" matches U.S. towns with comparable Soviet towns, with the idea of establishing communication between the citizens of the towns. They also publish What About the Russians and Nuclear War?, which is accompanied by a study guide and other educational material. Write to P.O. Box 19040, Portland, OR 97219.


- American Committee on East-West Accord publishes a bimonthly newsletter with articles on Soviet-American relations. Subscriptions are $12 per year. Write to 109 Eleventh St. SE, Washington, DC 20003.


- John T. Conner Center for US-USSR Reconciliation publishes material primarily for use in the church community, including The First Reader on Reconciliation Between the United States and the Soviet Union ($5, plus $1 postage and handling) and a newsletter published periodically. Write the center, P.O. Box 3024, West Lafayette, IN 47906.

- US-USSR Youth Exchange Program is organizing a pen pal project and satellite sister schools, and preparing a variety of educational material for use in schools, including video cassettes. Write to 3103 Washington St., San Francisco, CA 94115. Co-sponsored with Vision for Peace is an ongoing children's art exchange. Write Peg Lippincott, Vision for Peace, 1515 Cherry St., Philadelphia, PA 19102.

Books


**CALENDAR**

February

- "Making It Through the Life Cycle," a conference for Friends 20-40 years of age, sponsored by Friends Institute. From 10 a.m. to 7 p.m. at Arch Street Meetinghouse, Philadelphia. Keynote speaker: Phyllis Sanders, Workshops. For more information, call (215) 241-7221.

- **Tuition reduction for Quaker families**

**Select Resources on US-USSR Reconciliation**

**Organizations**

- Institute for Soviet-American Relations was created to help develop constructive relations between the two countries. Its newsletter, Surviving Together, an Update on Soviet-American Relations (contributions, $15, tax deductible), is published jointly by the ISAR and the Friends Committee on National Legislation. Write to 1608 New Hampshire St. NW, Washington, DC 20009.

- Fellowship of Reconciliation's US-USSR Reconciliation Program produces a wide variety of material, including "Seeds of Hope" packets, posters, buttons, and greeting cards. Write FOR Box 271, Nyack, NY 10960.


- Ground Zero has a variety of projects and publications. The "pairing project" matches U.S. towns with comparable Soviet towns, with the idea of establishing communication between the citizens of the towns. They also publish What About the Russians and Nuclear War?, which is accompanied by a study guide and other educational material. Write to P.O. Box 19040, Portland, OR 97219.


- American Committee on East-West Accord publishes a bimonthly newsletter with articles on Soviet-American relations. Subscriptions are $12 per year. Write to 109 Eleventh St. SE, Washington, DC 20003.
The FRIENDS JOURNAL tote bags have returned from the farthest edge of the universe to brighten an often dark world.

Available once again through this Friendly outpost, these attractive tote bags are made of celestial blue duck cloth with matching web handles. Silk-screened in lunar white is the universally spoken phrase: "I read FRIENDS JOURNAL. Does thee?"

This 13-by-13-inch bag has a pleated 3-inch bottom that makes carrying your "star stuff" a breeze. Our JOURNAL tote bag can help you get through this star trek we call living without finding your belongings lost in space. Just $8 will send one speeding to your home.

Name
Address
City
State/Zip

Please rush me the Friendly tote bag.

Tote bags are $8 each and will be shipped at no extra cost by first class mail. The tote bags are just $6 each when ordered in quantities of 10 or more (a good fundraising item for your Friends meeting or school).

I enclose ________ for _______ tote bags.

FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102


**CLASSIFIED**

Classified Rates
Minimum charge $6. $30 per word. Classified/display ads are also available $20 for 1", $35 for 2". Please send payment with order. (A Federal Journox box number counts as three words.) 10% discount for 3 consecutive insertions, 25% for six.

Appearance of any advertisement does not imply endorsement by Friends Journal.

Copy deadline: 35 days before publication.

**Accommodations**

- **Orlando—Clay House**, next to Orlando Meeting, offers long- and short-term sojourning space for Friends and kindred spirits. Area attractions easily accessible. Contact Outreach Committee, Orlando Friends Meeting, 316 E. Marks St., Orlando, FL 32803. (305) 898-3766.
- **Powell House**, Old Chatham, N.Y., near Albany in Columbia County. Reservations necessary. RD 1, Box 160, Old Chatham, NY 12136. (518) 754-9811. Programs available.
- **London? Stay at the Penn House**, Old Chatham, N.Y., near Albany in Columbia County. Reservations necessary. RD 1, Box 160, Old Chatham, NY 12136. (518) 754-9811. Programs available.

**Books and Publications**

- **Magazine samples**. Free listing of over 150 magazines offering a sample copy—$5 a sample. Send stamped, self-addressed #10 envelope to: Publishers Exchange, P.O. Box 220, Dept. 216A, Dunellen, NJ 08812.

**Wider Quaker Fellowship**, a program of Friends World Committee for Consultation, Section of the Americas, 1506 Race Street, Philadelphia, PA 19102. Quaker-oriented literature sent three times/year to persons throughout the world, who, without leaving their own churches, wish to be in touch with Quakers as a spiritual movement. Also serves Friends cut off by distance from their meetings.


**Opportunity**


**Personal**


Recently moved to Memphis, Tenn. Miss contact with Friends meeting. Are there other Friends here? Call evenings. Laura Bowman, 326-4900.


Martell's offers you friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-Continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. (212) 861-6110. "Peace."

**For Sale**

**Nikon F2 Photomic (black) 35-mm camera with lenses:** Nikon 50 mm f 1.4, Vivitar Series 1 35-85 mm f 2.8 zoom, 200 mm f 3.5, Sperling 400 mm f 6.3, plus cases, UV, polarizer filters, etc., Excellent condition $350. Edward Norton, Landisville, PA. (215) 289-3900.


**For Rent**

**Winter Park, Florida.** New 2-bed, 1½-bath townhouse, use of pool. Furnished, well equipped, excellent location. Rent negotiable, around $500. Available late spring or now on share basis. Phone (305) 844-1344.

**For Rent in Open Housing**

Help fight racial segregation. Invest in a non-profit fund which finances affordable mortgages for minorities and whites making housing moves that foster racially diverse neighborhoods.

For facts, clip and mail to:

Morris Milgram
FJ 43
Fund for an Open Society
1901 East-West Highway, T-2
Silver Spring, MD 20910

Name
Address
Zip

This is not an offer to sell these securities. The offering is made only by the Investment Description—available only in states where these securities may be offered.

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Providing the Following Fee-Based Services:

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**Invest in Open Housing**

**Calligraphy**

- Marriage certificates
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- Birth announcements
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Harry R. Forrest
609-786-1824

I have recently attended a peace seminar in Dubrovnik, Yugoslavia, and have visited the Soviet Union for three weeks. I am interested in developing a quarterly "letter for peace and social change." The purpose would be to discover ways in which our national thinking is changing and to change, but isn't. For example, I believe conservative economics is forcing poor people to cheapen their values, which causes them to do and think things that people with moderate incomes don't do.

I am interested in exploring ways in which the values of the Quaker Socialist Society can be applied to the American lifestyle. The aim of the "peace letter" will be to suggest alternatives to profit and capitalism that few Americans understand. The only cost will be 20¢ stamps for the first four issues. If you would like to join in this fellowship of learning and communication, please write to Tom Todd, 3709 West Main, Kalamazoo, MI 49007.

Friends Insurance Group—The Friends Insurance Group was founded in 1975 to provide a medium through which qualified Friends organizations can obtain individualized insurance coverage with the security and purchasing advantages of the Group. Ninety-nine meetings, churches, schools, colleges, boarding homes, and other organizations from coast-to-coast are members. Write or call Richard P. Bansen, Secretary, Friends Insurance Group, 1515 Cherry Street, Philadelphia, PA 19102, for information. Telephone (215) 241-7202.

Friends worship group invites others to visit with us. Contact Dick or Maret Houghton, (615) 528-7287, Cookeville, Tennessee.

American Friends living in Riyadh, Saudi Arabia, would like to contact others in the area. Write: Ayucob, College of Science, Box 2455, King Saud University, Riyadh, Saudi Arabia.

Positions Vacant

Crop Science. Chairman of the Agriculture Department. Individual will chair the Agriculture Department and teach crop science including introduction to crops and soils, grain crop, weed control, and 4-H Club and gardening. A Ph.D. in agronomy with emphasis in crop production, as well as practical farm experience is required. Interest in the use of microcomputers and undergraduate teaching helpful. Send letter of application, resume, and three letters of recommendation by March 1, 1985, to R.L. Frey, Dean, Wilmington College, Wilmington, OH 45177. An equal opportunity employer.

Summer opportunity: Responsible, energetic couple for housekeeping/caretaking services in exchange for use of cottage on unspoilable lake in western Adirondacks. Additional employment negotiable. Phone (215) 922-6975 or write Dreyer, 6 Loehy Court, Farmington, PA 15017.

Earlham College anticipates openings for September 1985 in Asian history, mathematics, psychology, and sociology and possible openings in chemistry, classics, European history, and philosophy. Earlham encourages applications from those interested in women's studies, ethnic studies, and cross-cultural issues, and from those who are members of the Society of Friends or whose values are congruent with those of the Society. Send vita to William Fishback, Acting Academic Dean, Earlham College, Richmond, IN 47374. EOE/AA.


The Meeting School is looking for couples interested in creative teaching and houseparenting in a community that operates from a spiritual base and from the Quaker values of simplicity, trust, and nonviolence. There are openings in math, physics, history, English, weaving, and peace studies for the 1985-86 school year, Grades 10-12. Accredited by NEASC. Send inquiries to Claudia and Kurt Brandenburg, The Meeting School, Pendle, NH 03353. (603) 899-8102.

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- fully accredited
- rural atmosphere
- work program
- financial aid available
- caring community
- 147-year Quaker tradition

Contact Elizabeth Stanley for more information.

Quaker Leadership

DARROW
A WILDERNESS TRIP CAMP
On West Grand Lake
In Eastern Maine

We are looking for young men and women 11-17 for our 29th year to
JOIN US FOR
CHALLENGING CANOE EXPEDITIONS
IN THE WILDERNESS
OF MAINE AND CANADA

Four, six, and eight weeks

George F. Darrow, CCD
Route 68, Box 16
Cushing, Maine 04563
Tel. (207) 544-8128

FRIENDS ACADEMY
A Quaker-affiliated, co-educational, college preparatory school including over 600 students in grades pre-kindergarten through 12. A strong selected student body, made diverse by our cosmopolitan community and a generous scholarship program, is nurtured by a full-time faculty of 75. Friends Academy, which is over 100 years old, seeks to provide demanding, somewhat traditional but lively, college preparatory, academic, athletic, and activities program within a friendly, supportive atmosphere. Each year we usually seek one or more top-rate beginner or experienced and versatile teachers who are strong in the classroom and competent and willing to coach boys' and girls' teams sports. We seek teachers who can command the respect and affection of young people and colleagues. Write to Frederick B. Wilmot, Headmaster, Friends Academy, Locust Valley, NY 11560.

Administrative Secretary, Friends Meeting of Washington (D.C.). The meeting seeks a person thoroughly familiar with Quaker faith and practice to oversee the maintenance of property, manage the business activities, supervise IB employees, schedule and make arrangements for use of buildings and facilities, and aid in extending meeting services to members, attenders, visitors, and the wider community.Salary range and job description available upon request. Applications close March 15, 1985. Send resume and cover letter to: Personnel Committee, Friends Meeting of Washington, 2111 Florida Ave. NW, Washington, DC 20009.

FWCC Associate Secretary, Following the nomination of Val Ferguson as FWCC General Secretary, her present post of Associate Secretary, World Office, is likely to fall vacant toward the end of 1985. The Associate Secretary's duties involve administration and travel, with specific emphasis on interpretation of FWCC and responsibility for FWCC publications. Details from, and applications to (by Feb. 25, 1985, if possible) the Chairman, Joseph P. Haughton, Friends World Committee for Consultation, Drayton House, 30 Gordon St., London, WC1H 0AX, England.

West Side Ecumenical Ministry, an agency devoted to the urban ministry, seeks an executive director with local church, management, fundraising, and budgeting experience; with skills in staff leadership. Good opportunity for a visionary leader with prophetic socioeconomic analysis. Write to: Rev. Robert W. Kenner, 910 E. 65th St., Cleveland, OH 44108. Phone (216) 961-1550.

Mature, hospitable Friend sought for one- to two-year term as resident for Santa Fe Friends Meeting, beginning summer 1985. For information packet please send letter of interest to Search Committee, 630 Canyon Rd., Santa Fe, NM 87501.

Schools

University degree: Ecomonomical home study for bachelor's, master's, doctorate. Prestigious faculty counselling for independent study and life experience credits. Free information—Richard Crawes, M.D. (Harvard), President, Columbia Pacific University, 1415 Third St., Dept. 2F52, San Rafael, CA 94901. Toll free: (800) 227-1617, ext. 480; California: (800) 772-3545, ext. 480.


Quaker School at Horsham, 318 Meetinghouse Road, Horsham, PA 19044. (215) 674-2875. A friendly, caring environment where children with learning disabilities can grow in skills and self-esteem. Small classes. Grades one through six.

February 1, 1985 FRIENDS JOURNAL
### MEETINGS

A partial listing of Friends meetings in the United States and abroad.

**MEETING NOTICE RATES:** $8.00 per line per issue. Payable a year in advance. Twelve monthly installments. No discount. Changes: $6 each.

### CANADA

**EDMONTON**—Unprogrammed worship 11 a.m. YWCA, Soroptimist room, 1030 100 Ave. 425-8922.

**OTTAWA**—Warship and First-day school 10:30 a.m. 9½ Fourth Ave. (613) 232-9923.

**TORONTO**—Worship and First-day school 11 a.m. 60 Lowther Ave. (Nosh from cor. Bloor and Balford).

### COSTA RICA

**MONTEREY**—Phone 51-18-87.

**SAN JOSE**—Phone 24-43-76, 21-66-69, or 21-03-02. Unprogrammed meetings.

### GERMANY (FED. REP.)

**HANNOVER**—Worship 3rd Sunday 10-45, Kreuzkirche (Gemeindesaal). Call Sandler 629057 or Wookenheart 822841.

### GUATEMALA

**GUATEMALA**—Bi-weekly. Call 67922 or 661259 evenings.

### HONDURAS

**TEGUCIGALPA**—Second Sunday 9:30 a.m. and when possible Colonio Las Chapas No. 403, near Su-Casa supermarket one block south of and parallel to Bulevar Morazan. Contact Nancy Cady 32-8047 or evenings 32-0181.

### MEXICO

**MEXICO CITY**—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. 538-27-52.

### SWITZERLAND

**GENEVA**—Meeting for worship and First-day school 10:30 a.m. midway meeting 12:30 p.m. Wednesdays. 13 a.m. Marvelet, Quaker House, Petit-Suconnah.

### UNITED STATES

#### ALABAMA

**BIRMINGHAM**—Unprogrammed worship for 10 a.m. Sunday CBC, 1519 13th Ave. S. C. Boulevard, clerk. (205) 579-7201.

**FAIRHOPE**—Unprogrammed, 8 a.m. Sundays at Friends Meetinghouse, 1 27. 23d, east on Fairhope Ave. Ext. Write: P.O. Box 919, Fairhope AL 36533.

#### ALASKA

**ANCHORAGE**—Unprogrammed meeting, First-days, 10 a.m. 100 W. 13th. Phone: 323-4425.

**FAIRBANKS**—Unprogrammed, First-day, 10 a.m. Hidden Hill Friends Center, 2052 Gold Hill Rd. Phone 479-3796 or 456-2487.

**JUNEAU**—Unprogrammed worship group, 10 a.m. Phone: 586-4409. Visitors welcome.

### ARIZONA

**FLAGSTAFF**—Unprogrammed and First-day school 11 a.m. 405 S. Beaver 96002. (602) 774-6298.

**McNEAL**—Cochrane Friends Meeting at Friends Southwest Center. 7/4 miles south of Elfrida. Worship 11 a.m. Phone: (602) 942-3729.

**PHOENIX**—Worship and First-day school 11 a.m. 1702 E. Glendale, Phoenix 85020.

**TEMPE**—Unprogrammed, First-days, 9:30 a.m., child care provided, Danforth Chapel, ASU Campus, 85261. Phone: 967-6046.

### CALIFORNIA

**ARKANSAS**

**LITTLE ROCK**—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 297-8880, 663-8203.

**TUCSON**—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Barbara Elbrandt, clerk. Phone: (602) 299-0779 or (602) 887-3050.

### LOUISIANA

**BUNKIE**—Unprogrammed, First-day school, 10 a.m. at First-day school, 9:45 a.m. Wilmot Methodist Church, 1601 S. Louisiana. Phone: 297-8880, 663-8203.

### MEXICO

**CASA DE CHAPAS**—Second Sunday 9:30 a.m. and when possible Colonio Las Chapas No. 403, near Su-Casa supermarket one block south of and parallel to Bulevar Morazan. Contact Nancy Cady 32-8047 or evenings 32-0181.

**SACRAMENTO**—Stanford University, 4540 N. 35th Ave. phone: 792-6223.

**SAN DIEGO**—Unprogrammed worship and First-day school 10:30 a.m. Phone: 792-6223.

**SMALL TOWNS**

**LANDO, CO**—Meeting for worship, First-day school 10:30 a.m. Phone: 792-6223.

**REDDING-SONOMA VALLEY, CA**—Unprogrammed meeting, First-day school 10:30 a.m. Phone: 792-6223.

**SONOMA COUNTY**—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.

**STOCKTON**—10:30 a.m. Singing, 10:45 worship and First-day school, Anderson V. 265 W. Kennedy St. Stockton (209) 943-3544. Jackson. First Sunday (209) 223-0843.

**WESTWOOD (San Diego)**—Meeting 10 a.m. University, 574 Hillgast (across from UCLA bus stop), Phone: 478-9576.

### TRAVEL

Please consider joining our 1985 study tour to Costa Rica, which includes on its itinerary a four-day visit to the Monteverde Community, established by Friends. Leaders are Roy Joe and Ruth Stuckey. Dates are March 22 to April 2. The cost is $995 from Miami, Florida. If you are interested, please write Cross Currents, International Institute, 257 Raymond Ridge, Dayton, OH 45459 or telephone (513) 434-1909.

### WANTED

Needed—a live-in housekeeper for a Quaker writer recovering from a stroke. She lives in the Boston area. Write to Nicholas Newman, 60 Campbell Rd., Wayland, MA 01778.
BALTIMORE—Stony Run: worship 11 a.m. except 10 a.m. July & August. 5116 N. Charles St., 435-3773. Homewood: worship and First-day school 11 a.m. 5116 N. Charles St., 235-4438.

BETHESDA—Classes and worship 11 a.m. Swidell Friends Lower School, Edgemoor Lane & Beverly Rd. 332-1156.

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: Ann Miller, 116 Cedar St. (301) 778-2367.

EASTON—Third Meeting 10:30 a.m. Clerk: Hunter C. Sutherland, phone 810-2283.


FREDERICK—Old Frederick Meeting, 1515 N. Wall St. Worship 10 a.m. Phone: 297-1919.

HARRISBURG—Mennonite, 531 W. Main St. Worship 10 a.m. Phone: 545-5565.

HARRINGTON—South Berksheire Meeting, Bodyquel House, Simon’s Rock College, Alford Rd. Unprogrammed 10:30 a.m. Phone: (413) 528-1847 or (413) 243-1575.

HARRISON—Meeting for worship 9:30 a.m. in the Taber Academy, 65 School St. Phone (518) 382-2829.

HARTFORD—First-day school 10 a.m., 1st, 3rd, 5th, 11th, 13th, 15th, 17th. Phone: 677-5100.

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HARTFORD—First-day school 10 a.m., 1st, 3rd, 5th, 11th, 13th, 15th, 17th. Phone: 677-5100.
ABINGDON - First-day meeting for worship 10:30 a.m. Albany St. Unprogrammed meeting 9:24 Albany St. from Labor Day to Memorial Day, Quaker St. Friends Meeting House, Memorial Day to Labor Day.

SYRACUSE - Worship 10:30 a.m. 821 Eudow. 1st AVE.

NEW YORK CITY - Meeting for worship 10:30 a.m. First-day school at 11 a.m., worship 11 a.m.2. Clubhouse, 3rd Sunday in members' homes. 3rd Sunday in Members' Homes.

BIRMINGHAM - First-day meeting 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 906, turn W. to Birmingham Rd., turn S. 1/2 mi. 10 a.m., worship 11 a.m.

BOSTON - First-day meeting 10:30 a.m. 2nd Sunday, 10:30 a.m. Rte. 154 between Rte. 22 and Rte. 202. 10:30 a.m.

BURLINGTON - Meeting for worship 9:30 a.m. 3311 N. W. Polk Ave. Phone. 752-3568.

BRUNSWICK - Meeting for worship 10:30 a.m. 7700 Forsyth Rd. Phone: 752-3568.

BURLINGTON - Meeting for worship 10:30 a.m. on the Park. Phone: 752-3568.

BUFFALO - First-day school 11 a.m., meeting for worship 10:30 a.m., First-day school 11 a.m. at 10th St.

BURLINGTON - Meeting for worship 10:30 a.m., First-day school 11 a.m., meeting for worship 10:30 a.m., First-day school 11 a.m. at 10th St.

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The Right Kind of Help Can Go a Long Way

The world is again witnessing massive starvation and hunger in Africa. Again people of good will are responding with compassion to the faces of starvation they see on television.

The American Friends Service Committee, as one of the international organizations responding to this human crisis, is providing financial support to indigenous agencies feeding people in Ethiopia, including Eritrea and Tigray. It is carrying out similar emergency and longer-term assistance in Mozambique, Somalia, Mali and Zimbabwe, often working through existing AFSC development programs.

As it responds to the enormous human need in Africa, AFSC continues to grapple with the causes of this tragedy, asking itself what is needed if another famine is to be averted.

AFSC’s perspectives on the problem of hunger in Africa are outlined in a new report. These perspectives grow not only from AFSC’s 25 years of work on that continent, but out of the particular values and spiritual insights upon which AFSC is based.

The report also lists the principles that guide AFSC’s relief efforts. A number of them are relevant to the situation in Africa today.

Relief must be given in a way which recognizes the dignity of the people who receive it. This principle applies regardless of political considerations and must be honored not only in the provision of assistance, but also in the public relations efforts to raise funds for emergency relief.

AFSC workers overseas have been impressed by the fact that dispossessed people, even while facing starvation, retain extraordinary strength, adaptability and ingenuity in coping with their hardship. This resilience—a reality which helps to sustain many relief workers—must be portrayed to the public in donor nations.

Relief should be given, to the extent possible, through existing structures in the affected countries—the closer to the community level the better. Local participation in decisions and in implementation of relief efforts should be emphasized. This can strengthen local structures and their ability to deal with future crises.

It is better to take food to people than require people to come to feeding stations, wherever possible. In this way it reaches those too weak to travel, and it allows people to remain in their homes where they can care for livestock and be ready to plant fields once the rains return.

Food supplies for relief operations should be purchased, when possible, in the country or region being aided. This serves three purposes: it meets the problem of starvation; it supports and strengthens the country’s economy; and it does not disrupt normal eating and cultural patterns.

When possible aid should be given in ways which strengthen people’s capacities to be self-sufficient and to live in dignity. In addition to basic foods, aid might include such items as cooking and grinding utensils so families that are in feeding camps can function as family units. Also important are seeds and tools to aid planting for the next harvest, or the replacement of animals for herds.

Where possible employment for drought victims should be provided in such productive endeavors as agriculture, land reclamation and road building. Such employment provides desperately needed income to individuals and enables them to purchase food, while it also meets emergency and long-term needs of the countries. It allows people to work productively and in dignity rather than forcing them to be passive recipients of relief, stripped of their dignity.

We invite you to write for a copy of AFSC Perspectives on Hunger in Africa for an analysis of some of the causes of famine and suggested approaches to long-term development.

To: AMERICAN FRIENDS SERVICE COMMITTEE
1501 Cherry Street, Philadelphia, Pennsylvania 19102
□ Please send me a copy of AFSC Perspectives on Hunger in Africa.
□ I enclose $1 to cover the cost of the report and postage.

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ADDRESS

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