Among Friends

In Our Stars?

On our family vacation in Maine last month, we were driving along a quiet country road one night. Six-year-old Simeon, in the back seat, exclaimed, “What’s that!” His face was pressed to the side window and he was gazing upward at the brilliant night sky. Later, Sim and I stood in a wooded clearing for a time and experienced together the pulsing, silent beauty of the clear sky. This city kid, I realized, did not have much contact with stars; city lights and pollution preclude such clear views.

I began to reflect on my own love for the stars. In high school, I know, I discovered a biography of Galileo Galilei. What a miracle, it had seemed, that this 16th-17th century astronomer had seen and studied the same stars. And, of course, it astounded me then, as it does now, that as a result of Galileo’s studies he was condemned as heretic by the Inquisition.

Such human ignorance, however, has a way of spanning the centuries, as I was reminded upon my return from vacation. In the stack of mail on my desk, I spied a small flyer with the bold headline, “Chernobyls in the Sky—NASA’s Plan to Launch Plutonium into Space.” I gulped, then read on. The leaflet, prepared by the Florida Coalition for Peace & Justice and included in a mailing by Friends of Southeastern Yearly Meeting, described “Project Galileo,” scheduled to begin soon. The space shuttle Atlantis, it seems, is to launch a series of space probes, the first carrying as much as 50 pounds of plutonium 238 to fuel nuclear reactors for on-board electricity. Plutonium is the most toxic substance known.

The greatest danger, it appears, is to the immediate Florida area. If there were to be a Challenger-type explosion on lift-off, the leaflet points out, there is a strong likelihood of plutonium being released into the atmosphere. Another danger exists later. In order to reach its destination—Jupiter—the Galileo space probe must be “slingshot” back toward earth from Venus to increase its momentum. During this maneuver, the probe would be like a large bomb pointed at earth, 227 miles below. And NASA admits the probe eventually may re-enter the earth’s atmosphere.

Why is NASA doing this? It’s all part of our national defense effort, they say. The arms race is driving U.S. and Soviet scientists to launch satellites that demand greater power. “Star Wars” advocates hope for as many as 100 nuclear powered satellites circling the earth in coming years.

So what can be done to stop this? The Florida Coalition presses for cancellation of space launches as long as they contain plutonium 238 on board. They encourage Friends to do these things:

- Learn more about the “Galileo.” Contact Florida Coalition for Peace & Justice, PO Box 2486, Orlando, FL 32802; (407) 422-3479.
- Write informed letters to the editors of local papers.
- Write your congressional representative and the White House to keep plutonium out of space.

I plan to do this.
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Cover art by Raphael Sanclius, courtesy of the Free Library of Philadelphia
Forum

Eating Our Words?

How can we teach our children and others reverence for life if we contribute to the killing and eating of animals? Will we ever really have peace in the world as long as we continue to do this? Does this make us insensitive to other killing? Could we kill the animals ourselves and see them suffer, die, and run in fear?

I have loved the Quakers for their great reverence for life—their great compassion and courage. To me, to be a Quaker means also to be a vegetarian.

Dorothy S. Smith
Merritt Island, Fla.

Role of Quaker Schools

Since 1984 I have been corresponding with numerous Friends, Friends meetings, and Friends schools about the future of Quaker education and the great potential Quaker education enjoys. Out of approximately 200 letters that I have sent I have received a 20 percent response, almost all of them agreeing with me that although Friends schools are recognized throughout the country as “good” schools, the evaluation of “good” means high academic excellence, efficiently administered programs, fine buildings and grounds, and in most cases a “nice homey atmosphere.”

My respondents agree with me that these are all fine qualities and our Quaker administrators and their teachers are to be commended for running such good schools. However, as I have reiterated in my letters our concern is that so much time is taken in the school day to keep the academic ratings high, to provide the comfort of middle-class standards of living, and in general to compete with other prep schools so that our graduates can qualify for good colleges and eventually good jobs in the professions; that there is hardly enough time for quiet meditation, community interaction, experiencing the simple life, and participation in traditional Quaker action programs of peace and social justice.

Most respondents also expressed concern for the growing cost of a Quaker prep school education so that even though there are many substantial scholarship programs, some of us working-class Friends cannot afford to send our children to Quaker schools. I am now writing again to request a wider response. In order to facilitate your input on this subject I am taking the liberty of asking that you respond to the following queries:

1. Is our concern for academic superiority and our aspirations for financial success in “the world that is” superceding our commitments to simplicity, spirituality, community, and peace?
2. Is the curriculum in our schools a creative expression of Quaker ideals or is it primarily an adherence to traditional requirements of academia and the college boards?
3. How much influence and leadership do our Quaker schools have on their local communities?
4. To what extent do our schools embrace the needs and aspirations of working-class people?
5. Is the mounting cost to attend our fine schools and the admission standards getting beyond the ability of many Quakers to qualify?
6. Are Quaker schools becoming vocational centers for wealthy people who want their children to prepare for the best colleges and good jobs?
7. To what extent are we preparing our children to survive in “the world that should be”?

William V. Vitarelli
160 Kawelo Rd.
Haiku, HI 96708

The Population Explosion

It is encouraging to see a growing awareness of the worldwide population explosion. If we as Friends are serious about slowing down or reversing the severe ecological crisis we all face, then we must give attention to the population problem. Stan Becker, in his excellent article, “Population as a Friends Concern” (FJ August) refers to the “enormity, complexity, and difficulty” of this problem. He correctly reminds us that, in the past, Quakers have not shielded away from such seemingly unsolvable problems.

I hope AFSC will indeed renew their interest in the global aspects of the problem, and, as Stan suggests, be able to update the booklet of the early 1970s, Who Shall Live? I also hope an increasing number of Friends meetings will give fresh consideration and concern to the population problem, one which overarches so many of the problems we have rightly been concerned with in the past.

One thing some meetings might do is encourage those of their members who are scientifically inclined and/or trained to become more involved in searching for the spiritual basis of human beings’ relation to the earth. Some religious leaders, especially among Catholics (e.g., Tom Berry and Matthew Fox), have suggested a need exists for the “re­­telling” of the story of creation. Would this be a step in the right direction? I believe it would.

Giving serious consideration to the population queries stated at the close of Stan Becker’s article might also be a worthwhile exercise.

David Telfair
Richmond, Ind.

Praying for Peace

I was greatly moved by the article “A Peace Pole for the Pentagon” (FJ August) and especially the Gandhi quote at the end, “Whatever you do for peace may seem insignificant, but it is very important that you do it.”

October 1989 FRIENDS JOURNAL
Listening to the Libyans

In April 1986, U.S. planes bombed Libyan civilians and Muammar Qadaffi's home and family in Tripoli. This was supposedly retaliation for (unproved) terrorist acts in Europe. I was so shocked, I wrote a letter to Qadaffi telling him that I grieved for the suffering we caused him, urged him to explore a nonviolent response, and said I hoped one day to listen to his grievances. He replied.

In January of 1989 we bombed two Libyan planes in the Gulf of Sidra. This time the Fellowship of Reconciliation decided we should do something. After six months of discussion with the Libyan Ambassador to the United Nations, we did. On June 17, a delegation of ten from the United States boarded a Libyan Arab Airlines plane in Rome and set off for Tripoli. Our hosts were the Libyan Arab Solidarity and Peace Committee. They took us to the exquisite Kabir Hotel, and we began seven days' deep exploration of our differences and what we might do about them.

We called ourselves The Libyan Listening Committee. The Libyans called us the "Committee of Good Intentions." We hope we were both. The Libyan delegation consisted of 15 men until Virginia Baron, leader of our delegation and editor of Fellowship Magazine, asked for some women. Two remarkable women quickly appeared.

Many members of our host committee had been students and professors at U.S. universities. One was the former ambassador to the UN. All welcomed us warmly. All but the ambassador—who was dismissed by the United States in January 1980—loved the United States.

We agreed to host a return delegation of the Libyan Committee and to pursue possibilities for initiating a conference of Christians, Muslims, and Jews which would include Libyans. We also plan to put a human face on Libyans for U.S. citizens by creating slide shows, posters, and postcards of Libyan people, and by sending Libyan children's art on tour. A Vietnam vet is exploring whether a group of Vietnam veterans might be able to mine-sweep Libya as they did in Vietnam, and we hope to encourage the recognition that Libyans should not be excluded from our hearts, our concerns, or our country.

Gene Knudsen-Hoffman

Continued on next page
In view of this understanding, Friends meetings need to use a different expression for the union of same-sex couples. Examination of deep caring and intentions of permanence need to be made, but the celebration would be given another name fitting the occasion. Applicants should use a term such as “ceremony of commitment,” which precisely indicates what the occasion represents.

Calvin Keene
Lewisburg, Pa.

There is an old Jewish story from Eastern Europe about a mysterious archer whose inerrant skill caused puzzlement and anxiety in the community. Again and again all around the countryside the neighbors kept discovering a target painted on the side of someone’s barn with an arrow shot right into the bull’s eye every time. Finally the mystery was explained when someone caught a small boy shooting an arrow into the side of a barn and then painting a bull’s eye around it.

We Quakers appear to be no more immune than any other human beings to the temptation to shoot the arrow of our justice, and peace and avoid looking too closely at the issue of sin. However, if we are going to look at sin more closely, I think we should at least define what we mean.

M. Scott Peck in *The Road Less Traveled* defines sin as laziness, a kind of laziness that is related to the fear of change and growth, the unwillingness to do the work involved in facing the issues, the pain in our life, and working through it. Friends could expand this to include laziness that keeps us from facing our feelings, values, and fears while holding them in the Light and struggling with them before taking action, before behaving. I believe that to label behaviors as sinful with no understanding of the process that went before the behavior is at best uninformed. At worst it is a sin on the part of the labeler because of her/his laziness in not taking the time and effort and not overcoming the fears enough to dialogue with the one whose behavior was labeled as sinful and to find out if the “sinner’s” behavior was the fruit of inner struggles, faith, self-knowledge, and prayer. If the person is acting out of inner convictions tested by this Flame, then I feel that we should respect his/her actions and lifestyle due to the Source from which the actions spring. This respect for that of God in each of us, no matter how differently perceived is for me the essence of being a Quaker.

Jean M. Fredrickson
Spokane, Wash.

Ann Clendenin’s article (FJ June) raises some interesting points. Why, she asks, deny marriage, among other things, to persons of the same sex? Is this not persecution of a powerless minority by a self-righteous majority? Are not some meetings treating same-sex couples in the manner Mississippi treated “persons of color” for many years?

Using Clendenin’s logic that all warm and loving relationships ought to be acceptable to the Society, let us consider the possibilities. Any sincere incestuous match, regardless of gender factors, should be equally valid. Furthermore, such unions have, historically, received as much or more censure from society’s majority than same-gender unions. Pedophiles have used her basic argument regularly to justify their proclivities in the debates of limiting “kiddie porn.” The possibilities for her logic are, literally, endless. Unfortunately, they reflect a basic feature of our contemporary culture that places great strain on any group trying to maintain an ethical position.

That strain of modern life is the demand that “progressive” groups sanction traditionally unconventional and unacceptable behavior because the practitioners are “good persons” and wish to belong to the group in question. Friends have been “progressive” on many issues. It does not, however, follow that they can, should, or must be so on every issue. Friends may, as Herb Lape notes in the same issue, accept the “sinner” without condoning the “sin.” Asking more than that is, in my view, going beyond the bounds of reason.

Many, perhaps most, members of the Society engage in some activities their monthly or yearly meeting would find hard to sanction. Fortunately, however, not all feel driven to demand approbation for these undertakings. In doing so, these Friends respect the traditions of the organization and the consciences of most members while marching to their own Inner Lights. That can be accommodated. Clendenin’s demands, however, may well rend the Society asunder.

Vinton M. Prince, Jr.
Wilmington, Ohio

October 1989 FRIENDS JOURNAL
In the summer of 1980 I visited the Yasodhara Ashram at Kootenay Bay, British Columbia, Canada, for the first time. The natural beauty of the setting pleased me. I felt a deep attraction to the spiritual atmosphere that pervaded the community. I was told that native Americans considered this land a sacred spot. In the 20th century Swami Radha was led to re-establish an ancient tradition for healing and spiritual growth.

While I was there I was shown a large concrete slab that had been poured on a high point of land above Kootenay Lake. I was told that Swami Radha had had a dream of building a temple for all religions on this foundation guided by Divine Mother.

Eight-and-one-half years later I was in a hospital in Philadelphia, Pennsylvania, undergoing surgery for a hip replacement. As I was coming back into consciousness I saw myself in a prone position six or eight feet above center of this concrete floor. Completely wrapped in white sheets, I felt upheld, supported, serene. This vision came and went several times as I came to full consciousness.

When I did fully awake, the import of this experience struck me with profound amazement. I had followed the divine invocation and other meditations from Swami Radha for 20 years. This vision in my unconscious state seemed to me to confirm the power of prayer and consistent devotion to the Light. I felt this energy coming up from the center of the concrete slab. It held me gently, tenderly, safely during the surgery, which was to give me freedom again to walk upright without pain or discomfort.

During or after the above experience and in contrast to it, the following vision appeared. I was dancing with one leg up and arms gracefully extended (like the statue of Lord Shiva), with ribbons around my neck, and streamers in each of my hands flowing with rhythm with my movement, an expression of complete freedom. My understanding is that the void in the universe is black, but here I felt pure light and cosmic energy.

The pervasive power of creative energy, or the "Light," had spanned 3,000 miles to help me through a delicate piece of surgery. The realization came to me that this creative energy could span the centuries as well as the miles.

I give thanks, praise, and joy for this invisible undergirding, and I appreciate at another level the value and meaning of the Yasodhara Ashram.
RETURN to the land of APARTHEID

Early this year a five-person delegation of U.S. Friends, traveling under the care of Friends World Committee for Consultation, prepared to travel to South Africa to attend the official opening of the newly constructed Friends meetinghouse and community center in Soweto. The group included Alex Morisey, executive secretary, and Heather Moir, clerk, of Friends World Committee for Consultation, Section of the Americas; John Brush of New York Yearly Meeting; Ayesha Clark-Halkin of Philadelphia Yearly Meeting; and James Fletcher, long active in the Friends Committee for Black Concerns, New York Yearly Meeting, and an active supporter of the effort to raise funds for the Soweto Meeting building project. (At the last minute, due to illness, Alex Morisey was not able to accompany the group. Elizabeth Pearson of New York Yearly Meeting, though not an official member of the delegation, traveled to Soweto on her own to participate in the event.)

We knew this visit was very important to Soweto Friends. The hosting of our visit was a very significant undertaking by their newly independent meeting. We were met at Jan Smuts International Airport in Johannesburg by Eddie Mvundela and a number of Soweto Friends and taken to Soweto, where we stayed in the homes of Friends and friends of Friends. Heather Moir and John Brush are white, Ayesha Clark-Halkin and I are black. Staying in Soweto as a mixed group was quite an experience, and something of a "first." In a small way, it was also our testimony to the oneness of humanity. We had a wonderful time, too, during our stay with our Soweto hosts. New personal bonds were formed and others deepened. Personally, I was overjoyed at the opportunity to stay with Eddie and Sibongile Mvundela and their young son, Sicelo, whom I had met years earlier and with whom I have developed a close personal friendship.

The Mvundelas live in a small, three-room house in Diepkloof, one of the 17 black townships in Soweto. There is a living room, kitchen, and bedroom. It has an outhouse in the small back yard. The house next to it is like that and so are many others, as far as the eye can see. The Mvundelas' doors are always open. People come and go all day: Friends and attenders from meeting, neighbors, friends, associates, young and old. All are welcome and all seem to come sooner or later through the doors of this warm, welcoming house. Eddie seems to know half or more of the people in Soweto. Whenever we were walking with him on the streets, people would come up to say "Hi, Eddie!" and talk about what was going on. Eddie has an infinite patience with people. He sincerely likes all people and has one of the broadest spans of friendship of anyone I have known. Rich and poor, black and...
white are well represented. He is most dearly loved by those who know him best: his friends and neighbors, many of whom he grew up with in the poor, dusty streets of Alexandra and Soweto.

But so many of the Soweto Friends were beautiful people. We did not have nearly enough time to begin or end all the conversations we wanted to have or to do all of the things we wanted to do together. They had organized themselves into committees for catering, transportation, planning, and so forth for meeting the needs of our visit. We were very well fed and cared for. I never had so many scones with lots of tea and many tasty dishes. We did most things as a group at Eddie's house, and would meet there for meals and discussions and as a central rendezvous point before driving out into the community, where we met with a wide range of people. We visited schools, cooperatives, social agencies, a clinic, day care centers, housing compounds, and a number of other commercial and community institutions. We visited a number of Soweto's townships and met many interesting and dynamic individuals.

In our visits I was struck by the changes that had occurred in Soweto since my last visit eight years ago, also by the many things that remained the same. Much of Soweto has been electrified, although the large, unsightly, cream-colored electrical boxes were jutting out in front of each house, and the billing was said to be erratic and sometimes unfair. Because of this, there are a number of electrical appliances in homes where before light was by candle and kerosene lantern. A number of houses now have telephones, and there are many more cars. Many of the "Whites Only" signs have come down in Johannesburg, and more intermingling of races is visible.

Some newer sections of housing are being built in areas of Soweto in suburban and ranch styles with much more room and many modern conveniences. These homes are very expensive and difficult to afford even for the embryonic rising black middle class of doctors, teachers, and other business professionals. We were told that many people in these houses can't afford necessities after paying house expenses, and bankruptcies have increased significantly. Some of the Pass Laws also have been changed and their implementation relaxed since my prior visit. Still, there is no equal sharing of political power. Blacks have no full citizenship in South Africa outside the "homelands"; cannot vote; have a separate, inferior education; much higher unemployment; and suffer massive inequities in jobs, income, health, and wealth. There are wide chasms between the political, economic, and social circumstances of whites and blacks, with the so-called Coloreds and Indians suspended between. I welcome the positive changes made over the years since my first visit 15 years ago. I believe any actions which lessen human misery and suffering are in and of themselves good. Nevertheless, although many of the recent changes have altered the outward appearances of apartheid, it still continues in force.

We saw a number of areas where people were living in very cramped, dilapidated, and poor living conditions. Generally, families need as many wage earners as possible just to get by, and there are no social programs to cushion the shock of economic adversities. Unemployment in many areas of Soweto is over 50 percent and there are a large number of households without male breadwinners.

Physical security is a real problem in
Soweto. Crime is endemic. Only a few days before our arrival a man was found lying face down, dead. This was only about 50 feet from where I was staying and about an equal distance from the center. He had been knifed in the back. A couple of weeks earlier one of the people active in the center had been attacked while riding as a passenger in a car to her home. The attackers smashed through the glass. The driver was hospitalized and the passenger’s arm was painfully injured. While we were there, the father of the center’s youth group leader was mugged and left in one of the more remote areas of Soweto. He drove a delivery truck for a firm in Johannesburg. The company, believing he was involved with the men who mugged him, fired him. He lost the pension he was allowed meeting of the Transvaal Friends Committee for Black Concerns (FCBC) of New York Yearly Meeting. As it grew, however, the Soweto Friends invited a delegation of U.S. Friends and others know of the vision of Soweto Friends and to help raise the funds to make the dream become a reality. The effort to raise funds was first undertaken by the Friends Committee for Black Concerns (FCBC) of New York Yearly Meeting. As it grew, however, the Soweto project was administered by Friends World Committee for Consultation. Over the next years contributions of about $180,000 came from around the world from both meetings and individual Friends.

But as Jim Fletcher had sensed, many other barriers to completing the Soweto meetinghouse and community center still remained. Blacks in South Africa, for instance, were not permitted by law to own land in Soweto. But eventually, through the patient and persistent work of Friends, the proper permits were received and construction began. During this time, too, Soweto Meeting became an independent meeting.

At long last, the first phases of construction were completed so that the basic space was usable. Soweto Friends invited a delegation of U.S. Friends to an official “opening” of the meetinghouse and community center in February of this year. Jim Fletcher was delighted to be one of those to attend.

In thinking about the past nine years Jim recalls the statement attributed to George Fox when Margaret Fell, in frustration, asked him how God could do all the work needed to reform a tired, brutal world: “[God] has no hands but ours to do this work.”

In 1980, New York Yearly Meeting Friend Jim Fletcher recalls, Soweto (South Africa) Friends held their meetings in a room in Baragwanath Hospital and had no meeting home of their own. The group was a small allowed meeting of the Transvaal Monthly Meeting in Johannesburg. While visiting in Soweto that year Jim remembers taking a walk one day with the clerk of Soweto Meeting, Eddie Mvundela. As the two of them came to a particularly barren, dusty spot in the township of Diepkloof, with piles of garbage nearby, Eddie Mvundela told Jim that at some time in the future there would be a Friends meetinghouse and community center at this spot.

Somewhat incredulous, Jim asked Eddie why he believed this might happen. “Somewhere,” Eddie said, “it is written in the Scriptures that ‘surely, those who have been patient so long shall not go unrewarded.’ God will raise the meeting.”

Jim Fletcher was struck by the clear, simple faith of the statement. He recalls, “I was awed. Something in me wanted so much for this to be true, so much that I could not stand the thought of it not happening. Yet at the same time I wanted to speak to Eddie of all the practical obstacles and the difficulties. But deep within me I knew I could not turn away and I could also not resist a clear call I felt to help in this vision, which I felt was a vision from God.”

On his return to the States Jim felt committed to do what he could to let U.S. Friends and others know of the vision of Soweto Friends and to help raise the funds to make the dream become a reality. The effort to raise funds was first undertaken by the Friends Committee for Black Concerns (FCBC) of New York Yearly Meeting. As it grew, however, the Soweto project was administered by Friends World Committee for Consultation. Over the next years contributions of about $180,000 came from around the world from both meetings and individual Friends.

But as Jim Fletcher had sensed, who care for the children. Because of the tremendous need for day care and the fact that this is one of only two day care centers in all Diepkloof, the creche is a treasured presence in the community.

On week nights, the center is a meeting place for the Soweto Friends Youth Group. It is also used for a wide range of other activities during the week. Students study there. This is a real need because youth in Soweto often have no decent place for study.

On weekends, when not used for meetings for worship or business, it is available to other religious and community groups, such as a Methodist Youth Fellowship.

One evening when I was walking with Eddie up the street in front of the center, I was surprised to see the lights were on. I asked Eddie what was going on, and he told me that the kids were doing homework. I walked over, entered, and met some eight students of junior high to high school age assembled around the large table. They were studying history, mathematics, literature, and social stud-
ies, and working in Zulu, Lesotho, English, and Afrikaans. (I felt linguistically impoverished!) Later, after they finished, they left, locking up for the evening, and dropped the key by Eddie's house on the way home.

In one beautiful meeting we had with the youth group at the center, a young girl showed me a wound she had received during the 1986 disturbances when the police shot indiscriminately, hitting a number of kids, including many who, like herself, were merely bystanders. She spoke about their need for decent schooling and how even though she hated the inferior, separate education they received, she also didn't like the school boycotts, because they deprived her of a chance for an education. She spoke about how difficult it was to get an education when so many of the teachers were unqualified and alcohol and drugs were rampant. She was among those looking for the center to expand its services by adding a Saturday school session with good teachers to supplement the students' normal opportunities for education.

The official opening of the meetinghouse and community center was a very special event. There was a sense of anticipation in the air and a hustle-bustle of activity as we all went about preparations. A new sign arrived that morning which said "SOWETO FRIENDS MEETING AND COMMUNITY CENTER." It was painted by a local artist and was to be placed in the front yard. A little later, a driver arrived bringing a number of trees for the tree planting ceremony planned later that day. As the hot noon sun rose, Friends from Johannesburg and Capetown began to arrive, and local Soweto Friends, attenders, and other visitors and community people began to gather. The Soweto Friends Youth Group arrived and sat together. We had soon set up all the chairs and benches available. People continued to arrive, both young people and adults. They sat on the floor or stood against the walls or in the entryway.

Eddie opened the gathering by welcoming all who came. He looked resplendent in a bright tan and red dashiki. He read our traveling minutes, and they were received and later signed after the manner of Friends. When the minute from Gwynedd (Pa.) Meeting (my own monthly meeting) was read, I reflected on the exciting contrast between Gwynedd Meeting, founded in 1699, and this new Soweto Meeting. I sensed the mystery of the similarities and differences between the meetings and the ties that bind all Friends in love.

Eddie then spoke about the history of the meetinghouse and center and all the trials and tribulations that had been overcome. He shared as well Soweto Friends' hopes for the future.

The principal of the creche spoke to us about their day care activities and their needs. Elizabeth Pearson delivered envelopes she had brought with her from the United States containing contributions from Albany (N.Y.) Friends. I was pleased to have with me a significant contribution from my company, the Unisys Corporation, and other contributions from our family. The gifts were well received and provided a joyful spark of celebration. There was singing, and an elderly woman rose and danced.

It was very hot and tight in the packed room. Some people had improvised fans for themselves. Streams of bright light came through the windows and around the people standing in the doorways.

Eddie asked me to make some remarks on behalf of our visiting delegation. I looked out on the large gathering crowded into the meeting hall, with the sprinkling of white faces among the mostly black ones and all the Soweto youth gathered to one side. My eyes went to Joyce Mschatzo, sitting then with her open palms outstretched as she meditated; to Jennifer Kinghorn and Olivia Gibson from Johannesburg, Hendrik van der Merwe from Cape Town, Baile Gaboo, and Niabulo Sishaba, the leader of the youth group; to all the other Friends gathered, and of course to my dear brother Eddie Mvundla, who had told me years ago of his dream that the meetinghouse would rise.
I spoke for a few minutes on the theme of John Woolman's injunction that "... to turn all the treasures we possess into the channel of universal love becomes the business of our lives." As I spoke, I was overcome with the beauty and emotion of the moment. Tears rose and my throat tightened. My mind was carried back to the young First-day school children in upper New York state who had sent their check for $28.32 to help build this meeting, and I spoke of them. And I spoke of dear departed Glad Schwantes standing at Purchase (N.Y.) Quarterly Meeting years ago, who had moved that meeting to support the building of this meetinghouse. Children played and helped. Everyone was laughing and digging. One by one the trees went in. Individual Soweto Friends paired themselves to each tree and told us they would personally water and care for our trees after we had left. Afterwards, the Soweto youth sang beautifully for the gathering, and there was a good meal for all.

That evening I thought back on the events of the day still so vivid in my mind. It was late. As I dressed for bed I heard beautiful music near and around our house. I asked Sibongile about this, and she told me it was a tradition in their churches for singers to welcome the coming of the Sabbath in this way. The choruses were long and grew louder as midnight approached. We were ringed by sound. What a beautiful way to welcome the Sabbath!

The next day in meeting for worship we sat again in the meeting hall once again packed with worshipers. Again we had run out of chairs, and people sat wherever they could. The afterglow of the previous day's events still flowed through my mind and heart. It was so good to see that seeds planted years ago had sprouted and borne such good fruit. I could hardly imagine what the future would bring.

The good news from Soweto, Friends, is that God is indeed alive there and working wonders. God is building this meetinghouse and community center. All of us who have been caught up in this wondrous undertaking have been enriched beyond measure. Each obstacle in the path has been overcome as we have learned to trust more and more in the Holy Spirit.

We are learning new lessons in faith, trust, humility, and the real meaning of community. New pathways are being opened toward diversity, bringing more of the richness of the family of humanity into the Religious Society of Friends. Soweto Friends have so much to teach us. Are we ready to learn and grow from their example?

Much more is required to complete the final stages of the project. It is estimated that some $60,000 is needed to add a meeting room, a kitchen, small guest quarters for traveling Friends, and room for a warden. It is hoped the funds can be raised soon before inflation pushes building costs beyond reach. Those wishing to contribute may send checks to Friends World Committee for Consultation, 1506 Race St., Philadelphia, PA 19102 (please designate them for the Soweto Meeting fund).
A Common Path
by Jane Manring

A Friends school and a Catholic teaching order share a building—and find joy in their diversity.

At one end of our building a big cross and a sign announce Regina High School. Then there is a long stretch of building where the nuns who are retired from teaching live. In the far left corner our cardboard sign lets you know this is Friends Community School. We moved into this building in September 1988, after outgrowing the little farmhouse next to Adelphi (Md.) Meeting.

How do two religious organizations as different in form as Catholic and Quaker exist side-by-side?

While we were graciously being welcomed into the school with gifts of flowers, our kindergarteners were pointing blatantly down the hall and saying in embarrassingly loud voices, "There goes one!" It was apparent that we had to do something quickly to satisfy our curiosity about one another. So we invited the sisters to tea.

Each classroom prepared some special activity that could be shared. The sisters, so used to children after 30 to 40 years in the classroom, knew just how to listen. One sister, victim of a stroke that took away her ability to talk except for the word "yes," sat nodding and smiling while one 4th grader after another read his or her autobiography. How pleased the children were to have this undivided attention! After the tea, encounters in the halls between children and sisters were exchanges of hugs and smiles.

Not long after we moved in, two of the sisters died, one after the other. The doors of the kindergarten and day care rooms open right onto the chapel doors. Children strained their necks to peek into the room to see the casket and corpse. It seemed wise to handle their curiosity by inviting those who wished to come in and walk around. In that quiet room with dimmed lights and flowers our children had a first encounter with death. Burial in the graveyard next to the playground was met with curiosity on the part of the children. There seemed to be nothing morbid or sad, since these particular nuns were not known to the children.

Interaction with the high school has offered another kind of gift. The "big kids" have come down to share their knowledge with us. They have worked in our extended day care program. They have come to talk to us about science and have brought a real skeleton. They have helped us look into microscopes and have helped us jump rope. One day a whole math class came to visit our 1st through 4th grades. That was a day when the classes were sharing games. Our children taught the high schoolers games which involved, at a simpler level, geometric concepts those older students were working on.

We teachers learned to look forward to the cheery greetings from the nuns each morning. No matter what the weather, we are reminded that rain and cold are their own blessings just as is the sun. We accept the blessings and assurances that we are being prayed for. This act of generosity from people whose order is diminishing inspires us to be generous to others even when we feel life has been unfair.

As director, I have been invited to talk with the sisters about Quakerism and our little school. It was in these conversations that I was reminded that we are all working for the same thing; a peaceful world for our young people.

Out behind the building there is a path which circles around a statue of Christ on the cross. He is very white with his arms outspread. The path is black. The other day I watched as our lively children in their bright colored coats ran around the path. Snow was on the ground contrasting with the brightness of the clothing. Somehow this spoke to me of death and love, of color, contrast, and truth. A path traveled by many at different speeds, at different times, and in different moods might be but one path beneath the arms of Jesus.
Witness A Quaker Remembered

by Eldon Morey

There haven't been any Quakers in our family since Grandpa Morey, my great-grandfather. Denominational affiliation probably changed when the family settled in Iowa and later Minnesota, where there were no other Quakers nearby.

I was a young boy when Grandpa Morey died. Yet I remember him very well. He was soft-spoken, tall, and straight with deep blue eyes. I was amused as an adult to learn he was only of average height. My memory of him was when I stood half the adult distance from the ground.

He was a very respected person. He had been a successful farmer who developed a cooperative out-of-state marketing business for the potatoes he and his neighbors grew. He also began a cooperative general store for the community and served as a member of the village council for many years. Always he tended his extensive garden with a never ending love for horticulture. I remember the garden had rows and rows of flowers. He gave most of them to others.

His favorite project was a butternut tree. We lived too far north for butternut trees to survive naturally. So Grandpa had wrapped the small tree each winter with straw and burlap to protect it from the cold. I don't know how many years he had tended this tree, it stood six or eight feet tall.

We were invited to their house for an evening meal. After dinner our parents visited with Grandpa and Grandma the way big folks do. My brother, age five, and I, age seven, were told it would be all right to play outside. I remember coming around the corner of the front porch just as my brother finished slashing the butternut tree with an axe. He hadn't simply cut it off. He had slashed up and down on the side of the tree until it toppled like a weary toothpick. I knew this was bad!

Just then the door to the porch opened and there stood our great-grandfather. He was soft-spoken, tall, and straight. He said, "Put the axe back where you found it, Son." I waited, but that was it! He must have felt a terrible loss, but that was all he said!

The incident of the butternut tree occurred 45 years ago, but it is as clear in my memory as if it had happened yesterday. Even as a small boy I marveled that anyone could respond so reasonably to such an obvious emotional hurt. Years later my father told me he had never heard Grandpa Morey raise his voice in anger.

As a professional psychologist I am aware anger can be an expensive emotion. Most everyone would agree retaliatory anger has few if any, constructive benefits. It seldom does away with the turmoil and hurt we feel. There is risk it will foster easier use of anger in the future. And, it likely will impose excessive hurt on others, causing them to want to get even.

More interestingly, how was it possible for Grandpa to be so seemingly rational? Many of us have identified our most vulnerable moment as the first few seconds after being confronted with unfairness. Our immediate thinking seems to be limited to behavioral reflex.

Several seconds usually pass before we can begin problem solving. Defensive outburst, confusion, or fear-provoked retreat are probable first behaviors just as animals instinctively respond to attack by fleeing, freezing, or fighting. Surely Grandpa Morey must have felt wronged as he witnessed the destruction of the butternut tree. How did he respond so reasonably? I wondered if his Quaker upbringing were a factor.

Recently while on retreat at Pendle Hill, I posed that question to Madge Seaver, the co-leader of a course in basic Quakerism. She seemed aware that it was a question I had labored with for many years. I'm sure she sought the Spirit's leading, for she didn't give an answer until our final day together. She then shared a long-time Quaker practice once common in raising children.

"Quaker children were taught by precept and example to think of a way of mending the situation. They were reminded not to be angry. Instead they were told to ask themselves, 'What shall I do now?'"

I paused to consider what she said. At last I understood. Grandpa hadn't demonstrated rational creativity. He probably was overwhelmed with pain, confused, and reduced to reflexive response like other people. But the reflex wasn't retaliatory anger. The repeated childhood training he received had conditioned a different reflex.

In the helplessness of that moment he answered the deeply ingrained question in the only way visible. He instructed my brother to "put the axe back. . . ." As limited as his thinking was, his Quaker-conditioned response was dozens of times better than an angry outburst.

I'm sorry Grandpa experienced pain that day so long ago. Maybe if he could have known how much his example would mean to me the tree would have seemed less important. I so would like to be as he was. With much repeated practice, it may still be possible.
A Response to Violence
Is it possible to distinguish between force as expediency and force as an expression of love?

by Arthur W. Clark

Can force be used to express unconditional love? As I have labored with this question I have fantasized this situation: I am in pursuit of a woman with the intent to rape. My friend Richard has a gun. Motivated by unconditional love, Richard shoots me. With Richard's loving, sustained support I survive the incident and learn how to overcome my violent, irrational behavior. As a consequence of Richard's service I am profoundly thankful the rest of my life for Richard's intervention.

Was Richard's behavior violent? If we define violence as the use of force with the intent to injure or with disregard for the harm or injury that might occur, I hold that Richard's behavior was not violent. Instead, for me it was an instructive act of love. What does Richard's intervention teach me?

Richard's action reveals to me that force can be a means to express love just as it can be used as a means to express hate. Our difficulties lie not with the phenomenon of force, but with the spirit that governs our use of force. When we are in a higher state of unconditional love, we may be equipped to use force wisely and constructively. When at the human level and motivated by fear and hate, we will, in all probability, use force destructively. Hence the significance of George Fox's insight to live in that spirit which takes away the occasion for war; and, also, the biblical insight, "perfect love casteth out fear."

Richard's gun was not an "outward weapon." Instead it was an essential resource which Richard needed in order to respond usefully in a dreadful situation. It lost its "weaponness" through Richard's love. Furthermore, Richard voluntarily involved himself in a messy situation wherein he became seriously vulnerable to the vindictive law and behavior of our society.

Richard could have chosen to remove himself from this threatening situation using George Fox's statement on the renunciation of "outward weapons" as a basis for this disassociation, a means for avoiding complex and painful responsibilities. Used in this way, this statement by George Fox becomes inappropriate doctrine.

Role reversal within my fantasy is instructive. It is my close and wonderful friend Richard who is pursuing the woman with the intent to rape. What am I to do? Can I intervene appropriately with force? Do I have the courage to do so?

If force can properly be used to express love, what are some of the implications? Is there a role for the warrior, deeply committed to unconditional love, to be called upon to deal with torturers, tyrants, and despots? If so, who should assume this role? Is it possible to distinguish between force as expediency and force as an expression of love? Do we have a right to call upon police to enter a conflict situation with weapons while we abstain from involving ourselves?

Why do I write this statement even though it is unpleasant, even painful to do so? Because I believe that those of us who struggle to follow the Inner Light, the path of unconditional love within, are obligated to strive to be very, very clear in our motivation. Certainly there are occasions when we feel led to allow our bodies to be violated, as occurred with Brian Willson's feet and legs when he sat on the tracks to block a trainload of weapons in California. But each conflict situation needs a unique response based on circumstances, which can only be perceived in proper perspective, I believe, through unconditional love.

Furthermore, in the United States we appear to be living in a period of unusually frequent and severely violent behavior. Hence, are we not as Friends called to exceptional efforts to commit ourselves to the higher insights of unconditional love?

Consider this Hindu myth: Arjuna is seated in a chariot between two armies drawn up for battle. The Pandavas, the righteous and rightful rulers on one side, and the Kauravas, the unrighteous, who have usurped the throne and are led by the blind king Dhritarashtra, father of 100 sons, on the other side. As he looks to the Kauravas, Arjuna sees his friends and relatives, even his guru and teacher, Drona. In despair he flings down his arms. "I will not fight."

At this point Krishna appears as Arjuna's charioteer. As Krishna counsels Arjuna, Arjuna realizes he has got to fight.

Father Bede Griffiths in the book River of Compassion explains that Arjuna's battle takes place in the field of human nature. Being asked to give up our passions, instincts, and desires, we are divided against ourselves. I interpret this to mean each of us is called to engage in the inward battle to surrender to the Holy Spirit and unconditional love. Furthermore, as Father Griffiths points out, there is really no solution to the problems of life on the human level. "As long as Arjuna is simply confronting the battle by himself, there is no answer."

I hope other Friends will contribute their insights on this subject in response to the opportunities, dilemmas, and paradoxes we all face when confronted with violence within ourselves and others.

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Hugh Pyper delivered this address at the Henry Cadbury Event, sponsored by FRIENDS JOURNAL at the 1989 Gathering of Friends General Conference in Canton, New York. The Cadbury Event, which remembers the noted New Testament scholar and Quaker historian, started as a special lecture in 1973 at Philadelphia Yearly Meeting. It has been part of FGC Gathering for the past eight years and, in addition to lectures, has included music and theater performances and a panel discussion. —Eds.

by Hugh Pyper

Looking forward to this adventure, and wondering what on earth to talk about, I decided that the only thing to do was to capitalize on my peculiarities. As the first Scottish Friend to be the Henry Cadbury Event, I thought of my home country, which for much of European history was the ultimate western edge of the world, a place so wild that even the Romans were reduced to building a wall to hide behind from the unruly Scots. I thought too of all who have made the journey to America before me, entrusting themselves to frail sailing vessels, launching out on currents of faith in a literal sense, as opposed to my journey by the wings of vision.

Still it was with mixed feelings that I thought of the relationship between Scotland and America, as this relationship became for me a metaphor of some of the spiritual tensions that we suffer as a religious society as we strain our eyes for a glimpse of the promised land, unsure of how we will cross over to it, dreaming of the Peaceable Kingdom while living in a world of violence.

For many of our common ancestors, America was such a place of promise.

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Exile to the Promised Land

It has been said that before America could be discovered, it had to be imagined. The seafaring peoples of the Atlantic shores had to have confidence in the unprovable dream that there was land beyond the horizon, a place they imagined as an earthly paradise, the gardens of Hesperides. You don't need me to tell you the stories of the flight from the oppressive societies of Europe to find religious and political freedom and the struggle for independence which was fired with ideals of a new and better society where people would be able to fulfill themselves unconfined by the aged brutalities of Europe. All these are part of the mythology which makes up America. The landmass to the west of the Atlantic was a geographical fact, but America was a dream, an ideal, a state of mind.

Friends themselves responded to this dream, most famously in the Holy Experiment in Pennsylvania, but the Scottish connection is in evidence here too: Robert Barclay, born and raised in Aberdeen, was for a time Governor of East Jersey, and several Scottish Friends too made passage across the seas to establish the dream of a new kind of society.

But for all those who left Scotland fired with enthusiasm and ambition to win themselves a place in the society which they saw as “Scotland Realized”—
not a view of their country many Americans are familiar with—there were many whose experience was quite different. Now, I don’t know what picture the words “the Scottish Highlands” conjures up for you. Kilts? Bagpipes? Tartan? Ruined castles romantically dotting an empty wilderness of heather-clad mountains? Beautifully empty they are, but that emptiness is double edged. In the early 19th century, several thousand people were forcibly removed from their lands and shipped off to America so that their landlords could use their ancestral fields for sheep. Men, women, and children had their homes burned over their heads and were packed into ill-pro-

The Society of Friends is not the promised land, nor the Kingdom realized—rather, a caravan of those journeying on the road to the promised land.

visioned emigrant ships, and landed starving and friendless in an alien land. To these people, this land of promise, this America, was a place of exile. The songs they sang bewailing their forced departure from the lands and homes of their ancestors are poignant. One line especially haunted me as I was preparing these words: “And we in dreams behold the Hebrides.” My great uncle who ran away to America at the age of 18 and did not return to Scotland for 60 years was deeply affected when he saw for the first time since his departure the line of the Pentland Hills which lie behind Edinburgh. “All my life,” he said, “I’ve only had to close my eyes to see these hills.” So much had changed, so much had been forgotten. But in his imagination, in his dreams, was this ineradicable image of the land he had left.
In a book called *Exile and the Narrative Imagination*, Michael Seidel defines an exile as “someone who inhabits one place and remembers or projects the reality of another.” He also quotes another writer as saying: “An exile conceives of displacement as temporary even though it lasts a lifetime.” The exile is someone who refuses to be bound by the contingencies of time and place, who knows that she is not at home where she is, and whose days are not ticking away real life, but the time until she can begin to live again.

There are two kinds of exiles though. The first is like our entrepreneurial Scot, or to use a biblical analogy, like Abraham: one who leaves his place of residence in search of his true home. The second kind of exile is one who is forced to leave his true home and forever dreams of return. Both are captured by an ideal of home which transcends the reality in which they are placed. The interesting thing that I have discovered in writing this talk is that the two are in fact easily confused, and that this is a dangerous confusion. It is this confusion that puts the paradox in the title of this talk—“Exile to the Promised Land.”

Shouldn't that be “Exile from the Promised Land”? I wonder. Now, I have at this point to make a confession. Many of you know what I do to keep myself off the streets. I study the Old Testament. That’s bad enough, I know, but I want to share something that many Friends will find deeply shocking—I actually enjoy it. The reason for all this is not just a sudden urge for confession, but because I think that we get a very profound view of the experience of exile in the Old Testament and especially in the books of Exodus and Numbers.

You may remember that there was some trouble in Egypt, where the people of Israel were being forced into slave labor and subjected to all sorts of cruelties, culminating in the killing of all the male Hebrew children. God responded by summoning a very reluctant Moses to confront Pharaoh and threaten him with various plagues. Eventually Pharaoh let the people go, only to change his mind and pursue them to the Red Sea, where Israel was miraculously saved and the Egyptian army destroyed. This does ring a few bells for you, but what we forget is the reaction of the people of Israel to all this. In the first place, Pharaoh’s response to Moses’ request is to increase the workload for the people and deprive them of the straw to make bricks. The people turn on Moses and his brother Aaron and say, “The Lord look upon you and judge, because you have made us offensive in the sight of Pharaoh and his servants and have put a sword in his hand to kill us.”

When Moses assures them of God’s promise of a new land, they do not believe him. Exodus 6:9 says: “they did not listen to Moses, because of their broken spirit and cruel bondage.” This is no band of people fired with a vision of a new life. Indeed, they only finally leave because the Egyptians throw them out, anxious to rid themselves of this curse-bearing people.

Are they grateful for the chance to escape? Well, as they see the pursuing Egyptian chariots come thundering over the hill, the people make the memorable plea: “Who is there that has graves in Egypt that you have brought us here to the wilderness to die?” At least their tribulations have not robbed them of the faculty of sarcasm. Now, caught between the Egyptian army and the Red Sea, there might be some excuse for despair, but things get no better after the Red Sea crossing. The first thing that they do after leaving the Red Sea is to complain that they have nothing to drink, and then they begin to bewail the fleshpots of Egypt. This part is what biblical scholars call the murmuring tradition, because the people are recorded as murmuring against Moses (biblical scholarship is a very technical subject). The people then start complaining that they have no food, so they get manna; then they complain that it isn’t meat, so they get quails; and then they complain that they are fed up with the rotten food anyway. To top it all, they make the golden calf out of their golden earrings—actually, their wives’ and children’s earrings—while Moses is delayed up the mountain receiving the law from God.

This story is a prime illustration of the point I wish to make in this talk. The promised land to the people, the place from which they feel exiled is Egypt, not Canaan. One telling incident is the message that Moses receives from the rebellious sons of Eliab, Dathan, and Abiram. “Is it a small thing that you have brought us up out of a land flowing with milk and honey to kill us in the wilderness?” Out of the land of milk and honey, which is not Palestine but Egypt. The promised land of Moses does not interest them in the least. “We remember the fish we ate in Egypt for nothing, the cucumbers, the melon, the leeks, the onions, the garlic, but now our strength is dried up and there is nothing at all but this manna to look at.”

What a world of scorn in that last phrase!

In their nostalgia for Egypt, they seem to have forgotten the forced labor, the poverty, the murder of their children, to mention the fact that a land with rivers of blood overrun with frogs and lice cannot have been a very comfortable place for any one to live. How absurd—and how human!

We Friends, too, are a people in exile, looking for the coming of God’s reign on earth, at once in and out of the wider society in which we find ourselves.

**Friends, too, are a people in exile, looking for the coming of God’s reign on earth, at once in and not of the wider society in which we find ourselves.**
sented by the incident of the golden calves. This is the ultimate betrayal in God's eyes—turning from the impossible demands of the exile, the people abandon Moses and his God, and sit down in the desert to worship a God which they have made and which perhaps they can control. The people want the freedom of the desert and the comforts of Egypt. They want a god strong enough to rescue them but too weak to make demands upon them—a domesticated god who can be relied upon to obey the sense of the meeting, we might say.

The symbol of this desire is the idol they make. Doug Gwyn in his important new book Unmasking the Idols contends that an image becomes an idol whenever we make it absolute, an end in itself, and in this way lose the ability to receive new experience, to be spoken to, by that image. He has many trenchant things to say for all branches of the Society of Friends, all of which in his view have substituted images for the living God. It is easy, as always, to see the idolatry of others, the way that they are not "real Quakers" because they elevate the Bible or Quaker tradition to a place where they serve to hide rather than to enhance the demands that God makes on us.

These are certainly among the ways in which we can contain God's power to question us, deflect unsettling accusations and challenges, in a word, to find a way to control that power. It's a fearful thing, says the writer to the Hebrews, to fall into the hands of God. But as Doug Gwyn says, "Fear of God is not a bad thing. It is our natural response to the presence of God's awesome majesty. Rather than sublimating this fear through nervous busyness, Christ would have us confront our fear. Then Christ can tell us what to do."

He goes on to show how our response to our fear is to put our confidence into whatever else we can find for our security: our jobs, status, money, even human companionship, setting these up as idols. Instead of decreasing our fear, however, this multiplies it. What if my job folds? What if the stock exchange falls? What if my friend dies? These fears crowd upon us, and our spirituality becomes a matter of seeking a place of solace away from the clamor of fear, but never quite finding it, because we have evaded the one thing we do right to fear—the overwhelming love of God. And it is important that we are quite clear about the relationship between love and fear. We may recoil from that juxtaposition, but it is real and true. Until we can acknowledge and face that fear, we are fooling ourselves that we can respond to the full depth and wonder of God's love.

The source of that fear is pride—the pride that will not allow that God has chosen us. We want to feel we are the choosers, that we have chosen God. But even more mysterious is that we are chosen, really chosen, each one of us, through the seemingly meaningless arbitrariness of God's dealings with one small, headstrong nation in the Middle East, and with one obscure, Jewish preacher who died a criminal's death for his blasphemy. Such a contention strikes at our pride. We don't want to be chosen in the first place, but if anyone is chosen, it should be us and on our manifest merits!

The Israelites in the desert resisted tooth and nail the choice that God had made, to take them for himself as a special people in a particular land. Not only that, but they resisted the leader they were given—a man brought up in Pharaoh's court, a stammerer and a murderer, who married a black woman.

It is the implied inequality that offends us. In Numbers 16 we find the same thing expressed in the rebellion of Korah, who accuses Moses: "You have gone too far! For all the congregation are holy, every one of them, and the Lord is among them; why then do you exalt yourself above the assembly of the Lord?" It is interesting that this may appear to echo classic Quaker teaching about the priesthood of all believers. Fox, however, often spoke of the rebellion of Korah as the heat of the problem, not as a solution.

What Korah said was true, but dangerously true. His error was in making the holiness of the individual in community into individual holiness. I was very struck by having it pointed out to me that Paul talks of the priesthood of all believers, but this is not the same as speaking of the priesthood of each believer. What strengths and ministries we exercise in our meetings are not ours, but the meeting's, deriving from the community gathered in God's presence, not from our individual merits. We act as the instruments of the meeting's ministries, according to our particular gifts and abilities. It is pride which takes these gifts to our credit, but there is another pride which presumed to resist God's choice because of a sense of inadequacy, a pride that will not allow us to fall or fall short of our own often unreal standards.

In our meetings we are each equal under God's judgment but not equivalent, in the sense of being interchangeable. If we make an ideal of the meeting and of the equality of its members, seeing them as ends in themselves, forgetting that they exist solely as means by which God's will may be done on earth, then we find ourselves caught up in the fear and suspicion of each other rather than loving fellowship. Exile is a place for community, not for individuals. Go wandering off on your own in the desert and you won't get far.
could see but not clearly.

We feel great relief when out in the desert we spot the camel train of the Society of Friends wending its weary way from oasis to oasis. But if we make the mistake of seeing the Society as anything more than a caravan of those journeying on the road to the promised land, then we fall into a particularly pernicious form of idolatry. The Society of Friends is not the promised land, nor the kingdom realized. Sometimes we seem to speak and act as if it is. How far, though, do our peculiar practices, insights, and institutions become ends in themselves, serving to give us a sense of cohesiveness and community which is ultimately false because it is gained at the expense of shutting out the alarming demands of God?

Our sense of the whole of life as sacramental means that everything can be for us a doorway to the divine; but the corollary of this is that every door that can be opened can also be closed, slammed in God's face. What early Friends saw as doors to be flung open to allow God in too often become ways of keeping God out. I had an odd experience in a meeting for worship some time ago, when I became aware that what was happening in this particular meeting was not that people were opening themselves to God's leadings, but creating a space where they could process and thus defuse the uncomfortable leadings that had come to them in the week. Is there even a phenomenon by which we can evade God's demands upon us by ducking out from taking them on ourselves and passing the buck in what we call vocal ministry?

Far from being places where we tremble and quake under the sense of God's transforming power, our meetings may be places where we seek safety and consolation from all that makes us tremble and quake. There is a danger, though it is not inevitable, that the Society of Friends becomes our golden calf, a place of spurious refuge in the wilderness, a place where the demands of God are diluted in the interests of a too easy sense of community and wholeness. To deal with the living God is to deal with the arbitrariness of choice and the pain of brokenness.

It is because we reject the awesome implications of God's choice that we turn to idols and condemn ourselves to exile. This is the paradox: it is only by taking on ourselves the full pain of exile that we can hope to find the promised land, yet that hope for the promised land is itself the source of the pain of exile. So much easier to forget it, to stay at the foot of the mountain dancing round the golden calf of our own making rather than risk the fear and splendor of God's presence among us and adventure out into the unpredictable and unpromising wastes of the desert.

But if this seems to be the condition of our Society at times, it does not mean that we should despair. People often express a sense that Friends are wandering lost in a trackless desert, unsure of the way forward and wracked with dis­ension. I want to say that this serves as a reminder that we are where we have to be, in the desert, on the way. The real question is, are we hankering after Egypt or seeking after God's coming reign? The amazing thing about God's dealings with us is that in the end they do not depend on us. The Book of Exodus has the audacity to suggest that even when God reaches the point of exasperation with us, he can be held to account by his own promise.

At one point, God completely loses his temper with Israel and tells Moses, "Your people who you led out of Egypt are totally impossible. Now get out of the way while I clobber them once and for all." Moses, caught between the exasperating people and their exasperated God, cunningly points out that this would be a disastrous move for God's public relations. Is all that song and dance in Egypt to end up with Israel annihilated in the desert? The Egyptians will laugh their heads off. And the Book of Exodus represents God as repenting of his threat, being held by his own promise of faithfulness and rescue.

A teacher of mine once wrote a book called Is it reasonable to believe in God? I always want to counter this question by asking "Is it reasonable for God to believe in us?" The book of Exodus says unequivocally "No!—and thank God God isn't reasonable!" Only the Old Testament achieves that kind of boldness.

And let us remember that if it is not the promised land itself, our Society is one of the bearers of God's promise, that unsettling word that assures us that more is yet to come, that we cannot rest content where we are. If we are in the desert, we should take heart from the promise that the desert itself can bloom. One of my favorite psalms speaks of those journeying up to Jerusalem who as they travel through the desert turn the brackish pools of the valley of weeping into springs of living water.

That promise remains. It can be felt and fulfilled in the life of our meetings—but it cannot be taken for granted. If we seek primarily our individual comfort, our peace, and our wholeness, then we are seeking once more to return to Egypt, to the fleshpots of the Nile, which are the rosy illusions of nostalgia. The promise can only be fulfilled by together facing the daunting journey with courage, ready to face our fears so that we can be led through them to that peaceable kingdom, the glimpses of which on the horizon unsettle us, and spur us on. Faint on the wind comes the echo of the trumpets. Let us up and be off, traveling light and traveling hopefully, fearful yet undaunted, knowing that the love that summons us will also sustain us.
Now Adam knew Eve his wife, and she conceived and bore Cain. . . . And again, she bore his brother Abel.” And she nursed them, wiped their bottoms clean, taught them how to eat from a dish, and how to drink from a cup. She clothed them, tended them when they were sick, scolded them when they misbehaved, warned them not to fall into the well or wander off too far from home. All through their babyhood and their childhood she must have performed innumerable small, vitally important tasks, although the writer of the text does not tell us this. It is not important for my purposes to examine the known, the familiar in this story. Commentators tell us that this is a story about livelihoods, about the antagonism between farmer and nomadic herder. And we do not need a commentator to tell us that this is a story about injustice. But whose injustice is it about?

For many of us, this is one of those odd Bible stories in which it is the behavior of God that seems unjust, that makes us uncomfortable. If we examine carefully the images in this story, if we ponder on the point of view it discloses, we may find the reasons for our discomfort.

Eve did her job well as mother of Cain and Abel. Both boys made it through the vulnerable years of infancy and childhood without being burned at the hearth, trampled by beasts, drowned, or stricken by fever. They grew up to be responsible, willing to take on work roles: “Abel was a keeper of sheep, and Cain a tiller of the ground.” Adam and Eve must have felt proud of these two sons.

And so the two young men go to make their first offerings to God. There is no place in the text where we read that God has given them or their parents any instructions about these offerings. Yet for some unstated reason God has regard for Abel and his offering but not
for Cain or for what he has brought. When Cain’s face registers disappointment and anger, God chides him, saying, “Why are you angry, and why has your countenance fallen? If you do well, will you not be accepted?”

But Cain has done well, and he has not been accepted. And now God is pretending that the situation is other than it is, negating first Cain and his offering with no reason given, and now negating Cain’s emotional perception of what has just happened. We can imagine Cain’s frustration; we have felt that frustration ourselves. Particularly if we are female or a person of color or from an ethnic minority, we have felt the additional pain of being told our perceptions of rejection and our feelings about it are wrong—that we may have thought we did well, but we actually did not; we must try harder, it is somehow all our fault.

What we need to acknowledge here is the arbitrariness of God’s behavior in this story. God favors Abel and rejects Cain, with no reason given, and then implies that it is Cain’s fault. This text does not describe God as angry, just blandly making a pronouncement to Cain that sends Cain’s guts into a knot and his blood pressure soaring.

And we can so well understand what happens next; we too have turned away from the unfair judgments of someone who has more power than we do, with our own guts in a knot. We too have come away from encounters with our “superiors”—whether bosses, teachers, spouses, parents—whom we wanted to kill. We too have lashed out angrily at those with less power—our younger siblings, our children, anyone who crosses our path.

So Cain vents his helpless anger on Abel, and kills him. We are horrified by this; it is not excusable—and yet we cannot help feeling that God set it all in motion. But it is not acceptable to criticize God, heaven forbid! We cannot let God off the hook, however. We need to grapple with these images because they have shaped and will shape our reality.

As a woman reading this text I experience a feeling of defeat. My shoulders feel heavy and slumped. What’s the use? Whoever has the power must be right—my perceptions must be wrong. As a woman I identify first with Cain, and then my thoughts turn to Eve. What was it like for her to put all that energy into raising two sons, just to have one murdered by the other one, and then to have the living one banished?

Eve sees her two fine children go off to make their offerings to God; does she ever see them again? Does she suffer with Cain when his offering is rejected, even while she rejoices with Abel? Does she have a feeling of foreboding, knowing that no good can come of this capricious behavior of God’s? And when the two go out to the field, what then? Does she wonder where they are off to, the right to do and say whatever. Amen. No explanation given. We bear children in a world where blind obedience to this God is expected of us, no matter how unjust this may be. And upon these foundational images, we have built elaborate hierarchies, teaching our children both to obey their “superiors” and to demand obedience from their “inferiors.”

It is difficult to imagine a world without hierarchy. What would a religion of justice and mutuality be like—mutuality among people, mutuality between human beings and God? It is difficult to imagine a world where the so-called ordinary tasks such as child rearing were understood as sacred. What would a religion of celebration of the ordinary, the repetitive, the mundane, be like?

It is difficult to imagine this, but we must imagine it, else our world will never become “fit for human habitation.”

And we are imagining this new world. From those at the bottom of the hierarchies there is motion and speech of such power that the whole structure is trembling. The pictures of God as arrogant and willful are being shaken. Women and other “inferiors” are celebrating the reality of their own experience and reimagining Christianity, learning from other traditions, from Wicca, from native American, and African spirituality. Standing on the earth together, arm in arm, raucous and joyful and disruptive, we are learning what mutuality means. Lillian Smith says, “Freud said once that woman is not well acculturated; she is, he stressed, retarded as a civilized person. I think what he mistook for her lack of civilization is woman’s lack of loyalty to civilization.” We will no longer be loyal to the images that have made our world not fit for human habitation.

Let us imagine a story about two siblings who bring to God their offerings. And God has regard for one offering, and for the other God has no regard. By their example and by their words, the parents of these siblings had taught their children both to obey the images that have taught them well about justice; and so the one whose offering was accepted says, “Now wait a minute—that’s not fair! What’s so special about me, and why is my sibling rejected?” God has no answer for this, so the favored sibling turns to the rejected one saying, “Come on. Let’s go fishing.” But the siblings see that God’s countenance has fallen and that God is cast down. So they return and invite God to go fishing too.
In the World But Not Of It?

by Paul Zorn

It is time for Friends to look at themselves as part of the larger society rather than as a separate group.

Over the past year a number of situations involving Friends and the greater society have left me questioning some traditional Quaker attitudes and institutions: a workshop on membership in which the rightness of a police officer joining a monthly meeting was questioned; pleas of support from Quaker schools coupled with the realization that those schools serve almost exclusively those with middle to upper levels of income and ability; and most recently the Philadelphia Yearly Meeting efforts to resist paying federal taxes that might go to military purposes.

In all these situations I sense an attitude that somehow Quakers are different from the bulk of society, and that much of our institutional effort should go to maintaining that difference through selection of new members, separate education of our children, and special rules for dealing with government. There are many positive aspects of this separation, since it has produced—or at least allowed to develop—a fine system of schools and a world-wide reputation for honest, reliable, and socially committed members. The trouble with holding ourselves separate is perhaps found in our declining membership, but more importantly in one of the messages we give to the world—that maintaining certain aspects of our uniqueness is more important than finding a larger consensus in society. In a world that includes the chaos of Lebanon, Afghanistan, Central America, and a good part of Africa, I wonder if that is a useful message. Our real uniqueness lies in our vision of a world in which each person carries within a portion of the Light that gives meaning and direction to life, and that an abundant life consists of following that Light.

To expand a little on my three original examples, several members of our workshop felt that any person who had to carry and possibly use a gun as part of his/her job would create enough difficulty with the Friends peace testimony for himself and for other members to disqualify him for membership in a monthly meeting. While I agree that there is a problem, I think that such a policy labels an armed officer of the law as an untouchable. I think most Friends accept that U.S. cities could not operate today without an armed police force. We would like that force to operate with nonviolent rather than violent means, and there is evidence hostage situations can be settled with talk rather than gunfire. I would think that the more Quaker police officers there were, the more consideration would be given to nonviolence. I can also imagine that a Quaker police officer would need and appreciate strong support from her/his meeting, and that the meeting might learn something in the process.

With regard to Quaker schools, everything I have seen shows they do a fine job of educating and of promoting Friends’ values. But the effort needed to sustain them and to make it possible for Friends’ families to afford them leaves little energy to support the public school system. Having taught in public schools for 25 years, I am aware that when Friends talk about a concern for education they mean education for Friends in Friends schools. Knowing the positive effect of the few Friends active as teachers and parents in my public school, I am sure that a more substantial Quaker effort would have made a difference in my school and in others. Certainly the public schools need help, and Friends would do more if we regarded it as our system rather than as a disaster that fortunately afflicts only non-Quakers.

Finally, we have the situation where Philadelphia Yearly Meeting is resisting an IRS levy on salaries of two employees.
to recover unpaid federal taxes because those funds would be used for military purposes. The more I have talked with individuals and attended large and small groups, both in my monthly meeting and in the yearly meeting's Representative Meeting, the more troubled I am with the policy, although I realize it has been fashioned with much care and concern for the Spirit over 15 years or more. As I understand it, a tax refusal contest with the federal government usually ends with the government getting the money. The main result of refusing taxes is to make a public witness, and to ease a conscience that is troubled by voluntarily supporting the military. I am troubled that part of the public witness consists of breaking the law and attempting to justify it, especially when tax refusal is as likely to reduce funds for low-cost housing, etc., as it is to reduce funds for the military. Regarding voluntary support of the military, I think it is part of the irony, tragedy, or reality of modern life that despite our best efforts, institutions to which we belong act on our behalf in ways that we consider wrong, evil, or disastrous. At the present time, we cannot effectively separate ourselves from all such institutions, and we would lose some of our humanity if we did. It is possible to look at the life of Jesus on earth as showing that God accepts an imperfect humanity.

Putting all this together, I feel it is time for Friends to look at ourselves as part of greater society rather than as a separate group. This might include being more open to working with groups like the police, who are forced to deal with violence on a regular basis. It might include rethinking our relations with the public schools. And it might include rethinking how much corporate energy we should put into tax refusal as an aspect of our peace testimony, although some individuals will doubtless be led to continue that witness. In short, it might mean trying to deal directly with some of the major problems of society rather than trying to insulate ourselves from them.

In the tenth chapter of Acts, Peter sees a vision that leads him to eat with, preach to, and finally baptize Cornelius, a Roman centurion, and his household, even though Cornelius is an uncircumcised Gentile. God's message to Peter was, "It is not for you to call profane what God counts clean." I think Friends are trying to avoid dealing with the Roman centurions of today.

My three closest friends, the ones I called just to chat, were busy. One was managing a political campaign full time. One just got two foster children. One finally found employment just as practically 

A member of DeKalb (Ill.) Meeting, Georgianna Henry is a graduate student in library science at the University of Wisconsin. She loves to cook now more than ever.
everyone in her family got sick and needed her.

There were other people to talk to, but none who shared my values and experience. I had been unemployed for over three years, and being upbeat and cheerful enough to make new friends was more than I could handle. I was lonely and sad, and it hurt.

"Well," I thought, "I always have Friends." But did I? How well did I know Duluth Meeting? There was one family I knew a little better than the others. Sally had been in a bind last Christmas and needed some babysitting, and I had known Jim, her husband, from politics. Also, Sally is the information center of the meeting. In a loving, caring way she knows us well. So I knew them better than anyone else in meeting.

Unfortunately, that wasn't saying much, because I hardly knew anyone else in meeting at all. Certainly, I recognized the faces, but since my hearing is impaired I never quite caught all of the names when we introduced ourselves to newcomers. I was ashamed to admit that I could match fewer than half of the names on the mailing list with those faces—and Duluth Meeting is quite small.

What was even worse was that the children, except for Sally and Jim's little girls, didn't know me at all. When the First-day school had a project that produced gifts for the adults in the meeting, the children deputized to come to me were very shy. To them I was on the borderline of being the stranger they hear so much about, the one they mustn't ever talk to.

I thought I was lonely before I came to these realizations, but it did get worse. How could I stop this? How could I please just get them to talk to me? I felt so needy and sad and poor. If I had a job and an income, perhaps I could invite some of them to dinner; then I'd get to know them better. But I didn't have a job and an income and I couldn't afford to entertain. I lived in subsidized housing and squeezed by on government commodity food and the food buying club. That isn't the kind of entertaining such solidly middle-class people as Friends would want.

So, I couldn't invite them to dinner. If only they would invite me. But, you can't call people on the phone and say, "I'm lonely, please invite me to dinner," can you?

Of course you can't, but you can call them and say, "I don't know Duluth Friends well enough. Would you like to come for potluck?" They could always say no if it wasn't good enough.

Fully expecting at least a 50 percent rejection rate and lots of pity, I started with the easier ones—the single women like me. One was hard to reach and ended as the last to come, but one was home when I called. Not only did she not try to let me down easily, she actually wanted to come. That evening. And leftover vegetarian vegetable soup was fine.

We had a lovely time. She came at six and didn't leave until midnight. She had gone to a family funeral that week, and we had a good, long talk about family dynamics. She's a librarian and suggested that I might be interested in a degree in library science. What a gift—a solid, practical suggestion that might actually help my employment situation.

This initial success was delightful. There was no question that I would invite every single person from meeting to dinner, and the very smallest families. I have a small kitchen table and four chairs. I learned to give what I have. I could invite some of them to dinner; then I'd get to know them better. But I didn't have a job and an income and I couldn't afford to entertain. I lived in subsidized housing and squeezed by on government commodity food and the food buying club. That isn't the kind of entertaining such solidly middle-class people as Friends would want.

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I learned that every dinner would be preceded by an afternoon of worrying. Would they be bored? Would the kids hate the food? Would my little apartment be too inelegant? Would they dislike me? The answer was always no.

I learned that it was okay not to be able to have the families come to me. One mother later told me she preferred to have me come to her. She's never relaxed when her toddler might be breaking a hostess's belongings.

I learned to give what I have. I learned not to wait until what I have is "better." I learned not to wait. Before I had a chance to eat with everyone, I was offered employment in another city and had to leave. Now it's too late to get to know those other nice people I'd have liked to know better.

I learned that even my selfish little actions could have a positive effect on the meeting. Some others are shy, too, and some are lonely.

And I learned what I lost when I moved. I had left Duluth several times before, looking for employment. This time, I know what I'm missing. There is "that of God" in every one of them. I love them and I miss them.
Witness

When the State Kills

by Martin Macpherson

Amnesty International’s recent report When the State Kills: The death penalty versus human rights makes chilling and disturbing reading. In the past decade Amnesty has recorded 15,320 executions, but others say that this is merely the tip of the iceberg and that 40,000 would be more accurate. The death penalty has been carried out on children as young as 14 years, on prisoners of conscience, and the mentally ill. Sometimes the sentence was carried out minutes after it was passed. Others were killed 25 years later. Prisoners have been executed for a variety of offenses, including murder, robbery, showing pornographic films, economic corruption, and drug-trafficking.

Amnesty likens the methods used to kill prisoners to torture: one prisoner took more than nine minutes to suffocate during a hanging, another was given a lethal injection, witnesses reported hearing groans, and it took more than 17 minutes before the prisoner could be pronounced dead.

As Quakers we have a long-standing concern for the abolition of the death penalty, believing in the uniqueness and sanctity of each individual life, which no other human being has the right to take away. Like torture, hanging, electrocution, gassing, lethal injections, beheading, and stoning, the death penalty is a violation of fundamental human rights, a cruel and inhuman punishment, brutalizing to all who are involved.

While some 100 countries still retain and use the death penalty there is a general trend worldwide toward its abolition. Recent developments at the United Nations provide fresh hope that the abolitionist cause is gaining ground.

Since 1959 the United Nations has been concerned about the use of capital punishment. In 1980 the General Assembly authorized the drafting of new international law leading to the abolition of the death penalty, called in UN jargon a second optional protocol to the International Covenant on Civil and Political Rights. Last year the Sub-Commission on Prevention of Discrimination and Protection of Minorities transmitted the draft second optional protocol to the Commission on Human Rights without a vote.

At the last session of the UN Commission on Human Rights in February this year there was overwhelming support to forward the draft to the General Assembly. The Soviet representative, Y. M. Kolosov, referred to the draft protocol as “another important step towards the creation of a body of international instruments protecting human rights.” He noted that the idea of abolishing the death penalty had the support of Soviet lawyers but was still opposed by public opinion. “We hope that this instrument will give an additional impetus to the changing of public opinion in those countries, including ours, where it is still against abolishing the death penalty. At a later time the Soviet Union will be able to join the protocol,” he said.

The Quaker United Nations Office (representing Friends World Committee for Consultation) and Amnesty International made interventions during the debate urging that the draft text be forwarded to the General Assembly for adoption. The Commission decided without a vote to transmit the text of the draft second optional protocol to the General Assembly with the comments expressed during the debates at the Commission on Human Rights and its Sub-Commission. The resolution was co-sponsored by a number of abolitionist countries in Europe, the Americas, and the Pacific, as well as one retentionist state, the Ukraine Soviet Socialist Republic.

Adoption by the General Assembly of this text would reaffirm the value of human life and human rights and take the international community one step further towards the ultimate goal: a world without executions.
Focus on Addiction Challenges Friends

This year the Friends Conference on Religion and Psychology took place at Lebanon Valley College, Annville, Pa. The conference focused on the theme, “Witnessing the Fire: Addiction and Transformation.” The approximately 200 conferees were a mix of Friends and non-Friends who came from Virginia to New England.

This year there were 18 small interest groups from which to choose. They offered a wide variety of modes to incorporate the theme experientially. Some used contemplation/meditation, guided imagery, movement, personal inventory, drawing, silence, writing, dreamwork, dance, mask-making, clay, drumming, and ceremony. Most groups combined two or more modes and some kind of sharing.

Our daily meetings for worship seemed deep and flowing and reflected the cohesiveness of the conference and the creativity shared in the interest groups.

On Saturday and Sunday evenings many of us enjoyed disco or Sufi dancing. Both forms have a tradition at the conference and are enjoyed by young and old.

This year Linda Schierse Leonard—a Zurich-trained Jungian analyst, author, and former teacher of philosophy—spoke at four plenary sessions on the topic of addiction and transformation. She defines addiction as “anything that can take over your entire being, drain you of your life’s energy, and deaden the mystery.” Some addictions she referred to were to money, work, romance, food, and being a helper. She spoke informally and personally, openly sharing her own story of addiction to alcohol and her road to recovery. She shared, as well, her wider experience as an analyst with patterns of addiction. Her lectures were organized around a pattern she sees in addiction and recovery: flight, fall, and the creative process. The flight (the “highs”) and fall lectures dealt with archetypal figures we might find as parts of ourselves. The flight figures were money lender, gambler, the romantic, underground man, outlaw, and trickster. The fall figures were mad woman, judge, killer, and world’s night (akin to “dark night of the soul”). She illustrated these with examples from literary figures as well as from her own experience, showing the positive and negative side of each. Her final lecture, on the creative process, related the 12 steps of Alcoholics Anonymous to the creative process. She feels that the only path out of addiction is a spiritual one. Community is also important. She enlivened and enriched all her lectures with imagery from literature and dreams to reach both the head and the heart.

Linda Leonard is not a polished or charismatic speaker, but she is genuine, knowledgeable, searching and open; and what she has to say has depth and relevance.

Many who regularly attend the Friends Conference on Religion and Psychology find it has the right combination for us, and as a result we come away fed on many levels, delighted by the fellowship, stretched, and opened to new possibilities within us.

Dorothy Reichardt

Mexico Work Campers Hold 50th Reunion

More than 150 people from the United States, Mexico, Central, and South America gathered in Oaxtepec, Mexico, in late July for the 50th reunion of Friends community service projects in Latin America. Participants represented 46 of the 50 years of summer and long-term projects that have involved as many as 6,000 people.

In the opening talk, Ed Duckles, long-time American Friends Service Committee commissioner for Mexico and Latin America, attributed the endurance of the Mexican volunteer service projects to principles laid down by Ray Newton in 1939. Ray Newton was secretary of the AFSC Peace Section at that time. The projects still function under these principles: volunteers work under the direction of people in villages, doing what villagers think important; volunteers come in person to offer friendship, rather than just sending money; multiplication of the number of workers gets more done; and there is more than one way to do things.

The projects have nearly always consisted of physical labor in which volunteers work with townpeople on improvement projects. Projects include building roads, schools, or other municipal buildings and plazas, installing or improving potable water systems, or building latrines. This work continues today, and this summer about 50 volunteers participated.

Conferees also heard about current work of several organizations in Latin America. Asia Bennett of AFSC spoke of her agency’s work in Latin America as an example of the kind of work it does all over the world. Norman Kerekker and his daughter Karina spoke about the Sonoran Friends Association, which carries on projects in the Sierra Madre mountains. Jean Duckles and Ellen Gonzalez detailed the history of Casa de los Amigos in Mexico City. The Casa is a base for Friends worship, refugee work, and hospitality for visitors.

Rogelio Cova, first executive secretary of Service, Development, and Peace, Inc. (SEDEPAC), talked about changes that have taken place in volunteer projects. For his agency, emphasis is placed upon developing local resources and strengthening local involvement. The six-year-old Mexican agency now runs Friends-supported volunteer service projects with the Sonoran Friends Association. SEDEPAC carries on programs with women, refugees, youth, and campesinos.

A group of former work campers (story above)
Elegant Choices, Healing Choices

by MARSHA SINETAR

In her newest book, Marsha Sinetar explores the routes to our wisest choices, and how we can live joyfully with who we really are. Her subjects include the value of self-definition, the uncovering of "in-scrutable wholeness," contacting your own foolish wisdom... and how to maintain a fighting spirit till the end.

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—Harold H. Bloomfield, M.D.
Psychiatrist and author of Making Peace with Yourself and Making Peace with Your Parents

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—Sara Medford, New Woman Magazine

South African Friends Gather at Koinonia

From Mozambique, Botswana, Lesotho, Zimbabwe, and South Africa, more than 70 Friends, attenders, and children gathered for South Africa General Meeting on July 7-11 at Koinonia, Natal. This was a fairly short general meeting, but was of great significance in making key decisions. One was further development of the Quaker Steering Committee on Mediation, led by H.W. van der Merwe. This project uncovered considerable resources and, with the Independent Mediation Service of South Africa, may sponsor a national conference later this year.

Friends were exercised and concerned about Soweto Meeting, and a minute identifying various problems was drawn up. It was decided that three Friends from other Meetings should visit with Soweto Friends and try to resolve various difficulties in light of Quaker principles and procedures. It was pointed out that many meetings, including yearly and general meetings, have become sloppy in attention to detail to recommend Quaker principles and procedures. Therefore general meeting recommended meetings should look at a constitution, drafted for Soweto Meeting by Jennifer Kinghorn, which specifies procedures for membership, meeting for worship, business meetings, and the role and appointment of clerks.

The Quaker Group on Nonviolence reported on workshops held in Cape Town and other projects. This group recommended that further work needed to be done in identifying and developing life skills. They also requested time at yearly meeting to put on exercises for Friends, and they noted the need for further financing to achieve their
program. Most money is needed to enable Friends from the various meetings to travel to Cape Town. H.W. van der Merwe undertook to make funds available.

The Quaker Peacework committee runs the Quaker Peace Centre in Cape Town, opened during 1988. Apart from an extensive library on peace literature, nearly 20 workshops have been held in various areas, covering such topics as conflict resolution, mediation, education, and practical programs. This admirable work is under the leadership of Rommel Roberts.

The nonbusiness program was entitled "Discover Your Gifts and Live Adventurously," an adaptation from the Woodbrooke course on "Gifts and Discoveries." Three sessions were led by Helen Mekie and Grace Longmire, two delightful and unusual Christian missionaries. However, some Friends were uncomfortable by their approach, and, while many welcomed their contribution, it raised the question of outside speakers to Quaker gatherings. Grace and Helen were also exercised over the dichotomy among Friends between Universalists and Christians, but they appreciated the "Quaker way" they experienced in business sessions.

At after-upper 10-minute talks, we heard about a yachting trip to Mauritius through a horrendous storm, a mixed marriage of a practicing Jew and Quaker, and the current situations in Namibia and Mozambique.

Syts and Marlies Tjallingii, two Dutch Friends who have been in Mozambique for the past nine years, attended the route to their home in Holland. In January at the yearly meeting in Botswana, they shared a concern about destabilizing activities of the South Africa Defense Force in Mozambique and the intense suffering of the people. As a result, a small delegation of South Africa Friends visited Mozambique in May. These Friends saw and spoke with many people and officials, and they too expressed concern that certain elements from South Africa seem to support Renamo in its military action against the Maputo government.

In circle dancing led by Celeste Roberts, the joyous participation of the very young and old, not to say heavy Friends, and the range of dances and moods had a beautiful nonverbal ministry.

General Meeting had a good balance between those elements of Quakerism which make it so unique: individual spiritual growth and corporate concern for practical issues, and the sharing and discovering of rich diversity among Friends. These often may seem weaknesses, but in fact they keep us growing and searching.

Rosemary M. Elliott

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The 300th anniversary of Quaker schools in North America is this year. This fall brings to a close a year-long series of events celebrating the anniversary at Friends Select and William Penn Charter schools in Philadelphia. In 1689, William Penn directed Thomas Lloyd, president of the provincial council, to establish "a Publick School" in Philadelphia. Because a tax-supported education system was not established until 1818, Quaker schools acted as Philadelphia's public school system for more than a century. Friends Select headmaster Richard Mandel states: "We are interested in challenging all Quakers at the beginning of our fourth century about what our responsibilities are to the wider community."

Growing from a concern to heal hurts received by their family members, gays and lesbians at Friends General Conference in July listed these requests for support and consideration from the rest of the Society:

• We ask all of you to take care of your own family problems. We believe that self-asserted people who are secure in themselves and in their families will not be homophobic.
• We ask acknowledgement of our families as we define them, just as we acknowledge your families as you define them.
• We ask you to acknowledge and support the spiritual celebration of our marriages, just as we have celebrated yours.
• We ask you to be part of a loving, supportive community which nurtures our children, recognizing the unique pressure they face growing up as part of a gay and lesbian families in a homophobic world.
• We ask you to not assume that young people in your families and meetings are necessarily heterosexual. Please help us provide a loving, supportive community where young people can grow up living their own Truth.
• We ask you to recognize that because our families have been excluded from benefits provided to heterosexual families, we face unique problems, especially as we grow older. Please think of these special needs in your consideration of caring for senior members of our community.
• In the tradition of Friends, we ask individuals and our corporate meetings to work actively for social and legal justice for those of us who face discrimination because of our sexual orientation, recognizing that financial support for such efforts may be necessary.

Talking about peace while paying for war makes no sense, says Sharon Bienert, outgoing secretary for Southeastern Yearly Meeting. Resistance to war taxes is strongly supported by Lafayette (Ind.) Mennonite Fellowship. Certain members of the Lafayette congregation feel that they cannot in good conscience support U.S. military spending, which results in the taking of human lives. One member, Ken Nagele, uses figures compiled by the Friends Committee on National Legislation to determine the percentage of his taxes which would go towards military spending. This year he is donating that portion (53.1%) to the Near Eastside Community Federal Credit Union of Indianapolis, which makes loans to people with low incomes and to small businesses in an economically depressed portion of the city. Another member, Mary Ann Zoeller, donates the money she has refused to pay in war taxes to Amnesty International, a human rights organization. Other families have written letters to their tax commissioner and have donated large percentages of their income to the church, to keep the money they owe in taxes to a minimum.

Quaker women who use their gifts in the field of theology as teachers, pastors, recorded ministers, and in other areas are invited to apply to attend the International Theological Conference for Quaker Women, to be held July 24-31, 1990. Sixty-five people will be accepted, and deadline for application is Oct. 31. Cost is $280. The conference will be held at Woodbrooke Quaker Study Centre near Birmingham, England, and is jointly arranged by Woodbrooke and Earlham School of Religion, with support from Friends World Committee for Consultation. For applications or information, contact Judith Middleton, Earlham School of Religion, Richmond, IN 47374, or call (317) 983-1423.

Co-recipient of UNESCO's 1989 Prize for Peace Education is the International Peace Research Association, headed by Elise Boulding, a retired Dartmouth professor and member of Boulder (Colo.) Meeting. Robert Muller, chancellor of the United Nations University for Peace, is the other recipient. The prize was established by a Japanese airplane manufacturer who was jailed by the Allies after World War II for his part in the war. After his release, he set up betting parlors for small boat races in Japan and, with the proceeds, established the Japan Shipbuilding Industry Foundation. Besides UNESCO (United Nations Educational, Scien-
entific, and Cultural Organization), the foundation benefits the United Nations University for Peace, the World Health Organization, and the World Population Fund. UNESCO’s Prize for Peace Education recognizes individuals and organizations who work toward promoting peace and alerting public opinion. It was first awarded in 1981, and its recipients include Pax Christi International, Brother Roger of Taize (France), International Physicians for the Prevention of Nuclear War, Servicio Paz Y Justicia en America Latina, and others. The International Peace Research Association, founded in London in 1964, brings together scholars, research institutes, and associations to study ways to achieve world peace through nonviolent conflict resolution. Those so involved share the results of peace research with specialists and the public at large.

A bill to establish a peace trust fund for conscientious objectors to war taxes is before the Australian Senate. Introduced by Jo Vallentine, a Friend who is a senator from western Australia, the bill would allow conscientious objectors to pay 10 percent of their income taxes into a fund to be used for nonmilitary purposes. In drafting the bill, Jo drew from similar legislation from the United States, the United Kingdom, Canada, and the Netherlands. In presenting it, she pointed to precedents of allowing minority conscientious objection in democratic societies and the increasing support for a peace tax fund bill in the U.S. Congress. Her bill was supported by eight senators out of a total of 76.

Community education in the Solomon Islands is the work of Polly and John Edgar, Friends from Wisconsin. They are on a Peace Corps assignment and are working for the Ministry of Education in their host country. They say they would welcome visitors, and they have accommodations for two people for short visits. Their address is c/o Peace Corps, P.O. Box 547, Honiara, Solomon Islands, South Pacific.

Translating the pamphlet “The People Called Quaker” into Hindi is the latest project of Young Friends of India. The young people hope to raise enough money for publication and are working through the Asia and West Pacific Section of Friends World Committee for Consultation. They held a study and work camp and annual meeting in June at Friends Rural Centre, in Rasulia, India, at which they studied Quaker education, Quaker testimonies and principles, simplicity, peaceable living, social and economic problems, concerns of Young Friends, and how to become better Quakers.
**Bulletin Board**

- The Directory for Traveling Friends, a listing of home hospitality and camping space, will be published again in spring 1990. Friends who would like to be listed in the directory may get their names in by filling out a form, available from monthly meeting clerks on direct from Friends General Conference, 1216 Arch St., 2B, Phila., PA 19107. Organizers ask that forms be returned to FGC by the end of October, with Dec. 1 the final deadline for inclusion in the directory. The directory lists Friends from around the world who offer hospitality at no charge to Friends traveling with letters of introduction from their monthly meetings. The directory also includes a list of Quaker bed-and-breakfast locations and Friends schools and conference centers that welcome visitors but charge for their services. All yearly meetings and all branches of Friends are represented.

- A seminar for mature students on lobbying will be offered Dec. 3-7 at William Penn House in Washington, D.C. Called "Elderlobby Seminar: Friendly Persuasion on Capitol Hill," it will consist of a series of briefings by Washington experts, followed by visits to Congress to give participants an opportunity to learn effective lobbying. The seminar is offered in cooperation with Friends Committee on National Legislation. William Penn House is a hospitality center and offers student seminars on national and international issues of social justice and peace. The Elderlobby seminar will include overnight hospitality, breakfast and dinner, five days of workshop, and some hands-on lobbying experience. There will be afternoon free time for sightseeing. Cost is $230. Space is limited. For information, contact Elderlobby Program, William Penn House, 515 E. Capitol St. SE, Wash., DC 20003, telephone (202) 543-5560.

- The annual public gathering of the American Friends Service Committee will be held 2-4 p.m. on Nov. 4 at Arch Street Meeting House (Monthly Meeting of Friends of Philadelphia), 320 Arch St., Phila., Pa. The gathering will feature a plenary panel discussion, beginning at 2:30 p.m., on "Nonviolence in a Violent and Unjust World." Literature will be on display and staff and committee members will be on hand for conversation before the plenary session and during the reception which follows. This year's an-

**Nonsense of the Meeting**

Under the theme "From the mouths of babes" come the following items:
- Miriam O. Swartz, member of Housatonic (Conn.) Meeting writes: "Our middle daughter, Mary, age 8, was skipping down the stairs for breakfast one morning. There was an extra lil' to her step that day. When I inquired as to the reason for that extra sparkle, she replied, 'Margy [her older sister] can't hurt me today. I have my sense of armor on.' Need anything else be said! All of us need to wear our 'sense of armor' on occasion!"
- A Query spoken by a 4-year-old at this year's Friends General Conference Gathering where mosquitoes appeared every evening: "Does the light inside me attract bugs?"
- Young Friend Simeon Deming (age 3-4 at the time), accustomed to seeing his editor father bring work home with him some nights, noticed the absence one evening of the familiar briefcase. His question to his dad: "Where's your briefcase, Daddy?" (At the office, Sim, at the office! — Ed.)
- And older Friends can tell some pretty funny ones too. Consider these examples:
  - Two notes from an issue of the newsletter of Monadnock (N.H.) Meeting might shed some light on the continuing dialogue of what it means to be a Friend: "George Fox was not a birthright Friend." And, "Jesus wasn't a Christian!"
  - One Friend, speaking on the topic of the future, was asked by another Friend what he meant by the word future. The first Friend is alleged to have answered, "The future is that time when you'll wish you'd done what you are doing now." (adapted from the Old Union Reminder)
  - After their retirement as co-directors of Pendle Hill, Howard and Anna Brinton lived in a small house on the Pendle Hill campus. For 20 years or more the neighboring community of Delaware County, Pa., had been disturbed about the proposal of a highway, called the Blue Route, to connect U.S. Route 95 and the Pennsylvania Turnpike. The new highway would go through the county, taking parts of the campuses of Swarthmore College and Pendle Hill. One day a Pendle
nual gathering is abbreviated to allow more time for the AFSC Corporation meeting, to be held all day Friday and Saturday morning. The public panel discussion will tie in with talks at the corporation meeting, which brings Quakers from across the nation to Philadelphia.

- To help your teenagers plan ahead for summer '89, FRIENDS JOURNAL is again collecting information on summer service opportunities for young Quakers—from peace tours to work camps. (The Feb. FJ contained such a listing, and, due to a favorable response, we plan to repeat the feature in March 1990.) Please send information by Nov. 15 to Amy Weber, FRIENDS JOURNAL, 1501 Cherry St., Phila., PA 19102-1497.

- Do you know of or recall any psychic experiences from childhood? Cassie Eason of Berkshire, England, is writing a book about such occurrences and would like to hear from Friends in the United States who have things to share. Since the book is to be finished by Christmas, she needs to hear from you right away. Her address is 11 Maxwell Close, Woodley, Reading, Berkshire, RG5 4LS, England.

Hill resident remarked to Anna Brinton, "Anna, does thee know that the Blue Route will go right by thy front door?" To which Anna with the vigor, aplomb, and dispatch so characteristic of her administrative work at Pendle Hill replied, "Then we'll lock the front door and use the back door."

- And finally, from Chuck Fager's recent book Quakers Are Funny, this story entitled "A Mynah Disturbance": In 1964, as Raquel Wood remembers it, Northern Half-Yearly Meeting held a session at the Historical Society of Wausau, Wis. Once assembled, Friends discovered that their hosts had in residence a pet mynah bird, who would screech "Historical Society!" whenever the telephone rang. That the bird had a larger vocabulary, however, the visitors only discovered during worship. A Friend rose from the silence and began to speak, only to have the bird call out: "Aw, shut up!"

(Keep those jokes coming, folks. A little levity in meeting can help smooth the way! Send contributions to The Editors, FRIENDS JOURNAL, 1501 Cherry St., Phila, PA 19102-1497.)
Books

A Review Essay

The Nobel Peace Prize and the Laureates


Why did Mohandas Gandhi never receive the Nobel Peace Prize? Why did Henry Kissinger get the award? Why have only seven women become Nobel peace laureates in the 88 years? Why did the Norwegian Nobel Committee take 35 years before reaching into the Third World for a winner—and then take another 24 years for the second? How carefully were Alfred Nobel's intentions respected by the generations of Nobel committee members? How did the committee challenge Hitler and then Brezhnev? Is there any basis for alleging that the peace prize is for the "establishment's peacenik"? Have the prizes tangibly stimulated recipients to greater work for peace, or were the rewards for work largely accomplished? (The average age when receiving the prize was 64.)

These and other questions have been repeatedly asked by those who follow the awards and the informed public generally. Now they are adequately answered by Irwin Abrams, a professor at Antioch College, in his comprehensive volume, The Nobel Peace Prize and the Laureates. The relevant aspects of the life and the final will of Alfred Nobel (1833-96) are carefully described. The workings are explained of the Nobel Foundation in Stockholm and the Norwegian Nobel Committee in Oslo. (The latter consists of five persons elected by the Storting, or Parliament.) Most of all, this magnificent volume contains 216 pages of sophisticated, illustrated biographies of all 72 individuals and descriptions of the 15 organizations given the award through 1987.

Some recent recipients are household names: Ralph Bunche, Albert Schweitzer, Dag Hammarskjold, Martin Luther King, Jr., Andrei Sakharov, Anwar Sadat, Mother Teresa, Lech Walesa, and Archbishop Tutu. Others are obscure: Henry Dunant (1901—founder of the Red Cross), Bertha von Suttner (1905—first woman laureate and "inspirer" of the peace prize), Carl von Ossietzky (1935—a pacifist under Hitler), and Alfonso Garcia Robles (1982—a Mexican diplomat specializing in disarmament).

The peace prizes were suspended from 1914-16 because of World War I and from 1939-43 because of World War II. In 1947, the Friends Service Council of London and the American Friends Service Committee divided the award. Gandhi was on the "short list" for 1947, but Oslo could not make up its mind about what Gandhi was actually doing during the tragic partition of the subcontinent. (He was making peace!) So Oslo turned to the Quakers and Henry J. Cadbury, chairman of AFSC, and his British counterpart journeyed to Norway. Cadbury had no dress suit with tails, but received one from the used-clothing warehouse assembling uniforms for the Budapest Symphony Orchestra!

The Quakers were embarrassed for displacing Gandhi, and they rapidly used their new prerogative of being able to nominate a laureate by renaming Gandhi for 1948. But he was assassinated in January 1948. Pressures continued to give him the prize posthumously. However, the parent Nobel Foundation did not approve posthumous prizes, and no award was made in 1948 since "there was no suitable living candidate."

Abrams reflects these "peace politics"—and more. He understandably does not tell all the major efforts made to influence Oslo Committee members. (He hints at methods used by Elie Wiesel's supporters.) He does not give a complete list of earlier nominees (although the records are sealed for 50 years). He does not tell much about the "alternative" peace awards made quite unofficially. He does not give an annual chart of the fluctuating monetary value of the award (now approaching $400,000). Yet Abrams does much to overcome ignorance and misconceptions about these awards to those who have conferred "the greatest benefit" to humanity.

Could Gandhi still receive a Nobel Prize? Every year U.S. and English Quakers independently nominate a candidate, as do thousands of other individuals and organizations. If Quakers and others began to nominate Gandhi for the 1990 award, and insist that the rules against posthumous awards can in rare instances be broken, Gandhi could still receive the award. Gandhi, to an increasing number of people, is the outstanding human being of the century. He is also its outstanding peacemaker. The Nobel Peace Prize is the most prestigious international award for service to humanity. All these values could merge, and the Oslo Committee would be honoring itself and the 88 laureates (through 1988) as much as Mohandas Gandhi.

The story of how Gandhi received the Nobel Peace Prize sometime in the 1990s would furnish an appropriate final chapter in the next edition of Abrams' landmark volume.

(Autographed copies of Irwin Abrams' book October 1989)
are available postpaid from The Antioch Bookstore, Antioch College Union, Yellow Springs, OH 45387.)

Homer A. Jack

Homer A. Jack is a retired UU clergyman and peace activist living in Swarthmore. He has worked with nine Nobel peace laureates. His latest book is Albert Schweitzer on Nuclear War and Peace.

Reviews

Sanctuary on the Faultline


We are swimmers through heavy water, swimmers who have survived the Corbett prose from Goatwalking to the brink of fame with Sanctuary on the Faultline. But fame for James A. Corbett hangs not upon the future of the Sanctuary Movement, of which he is cofounder, spokesman, and theoretician, but upon that glacial shift in the Catholic Church and other churches, known as the theology of liberation, of which he is an eloquent, if unreadable, advocate.

His faultlines are not seismic but a metaphor for the social borders which split us and define "aliens." Appropriately, Jim Corbett's Tucson is borderline, and he is daily familiar with the desperation of refugees, their escape routes, their personal tales of tragedy, heroism, and hope. Thus it was inevitable that people in Tucson would be early and deeply involved with refugees. And in one of those peculiar accidents that makes history, a religious scholar of commendable talents also lived there and saw biblical history recapitulated in this Sinai.

Jim Corbett found that many refugees he helped came from comunidades de base in Central America, which was part of the peasant movement among the poorest of the poor which swept north from Brazil during the past 20 years. This movement invested most of Latin America with a sort of early Bible ideology. Reading their Bibles—or, if illiterate, having them read—these religious folk quickly understood they needed no hierarchy, no stone structures, no pope. The community is the church.

The refugees became missionaries to the Sanctuary churches that sheltered and transported them. Sanctuary on the Faultline is a public follow-up on that admonition.

Under the tutelage of liberal priests and bishops, the theology of liberation has emerged as an ideology. Jim Corbett would have our communities and congregations declare a common humanity. He would have a grassroots common law reform and possibly replace statutory law. But he is no preacher. He recounts what he and ecumenical activists have done to resist the punitive illegitamities of the Reagan Administration—by adhering to those disregarded laws—and he outlines the concept comunidades de base for us all, based on the law of love.

David Alan Munro

David Alan Munro is a retired professor of linguistics and a member of the Peace and Social Concerns Committee of Orange County (Calif.) Meeting.

Quaker Education: A Sourcebook


For a field as successful and lively as Quaker education, there is a surprising paucity of books offering a comprehensive discussion of its philosophy, its history, and its individual schools. Much has been written about particular aspects of Quaker education, but there is little available to give newcomers a complete overview. Quaker school administrators, for instance, are hard put to know which single book would be most helpful to teachers new to Quakerism.

Leonard Kenworthy's Quaker Education: A Source Book is a much-needed step toward the solution. An author of many subjects, Kenworthy has collected writings about Quaker education for decades. In his Source Book he offers excerpts from many such writings, while filling in the gaps with his own considerable knowledge about the philosophy of Quaker education, its early history, and most of its modern day forms and issues.

The book is what it claims to be—a source book. It addresses almost every issue a Quaker educator thinks about at one time or another—governance, the role of meeting for worship, curriculum, teaching styles, finances, survival. It concentrates on Quaker elementary and secondary schools in the United States; it also includes sections on Quaker colleges, and takes a brief look at Friends educational efforts elsewhere in the world.

This reader has only two criticisms. First, one finds the same material appearing in more than one place, although perhaps that is permissible in a source book. Second, while it is helpful to illustrate broad topics with anecdotes from individual schools, Ken-
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For more information, call Lyndon Back (215) 241-7095, or write AFSC Deferred Giving, 1501 Cherry Street, Philadelphia, PA 19102

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Books continued

worthy sometimes makes inaccurate generalizations on the basis of too few examples.

In the main, however, Quaker Education: A Source Book is a welcome, enthusiastic, and timely addition to the uneven information about Quaker education. Though not complete in every detail, the book demonstrates the vast scope of histories, purposes, and styles available in relatively few institutions. Leonard Kenworthy is to be commended for even attempting to compile such a source book, and we who strive daily in Quaker education can be grateful for his effort.

Eleanor Elkin ton

Eleanor M. Elkin ton is director of admission and financial aid at Germantown Friends School. She was formerly executive secretary of Philadelphia Yearly Meeting's Committee on Education, and she is a member of Germantown (Pa.) Meeting.

In Brief

An Index to the Minutes of New Garden Monthly Meeting

These minutes from Columbiana County, Ohio, are important to genealogists for two reasons. First, many early settlers moved through and lived in this area of Ohio on their way further west. Second, there is a scarcity of primary sources for the Columbiana County area of Ohio. The Index is taken from the original minutes and lists many names, identifying family groups and showing the area they came from and what area they moved to.

The House in the Sun

This is the author's account of the years she and her husband, Albert, spent as social service workers in England. They were Quakers, and their concern about emotionally disturbed children led them to establish the place they called The House in the Sun. They purchased and furnished a country manor house to provide the best healthy, attractive residence for the children they cared for. Lisa includes her own biography, as well as case histories of the children they treated and a section of photographs of the Gobels, of staff members who worked at the house, and of a group of children. In the foreword, one professional credits the Gobels with initiating a method of treatment for emotionally disturbed children that is still being used.

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Radical Christianity
By Christopher Rowland. Orbis Books, Maryknoll, N.Y., 1988. 199 pages. $14.95/paperback. This book is a journey into forgotten paths of the Christian story—a history of the radical movements on the fringes of Christianity. It is also a return to the (radical) roots of Christianity in the stark simplicity of Jesus' life and message as contrasted to the cathedrals, chapels and monuments of Christendom built in celebration of God's mighty work which often have become ends in themselves. Not surprisingly, a major portion of the book is devoted to the modern liberation theology movement. The author clearly sides with those who believe Christianity must respond to injustice and demand attention to basic human need.

Out of Weakness
By Andrew Bard Schnookler. Bantam New Age Books, New York, N.Y., 1988. 384 pages. $21.95/cloth bound, $10.95/paperback. This book examines the problem of war and shows how conflicts and fears within individuals lead to strife between nations. Since people can no longer rely on instinct to govern their lives, there is constant uncertainty in facing a hostile world—and to compensate for this overwhelming uncertainty, people adopt a posture of aggressions and zealous certainty. It is this stance that leads to excesses of violence. The author hopes the causes of war can be eliminated, aided by our interconnected global system in which cooperation is possible and necessary.

Celebration of Discipline
By Richard J. Foster. Harper & Row, San Francisco, Calif., 1988. 192 pages. $15.95. In this revised edition, the author elaborates on the inward discipline of prayer and meditation, the outward discipline of simplicity, and the corporate discipline of celebration. The text gives examples showing how these disciplines can be integrated into our daily activities. It also discusses how their regular practice can help individuals shed the superficial habits of surface living and explore the inner nature of the spiritual realm.

Young Peacemakers Project Book
By Kathleen Fry-Miller and Judith Myers-Walls. Illustrated by Janet Dormer-Shank. Brethren Press, Elgin, Ill., 1988. 116 pages. $9.95/paperback. This book is a gem for parents to share with their young children. The projects are fun and teach lessons about planet earth, worldwide friendship, and respect for all life. Instructions are short and uncomplicated, and the required materials are simple items found around the home. Sections after each project encourage children to think and talk about what they’ve accomplished. The parents, too, can enjoy sharing nature walks, making a birdfeeder, designing holiday cards, and other projects.

New Church in the City
By Marlene Morrison Pedigo. Friends United Press, Richmond, Ind., 1988. 101 pages. $4.95/paperback. The author and her husband founded a Quaker church in Chicago’s Cabrini-Green district, where violence, poverty, and fear are generated by street gangs, substance addiction, scant city services, and other forces. This book tells about the Chicago Fellowship of Friends’ patient, creative outreach to this community with Bible readings, open meetings, choir and congregational singing, and linkages to secular and religious groups. Church building, implies the author, is more rewarding, more exciting than playing tennis or golf, reading a steamy novel, feasting at a banquet, or languishing at a lounge to meet someone new.

What Are We Afraid Of?
By John W. Lamperti. South End Press, Boston, Mass., 1988. 125 pages. $7/paperback. This is a well-researched study assessing United States security interests in Central America and the threat of communism. The report examines some of the difficulties U.S. citizens encounter when thinking about Marxism and revolution. It provides background on Soviet policy in Central America, considers how the United States has responded to these challenges, and offers suggestions for change.
Resources

- A Socially Responsible Financial Planning Guide, published by Co-op America, is available to those who wish to learn how their money affects social and economic issues. The 20-page guide helps consumers make decision about spending, saving, and investing that will build their personal economic security, and will, at the same time, benefit the social and natural environment. The guide may be obtained for $5 from Co-op America, 2100 M St., N.W., Suite 310, Wash., DC 20037, or by telephoning 1-800-424-COOP.

- A hefty handbook of introductory exercises for developing a global perspective, Make a World of Difference provides clear instructions for group work, provides factual references, links local and global action, emphasizes the arts, and suggests further steps. For all ages in schools, community groups, meetings, and churches. Cost is $10, and checks may be made payable to Church World Service. Address requests to P.O. Box 968, Elkhart, IN 46515.

- A report, Energy Efficiency: A New Agenda, describes the important relationship between energy efficiency and the United States’ ability to achieve energy related goals in the future. The report proposes that the United States possesses the technical ingenuity and institutions to create an energy-efficient economy, but doing so requires political determination. Copies are available for $8 from Carrying Capacity, 1325 G St., N.W., Suite 1003, Wash., DC 20005.

- Biblical reflections and study materials are the focus of a packet on the subject of Justice, Peace, and the Integrity of Creation, offered by the World Council of Churches, JPIC Office, P.O. Box 66, 1211 Geneva 20, Switzerland (022) 91 61 11. The study material offers a series of reflections by international scholars, guides for sharing personal understanding of biblical texts, suggested Bible readings for study, and a lectionary of related biblical texts.

- In Patterns of Change, John Punshon presents the lecture he delivered at the 1987 Friends United Meeting Triennial which reviewed the past and named challenges for present-day Friends. He examines Quaker identity and its relationship to ecumenism, church growth, how to live the peace testimony today, and how to find resources for renewal as people of faith. Punshon cites interfaith dialogue, science, tradition, and continuing revolution as future paths to truth. Study questions included. Cost is $1.50, and copies are available from Friends United Press, Richmond, IN 47374.

Milestones

Births

Bussiere-Nichols—Merritt Daniel Bussiere-Nichols, on March 16, to Beth and Brad Bussiere-Nichols, who are members of Lansdowne (Pa.) Meeting.

Maslin—Elizabeth Wright Maslin, on June 10, to Liza and Michael Maslin in Rhinebeck, N.Y. Liza is a member of Bulls Head-Oswego (N.Y.) Meeting.

Muhrer—Lydia Anne Muhrer, on May 21, to Meriel and Jill Muhrer, who are members of Lansdowne (Pa.) Meeting.


Marriages

Spraker-Beasley—William Beasley and Elizabeth Heusted Spraker, on July 22, under the care of Cleveland (Ohio) Meeting. Both are members of the meeting.

Deaths

Crutchley—Fenton E. Crutchley, 79, on June 4, at Southampton, N.Y. He was a member of Eastern Long Island (N.Y.) Meeting and a native Long Islander. He graduated from Hamilton College and also received a degree from Union Theological Seminary. For about ten years he was a conscientious objector and worked on a dairy farm in Bucks County, Pa., for his alternative service. Afterward, he returned to the family bakery business in Southampton, where he and his first wife, Susan Delano Crutchley, became members of the Society of Friends. In 1933 he helped organize Eastern Long Island Meeting. His Crutchley family was well-known in the area before his retirement in 1979. His wife Susan died in 1958. He married Lydia Nichols in 1960. He is survived by her and by two daughters, Susan C. Norvell and Ruth G. Crutchley; and two grandchildren.

Frazer—Grant Van Leer Frazer, 76, on Aug. 5 at his home in Saxtons River, Vt. A member of Lansdowne (Pa.) Meeting, he was active in Putney (Vt.) Meeting. He was a retired advertising copywriter and teacher and worked for a number of years in Philadelphia. Later he taught at the Tilton School in New Hampshire and at Vermont Academy, near his home. He was born in Philadelphia and graduated from Harvard College. He is survived by his wife, Katherine R. Webster Frazer; a son, James Edward; a daughter, Susan R. Stebbins; two brothers; one sister; and five grandchildren.

Nuhn—Ferner Nuhn, 85, on April 15, at the Friends House in Santa Rosa, Calif. He was a writer whose work was published in The Nation, New Republic, and American Mercury, as well as in FRIENDS JOURNAL, The Friend of London, and other Quaker publications, including booklets for Friends World Committee for Consultation and Friends General Conference. He married another writer, Ruth Suckow, in 1929. They joined the Religious Society of Friends in Tucson, Ariz., in 1948 and later transferred to Claremont (Calif.) Meeting, where they moved there. During World War II, Nuhn traveled among Civilian Public Service camps. Ruth died in 1960, and Nuhn helped establish a library at Claremont Meeting in her honor. In 1965 he married her cousin, Georges Dafor, and they had 20 years of companionship before her death. The good order of Friends was very important to Nuhn, and he was clerk of Discipline Committee of Pacific Yearly Meeting during the 1965 revision of Faith and Practice. To promote understanding among various branches of Quakerism, he wrote material and attended conferences to further this cause. He was also interested in ecumenism, and was involved in the Claremont and Southern California Council of Churches. Nuhn was part of Claremont Meeting’s Ministry and Council Committee, which started the Quaker dialogues that were later called “Creative Listening,” and he led many of these groups throughout the years. It was also characteristic of Nuhn to quietly help people in need, and because it was done unobtrusively, the extent of it will never be known. He was a true mystic, sensitive to the leadings of the Spirit, an exceptionally kind and loving person who will be greatly missed.

Palmer—H. Hurlbut Palmer, 76, on June 7, at his home in Chambersburg, Pa., following a long illness. A beloved member of Chester River (Md.) Meeting, he helped make possible the Chestertown Meetinghouse in 1894. Earlier, he was active in Westtown (Pa.) Meeting. Two of his active interests were the Ornithological Society and Meals on Wheels. He is survived by his wife, Marie; two daughters, Susan Rogers and Elizabeth Grignon; three sons, Helen Bailey and Elizabeth McClennan; seven grandchildren; and three great-grandchildren.

Regen—Curt Regen, 82, on Aug. 16, in Morristown, N.J. A member of Rahway-Plainfield (N.J.) Meeting, he served on many committees, and was for many years clerk and a trustee, as well as treasurer of The McCutchen, a retirement home of New York Yearly Meeting. With a group of Quaker men, he visited prisons and worked to improve prison conditions and to help released prisoners. He also served as a pastor for Friends, Brethren, and Mennonites in several hospitals. Born in Europe, he studied at the University of Hamburg, the London School of Economics, and New York University. In 1939 he emigrated from Europe to the United States, where he became a citizen in 1937. He met his wife, Rosalie Stork, at International House in New York City, and they married in 1934 under the care of Green Street (Pa.) Meeting. They lived in Plainfield, N.J., for 43 years, and their three children were born there. Curt was associated with a New York insurance brokerage for 30 years. He served as a delegate...
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Luxurious New One- and Two-Bedroom Apartments

The luxury and comfort at Cadbury begins with your private accommodations. Each new semi-custom suite features a full kitchen and dining area, large walk-in closets, private bath and large balcony—many overlooking Cadbury’s own tree-lined lake. Choose the apartment that best suits your lifestyle.

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Cadbury's philosophy of caring is evident in the high-quality health care available to meet residents' lifelong needs. All residents are assured of unlimited days as needed in Cadbury's own health care center, where the finest trained doctors and nurses provide complete medical care, nursing services and rehabilitation services.

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In addition to Cadbury’s luxurious new residences, our expansion plans also include the construction of a refreshing new indoor pool and several Activity rooms. Now you can take a swim or take a class... at Cadbury, you’re never at a loss for something to do.

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For your convenience, Cadbury offers three delicious meals a day, and an efficient housekeeping and linen service. Ample security including a sophisticated video monitoring system, smoke detectors, modern fire alarms, sprinklers and an emergency alarm system will offer you true peace of mind.

I want to learn more about Cadbury’s New Expansion Plan!

Call the Cadbury Admissions Department at: (609) 667-8544 or Return this coupon to: Cadbury Retirement Community Admissions Department PJ 2150 Route 38 Cherry Hill, NJ 08002

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Street__________________________

City____________________________

State___________________________

Zip_____________________________

Telephone_______________________

There is no obligation.

Proposed expansion completion, Fall 1990. The purpose of this advertising is to solicit non-binding reservations that may be cancelled at any time without cause. Any money paid shall be refunded upon cancellation of the non-binding reservation.

Renderings shown are artist's concepts.
to the triennial gatherings of Friends World Committee for Consultation, as well as on the board of the American Friends Service Committee. In those roles he was known as an emissary for peace and understanding and was known to Quakers throughout the world. He is survived by his wife; one son, Richard Wharton Regen; two daughters, Barbara Regen Oaknol; and four grandchildren.

**Satterthwaite—Harry Abel Satterthwaite, 95, on July 20, in Waynesville, Ohio. He was a member of Miami (Ohio) Meeting. As a farmer, he was a true ecologist, and was concerned for the welfare of the members of his community, as well as for his animals and the soil. He was preceded in death by his wife, Paulette Haarbach Satterthwaite, as well as nine brothers and sisters. He is survived by two sons, Henry and Ralph; two daughters, Bonnie V. Lackey and Betty L. Magee; three brothers; three sisters; 11 grandchildren; and 16 great-grandchildren.**

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The Fund for Peace
345 East 46th Street, New York, NY 10017

**Trumble—Rachel Webster Trumble, on June 12. A founding member of Lancaster (Pa.) Meeting, she was a birthing member of Fallowfield (Pa.) Meeting. She was a valued member of First-day School Committee, of Comfort and Assistance Committee, of Overseers, and of Worship and Ministry, and at various times of the Social Committee. Not only in official capacities, Rachel was a quiet, helpful, loving presence. Her accomplishments included long-time business association with her husband, and with avocations of weaving, gardening, and sailing. She is survived by Robert W. Trumble, her husband of 52 years; two sons, Philip and David; and two granddaughters.**

**Calendar**

**OCTOBER**

Sept. 29-Oct. 1—Conference on Reconciliation, sponsored by the Northwest Regional Gathering of Friends World Committee for Consultation. To be held at Quaker Hill Conference Center in McCall, Idaho. Cost is approximately $45. For more information, contact Cilde Grover, P.O. Box 293, Oregon City, OR 97045, telephone (503) 655-3779.

7—National call to action to end homelessness, starting with a week of actions in late September and ending with a march from the Pentagon to the Capitol in Washington, D.C., on Oct. 7. For information, contact Housing Impact, 425 Second St., Washington, D.C., telephone (202) 347-2405.


13-15—Mid-America Gathering of Friends for Lesbian and Gay Concerns at Austin, Texas. Theme is “Our Love Is Here to Stay.” Registration costs $40. For information, contact Rob Burnett, 925 South Lazzle St., Columbus, OH 43206, telephone (614) 443-7570.

16—World Food Day, observed on the anniverary of the founding of the United Nations Food and Agriculture Organization in 1945. The day is dedicated to the world community of food producers and is intended to heighten public awareness of the global food producers and is intended to heighten public awareness of the global food problem and struggle against hunger, malnutrition, and poverty.

**NOVEMBER**

4—Annual Public Gathering, American Friends Service Committee, at Arch Street Meeting House (Monthly Meeting of Friends of Philadelphia), 336 Arch St., Phila., Pa., from 2 p.m. to 4:30 p.m. Theme is “Nonviolence in a Violent and Unjust World.” For information, contact AFSC, 1501 Cherry St., Phila., PA 19102, telephone (215) 241-7000.

10-12—Japan Yearly Meeting at Friends Center, Tokyo. For information, contact Takuro Isomura, 8-19 Mita 4-Chome, Minato-Ku, Tokyo, Japan, telephone (03) 451-7002.

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Accommodations

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Woods Hole—Cape Cod. Sojourners welcome in large, comfortable home by day, week, or month. September through May. (508) 548-6459.

Washington D.C., sojourners welcome in Friends home in pleasant suburban nearby. By day, week, or month. For details call (301) 270-5299.

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


Huis Beerto Sweyn Friends Center. Reasonable accommodations. Reservations. Asociacion Sonorense de Quakers, P.O. Box 117, Hermosillo, Sonora, Mexico. Friends Meeting, Sundays 11 a.m. Phone: (01-51-52-1) 7-01-42.


Comfortable accommodations for three, Donations accepted. Reservations: (202) 652-4659, 4659 Ninth Ave. NE, Seattle, WA 98105.


Books and Publications


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Simpler Life Style? For free information on how to work less and play more, write addressed envelope to Fithian O. Press, Box 1525, Santa Barbara, CA 93102.

Friends and the AFSC Has the American Friends Service Committee become secularized, unspiritually focused, tolerant of violence, and indifferent to Friends social concerns? Recent serious criticisms of AFSC are addressed in a new book, Quaker Service At The Crossroads. The 15 prominent contributors include AFSC defenders and critics. Copies are $12.50 postpaid from Kimo Press, Box 1361, Dept. J9, Falls Church, VA 22041.

Friends areFunny! And proof is in the pages of Quakers Are Funny, the first book of new Friends humor in 20 years. 100+ pages of rollicking jokes, quips, anecdotes, cartoons, puns, and poetry in a quality paperback. Get in on the laughs now! $6.95 plus $1.50 shipping; two or more copies shipped postpaid from Kimo Press, Dept. B20, P.O. Box 1381, Falls Church, VA 22041.

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

Books—Quaker video series.

Do You Read A Friendly Letter Every Month?

If not, maybe you should be! Quaker publications have caused such much talk and controversy per page as A Friendly Letter since it first appeared in 1951. That’s because it has brought a growing number of readers a unique series of searching, clearly written reports on today’s key Quaker issues and events, in a convenient newsletter format. Many of these reports have been the first and some the only coverage of these important topics. A year’s subscription (12 issues) is $17.95; sample copies free from A Friendly Letter, P.O. Box 1361, Dept. F33, Falls Church, VA 22041.

Conferences

Friends Bible Conference. Registration deadline is October 10. Plenary sessions open to public at special $10 price. Elizabeth G. Waterman, The Bible and Continuing Revelation; Patricia McKennon, Music on Biblical Themes; A Concert. Tickets sold at the door. To be held November 11 at 7:30 in Philadelphia, Pa. For more information call Carol Conrath (215) 561-7120.

For Sale


Opportunities

Learn Spanish, Quiche in Guatemala. One-on-one instruction, five hours daily, family living, seminars, excursions. CASA, Box 11284, Milwaukee, WI 53211. (414) 372-8570.

Work exchange. Opportunity for learning tropical plants. Live in trailer, five acres, Moody, 7153 Wilson Road, West Palm Beach, FL 33413.

Consider a Costa Rican study tour March 1-12, 1990. Write or telephone Roy and Ruth Stuckley, 1810 Oceola Street, Jacksonville, FL 32204. (904) 389-9569.

Friends Centre, Auckland, New Zealand. Two Quakers sought as Resident Friends for one year from May 1990. Enquiries to Clerk, 115 Mt. Eden Road, Auckland 3, New Zealand.

Persons

Quaker Singles Fellowship—Philadelphia Yearly Meeting. For single members and attenders of Quaker meetings. All ages. Varied activities, a lively, positive group. For more information, call (215) 663-8327, (215) 726-1017, or (909) 795-9007.


Classical Music Lovers’ Exchange—Nationwide link between unattached music lovers. Write CMLE, Box 31, Patham, NY 10953.

Concerned Singles Newsletter links compatible singles concerned about peace, justice, environment. Free sample—Box: 555-F, Stockbridge, MA 01262.

Positions Vacant

Youth Directors: Powell House, a Quaker conference center located in rural upstate New York, seeks two persons, preferably a couple, as co-directors of the youth program. The program serves young people from grades 4-12. Duties include planning, facilitating, and directing weekend conferences for three different age groups. The youth directors must have familiarity with, and commitment to, the Religious Society of Friends, and possess a desire to share Friends’ values with young people. Compensation includes salary, campus housing with all utilities paid, some meals, and a complete benefits package. Send inquiries and resumes to Irene Arter, Clerk, c/o Powell House, RD 1, Box 160, Olat Chatham, NY 12136.

Executive Director

Quakerdale is an organization of group homes and family services, serving boys and girls from 10 to 18 years of age in need of emotional and social assistance. The central office is located in New Providence, Iowa, with additional facilities in Marshalltown and Waterloo. Quakerdale is a private institution owned by the Friends (Quaker) Church of Iowa. The executive director is responsible to the board of trustees for planning, directing, and coordinating all aspects of the Quakerdale facilities. The qualifications of the executive director include graduation from an accredited college or university, preferably with a masters degree in education, administration, or social work, and experience in providing a broad range of services to children including those with serious emotional problems. Candidates must have a good understanding of and practice in administration, institutional management and an ability to direct a large staff. The position will be filled after October 1, but before January 1, with the actual date subject to negotiation. The salary, including the home in New Providence is commensurate with abilities and experience. Resumes should be submitted to: Ronald E. Schmelzig, Senior Consultant, Growth Design Corporation, 1324 North Broadway, Milwaukee, WI 53202. (414) 224-0886.

American Friends Service Committee seeks resident manager(s) at Davis House, Washington, D.C., starting late fall. Residential position with accommodations for a couple.
ple which is highly desirable, due to residential nature of position, but one person can have outside commitments.

Manage guest reservations; schedule space for groups using small rooms per day basis; personal income Davis House; prepare meals for AFSC-sponsored events; oversees Davis House maintenance supervision budget. Requires good interpersonal skills, physical stamina, personnel flexibility; understanding of Friend's beliefs. Contact: K. Groves, AFSC, 1501 Cherry Street, Philadelphia, PA 19102. Affirmative Action Employer.

The Weekend Workcamp Committee of the Philadelphia Yearly Meeting seeks to hire a person (35-39 time) to assist the program director. Primary duties include pervasion of weekend workcamps (12-15 per year), office responsibility, assistance with maintaining the network of organizations and individuals with whom the workcamp in contacts. Annual salary is between $6,500-9,000, plus liberal benefits. For application materials, contact Michael Van Noy, 215 Cherry St., Phl., Philadelphia, PA 19102. (215) 241-7236. Application deadline is November 1, 1989, with the position to be filled as soon as possible.

Pro-Nica Volunteers
Quaker assistance group in Nicaragua seeks volunteers for administrator, project director and Quaker House Coordinator; also coordinators for garden and farm project. Pro-Nica, 130 19th Ave. S.E., St. Petersburg, FL 33705.


Rentals and Retreats

Cuenca, Ecuador: Small seminars, large families, or Friends find "Casa Rosita" a delightful place for study, reunions, or holidays. Our staff provides friendly Mexican spirit, concern for guests, excellent meals. Seven double bedrooms per bath and small single; large dining and living rooms with fireplaces; near central plaza, taxis, and buses. Good language schools available in Cuenca; day excursions to archaeological sites, colonial convents, haciendas, adobe villages, and much natural beauty, including the great volcanoes of Ixtaccihuatl and Popocatepetl.

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Cello Valley Books produces books—50 copies and up (no upper limit)—without hype. We give you the assistance you need without charging you for work you don’t need. Advice or complete service offered in a professional way, (1% of profits to the charity of your choice.) Contact: Cello Books, D. Donovan, 346 Seven Mile Ridge Road, Burnsville, NC 28714.

Quaker Universalist Fellowship is a seeker-friendly group of people in various homes. We meet, publish, and correspond to share thoughts, insights, and information. We seek to follow the promptings of the Spirit. Inquiries welcome! Write QUF, Box 201 RD 1, Landenberg, PA 19350.

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Schools

The Meeting School, a challenge to creative living and learning. A Quaker high school that encourages individual growth through strong academics and an equally demanding emphasis on community cooperation. Students live in academic, art and farm programs. Coed, boarding, grades 9-12 and post grad, college prep. Founded in 1967. Ringle, ND 58061. (701) 499-3366.

A value-centered school for learning disabled elementary school students. Small, individual classes; qualified staff serving Philadelphia and northern suburbs. The Quaker School at Horseshoe, 316 Meeting House Road, Horseshoe, PA 19044. (215) 574-2975.

Services Offered

Chiropractic Care: Problems, physical; spiritual, physical, mental, and social well-being, not merely the absence of disease and infirmity. Expression of our inner light is essential to spiritual health. Expression of our innate intelligence is essential for physical, mental, and social health. These expressions are intimately interchangeable and can not be considered separately true health exists. Our office offers chiropractic care with this premise in mind. H. Frank Lightner, D.C. 86 Second Street Pike, Southampton, PA 18966. (215) 322-1869.

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Investments you can feel good about Investment certificates available from Friends Extension Corporation promote the growth of Friends! Your investments will earn a good rate of interest for you, and will provide funds to build new Friends meetinghouses and related facilities to promote the growth of Friends. We also help with needed renovations to existing buildings. We are Friends helping Friends to grow! Affiliated with United Friends Meeting. For information contact Ken Williams, Friends Extension Corporation, 101 Quaker Hill Dr., Richmond, VA 23734-1980. (804) 762-7575.

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Montego Bay—(Unity Hall, 6 miles from Montego Bay). Stunning view. Reasonable bed and breakfast accommodation with single Quaker woman. Couples or roommates to share room. For further information contact Alice Rhodes, VIC Radio West, Montego Bay, Jamaica. Phone 952-4081, 952-0145, 952-3056 10 am to 2:30 pm weekdays.

Meetings

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

MEETING NOTICE RATES: $12 per line per year. Payable in a year in advance. No discount. Changes: $6 each.

CANADA

CALGARY—Unprogrammed meeting, Sunday, 10:30 a.m. Old 1, 225-12 Ave. S.W. Phone: (403) 247-2145.

EDMONTON—Unprogrammed worship each first day, in the basement of the Seventh Day Adventist Church, 101-11 Ave. Phone: (403) 459-4231.

HALIFAX, NOVA SCOTIA—469-8865 or 477-3890.

OTTAWA—Worship and First-day school 10:30 a.m. 9th Ave. Fourth Ave. (613) 232-9923.

TORONTO—Worship and First-day school 11 a.m. 60 Lowlower Ave. (North from cor. Bloor and Bedford).

COSTA RICA

MONTEVERDE—Phone 61-09-56 or 61-28-66.

SAN JOSE—Unprogrammed meeting, 11 a.m. Sunday. Phone 24-4376 or 23-61-66.

FRANCE

PARIS—Worship Sundays 11 a.m. Centre Quaker, 114, rue de Vaugirard.

GUATEMALA

GUATEMALA—B-weekly. Call 56-79-22.

JORDAN

AMMAN—Bi-weekly, Thurs. eve. Call 826-077.

MEXICO

MEXICO CITY—Unprogrammed meeting, Sundays, 11 a.m. Casa de los Amigos, Ignacio Marshall 132, 06030, Mexico, D.F. 705-0521.

NICARAGUA

MANAGUA—Unprogrammed Worship 10 a.m.—each Sunday at Centro de los Amigos, APDTO 5391 Managua, Nicaragua. 86-3216 or 86-9994.

SWITZERLAND

GENEVA—Meeting for worship and First-day school 10:30 a.m., midweek meeting 12:30 p.m. Wednesdays. 15 av. Mervelet, Quaker House, Petit-Saconnex.

WEST GERMANY

HEIDELBERG—Unprogrammed meeting 11 a.m. Sundays Hauptstrasse 133 (Junior year). Phone 06223-1386.

UNITED States

Alaska

BIRMINGHAM—Unprogrammed meeting, 10 a.m. Sun. at 1155 18th Ave. South, (206) 933-2630 or 269-1170.

FAIRHOPE—Unprogrammed meeting 9 a.m. Sundays at Friends Meetinghouse, 1.2 m. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope, AL 36532.

HUNTSVILLE AREA—Unprogrammed meeting for worship and First-day school, 10 a.m. Meeting in various homes. Call (205) 837-8327 for information.

Alabama

FAIRFAIR—Unprogrammed meeting, First Day, 10 a.m. Hidden Hill Friends Center, 2282 Gold Hill Rd. Phone: 479-3796 or 456-2487.

Arizona

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver, 86002.

McNEAL—Cochise Friends Meeting & Friends Southwest Center, 71/2 miles south of Elfrida. Worship 11 a.m. Phone: (602) 836-2004.

PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, AZ 85020. 423-1814 or 955-1817.

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Kansas

LAWRENCE—Oread Friends Meeting, 1146 Oregon
Unprogrammed worship 10 a.m. Phone: (913) 749-1366.

MANHATTAN—Unprogrammed. Baptist Campus Center,
1601 Anderson, Manhattan, KS 66502. School year: 10 a.m.
Sundays; 11 a.m. discussion. Monthly meeting: 9 a.m.
393-2636, 393-2046.

TOPEKA—Unprogrammed worship 4 p.m. followed by
discussion in First-day school. 10 a.m. discussion. 1:30 p.m.
393-2636, 223-6791.

WICHITA—Heartland Meeting, unprogrammed worship
1:30 p.m. discussion following, Peace House, 1407 N.
Topeka, 292-1143.

WICHITA—University Friends Meeting, 1401 University Ave.
Sunday School 9:30 a.m., meeting for worship 10:45 a.m. on
Don Mallonee, clerk. Ministry team. Phone: 262-4071 or
262-6215.

Kentucky

BERNARDIN—Meeting Sunday 9:30 a.m. Berea College.
(606) 985-1746.

LEXINGTON—Meeting for worship 10 a.m. Sundays.
Box 186, Lexington, KY 40504. Phone: (220) 233-4176.

LIVELLS—Meeting for worship 10:30 a.m. 3050 Bon
winder Ave, phone: 462-8152.

Louisiana

BAYOU ROUGE—Unprogrammed meeting for worship 3
333 E. Chimes St, Clark: Marshall Voline, (504)
629-5362.

NEW ORLEANS—Unprogrammed meeting for worship,
Sundays 10:30 a.m. 7102 Terre St. (504) 685-1220 or
861-8022.

Maine

BAR HARBOR—Acadia meeting for worship in evening.
Phone:288-5149 or 244-7113.

BELFAST AREA—Unprogrammed meeting for worship,
First-day school 10 a.m. (9 a.m. summer) . Child care.
(207) 338-2302.

BRUNSWICK—Unprogrammed worship 10 a.m. 333 Maine
St. 633-5105 or 725-8512.

EAST VALLSBO—Unprogrammed meeting for wor­
ship 10 a.m. (207) 338-2302.

GLOUCESTER AREA—Unprogrammed meeting for wor­
sip 10 a.m. at Miles Memorial Conference Center,
Damariscotta 563-3464 or 563-1701.

HARBOR—Unassured worship, telephone at Rte. 110.
(207) 338-2302.

LANCASTER—Unprogrammed meeting for worship,
First-day school 10 a.m. at Davis' home, River Road.
469-2476.

PORTLAND—Unprogrammed worship, First-day school.
10:30 a.m. 1845 Forest Ave. (Rte. 302). Call (207) 779-4720.

WATERBURY—Unprogrammed worship, First-day school.
10 a.m. at New England Meeting House. (207) 312-4474,
526-8035.

Maryland

ADELPHI—Worship 10 a.m. Sun., 7:30 p.m. Thu. Sunday
school 10:20 a.m. (10 a.m. Sun. and F. school 10:30 a.m.
11 a.m. Sun. and F. school 12:30 p.m. F. school 1:00 p.m.
Sun. 11 a.m. Sun. and F. school 10:30 a.m. 11 a.m.
Sun. 12:30 p.m. Sunday School 10:00 a.m. 11:00 a.m.
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Sun. 12:30 p.m. Sunday School 10:00 a.m. 11:00 a.m.

ROCKLAND—Meeting for worship 11 a.m. 9:30 a.m. The Good Shepherd United Methodist Church, 4643 Main St. Phone: (914) 372-2466.

SCHENECTADY—Meeting for worship 9:30 a.m., First-day School 10 a.m. Seneca Street United Church of Christ, 214 Seneca St. Phone: (518) 372-2466.

STANIEN ISLAND—Meeting for worship 11 a.m.  Information: (718) 271-4401.

SYRACUSE—Meeting for worship 11 a.m. 624 Milton Road. Phone: (315) 697-0359.

Day worship at ROCKLAND—Meeting Milton Road. Phone (914) 372-2466.

Day worship at SCHENECTADY—Meeting 9:30 a.m., First-day School 10 a.m. Information: (518) 372-2466.

Day worship at NEW YORK CITY—Meeting 10 a.m., First-day School 11 a.m. 624 Milton Road. Phone: (315) 697-0359.

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