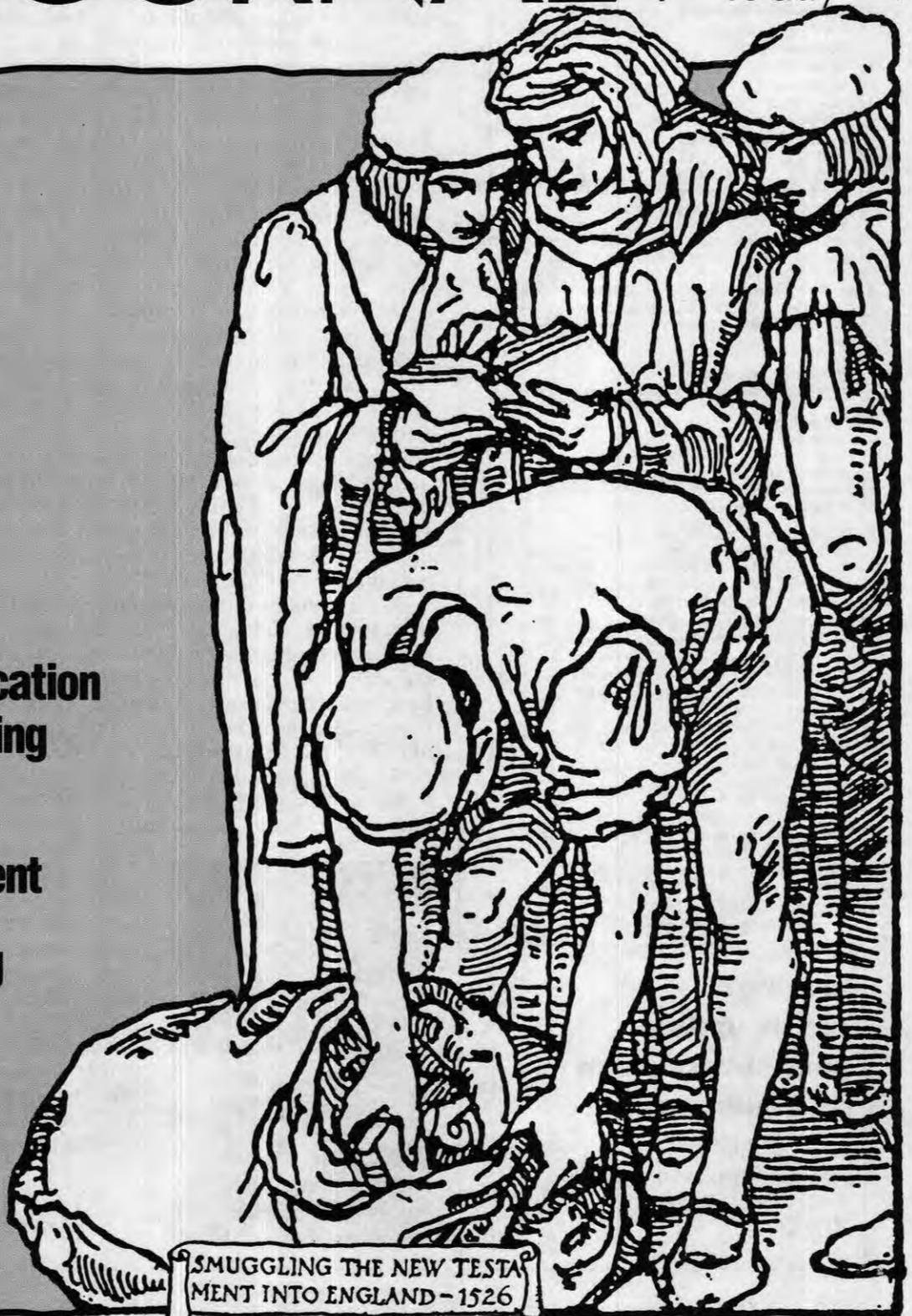


July 1990

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

- Drawn to the Quiet
- Bible Study: From Detoxification to God-wrestling
- Call to Re-enchantment
- Wave-Walking



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Among Friends**An End in Sight?**

Hendrik W. van der Merwe was in Philadelphia this spring, and I enjoyed hearing him speak informally one noontime. For you who don't know him, Hendrik is a native South African, a member of Cape Western Monthly Meeting in Cape Town, a respected scholar and writer, and director of the Center for Intergroup Studies.

The center has been a valuable program in a society where so many barriers to communication exist. It facilitates communication among various community groups, teaches mediating and negotiating skills, conducts workshops and courses. Hendrik, in the best tradition of Friends, quietly makes contact with key people, carries messages between individuals who are not speaking to each other, establishes trust.

So it was a particular pleasure to hear this Friend's perspective. "Don't assume things are OK now just because the major players are talking," he was quick to point out. It is clear, he said, racial discrimination (statutory) will soon end, but not personal discrimination (such as exists in the States). That will take longer to overcome.

On the hopeful side, Hendrik says, F.W. de Klerk is providing courageous leadership to end apartheid and establish a democratic society. "He realizes, as do other key people in government, that the only way whites can maintain any power is by sharing it. The only question now is how to get it done. The feeling is, 'Namibia did it, so can South Africa. Let's get on with it.'"

"The biggest problem," Hendrik said, "will be interpreting the decisions to constituents. Compromises are likely; how can they be sold to both blacks and whites?" The largest source of obstruction among whites, Hendrik believes, will be among civil service employees, including the police. "There will be an escalation of violence, some very hard bargaining—yet the end result is clear."

Quakers will be called upon increasingly to help. "Educational work must be done, and quickly," Hendrik said. "People must learn other ways to settle disputes than the traditional adversarial approach. Friends are recognized and trusted by people on all sides of the conflict. They have initiated many useful programs in the past (such as mediation), then have handed them over to a national group to run. Practically speaking, of course, this has been necessary. There are very few Quakers in South Africa (only 200 within Southern Africa Yearly Meeting, a wider area including members from Lesotho, Botswana, Zambia, Zimbabwe, and Malawi). In Hendrik's own meeting in Cape Town, for instance, there are only 30 members.

How soon is a negotiated political settlement likely? Hendrik van der Merwe said confidently: "A settlement will come much sooner than people believe. How soon? There will be a new government under Nelson Mandela by the end of next year."

Heady optimism? Perhaps. Yet it's clear time is running out for the keepers of apartheid. Let us seek ways to hold South Africa in the Light and to support those working to bring about change.



Hendrik W. van der Merwe/photo by Susan Winters

Vinton Deming

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Each soul dear

I grew up attending a small Friends Church in Oregon. After high school I drifted away. I now have Jesus Christ in my heart, but as a result of the old me I am in prison. Up until recently I couldn't understand why so few Christians on the outside write to those of us behind bars. Then I was asked to write to a missionary. I thought, "What do I say to this person? I don't have anything in common with him!" Then it dawned on me, many Christians "out there" don't have much in common with me either! But as the apostle Paul says in Romans 12:5, "so we, though many, are one body in Christ, and individually members one of another." So if you've considered writing to someone in prison, in the hospital, in a mission field, away at college, or whatever, and just haven't gotten around to it because you don't have anything in common with them, one common denominator is that we are all members of the body of Christ. For this reason I believe also that Christ would credit your letters as visits (Matt. 25:35-40)!

I'd like to close with a short poem I wrote:

*It's no fun to be in prison
knowing my sin put me here,
but at least I know Christ is risen,
and counts my soul dear.*

Larry Ferguson
286634, S-D-8
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Shelton, WA 98584-0974

Starting with ourselves

My thanks to John Swomley for his fine article, "Toward a National Repentance" (*FJ* April). It has given me a better understanding of what has been going on in the Soviet Union that has led to changes.

With the attitude that the Soviet Union is the "evil empire" and we are the "good people," it will be much harder for leaders of this country to admit they are wrong and to repent. But that doesn't mean we can't try.

In Robert Vogel's report of seven yearly meetings planning a Western gathering (*FJ* February), we see a good way for all Friends to get to know and understand each other.

Great changes have been made around the world through nonviolence. From the news, talk shows, and other programs, it seems to me the attitude of people is beginning to change so less emphasis is

being put on peace through military strength. I feel that if everyone interested in changing the military policies of this country (and in changing the attitude that peace comes from military strength) would join in a nonviolent program, changes could be made. Why not try?

Maybe one way to start is for Friends to meet with Friends and other peace groups to get to know each other better and learn more about what we each believe.

Emmett McCracken
Purdy, Mo.



Len Munnik

Why membership?

Connie Battaile's question, "Why membership?" (*FJ* April) is certainly worthy of serious consideration.

Early Friends, of course, had no formal membership. The way people knew you were a Quaker in the 17th century was that you were willing to go to jail and/or die as one. True, membership in the present day seems on occasion to be membership in an ecclesiastical country club, an insurance policy against getting drafted (when there was a draft), or the provision of a do-it-yourself pulpit (though this last, to be sure, is not limited to members). That kind of membership is rightly to be questioned.

Connie Battaile rejected membership in a sorority because she felt its exclusivity was destructive to others in the campus community, and I can certainly agree with her on that. However, in equating a Friends meeting to a college sorority, she is drawing an imperfect parallel. Is there really any meeting that, as a meeting, has the power of rejecting members in the world at large that a sorority has in a college? Power within the meeting: now, that is another story! But I do not

believe this is what she has in mind.

Membership in a Friends meeting is a matter not of exclusivity but of responsibility. I realize that I, as a Friend of 40 years' conviction, am looking at membership from a point diametrically opposite to Connie Battaile's, but it seems to me the reason for membership is our need and responsibility for one another. If the meeting mailing list defines membership, that is a pretty tenuous connection. (A frivolous thought: If we abolished membership, who would maintain the mailing list?)

Does Connie Battaile, as an attender, feel she needs the fellowship of the meeting? Does she feel a responsibility for it, and for the other people involved in it? I assume she does. Sometimes, however, one's needs are so imperious that one dares not risk rejection. Is this her situation? Is she perhaps rejecting the meeting before they have a chance to reject her?

Elizabeth H. Moger
Roslyn, N.Y.

In the Light

In reading the writings of George Fox and Robert Barclay I have never had question that the Light is the Light of Christ within. Also, "that of God in everyone" is the Light of Christ within. Of the many passages and sources I have read that confirm this I will mention only three.

In *The Power of the Lord Is Over All, The Pastoral Letters of George Fox* (introduced and edited by T. Canby Jones), page 474, is a moving letter, which states: "Christ is the Light of the World and lighteth every man [and woman] that cometh into the world [John 1:9 and 8:12]. Everyone being enlightened with the Light which comes from Christ Jesus, every one of you taking heed to the Light, here is your way to Salvation...." In *Barclay's Apology in Modern English* (edited by Dean Freiday), page 100, begins a discussion of the sub-title, "This Light is the Light of Jesus Christ." Also, a clear and detailed explanation is contained in *George Fox on the Light of Christ Within*, by Joseph Pickvance.

During a discussion about the Light a new attender said she didn't realize there is a difference between the New Age meaning of the Light and the Friends meaning. The phrase "the Light of Christ within" makes any difference clear.

Tom Dodder
St. Paul, Minn.

continued on page 6

Post-Election Nicaragua: A Quaker View

I submitted this Viewpoint before seeing the masterful article by Stephen Cary (FJ May), with which I am in complete agreement. The most authentic statements of the Quaker peace testimony in the past several decades have been made by Stephen or under his leadership. —Phil Moulton

As Violeto Barrios de Chamorro deals with the problems confronting her as the new president of Nicaragua, it may be instructive to assess the outlook for that troubled land. Because most people are polarized on this controversial subject, I proceed with some diffidence. Agreeing with Socrates that a critic is one's best friend by helping one probe deeper for the truth, I welcome feedback from readers.

In Nicaragua the month before the election, I predicted (unlike most observers) that the opposition party was likely to win. Talking with Nicaraguans of many political viewpoints had left me with two strong impressions: that most of them favored the ruling party (Sandinistas), and that many of those same people would vote for the opposition (UNO).

How may we account for such inconsistency? The people liked the Sandinistas because of their reforms in such areas as literacy, educational opportunities, land distribution, and health care. Also, they supported the Sandinistas' struggle against the United States.

Yet most of the population had suffered greatly from the U.S. imposed economic sanctions, and they realized a UNO victory would bring relief. Moreover, they were weary of the war. Unlike the Sandinistas, UNO promised demobilization and abolition of the draft. Much as the Nicaraguans resented "crying uncle" to the United States, they voted for food and peace.

Like many Quakers, I have opposed U.S. policy in Central America. I applaud the Sandinista reforms and am outraged that U.S. opposition impeded further progress. Apprehensive about the close relationship between UNO leaders and U.S. officials, I fear that U.S. pressure could prevent demobilization. Overtly, and in subtle, indirect ways, such influence could encourage human rights abuses, as it has done in Guatemala, El Salvador, and Honduras.

Yet I was not as disheartened at the UNO victory as were many of my associates. Naturally, we tend to idealize those our government opposes (in this case, Sandinistas) and to denigrate the other side. There is no reason, however, to sup-

pose either party is basically more peace-loving. Whether in a particular case one party would do more than the other to promote peace would depend largely on the situation at that time.

One can scarcely blame the Nicaraguan government under the Sandinistas for arming and fighting to defend the country against U.S. violence. A UNO coalition or any other government would have done the same. And the armed forces have not dominated the country as much as the armies in Guatemala and El Salvador have done in theirs.

Nicaragua has become highly militarized, however, and some officials with whom I talked viewed that with favor. When Comandante Leticia Herrera, vice-president of the National Assembly, spoke with my study group in January, she referred repeatedly to military strength as the way to peace. Her approval of arming the children and of the threat to liquidate alleged subversives in a national emergency—"for the sake of peace"—had an ominous ring.

The obvious reason for continued militarization has been the war against the contras and the very real threat of a U.S. invasion. I suggest also a more subtle explanation that is generally overlooked. There is no more compelling impetus for exalting military power than a successful armed revolution that produces some benefits. Destroying the hated Somoza dictatorship in 1979 enabled the Sandinistas to achieve certain reforms. It is not surprising that throughout Nicaragua, posters, statues, museums, celebrations, and the media glorify the revolution. The lesson is clear: violence works, and loyal citizens will defend by violence that for which so many fought and died. This explains why, after the election, the Sandinistas distributed weapons to civilians.

Paradoxical as it may seem, the fact the revolution brought "good things to life" is the reason it could do more harm than good in the long run. Like many other evils, the temporary good a war may do makes palatable the much greater harm it does over time. It sets in motion a series of events and establishes a precedent that rationalize further killing. Military history is replete with examples.

Those who strive for social betterment may be tempted to use firepower, assuming an allegedly good end justifies a violent means. This view bypasses a basic ethical principle: some acts are so right or so wrong in themselves they are not to be judged solely by extrinsic consequen-

ces. It also tends to preclude thorough consideration of whether, with adequate commitment, planning, organization, and training, the goal could be attained by nonviolent means. An antidote to such compromise is the Quaker peace testimony, which calls for opposition on principle to all killing (hence war), whether for domination or liberation, offense or defense.

Concerning the future in Nicaragua, being neither very optimistic nor despondent, I see these needs:

1. For decades the nation has suffered from the baleful influence of the United States. This influence must be reduced, and/or made more beneficent.
2. A military system tends to take on a life of its own and get out of control. UNO has promised to reverse this trend. The former Sandinista foreign minister, Miguel d'Escoto, a truly nonviolent spirit, may be able to assist in the difficult task of holding UNO to that promise.
3. The reforms of the past decade must be preserved and expanded.

In addressing these needs, the focus of concerned individuals and of organizations such as Witness for Peace and, in Nicaragua, the Evangelical Committee for Aid and Development (CEPAD), will change, but their vigilance is crucial.

Each side now has much to gain from acts of reconciliation and cooperation. The statesmanlike reaction of Daniel Ortega to electoral defeat, and the Sandinistas' determination to "govern from below," provide grounds for hope that the insights of both sides may be utilized for the common good.

Phillips P. Moulton
Ann Arbor, Mich.



Margaret Viers

How much is enough?

Lynda Goin (*FJ* April) advises us that a "major cause of the environmental crisis in our day is overconsumption practices by the developed countries, especially in the United States." Concurrently Alan During reviews five new books on protection of the environment in *World Watch* with a concluding question not addressed in any of these guides: "How much is enough?"

Are our expansive material desires compatible with the limits of our planetary home? I think not. Lynda Goin says here is where "Quakers have their biggest contribution to make." If there are Quakers seeking an answer to "How much is enough?" please do not keep your light under a bushel.

William M. Alexander
San Luis Obispo, Calif.



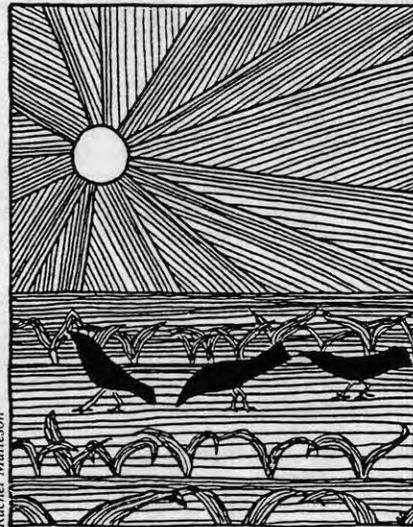
Jean Price Norman,
courtesy of Friends General
Conference

Only in fun

Dear Friends, let me tell you how I feel. It has been true historically that much Quaker humor has been directed at our near and dear neighbors, the Methodists (e.g., the Quaker, with the recalcitrant cow, who said, "Thee knows I am a Friend and may not strike thee. But if thee upsets the milk pail once more, I'll sell thee to the Methodist down the road.").

I am proud to be a humble Quaker, but I do love to play around. So, concerning my earlier letter, "What a Friend we have in Jesus" (*FJ* March), I was just having fun. I'm so glad Quakers sing and carry on with a right good will these days, sometimes even with Methodists!

Sally Campbell
New York, N.Y.



Rachel Matteson

A true bird lover

Jim Bristol's beautiful tribute (*FJ* March) to the remarkable life of Horace Alexander and his contributions to the formation of India's republic was much appreciated. Friends might also be interested that Horace's caring for all Indians even extended to the subcontinent's bird life. His studies of India's ornithology are still highly regarded there and indirectly led to the creation of India's extraordinary bird preserves.

Sol Jacobson
New Hope, Pa.

Literacy as an issue

Curt Regen, whom Rosalie Regen wrote about (*FJ* April), was indeed a "wunderbar!" Quaker. I never knew anyone with more talent for the rare and seminal quality of encouragement.

In the same issue, Lynda Goin's article on unity with nature was just great. Unconcern for stewardship of the Earth can indeed come from seeing this world as "fallen" and from "having laid so much stress on the hereafter that this world becomes irrelevant." In addition, as she does not say, some "fallen-Earth Christians" become so impatient for a second coming they see natural disaster as portents of it.

It is good that Lynda Goin mentions the need for limiting population growth as something "many Quakers feel uncomfortable with" and which, though she does not say so, fallen-Earth Christians tend even to oppose.

Because the population question frightens political leaders, we need—as

she suggests—to approach it indirectly. For example, let us urge government and church service committees to push for massive world literacy programs, especially for women. When women learn to read and write they not only gain power in many ways but also have far fewer children.

Might not literacy be an important unity-with-nature issue?

Betty Stone
Wilmington, N.C.

Friends garbage museum

On 4/1/90 the Environmental Concerns Committee of Lake Forest (Ill.) Meeting presented a snack before business meeting, which included fruit "compost," "eggology" salad, "squirrel spread," "fossil fuels," and "pots of dirt." The members of the older elementary school class helped with preparation of the "pots of dirt." During the meeting for eating time the adults admired the flowers "planted" in the pots of dirt but would not sample until the children took big spoonfuls and ate it with delight. (Crushed Oreo cookies look very much like potting soil with vermiculite!)

The snack was merely a prelude to the "major" proposal from the committee, which was presented during business meeting. We proposed that the first Illinois Garbage Museum be housed in the meetinghouse. Members sat silently and thoughtfully through a description of the removable displays, compost and landfill cut windows, permanent displays, and the activity areas. When the budget was presented, smiles spread through the room at a salary of 8,000 smackeroos for a garbologist. The sample of the garbage display changed the smiles to laughter as members read in bold letters, QUAKER APRIL FOOL.

Thanks for the suggestion (*FJ* Among Friends, March). The committee thoroughly enjoyed preparing the spoof.

Janice Domanik
Libertyville, Ill.



Eileen Waring

Watch the spelling

Apropos of your article, "The Homogenized Quaker" (*FJ* May): When I was in Tucson in 1983, in the course of a conversation with a Friend I asked if he happened to be acquainted with my wife's uncle, and I mentioned his name. "Oh, sure," he said, "but he's not in our meeting anymore. We split, you know. My group is just homogenized. His is pastorized."

Even though I am not a Quaker, I knew what he was talking about and did not hear "pasteurized." Is this a common joke, or was my guy very clever?

Roger Maren
Hopewell, N.J.

Oldest to join

This is to report the results of a letter I wrote to the March Forum, inviting correspondence concerning people who became Friends late in life. So far, I have heard about the following Friends:

Leo Armstrong, Vernon (B.C., Canada) Meeting, became a member at age 89;
Russ Barbour, Unami (Pa.), age 81;
Ruth Barbour, Unami (Pa.), age 77;
Sara Bell, North Branch (Pa.), age 85;
Bob Councell, Third Haven (Md.), age 85;
Gordon Manser, Wrightstown (Pa.), age 80;
Bess Schweitzer, Dallas (Tex.), age 82;
Ruth Weatherley, Housatonic (Conn.), age 78.

Of this group, Leo Armstrong emerges as winner of the Oldest to Join the Friends Award. Albert E. Moorman, co-clerk of Vernon Meeting, writes of Leo:

"Leo first learned of Friends when he lived in Arizona and occasionally attended a Quaker worship group. A pacifist, he suffered ostracism and loss of his profession during the Second World War. It was only when he came to Canada and lived with a daughter that he was able to attend meeting regularly and apply for membership. He illustrated well the saying, 'The Society of Friends does not make Quakers; it discovers them.'"

Leo died in his 92nd year, remaining active until a few weeks before his death.

Many who wrote about the above Friends mentioned their active participation and the wisdom and balance they have brought to their meetings. Beverly England Williams, clerk of North Branch Meeting, wrote of Sara Bell:

"In January we welcomed into membership a convinced Friend, who has brought her gifts of deep spirituality, stylish elegance, and delight in the



children of the meeting. She gives out brochures to friends, relatives, her bridge club. . . . Yesterday at a meeting for business one of our number reported that the prisoner he has been visiting asked if Friends might gather for worship at the correctional institution. Our newest member was the first to say, quietly but firmly, 'I'll go.' "

I want to thank all the Friends who took the trouble to write to me. As for Benjamin Feld, who thought he was the oldest at 75—well, Benji says he now feels like a youngster.

Yvonne Boeger
Houston, Tex.

Shaped by our faith

I wish to express my gratitude to FRIENDS JOURNAL and to Henry Freeman for the publication of "To Go With God" (*FJ* April). It is precious wisdom Henry Freeman has been granted, like that which Henri Nouwen discovers in *Gracias*, and JOURNAL readers are privileged he has shared it.

A Quaker student of poverty issues once told me that his greatest surprise when he first visited an economically deprived nation was to find himself in communities filled with love and joy. Like most of us Americans, so deeply had he been influenced by the material values of our culture that he had assumed love and joy could not prevail where there was grinding poverty and suffering.

Henry Freeman goes farther and sees the irony in the caution and fearfulness bred of our wealth and privilege. Surely, we professing Friends particularly need to

ask ourselves whether we will allow our lives to be shaped by our fears or by our faith. Thanks to Henry Freeman and the JOURNAL for posing the question so powerfully.

Gordon Browne
Cotuit, Mass.

Out of step?

I am an ordinary Quaker. I find I am personally humiliated and alienated from my government over the killing of large numbers of civilians in Panama, on top of the ongoing tragedy of Central America. I have been advised by a loving Friend that I am out of step with the larger U.S. society. Should I seek counseling? Perhaps with help I can adapt. Or should I reject the system as it stands, beat my head against the wall, and insist I AIN'T GOING TO TAKE IT ANYMORE!

I would welcome Friends' comments on this issue.

Richard G. Counihan
Boulder, Colo.

Unearned income

Certainly something must be done about the distribution of wealth in this nation. But the reason concerned, Friendly types such as my own friend Bernard Kirby and economist Robert Schutz have no influence on public policy is because of the unrealistic naivete of their suggestions (*FJ* Forum May) of a 100 percent tax on all unearned income.

It is easy to think of "unearned income" as something the Rockefellers and Trumps have in obscene amounts and use to throw million dollar bashes and to manipulate the government. But "unearned income" from very modest investments is a nonrenewable resource (unlike "earned" income) keeping thousands of non- or inadequately pensioned elderly people from starving or living in shelters. In slightly larger amounts, it is being used to finance the education of thousands of grandchildren. Large numbers of retired professionals who do not personally hold stocks or bonds are living on the "unearned income" derived from such investments made for them by pension funds and medical insurance companies. Without all these sources of very modest "unearned income," the number of people in poverty would skyrocket.

Dorothy T. Samuel
St. Cloud, Minn.



*This could be our
revolution: to love what is
plentiful as much as
what's scarce.*

Call to Re-enchantment

by Alastair McIntosh

Why poverty, suffering, evil? Perhaps the answer was glimpsed by such visionaries as Irenaeus and Mother Julian, who saw an apparently imperfect world as necessary for drawing us toward love's deepest fulfillment. Let me tell you about some encounters I had last summer.

One of the hats I wear is that of co-director of the United Kingdom Foundation for the Peoples of the South Pacific. This is an offshoot of the American Foundation for the Peoples of the South Pacific, Inc., from which we are autonomous, though we cooperate closely on

Alastair McIntosh, a member of Edinburgh Central Friends' Meeting in Scotland, is also business advisor to the ecumenical Iona Community and development director at Edinburgh University's Center for Human Ecology.

a number of programs assisting the indigenous peoples of Melanesia and Polynesia. This led me to revisit Papua New Guinea and other nations in the Pacific "ocean of peace," which covers nearly one-third of our Earth's surface.

In Papua New Guinea, a guerrilla war was raging between villagers and government over land rights on the island of Bougainville. Some 130 people are dead and 1,600 homes destroyed.

One of the biggest copper mines in the world, run by a subsidiary of Rio-Tinto Zinc, has caused slow ecocide, which, among other things, rendered 480 square kilometers of river network essentially devoid of fish.

A soldier told me he spent three months flushing out "militant" landowners by burning their villages. A woman said aid and compensation are like sweets—something you give a child

to stop her crying when you want to take something precious away.

In the Solomon Islands I saw the rainforest being logged right up to village boundaries. I asked women who were gathering debris to sell as firewood how they felt about it: "We agreed to the Taiwanese coming, so it's OK," they said gloomily. A forestry officer explained they were frightened to speak freely because I was white and might be in a position to bring recriminations. I slept that night in a village where they rarely had fresh fish because population growth and deforestation had damaged the marine environment.

In Vanuatu—the New Hebrides—a Catholic bishop told me how church lands had been forcibly logged. I made comparisons with what had led to the Highland Clearances some 150 years ago in areas such as the old Hebrides, where

I grew up.

Back in Papua New Guinea, the chief justice was recently stabbed in an assassination attempt provoked by political embarrassment over his 20-volume report on corruption in the logging industry.

Down in Australia, where, after speaking to the Melbourne Rainforest Action Group cum Peace Fleet (who kept away the British nuclear warship, *Ark Royal*), one sleepless night I developed an overwhelming sense of brokenness in what C. S. Lewis called the deep magic of the earth, put in place when time began.

Yet, through the fissures, Spirit is gushing all across the world, animating us who are struggling for change. "My heart is moved," said Adrienne Rich, "by all I cannot save. So much has been destroyed. I have to call my lot with those who, age after age, perversely, with no extraordinary power, reconstitute the world."

I saw this Spirit in the young Papua New Guinean helping his people log their forests on a low impact, sustained yield basis, instead of selling out to overseas companies. This Spirit is in the Solomon Island nuns who are getting themselves trained in development education so they can help villagers distinguish between empowering and disempowering development. And it is in the Vanuatuan teacher at a Presbyterian church center, who makes sufficient full-length pencils by splitting open the few pencils he has, removing the lead in small pieces, and inserting these into adequate lengths of bamboo.

I told people about the thinking many of us in Scotland and other Celtic nations are doing about our own culture, national development, and our lack of community. I worried this might come across as too academic. But no, there was hope and excitement. "At last," said one Papua New Guinea woman, "you white people are beginning to ask the questions we have always asked of you. I only hope it is not too late and we have not already accepted too many of your answers."

But where should we look to discover deep values? In the past we have often done it by self-righteously separating Spirit from world and denying matter, including the warm sensuality of our own bodies. Today's mounting global ecological crisis shows where this withdrawal of spiritual salt from the earth has helped get us.

So what is the middle way? How do we bridge the gap between the ascetic

who hates the world and the crass materialist destroying it? This is surely one of the most important questions of our time. If we are to succeed in persuading society to live in a way which is globally sustainable, we have to start by proving in our own lives it is possible, good, and more fun than galloping consumption, status symbols, wealth accumulation, and ripping up the lands of tribal peoples.

Our crying need is for new ways of seeing and being. We must learn not to value unduly things on which the world places an artificial value. Instead, we need to learn the richness of ordinary things: friendship, work, music, the earth. As black feminist poet Alice Walker puts it: "We alone can devalue gold by not caring if it falls or rises in the market place. . . . Feathers, shells and sea-shaped stones are all as rare. This could be our revolution: to love what is plentiful as much as what's scarce."

Shakespeare in *As You Like It* expressed similar sentiments: "And this our life, exempt from public haunt, finds tongues in trees, books in running brooks, sermons in stones, and good in everything."

What do we call this enhanced consciousness? Perhaps we need to rehabilitate the word *enchantment* in the English language. We must learn to re-enchant the world: to recognize God is incarnate

as well as transcendent; that "All that came to be was alive with his life, and that life was the light of men." (John 1:4, NEB)

Friends, the Spirit is on the move across the world. Abuse of the Earth is now so great that either we change, or global suffering will intensify as this disenchanted planet shudders to rid itself of our parasitism.

Let us reflect on George Fox's truth that "we are written in one another's hearts." Let us prepare. Feel. Think. Change. Love and be loved. Witness. Break. Grow.

Let us not be found wanting . . . at least, not too much. Remember, as graffiti at Scotland's Faslane Peace Camp puts it, "Any fool can live in conflict—it takes guts to live in peace." □

Logging in Papua New Guinea (below)
and the Solomon Islands (right)



Photos courtesy of Alastair McIntosh

Wave-Walking

*Listening to her, I realized I was learning
how to grow old.*

by Margaret R. Yocom

I had been trying to decide all that early November weekend in 1988 whether or not to make the trip from Virginia to my hometown in Pennsylvania. I was bone tired, but I wanted to be with my only niece on this her first birthday. And if I left by noon, I could see my grandmother along the way.

Bertha Davidheiser Yocom—"Nanna" to my brother, sisters, cousins, and me—lived in a nursing home in Quarryville, just over the Maryland border in the Pennsylvania German country. She grew up in the farmland of southeastern Pennsylvania, her father a wheelwright and farmer who leased one farm after another; her mother followed after. Bertha became a bookkeeper after a treasured teacher of hers warned her against teaching. So she went to "the City"—Philadelphia—and returned home when it was time. She married a farmer. "There were others," she whispered to me once. She always whispered when she had something important to say to a listener's ears only. "Yes, others, even a minister. But I'd rather have a good, honest, Christian farmer than a mediocre anything else." And she did. She and Isaac raised their children—my father, aunts, and uncle—on the farm that had been in the Yoder-Yocom family since William Penn's sons, Thomas and

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Photo by Kenneth P. Miller

Richard, sold it to them on the 21st of June, 1749. Now, in this her 100th year, Bertha was still in that farm country.

Her earth was a bright, abundant place, filled with mystery. Bertha led me along the creek by torrents of violets and daffodils. In her ample kitchen, we mixed rhubarb and strawberries into pies and squeezed lemons and oranges into lemonade. Up in her attic, amidst her belongings, my cousins, brother, sister, and I held meetings of the ghost club and scribbled in witches' writing on the rafters. And sleeping in her upstairs front room was like sleeping in a castle tower, watching the gauzy white curtains float in and out, in and out with the breeze. There were cows to call, trees to climb, woods to walk in, roses to smell, and rows and rows of corn to walk through.

Her earth was also alive with the world of the Spirit. She had often sent me copies of *Daily Remembrances*, small pastel-colored paperbacks filled with prayers for each day of the month. And many a letter of hers would end with one of her favorite little poems of faith. Sometimes handwritten, sometimes typed, each poem began with a boldly marked title, but few ever carried the name of the author. She sent *You Are Not Alone* to me twice:

*There have to be those times in life,
When you are "on your own,"
But you may always rest assured
That you are not alone. . . .
For God is ever at your side
With all his loving care.*

*If only you have faith in Him,
As millions of others do,
The God of heaven and of earth
Who gave your life to you.
He made you, and He loves you, and
He is your dearest friend,
Today, tonight, tomorrow and
Forever without end.
However low you may feel,
You never are alone,
God is always with you and
He wants you for His own.*

For years, though, I paid little attention; I had not been ready to receive her messages. But when I came to Quakerism, she was the first I told. I rejoiced in her; her life and her words had helped me find the way. I was more than a bit nervous as I explained to her what I understood Quakerism to be. Bertha, after all, had watched me grow up in the Lutheran faith our family had followed for generations. But she paused and said, "It sounds like you have found a good home."

She was always wondering what heaven would be like. "Peggy!" she'd yell with heated conviction, "I don't think we'll just all be there sitting quietly, and singing hymns, do you?" Yet, in my experience of her, I think heaven was always close to her, that she was often in touch with the Spirit that moves in mysterious, miraculous ways through our lives.

Once about two years ago, we were talking about death and heaven, when she abruptly stopped, looked straight at me, and said, one word firmly planted after the other: "Peggy, this next time when I go to die, don't you call me back. You hear? Don't call me back." I sat speechless. When she had been near death in 1985, I had flown from my workplace in Alaska to see her. I had not been ready to part with her then. I had no spiritual home, either. Had I, in my want of her, called her back?

Had others of us? How closely linked are we to the ones we love through God?

As I drove through northern Virginia that November morning, I thought back

to my last visit a month or two before. She had called me either "Gladys" or "Edie," "Susan" or Kathy"—my aunts and cousins. Then she'd remember, "Oh, it's *you*, Peggy!" She'd sling her words about, exasperated with herself. She liked to get things right. "It's like a wave," she explained. "My mind seems to come and go. I'll be talking with you and then it will just lead me away, and then I come back again, like waking up and, well, I know I've been gone. It's so confusing." Listening to her, I realized I was learning how to grow old.

Continuing on, driving around the Washington beltway toward Baltimore, I remembered what several relatives told me about their latest visits with her. "She's not talking quite right," they said. "She might not know you if you visit." But as the half-hours slipped by, the urge grew stronger, and I knew when I turned off Interstate Route 95 onto Route 222, 32 miles north of Baltimore, I was headed for Quarryville and Nanna.

As I walked into her room that sunlit November day and woke her from her nap, she turned slowly and smiled, "Oh, it's you, Peggy. Oh, good." With words that could have been taken for a request, she put forth a command: "Let's go out and sit in the light." Warmed with the pleasure that well-worn recognition brings, I smiled at this tone of voice I had heard so often.

We went to the end of the hallway and sat by the windows. As we talked, her mind traveled along those same waves as before. Sometimes she was with me, sometimes with someone else. "Look," she interrupted my reverie. "Look at that bright light out there." She pointed to a spot near the far edge of the leaf-browned lawn.

"Is it sunlight?" I asked.

"No, can't you see it?"

I couldn't.

When we returned to her room, just as we walked through the doorway, she pointed to the corner of the far wall. "Oh, look at that apple tree, how beau-

tiful it is. Oh my."

"What do you see?" I asked, excited. She had taken a step into a world I couldn't see.

"Oh, apples! So many beautiful red apples."

Later, right before I left, she whispered, "My mother's been to see me. Isaac, too." I smiled toward the warmth and joy in her voice. I did not puzzle over what was happening; I was content in the peace of her visions. One thing I knew. These were not words from someone whose mind was not quite right; they were gifts, the words of a wave-walker.

I drove home to Pottstown through one of the most rosy sunset glows I had ever seen. And in that soft light, my thoughts turned to her. I laughed as I re-visited one of my favorite stories about her. Once when her eldest son David was sick, he didn't get well and he didn't get well, so she poured all the medicine the doctor had given her right down the toilet. "There!" she exclaimed. "That's where *that* belongs. I'll treat him myself." And she did.

And no matter what was happening in her life, when I'd ask her how she was, she always said something positive. Recently, she had told me with a smile, "Well, Peggy. I'm fine *inwardly*. Inwardly, you know. Especially these last two days. But outwardly! Oh, this *body!*" Her way of looking at the world always reminded me of the sunshine and shadow quilts I'd seen fluttering on farmstead washlines as I traveled to see her.

I thought back to one time when we

were talking in her daughter Gladys's back yard under the white birch, and Bertha said, "Of all the things in the world, I really do like trees. See how strong they are, how straight. And yet, when a big wind comes, you know how they bend? I'd like to be like a tree."

And to me, she was. Strong, yet able to bend in the big wind.

Later I was to learn that as I was traveling to Pottstown, Bertha was traveling, too.

I left her at 3:30. About a half hour later she asked a nurse to take down the railing on her bed. She called out to her roommate, laughing, "I'm going on an excursion, Linda. Do you want to come along?"

Linda said no.

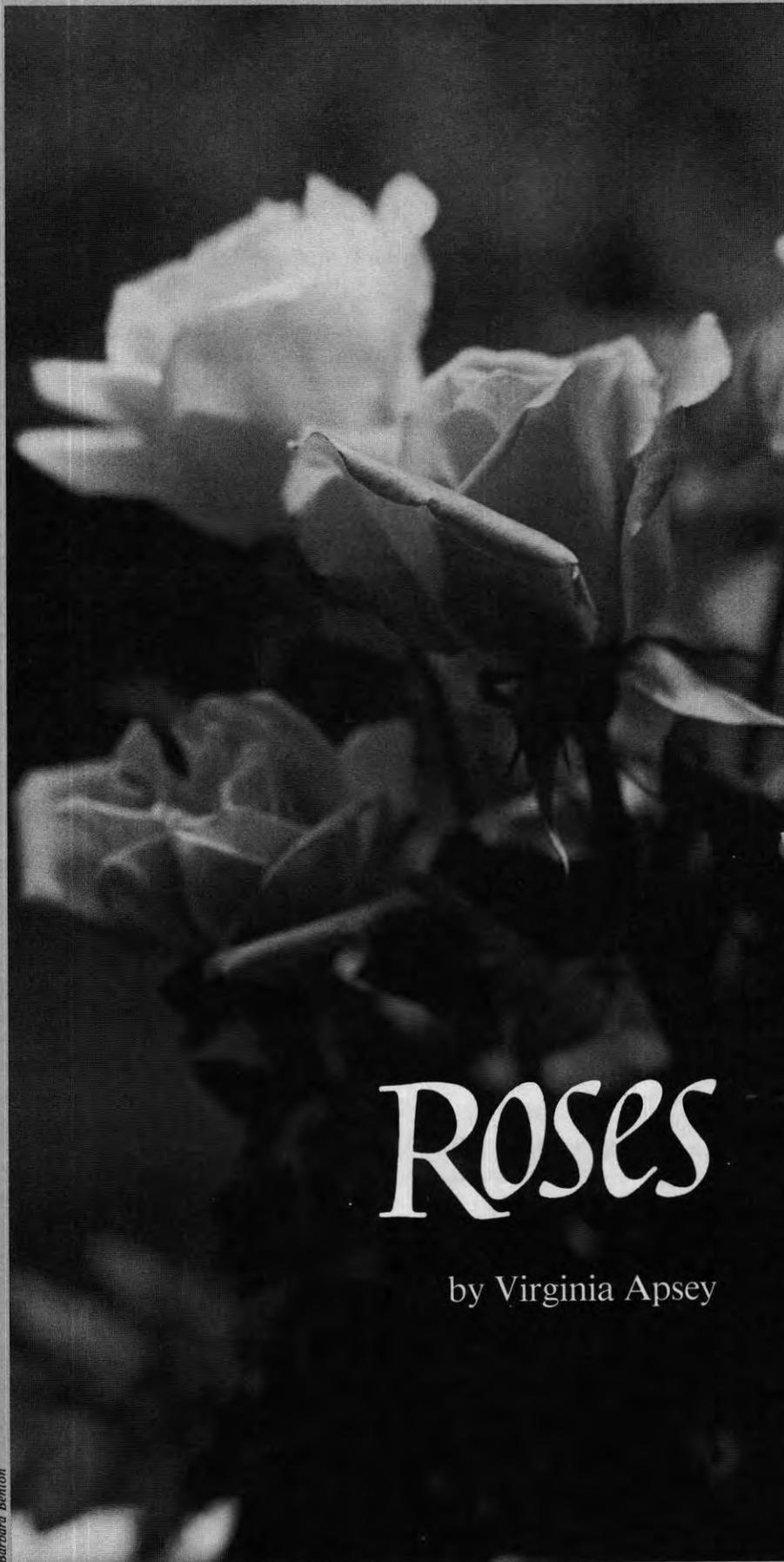
So Bertha slipped off the bed—some say she was trying to get into her wheelchair—and fell to the floor, breaking her hip. When the doctor told her they'd be taking her to the hospital, she spoke a final truth: "No. I don't want to go there." At that moment, a heart attack swept her away.

I think of the apple tree and the light often. I am glad the Spirit brought her pictures of beauty and of loving people to guide her home. And I trust that now Bertha knows what heaven is.

I dreamed about her the other month. She was on a bus, a long bus, way in the back. Her face was filled out, her head awash with silver curls. She wore her turquoise-blue dress. She was laughing and talking with other older folks, pointing out the windows. I quickly climbed the rest of the stairs and grabbed the railing, ready to round the corner seat and dash down the aisle of the bus to greet her, when my eyes met those of the bus driver, and I stopped. Silently, slowly, he turned his head and laid the tips of his fingers on the clear glass wall just behind his seat, which blocked all entry to the back of the bus. I looked at Bertha one more time. She couldn't see me, but she was talking and laughing still. I walked slowly down the steps and then out onto the road beyond. □



Bertha
Davidheiser
Yocom



Barbara Benton

Roses

by Virginia Apsey

What is a "big thing"? What is a "small thing"? One of the advantages of a week in a hospital is that it helps adjust our inner vision.

Imagine the predicament of not feeling well enough to read, or even visit with a caring friend, or look at television! What is there to do to keep one's mind in a state of even, low turnover? I found an answer, and it was immensely profitable.

A bouquet of 12 little roses was sent to me in the hospital. A small thing, you say? Far from it! It kept me occupied for hours in a long day, widened almost to a week.

I became intimate with each one of the 12 little roses. I knew each one as an unfolding wonder. Each one developed at a different time. It took no effort on my part to trace the unfolding of each rose. There were four pink ones, four white ones, and four red ones—all different, all beautiful, each with its own personality.

One was a prodigy and unfolded ahead of all the others. One was a laggard and seemed to want to remain a little bud. Something within it kept denying the laziness, however, and it had to unfold like the others, but at a much slower pace. Two of the red ones were taking their time, becoming larger as each day came along.

I tried to see them unfold as they progressed, but it was impossible. I looked away, dozing for an hour, and when I looked again, lo and behold, they had all changed their contours. Even their personalities had changed in a short time.

The white roses were especially interesting. They caught the light which came in through the window where the vase was placed. The sun shone through several of the petals, making them almost transparent. This must have been where the masters of stained glass windows derived their inspiration.

My mind went back to the long hour I spent looking through the stained glass windows in Chartres Cathedral in France. That was the "big" miracle, even as my vase of roses was the "small" miracle. Or is it the other way around? □

Virginia Whittingham Apsey was a concert pianist active with family, community, and Friends affairs. She was a member of Bulls Head-Oswego (N.Y.) Meeting. "Roses" was written shortly before she passed away September 25, 1989, and was read at her memorial service.

The Quality of Silence

by Gerald W. Vance

The silence of a meeting is fragile and delicate, yet the strength of the silent meeting has endured for 300 years, giving encouragement and inspiration. Sometimes we leave the meeting looking forward to new achievements. At other times we go home anticipating First Day dinner and the newspaper. What makes the difference?

The silence of meeting is easily destroyed; the noise from a loud radio, the baby cooing over its mother's shoulder at the bench behind, the Friend who speaks too long or too often, the squeaky chair. I remember a meeting in a home where the worship ended when the family cat fell through the seat of a broken chair. These are all overt interruptions, but some meetings seem to remain empty when such conditions do not exist. What makes the difference?

Several covert possibilities suggest themselves. Let us examine them in the nature of queries.

Do I come to meeting in a condition of acceptance?

Sometimes our personal problems or those we choose to shoulder for all humanity are so overwhelming it is not possible to escape the emotional turbulence which moves us to be concerned. Such a mental state interferes with the openness of true meditation. As with trying to forget a bad word, strong emotional reactions resist all conscious efforts to put them aside. We may try various techniques for centering down, but in the long run we might just have to wait for another time. A positive approach is to try to concentrate on other aspects of the meeting as found in the vocal ministry of fellow participants, but if this fails, either we can ask the clerk to prolong the meeting until we find clearness or we can come to the next meeting in a better frame of mind. Probably the latter course is the better.

Gerald W. Vance is a member of North Columbus (Ohio) Meeting and is a former clerk of the Mid-Ohio Valley Worship Group.

Do I come to meeting with an open mind?

This is only slightly different from the suggestion in the previous paragraph, but it is often futile to seek guidance in solving a problem where a solution has already been espoused. It has been suggested one should never come to meeting either with a speech prepared or a predisposition not to speak. So should one never come to meeting seeking his or her own preconceived notion of where the Inner Light is going to lead.

Have I come to meeting to be a part of it?

A friend of mine not experienced in silent meetings asked an Amish man if he might attend one of their meetings. In a very kindly but firm way the Amish man replied, "There would be little need for you to come, neighbor. You would not be a worshiper but just a gazer."

The silence of the meeting is a corporate silence. It gains quality from the participation of all attenders just as surely as the singing of hymns in other churches gains quality through everyone's joining in. This is where such overt things as reading a pamphlet, squirming, and mouthing words to someone else in the room (a child's escape mechanism) disrupt the meeting. But meditative inattention can also have an influence on the whole meeting. Each person present owes it to the others to make a contribution to the spirit of worship. There is little benefit in just going along for the ride. One who does that might do better to attend a church service of the pastoral persuasion and let the minister's sermon lead.

The quality of a silent meeting exists, first of all, in the experience of each participant in the meeting. If the worshiper's participation is of high quality, one can expect high quality returns. If one is off on this afternoon's fishing trip or organizing tomorrow's affairs at the office, the whole meeting will have suffered to the degree of the person's non-participation.

Is my vocal contribution intelligible to others?

If, as someone has said, the prideful tendency toward praise of Quakerdom

is the first sin of Quakers, mumbling in meeting is the second. The person who offers a vocal expression in meeting assumes the position of a public speaker. If another person two chairs away can't hear the message, the speaker is disrupting rather than making a contribution.

Is the leading I have found of interest to others in the meeting, or is its value confined to my own development?

When we find insights which might be enlightening, uplifting, or inspirational to others, we owe them the sharing of such findings. But the meeting is just as surely enriched when one finds peculiarly personal guidance and concentrates in silence on such insights.

The commonality of experiences of silent worship never fails to amaze me. In one of the earliest silent meetings I attended, I observed to a lifelong Friend that the vocal parts of the meetings dealt with the same ideas I was mulling over at that exact time. His answer was, "This happens so regularly in Quaker meetings that Quakers aren't even aware of it anymore." Obviously that isn't going to happen to the person who is not taking part in the meeting.

There is a mystical quality in the true silent meeting for worship, but it is not a magical quality. It doesn't come automatically; it is created by hard work and by the participants in the meeting. The person who does not participate may recognize a feeling of spiritual enrichment, but the one who participates experiences it.

Every meeting for worship does not speak to everyone's condition. Some meetings possibly do not speak to anyone's condition. But the time spent in such meetings is not wasted. In the last analysis, Quakers do not constantly nor immediately accomplish everything they set out to do—including the formulation of a perfect meeting for worship. But they accomplish great things because they are persistent, strong-minded seekers, and when the corporate seeking does result in that near-perfect meeting there is no experience more exhilarating. □

Drawn to the Quiet

by Jay C. Rochelle

The energy of the quiet is narrow and often hard to understand, and is mastered—or, perhaps better, becomes master over us—only as we agree inwardly to go with it unflinchingly.

I have been committed both personally and professionally to the liturgically formal tradition of the Lutheran church for 25 years. I have always remained open to other experiences of praise and contemplation, however, especially the tradition of silent worship among the Quakers. I continue to experience new and fascinating revelations of the spirit when I participate in forms of worship other than the formalized liturgy of my particular church, which is committed to a weekly liturgy of word and sacrament that combines music, speech, and a minimum of silence with visual and sensory signs such as bread and wine and water.

It has been a struggle for me to understand how the formal and sensory worship that is my tradition is replicated in the silence of Quaker meeting, and I wrote about that in a recent Pendle Hill Pamphlet. My major struggle has been to understand how a movement which begins with such a clear and singular Christian basis could have evolved around a form which eschews those very aspects of worship considered central by all other Christian churches: preaching and the sacraments. The first challenge, then, is simply to comprehend that other forms of Christian faith can retain the central vision of Jesus without the trappings that seem so essential to the unfolding witness and conviction of the majority of churches. Over the years I have found myself at home in both forms, with each one enlivening and enlightening the other in my experience.

There is an attraction and a fascination about Quaker silence which has compelled me for many years, along with the attempt to renew and rejuvenate the symbols and rituals among which I grew up, as I entered into the ordained ministry of my church. The movement of my soul has been further aided and abetted by my long-standing fascination with the Zen tradition in Buddhism. I tend to see the Quaker movement as analogous in Christianity to the Zen movement in Buddhism; that is, both movements display a commitment to a spiritual way of being in the world which eschews the symbolic trappings of the parent religion to plunge directly into the heart of the matter through a purged form rooted in silence. Or, as a Quaker friend of mine in Pennsylvania put it so succinctly, "If you have the reality, then you don't need the symbol."

Jay C. Rochelle is professor of worship at the Lutheran School of Theology in Chicago, Ill.

It is not that the tradition of silence doesn't exist in other forms of Christian faith, but that tradition tends to emerge *after* consideration of the symbols and not prior to or apart from such a consideration. For example, the tradition of hesychast prayer, the prayer of silence among Eastern Orthodox Christians, tends to emerge out of the original commitment to and placement within a community of faith that celebrates the divine liturgy, a long form called the liturgy of St. John Chrysostom. Often the hesychast prayer is also limited to the monastics within the orthodox faith and is not part and parcel of daily life for the faithful as a whole. Again, in the Western church the Rhineland mystics, who have become so popular again as spiritual guides—Meister Eckhart, Johannes Tauler, the anonymous document known as the *Theologia Germanica* ("German theology,"), and to a lesser extent Henry Suso—all make a firm and important place for silent meditation at the heart of the spiritual quest. Yet it remained for the movement headed by George Fox, Isaac Penington, and William Penn to place that silence squarely in the center of the community and to call for a weekly period of *corporate* silence as the principal form of worship.

While there is every indication the silent tradition will continue to unfold its riches endlessly in a life, nevertheless you can make periodic inquiries into its meaning in your experience. The following five points are the current experiences that compel me about the tradition.

Moral substance

I don't understand the secret ways in which this happens, but in the silence of meeting I discover resources within for saying "yes" and "no" with clarity to many of the forces which assail me personally in my experience of contemporary culture. I have come to understand the reasons, for example, behind the Amish community's constant wrestling with questions of the relationship of culture to community with regard to specific inventions or technological "advances." I can see why a whole community would wrestle with whether or not to use automobiles or rubber-tired farm implements. It makes sense to hold to the supreme value of community and then to ask whether this or that technological advance will be complementary or destructive of that community's quality of life.

While this example may seem at first to be extreme, I don't think it is. In Quaker meeting for worship, my life situation is clarified because the quiet serves as a mirror for my presuppositions and prejudices, outlines them against the light of truth, shows me the potential error of this or that pathway, and points me toward resources within and without, which can enable me to eschew false paths. When such issues are elevated to the level of discourse in meeting for business or in educational forums, one can see that the interiority of the process is its great value; you cannot step outside the leadings you feel to make an appeal to other precedents. There is an immediacy to the process which quickens and vitalizes dialogue and conversation so that the result can be purified for the whole community's consideration.

Corporate energy

The others who gather in corporate worship *matter*. It is as simple as that. The energy of the quiet is narrow and often hard to understand, and is mastered—or, perhaps better, becomes master over us—only as we agree inwardly to go with it unflinchingly. There is a flow of energy that develops that draws you into a tight circle of love with those others who gather in silence.

You want to know more about these people, who they are and how they tick and what the movement and shape of their search is like. You want to take more time with them collectively and individually. The pastoral ministry that develops among Friends, it seems to me, arises out of the natural curiosity that develops about one another in meeting. I look across the room at a new face, and I am curious about what pilgrimage brings this person. I want to reach out in love and concern, not cloyingly or with an agenda of "winning another sinner," but to share movements of the Spirit. In such a way, those in meeting who are gifted pastorally find an expression for their calling to minister. I find that the silence of meeting prepares me for ministry to others within: the corporate energy that develops is really quite powerful and enables me to overlook my own shyness or reticence and to reach out to others.

At the same time, the corporate energy is a marvel by its very existence. So often at meeting for worship people really pay attention to the center into which they enter in the quiet, and a

theme develops out of that center which is strong enough to direct the energy of the whole meeting for its allotted time. People serve the theme by thought and with prayer, and it is turned round and round and explored as different vocal ministries respond to it. The whole *is* greater than the sum of the parts, and the spiritual energy unleashed is almost as palpable and tangible as it is audible.

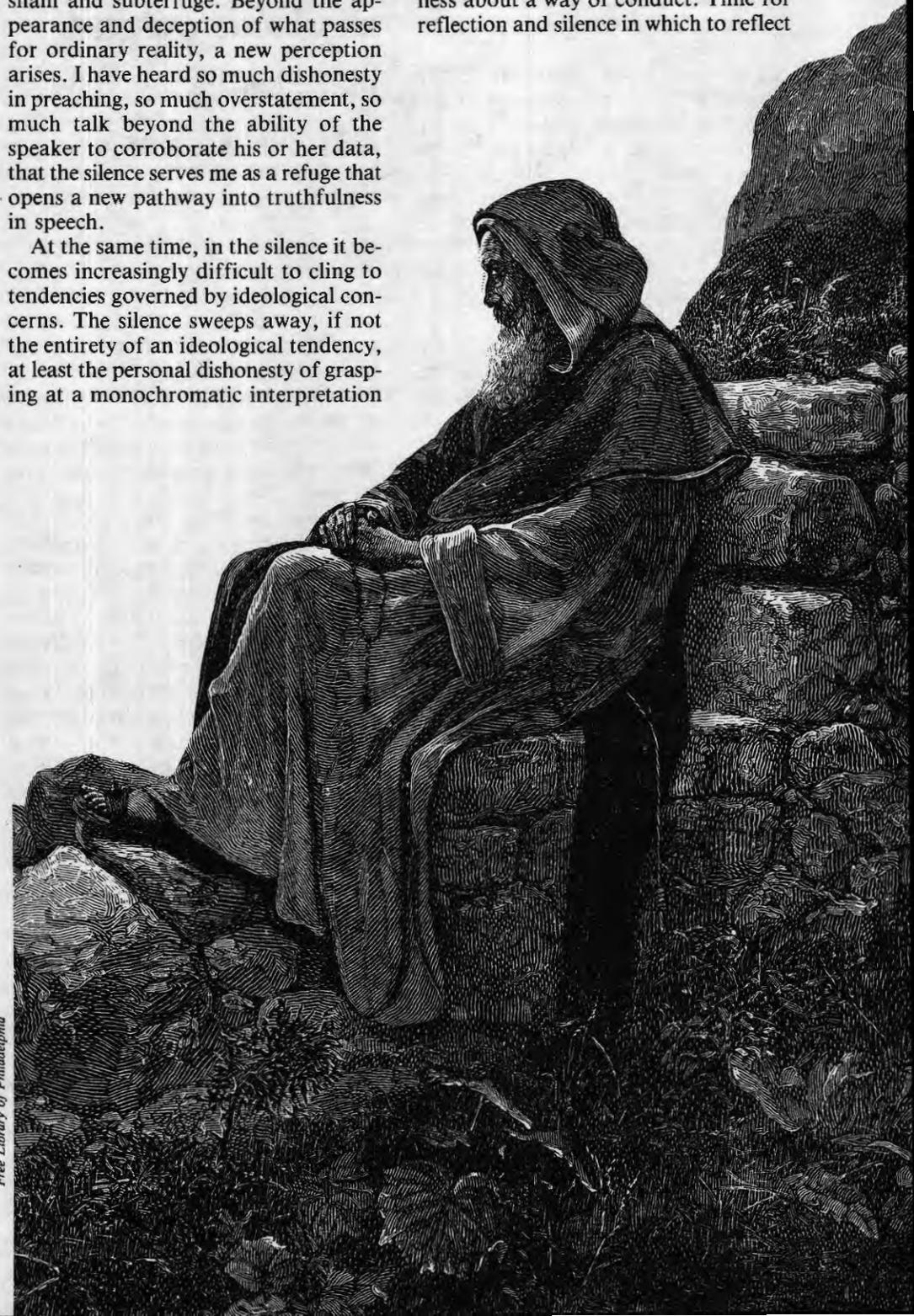
Questioning reality

The silence is a time of purgation for sham and subterfuge. Beyond the appearance and deception of what passes for ordinary reality, a new perception arises. I have heard so much dishonesty in preaching, so much overstatement, so much talk beyond the ability of the speaker to corroborate his or her data, that the silence serves me as a refuge that opens a new pathway into truthfulness in speech.

At the same time, in the silence it becomes increasingly difficult to cling to tendencies governed by ideological concerns. The silence sweeps away, if not the entirety of an ideological tendency, at least the personal dishonesty of grasping at a monochromatic interpretation

of reality. You simply cannot spend much time in silence without being confronted with the ways in which you cling to your own ideologies, and how that hurts your interpretation of circumstances in your own life.

Further, the purgation we experience in the silence may lead us to a new affection for which we are being inwardly prepared to sacrifice. Much of the resolve we attain in our lives is not the result of preachers railing against us so much as it is the result of a slow inner development of a conviction of correctness about a way of conduct. Time for reflection and silence in which to reflect



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are the conditions for the development of such convictions which, like the values upon which they are based, are prized over long periods and under various guises. The recognition of that which calls forth a deeply-held conviction is also best gained by silent reflection and subsequent testing in conversation with trusted friends who can assist you with aligning a course of action to your values. I find the silence constantly draws me back to first principles, to a certain honesty of the self which may appear, in the world of speech, difficult to attain and harder to assess, but which is clear and sharply etched in the silence of holy obedience.

Fox wrote in his Epistle 10 (1652), "Stand still in that which shews and discovers; and there doth strength immediately come. . . ." This is the experience in the silence, that the Light unveils a truth to you and with it a certain strength, a resolve to match the content.

Mythic depth

Most of us grow up with, or accumulate, stories of faith that become central to the definition of who we are in the present moment. Contemporary thinkers like Paul Ricoeur have been helpful in showing us our myths can be re-incorporated into our mental and spiritual framework after we have given up the quest for a literal truth in the myth. Adults cannot hold onto stories as if they were true in the same way children do; we are no longer as naive as we once were. But after the time of crisis, in which the myth falls apart under critical scrutiny, there can emerge a new appropriation of the myth's meaning in a kind of "second naivete," wherein we approach the story for its own sake as an adult tale of faith. Themes of exile and return or of pilgrimage now make sense as the story of our inner struggle for faith.

Whatever stories of faith you are working with, their inner content comes through in new and surprising ways in the silence of Quaker worship. Rather than being told what the stories mean, you are called to the inner spaces where the stories re-create themselves in a whole new light for and with you.

Take the resurrection of Christ, for example. On the first level of comprehension, we get tied up with questions of resuscitation, of how a body can be re-constituted following death, and the whole thing falls into meaninglessness be-

**In worship
at its best, what is said
achieves a level
of universality
and timelessness so
all who are gathered
may identify
with the witness.**

cause we cannot construct a picture of it that makes sense in late 20th century thought. The childish picture falls apart in our consciousness, and we lose it for a time.

On another level, however, we will grow so we find ourselves contemplating the resurrection, and it makes perfect sense to use as a model for the constant pattern by which we ourselves experience death and rebirth psychically, or how we have experienced that deep and lasting force of restitution to humanity that is called forgiveness. In silent contemplation, the depths within a myth reveal themselves to us in new, previously unknown ways so we become convinced of the truth of the myth beyond the childish literalism by which we first held them to be true. Now we are free to hold these truths with a childlike sense of wonder and awe that such a universal meaning has been disclosed in a humble story.

Creative wellspring

When you are on your own, you are on your own. The silent meeting for worship thrusts you upon your own resources. There are no visible symbols that assault your senses as they do in the imagistic opulence of Catholic or Ortho-

dox or even Lutheran worship. Whatever is going to happen must come to consciousness without props. There is no paid clergy, no choir, no liturgical form to follow, none of the constant symbols and dramas with which the bulk of Christianity surrounds its adherents. This experience can be frightening for those unaccustomed to any amount of silence in their lives or given to the contemplation of symbols.

If I approach liturgy (another word for ritual) with the understanding it is "the work of the people," since that is what the Greek word originally meant, and then ask what the work of the people is in silent worship, I must say creativity is one of the works made in worship among Quakers. You have to make it up as you go along because there are no guideposts beyond the breathing and the fidgeting and the faces of others gathered. Hence there is a creative factor in holy obedience that is different from the creativity of other forms of worship. There is a kind of poetry in liturgical worship, which emerges as the congregation jointly makes the process of word and sacrament, the drama and the symbol and the myth, week in and week out. But the poetry of Quaker worship emerges, on the surface, out of nothing.

Yet not out of nothing, because there are the myths we seek to understand for our own empowerment; there is the reading we have done in the preceding week; there are the events in local and world-historical perspective; there are the dramas of our own lives which form the raw material out of which the poesy happens. It is a compelling form of poetry because, though it seems individualistic and radically personal, nonetheless in worship at its best what is said that pierces the silence to be shared with others achieves a level of universality and timelessness so all who are gathered may identify with the witness. This liturgy, if you will allow the use of the term, this making of creative moments out of hidden wellsprings, constitutes the community and grounds it for another week.

As one person's report-in-process, then, these are some of the ways in which I currently find myself drawn to the quiet. It is an engaging search, a demanding moment in my life, yet a moment in which I find my inner self more clearly on many days than in the forms with which I am most familiar. □

Leadings: A Fable for a Variety of Friends

by Rebecca M. Osborn

Once upon a recent time there was a couple by the name of Timothy and Salina who lived with their two children, Brewster and Cora, in a charming old stone house with a charming old barn on charming old land near a charming old stream. Because it was a very *old* charming house, it needed a new stove as well as a new kitchen—and, as you would expect, new bathrooms, a new chimney, and an addition.

Timothy and Salina set about repairing and remodeling the house, partly because they believed they would save money in this way, and, in part, because they had always wanted to live in a charming old house with a charming old barn on charming old land near a charming old stream. Both of them went to work each day: Salina in a local social service agency and Timothy at a nearby community college. So they both *went* to work and *came home* to work, as it

were. And the children, who were seven and nine, ran through the house and ate yogurt and sunflower seeds and bowls of cold cereal, partly because this was healthy and, partly, because no one had time to cook.

And so life went on for three years until one day Salina said to Timothy, "I feel as if I am missing something."

Timothy thought for a moment, then said, "Well, might be."

"Timothy," Salina asked, "Do you believe in God?"

Now in order to understand, dear reader, how much courage it required to ask this question, you should know the subject of God was something they had never discussed. Timothy's father was the son of a Protestant minister, and a very bitter one at that, who had forbidden any discussion of religion in his home, while Salina had been raised in a Quaker household outside of Philadelphia and had been taught that each person should mind the Light in everyone else and take care not to blow it out. So they never talked about religion in her home, either.

Salina repeated the question: "Do you believe in God, Timothy?"

He thought about it for a while, then replied, "Oh, I dunno. Anything is possible, I guess."

Thus encouraged, Salina asked another question: "Do you think we ought to do something about religion—for the sake of the children, I mean?" she added hastily.

"Oh, I dunno," Timothy replied.

Thus further encouraged, Salina set about looking for a house of religion that would not be a house (she was getting weary of houses) and would not do too much about religion, since that had been the cause of so much unhappiness in her husband's life. The children, when asked, expressed the opinion that other kids made things in Sunday school and took trips and had picnics and stuff and that it was OK by them to try it.

And, so, the decision was made to attend a small church in the nearby town where they partook of the fellowship and found folks very welcoming. They were soon asked, however, if they were born-again Christians, and, not understanding exactly what was meant by being born-again, they left the church, feeling that, from their experience, one birth

And the children ran through the house and ate yogurt and sunflower seeds and bowls of cereal, partly because this was healthy and, partly, because no one had time to cook.



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was enough for anybody.

They tried another church where they partook of the rites and ceremonies and listened to the teachings. But Timothy did not believe the teachings, and Salina had never heard anything like them before, being raised a Quaker outside of Philadelphia.

Salina began to wonder if, perhaps, they ought to try a Quaker meeting.

And so it was that Timothy and Salina and Brewster and Cora came to attend Sober Valley Friends Meeting about ten miles from their charming old stone house with its charming old barn on charming old land near a charming old stream. And it happened that they began to like Sober Valley Meeting: Salina because the silence felt familiar to her; Timothy because no one asked him anything about his beliefs (of which he believed he had none); Brewster because the boys were good at soccer and liked to tease the girls; and Cora because she made new friends and was invited to a sleep-over in the home of one of them—a new home that was all finished, where they ate in a place called a dining room at a table that was called a dining room table. And, besides, they had hot mashed potatoes and a dessert with sugar in it.

Timothy and Salina continued to come to meeting and continued to like it until the day when Timothy was asked to become a member of the Property Committee and Salina was invited to teach a Sunday school class. They said they would think about it.

The following Sunday morning Timothy said: "I want to get that linoleum down in the kitchen today." Salina, who had been waiting for Timothy to say that for two years, raised no objection. In fact, she went so far as to say, "I think that's a good idea."

So they stayed home and spread glop on the sub-flooring, and Brewster and Cora stepped in it, and Timothy scolded them for being careless, and Salina cleaned their shoes. For lunch they had yogurt and sunflower seeds and cold cereal and, though nothing was said about it, each one recalled that this was potluck Sunday at Sober Valley Meeting.

The following Sunday they all went to meeting. As they sat in silence, a strange thing happened to Timothy: he had a new idea. I like this place, he thought, and I like these people. Maybe if I just say I am fed up with buildings and property, they would put me on some other committee.

At about the same time, Salina felt a strange stirring within. I have enough of kids all week, she thought, but I would really like to help start a group on Quaker testimonies. And it occurred to her maybe she should just say so.

And, after meeting, she did. Which was followed by another strange occurrence. Others began to talk about what they liked and didn't like, and wanted to do and didn't want to do and looked forward to in life and what they didn't look forward to. While nobody knew it, what was happening was they were having a Quaker dialogue.

At the very next monthly meeting for business Timothy said he would prefer

not to be on the Property Committee and Salina said she would prefer not to teach Sunday school. A friend who was known for dozing off solidly in business meeting opened his eyes suddenly, and a Friend who was known for looking at her watch with measured frequency unconsciously covered her left wrist with her right hand and consequently could not see the time. Another Friend known for speaking with seeming unending clarity at every opportunity fell silent. A Friend who squirmed (in a controlled fashion, to be sure) as a regular thing at business meetings stopped squirming and said what was on her mind. The business of the meeting got done quickly, and the silence at the close of meeting was long and very, very quiet.

Some say that day a soft, warm, wispy spirit began to spread through the meetinghouse at Sober Valley. Salina took part in an adult class on Quakerism and, later, offered to teach a class of teenagers. Timothy strengthened his resolve never to go on the Property Committee and got himself, instead, on something quaintly called the Social Order Committee, which did, in spite of its name, do some extraordinary things. Brewster began talking to the boys instead of teasing the girls. And Cora was invited to every sleepover and never slept.

But (as it was told to me), most surprising of all, Timothy and Salina got to sitting around the kitchen table in their COH with its COB on their COL near the COS and talking about what they believed. And Brewster and Cora stopped running through the house and sat there, too, listening. □

As they sat in silence, a strange thing happened to Timothy: he had a new idea.



Anne Blood-Patterson

PERCEPTIONS

Perceptions

A black colleague said to me, "You owe me preferential treatment because of the way your grandparents treated my grandparents." My reaction was to point out that my ancestors were busy dying of drink in the Dublin gutter at the time his were subjected to slavery in the United States, so my family committed no injury to his. I suggested that what mattered was the present; I might or might not owe him something, but if I did it would be because of our immediate relationship, not because of what our grandparents might have done. My friend diplomatically dropped the subject.

But then I began thinking. I remembered I grew up in a New Jersey town where most of us were white, but there was a small black area (read *ghetto*). As a child I went where I wanted, played with whom I chose, accepted unquestioningly the privileges available to me. I was not concerned about my black contemporaries who could not share my advantages. I was *unaware* of them.

Given the disparity between my privileged childhood and that of so many clearly disadvantaged fellow citizens, I now believe I do, indeed, owe them preferential treatment. I owe it to a group my peers and I have wronged, and I think it's time to make up for our offenses.

It doesn't make me feel any better to realize my blindness was not willful. Innocence is definitely the wrong word, but ignorance, unawareness, insensitivity all fit. Today I want to strip that shameful layer of callousness from myself and others.

It was another black colleague who said to me, "When we get to run the world—which is inevitable, given our numbers—we won't treat you the way you have treated us. We aren't vindictive. We want everyone, including you

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Linguists point out that languages are living, changing things. Perhaps we can convince the pedagogues it's healthier to care for people's feelings than for grammatical rules.

by Sam Legg

whites, to have a fair share." Impressed by this idealism, however naive some might consider it, I was tempted to cry out, "Atta boy!", but I knew better than to use that term of address. The age we live in has produced language problems for us. For instance, I was brought up by a very proper mother to distinguish between a woman (not good) and a lady (good). Today my liberated female friends bawl me out when I—politely,

I think—call them ladies. No, indeed, they're women. I must learn to adjust to the times.

My wife, on the other hand, felt her sisters were carrying feminism too far. "I am not a chair," she said, in referring to her title as head of a committee, and she refused to have any truck with personhole covers in city streets.

A friend of mine pointed out I should find another way of referring to "the girls in my office." Never mind that they were all much younger than I and that I was fond of them all; my language sounded demeaning to others. "Girl," to me, has a favorable connotation, conjuring up life, beauty, excitement. Not so to the feminist who sees it as a put-down. Knowing this, as I now do (it takes some of us a while to learn), is it asking too much of me to suggest I find expressions that convey my meaning without hurting someone? Is it more important I follow English grammar rules and say "everyone must follow *his* leading," or can I get around the awkwardness and attention-stopping "his/her" by saying "their" leading, thereby avoiding wounding someone more sensitive than I?

Linguists point out that languages are living, changing things. Perhaps we can convince the pedagogues that it's healthier to care for people's feelings than for grammatical rules. At that point we'll have to balance the hurt of the feminist against that of the grammatical purist, for surely someone will ask where to draw lines. For instance, I still can't feel comfortable with "like I said," and no one has yet convinced me that one thing differs "than" another, nor am I ready to rewrite the Bible to remove all the sexist language; but I do think I should be sensitive to the feelings of my fellow human beings who not only suffer overt discrimination but who see societal put-downs in our everyday speech.

I remember, years ago, a discussion with a friend during which I objected to

an opinion he expressed. "That's not a very Christian attitude," I told him. Very quietly he answered, "I'm not a Christian." I have been grateful to him ever since for pointing out to me how easily I had slipped into using a stock phrase whose impact on Jews had not been a part of my awareness. My point today is that it should have been. It's time I became aware of how Jews, women, blacks, Armenians look at the world, given their background. Not an easy task. It means I have to care enough about my sisters and brothers everywhere to be concerned about how they will react to my language or my behavior. This means caring must include learning about others' backgrounds and experiences to understand how they feel and why. And it means I must make the conscious effort to avoid hurting others through insensitivity to their beliefs—even, or perhaps especially, when I perceive those beliefs as being childish or just plain stupid.

A final example: Recently I attended a meeting during which the clerk of the Nominating Committee explained that the committee, trying to adhere to affirmative action guidelines, had been unable to find a qualified person for a rather technical financial position of responsibility. If I had thought about it from a personal angle, I would have noted how utterly unqualified I was for the position and wished the committee better hunting. But a black woman at the meeting—a friend I have known, loved, and respected for 20 years—admitted to me she was deeply offended because what she heard was that the clerk was saying no black person was qualified for that job. I think she was wrong in overreacting to what was surely an innocent assertion by a conscientious, caring man. But I was wrong in not immediately recognizing the painful experiences that led her to that perception. What never penetrated the thick skin of the insulated white male went directly to the raw wound of the black female. Each of us reacted on the basis of our personal background.

What we all need is more awareness of each other, the ability to listen in such a way that we fully understand what is said, unadulterated by our own prejudices. How can we do it? Regular attendance at meetings for worship is one way. The opportunity to listen and share corporately, to let go of self and be open to the Spirit can lead us in a helpful direction. □

Women's Rights Committee, New York Yearly Meeting

Queries on Sexism

Approved 4/23/1988

First-day Pain

F.D.P. is First Day Pain. It is experienced by many female and some male Friends when messages in meetings for worship are addressed to an exclusively male deity, or are given as if to an all male audience. Friends describe struggles to avoid reacting in anger and recall struggles to reframe messages in their own minds, recasting them in more inclusive terms so that they could use the content of the message.

When we speak in meeting for worship do we perceive and frame messages and prayers in terms that do not exclude male or female concepts of deity?

Do we have a concern that the language of our messages not exclude some Friends, or leave them feeling that because of their sex, they do not share in that which is holy?

Is there a prayerful, nonconfrontational way of restoring balance and centeredness to a meeting for worship into which a sexist message has been introduced?

Sex-typing

With respect to committee work, even venerable and otherwise sensitive Friends may think in terms of sex-typing; e.g., suggesting only men for the property and finance committees and only women for hospitality and child care.

In forming meeting committees are we aware of the gifts of both men and women in all areas of

meeting work and functioning, despite the images that society-at-large fosters about the roles and skills of men and women?

Valuing women's activities

With monthly meetings, activities perceived as women's activities are often given lower priority or treated as unimportant.

How do we foster equality between women and men in our Society?

Do the activities that involve mostly women receive recognition, and are they given equal weight with activities primarily involving men?

How can we help our children to identify the subtle sexual inequality in



Drawings © by David Barlow/
courtesy of Quaker Home Service

our culture? How can we help them choose equality?

Support for mothers

Because we believe that the insight of all Friends is needed in the work of the meeting, we deem it important for meetings to enable mothers of young children to participate in Friends' activities throughout the yearly meeting, so that they are not restricted to those events which take place in their own immediate vicinity.

Do we in the meeting encourage participation by all women, including mothers of young children, by arranging child care, and, if possible, transportation to meetings away from their home base?

Do we encourage the partners of such women to respect these commitments and to support their participation?

Trusted groups

At times, men or women in a meeting may feel a deep need for a trusted group in which they can discuss issues peculiar to their own sex; they may, however, be reluctant to reveal themselves to those with whom they must subsequently work in other contexts.

Do we foster a sense of safety and openness within our meeting community? How much can we reveal ourselves to others? How much can we support each other in dealing with central life issues that touch on sexuality, family, and identity?

Men's responsibility

Men are injured by sexism: injured spiritually, morally, and practically. Yet they often find it difficult to "break ranks" with other men in defining, discussing, and eradicating sexism.



How can we confront our unexamined assumptions about initiative, aggressiveness, and control?

Do men understand the ways in which some of their assumptions demean women and threaten their own spiritual health?

How can we help one another overcome sexist assumptions and replace them with a recognition of women as active, capable, powerful equals?

Does our Quaker ideal—belief in and practice of equality—conflict with our

North American heritage or prejudice? If so, how can we help ourselves and others overcome these influences so we can truly accept one another as equals?

Resistance and denial

As we recognize the inequalities being practiced within the Society of Friends, and try to foster change, we sometimes encounter resistance and denial.

Are we willing to acknowledge issues of power, control, and authority in our meeting?

Do You “Hunger and Thirst”?

by Elisabeth Buffington

A birthright Quaker, I joined the Baha'i faith in 1967, on my 66th birthday. Since then, my Quaker heritage is still precious and dear to me, and the friends who shared many varied and rich experiences hold a warm and cherished spot in my heart. Yet I sometimes wonder how much my Quaker relatives and friends understand of my Baha'i beliefs and activities. How can I explain to these dear souls how the “hunger and thirst” led me to Baha'u'llah?

Jesus said, “Blessed are they that hunger and thirst for righteousness, for they shall be satisfied,” a commandment which few have understood as deeply as did George Fox. In the 17th century, George Fox, as a child, attended church on Sundays with his family, observed the people he knew participating in the ritual, and heard the sermons of the minister. This was routine, week after week, year after year. At the same time, Fox observed the same neighbors returning to their villages week after week, resuming old habits of quarreling, fighting, and cheating. The hypocrisy of their habits disturbed his sense of righteousness so much that, as he grew, he began to inquire about religion as it was practiced at that time. No matter where he looked, no one seemed able to answer his questions. Neither parents, friends, nor ministers could satisfy him. He must have agonized for years before his answer came, on Pendle Hill.

This was the birth of Quakerism. Fox spoke wherever people would listen, announcing the good news that in everyone there is that of God which can speak to one's condition. Crowds gathered to hear Fox's new spiritual message: all were equal in the sight of God, so people of a higher standing than oneself—teachers, employers, even kings—should be addressed as all ordinary people were, with “thee” or “thou.” This form of address was often considered disrespectful, but Fox practiced what he taught, to the point where he was punished under the law. Yet he continued to claim everyone has the right and the power to know God within. All deserve respect, regardless of social differences.

“That of God in everyone” referred not just to white people, but to Native

Americans, to black people, to Asians. Hence, Quakers developed yearly meetings in Japan and in Africa, and Friends came to recognize the equality of all races. That of God in everyone is the source as well of Quaker opposition to war and the peace testimony.

Quakerism has always placed great emphasis on education—for both sexes, for all races. Science and religion are seen as based on experience. Both reveal truth, and both require willingness to search for new understanding, for new light.

Civic responsibility is urged. Obey the government, as long as obedience does not conflict with spiritual truth. Gambling is discouraged. The misuse of alcohol is suppressed, and total abstinence is recommended. The use of tobacco is also discouraged.

The followers of George Fox increased rapidly. Eventually they needed established meeting places. When the time came to build such accommodations, they called them meetinghouses. The name “church” had too many repulsive connotations. Furthermore, meetinghouses did not have ministers or priests. Clergy were not needed, because all who attended had that of God within them and could minister to the gathering by sharing vocally the Light given to him or her.

It amazes me that more people who were rebellious or dissatisfied did not follow George Fox and, even more, that people today do not flock to Quakerism. One wonders, are people hungering and thirsting for righteousness today?

Now for a few minutes I may seem to digress, but I hope my digression will help put George Fox and Quakerism into the larger context of religion. In the Western world, religious history begins with the story of Adam and Eve. One time when my father and I were talking about the Creation, he made this interesting observation: Adam was probably the first man to become aware of God; he knew he was more than just an animal; there was a significant difference between himself and the animals he knew. Perhaps Adam had a problem trying to convince his fellow beings of his discovery. Many centuries later, Noah had the almost impossible task of convincing the people of his time concerning a revelation that God had given him. Even later, we know of Abraham, and we may recall how hosts of enemies opposed him in spite of the divine guidance he offered them. We are well-acquainted

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with the story of Moses and the valiant struggle he waged against Pharaoh. Much later, and closer to us, we know of Jesus, of the opposition he suffered from his own people, to the point of crucifixion.

It can seem incredible that, with the records of outstanding religious leaders, humankind has not recognized in these records a progression of religious revelation. These outstanding prophets of God have taught at times when human beings needed new guidance, new light, new understanding. It seems strange few people have comprehended that God has provided progressively for our evolving needs. In other words, God at certain times identifies a human being as a representative or prophet. The succession of these divine educators is the basic context of religion, and both the Quaker and the Baha'i faiths are part of this divine plan.

Back in the 1800s, there lived a man whose teachings were surprisingly similar to those of George Fox and his followers. He is known today as Baha'u'llah. One day, when thinking about Quakerism and the Baha'i faith, I thought: "Had George Fox lived in 1863, I'm sure he would have accepted the Baha'i faith." Listen to some of the key teachings of Baha'u'llah:

- There is only one God.
- All people are brothers and sisters, regardless of race, class, or nationality.
- All religions have their basic beliefs in common.
- Every child, male or female, should receive equal education.
- Science and religion should work together.
- In this day, most people are capable of reading, so clergy are not needed, as they were when the majority could not read or write. Therefore, people can and

should search for Truth for themselves, not decide on the basis of what another person tells them.

- Prejudice should be eliminated—of race, class, and nationality.
- Men and women are equal.
- Extremes of wealth and poverty should be eliminated.
- Universal peace should be established and upheld by a world government.

These basic Baha'i principles are not new to Quakers. Yet Baha'is go further, accepting all the historic religions: Christianity, Judaism, Islam, Buddhism, Hinduism, Zoroastrianism. All were established by prophets sent by God.

Why do Baha'is go beyond Christianity? In the days of Jesus, certainly, and in the time of Fox, much of the world was not known, or little known. One can readily recognize that Jesus could not have said to his followers that they should recognize the divine origin of Hinduism, the religion of the Far East, nor could Jesus have expected his followers to understand the need for world government. Such ideas would have been meaningless then. Indeed, God's prophets have been, and will always be, limited by the capacity of people to understand. Baha'u'llah has something new to offer humankind: nations need to live together. They must establish a governing system for the best interests of all.

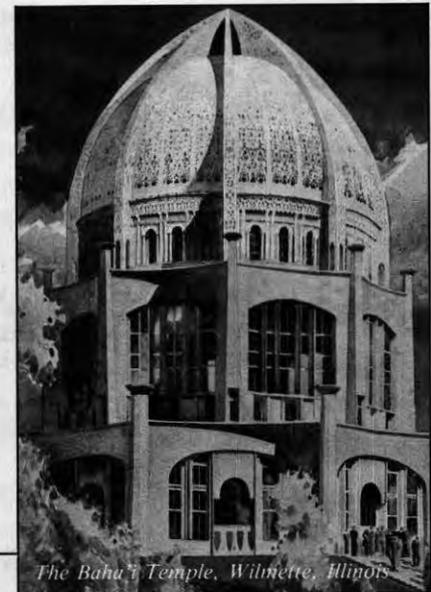
Now, since I used to be a member of the Society of Friends, active in my local meeting, active in Western Quarter and yearly meeting committees, you may ask, "Why did you change, when the two religions seem so similar?" A valid question!

- It was obvious that Baha'is accepted the fellowship of humanity, for, even at small gatherings, I would meet at least one member of a different race.

- Baha'is came from all nationalities and religious backgrounds.
- Baha'is seemed to put into practice their beliefs, and their beliefs are explicit in Baha'u'llah's writings, not merely the opinions of forceful individuals.
- There was always an atmosphere of friendliness—no cliques.
- They were, and are, a diversified, unified, happy group.

The strongest appeal was probably the fact they sincerely tried to live by the teachings of their founder, Baha'u'llah. I studied the writings of Baha'u'llah for about a year and a half. There was never any pressure, no urging by members to join. In fact, one member said, when I remarked about how long I had been interested, "That's all right, take a year, take two years, take five years." I kept looking for something I couldn't accept, but I never found it. Finally I had to make a decision, and I've never been sorry.

The important point is: seek for the best. "Blessed are they who hunger and thirst for righteousness, for they shall be satisfied." □



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God has provided progressively for our evolving needs. In other words, God, at certain times, identifies a human being as a representative or prophet. The succession of these divine educators is the basic context of religion, and both the Quaker and the Baha'i faiths are part of this divine plan.

A Heretic Invites the Orthodox to Dance

**Elizabeth
Cunningham Smyth**

"Thou sayest."
"The words are yours."

I confess.
I am what you fear I am.
Go. Gather the faggots;
go ready the stake,
if you must.
Once again—if you choose—it is
a struggle to the death:
my death and your death,
even if you do not know
you die with me.

Yet I plead that we are one in Christ,
in paradox, in mystery.

For you Christ is the cornerstone,
the founder, the foundation.
He passed his mantle of authority
to St. Peter, and it has come down
through history
to rest—oh so weightily—
on your shoulders.
It is so heavy.

Creation groans.

For me Christ is the primal
heretic, so powerful, so free,
we cannot bear him.

We nail him down,
we crucify him
to fix him
forever
and forever
he rises again and again
we nail him down
and he rises.

For he is the foundation
and the undermining of the foundation,
structure and destruction,
the cornerstone and the blade of new grass
that cracks it open.

This time before you kill me
I want to tell you:
You need me.

I am the leaven in the bread,
the salt, the sourdough,
the crushed, aromatic herb,
the bitter,
the sweet honey in the rock,
the blood out of a stone,
the unstable element
that is change, that is chaos, that is new life.
Without me you are dead.
The stone will not roll back.
Without you I scatter, return
without form to the void.

I am called to heresy
as you are called to orthodoxy.
We follow Christ in opposite directions,
and we meet
again and again.

We have fought to the death
so many times.
You have killed me—and your own strength—
so many times.
We can fight to the death again
or we can hold the tension in balance.
We can dance to the Life.

O Brothers, O Sisters,
I will not recant.
I came into this world to bear witness
to such truth as is revealed to me.
If I embody a truth that is intolerable,
if you must call it heresy, delusion,
if I show you some part of yourself
that you must kill,
know then that like Christ I am willing to die.
But in another form
another time
another life
I will rise again.

And I would so much rather
Dance.



Susan Schiff-Falauti

Elizabeth Cunningham Smyth is a member of Bulls Head-Oswego (N.Y.) Meeting.

From Detoxification to God-wrestling:

by Chuck Fager

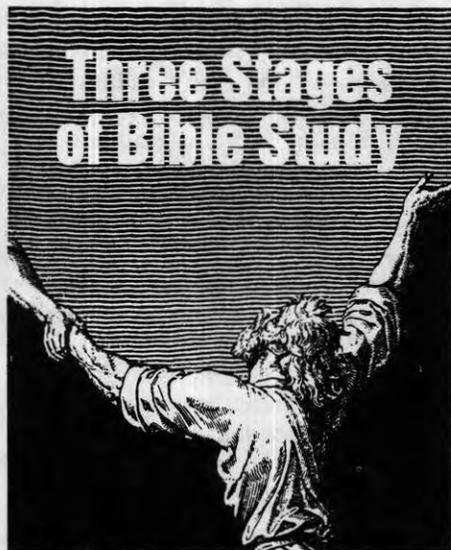
While working among Friends on Bible study, I have watched many people, including myself, go through three distinct stages in their encounter with the Bible. Not everyone goes through these stages, and they are not presented here as an ideal to be imitated, but I have observed them often enough to think a description may be helpful to Friends still unfamiliar with the Bible.

The first stage I call Detoxification, because many Friends come to the Bible with much negative baggage. This can range from a reaction against sentimentalized Sunday school images, to experiences of persecution at the hands of fanatics using the Bible as a weapon.

Early Friends knew about this oppressive use of the Bible too, from hard first-hand experience. For some among Friends today, such encounters have soured them permanently on the Bible, and who can blame them? But others eventually come to suspect there is more to it, and they are now curious enough about the book to put some effort into understanding it.

Crucial to this detoxification stage is the finding of a supportive and non-judgmental study environment. That, for example, is what we hoped to create at the Friends Bible Conference last November in Philadelphia, Pennsylvania, and it is what a good self-directed meeting study group can provide as well. In such a safe setting, it becomes possible to examine both the Bible and our notions about it, to see if there is any potential value in the text for us.

If we do find the right environment, usually the Bible is quickly shown to be



very different from what we thought it was. It is a very diverse set of texts, sometimes appealing and sometimes repulsive, but more and more intriguing throughout. There is often a sense of discovery, and perhaps some anger at the teachers or authority figures who left us with an image of Scripture as a flat, narrow, cold, or sinister document.

With this process of discovery we pass into stage two, which I call Uncovering a Resource. As study continues, a sense of the counterpoint and depth of the texts begins to emerge. There are gripping stories here and prophetic poetry that rings true and powerful even after 2,500 years; there is clear-eyed confrontation with the essential ambiguity of life and theological efforts to make sense of it. There is even humor, if you know where to find it; there are appealing characters—even Paul has his points; and then there is the enigmatic carpenter's son, who changed his and so many others' lives.

And there is even the experience of seeing Scripture challenge and criticize Scripture, as in the Book of Jonah, where the Israelite religious and cultural chauvinism is sharply chal-

lenged. Similarly, in the New Testament there is an underlying tug of war between universalist and particularist interpretations of Jesus' message. Then again, the celebration of war and even genocide in some parts of the Hebrew Scriptures is clearly rejected by the teachings of Jesus and the practice of his first followers.

Even the predominantly patriarchal attitudes of much of Scripture are called into fundamental question by many of Jesus' actions, in the Song of Songs, and elsewhere.

In sum, as the Bible is approached with open eyes, it is revealed as the enemy of—and antidote to—the easy answers so many of its purported champions seem to find in it. But this truth, among most “detoxified” Friendly readers at least, only enhances its appeal and usefulness. The Bible is like life.

Moreover, in time, parallels typically begin to emerge between issues and stories in the text and aspects of our own lives. This outlook was well expressed by the Quaker theologian Robert Barclay in his *Apology* of 1676: “In the Scriptures God has deemed it proper to give us a looking glass in which we can see the conditions and experiences of ancient believers. There we find that our experience is analogous to theirs. . . . This is the great work of the Scriptures, and their usefulness to us.”

At some point, however, some of us have begun to realize the Bible is taking on a deeper dimension for us. This typically does not happen quickly or dramatically, although it can. It is more like a slow dawn, or the sprouting of a plant. Exactly what to call this new phase can be a problem, because often there is a reluctance to use traditional terms. I call this third stage Godwrestling.

It is based on a growing sense that among these stories and images, with their many layers of meaning, are passages that seem especially directed at the reader—at you or me—texts which speak

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to our condition in a manner unlike, and deeper than, other written sources. This often takes the form of a conviction of being personally addressed or called through the medium of the text.

In this third stage, moreover, the traditional idea of the Bible as being divinely inspired begins to make a certain kind of sense. This idea of inspiration is similar to that set forth in such passages as these:

“All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness. . .” (2 Tim. 3:16).

“For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope” (Rom. 15:4).

The first passage is a favorite of fundamentalists who favor the inerrancy theory, according to which every statement in the texts must be factually correct. But the text actually makes no such claim; instead, it says the inspiration of the Scriptures makes them “profitable.” The Greek term here can also be rendered as “beneficial,” “advantageous,”

or simply “useful.” But a text can be *useful* in many ways without being historically factual. This point was not lost on the biblical writers.

The thrust of the passage from Timothy becomes even more evident in Romans 15:4. Here Paul again describes the Scriptures in almost a utilitarian way. But the utility of Scripture has a more tender emphasis here than in Timothy. These writings are not only for “instruction” in a pedagogical sense; they are a resource to be explored with steadfast attention. The word here rendered as “steadfastness” has also been translated as “patience” and even “endurance.” In this Paul shows sensitivity to the inner difficulties and uncertainties that can beset a religious quest, especially one which is trying to make sense of the Bible.

The value of this effort is primarily internal, even existential, rather than theological. It yields “encouragement,” which can also mean “comfort,” or even “consolation.” And from this patience and encouragement Paul says we can draw something even more important, namely, hope—the ability to

find meaning and promise in a situation where they had previously been lacking.

To me, this second passage has a distinctly contemporary ring. After all, to many Friends today the debates over biblical inerrancy seem irrelevant and even silly; we don’t come to Scripture looking for a science text or an error-free account of events more than two millennia past.

Rather, especially in the second, resource stage of study, what most Friends are looking for is much more personal: we’re seeking glimmers of light in a world which is too often outwardly dark and inwardly uncertain. We come in search of encouragement. We come in search of hope.

A profound French theologian, Jacques Ellul, has argued in his book, *Hope In Time of Abandonment*, that in our nuclear age, the form authentic religious faith takes is not so much belief as hope. That is, it is shown more in the ability to find and sustain a sense of meaning and promise in life, than in the acceptance of doctrine.

I think Ellul is right, and his insight underlines the importance of this sense of inspiration. It is what enables the Bible to “speak to our condition”; the source of its ability, steadfastly explored, to bring us encouragement and hope.

Seen this way the Bible does not turn into a doctrinal answer book, but rather becomes an arena of ultimate engagement, even struggle, as well as a source of comfort and reassurance. As Barclay put it, “[The Scriptures] find a respondent spark in us, and in that way we discern the stamp of God’s ways and his Spirit upon them.”

So this third stage represents a qualitative change in one’s relationship to the Bible. Scripture could now be described as a vehicle of revelation, or some equivalent term.

But why call the third stage God-wrestling? I have borrowed the term from a Jewish writer, scholar, and activist, Arthur Waskow. Waskow, long a secular leftist activist, wrote vividly of his own journey along this path in a March 1, 1973, article in *WIN Magazine*:

“In the spring of 1968,” he recalled, “I began an encounter with Judaism, Yiddishkeit; in the winter of 1972, that encounter deepened into one with God. The God of Abraham, Isaac, and Jacob—especially the God of Jacob, who became Israel, the God-wrestler.”

Waskow is referring to Genesis 32:24-



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30, in which Jacob spends a night wrestling with a mysterious figure, who is unable to overcome Jacob, even after dislocating Jacob's thigh. The figure tells Jacob to let him go, but Jacob says he won't let go until he receives a blessing. His blessing is a name change: "Your name shall no longer be called Jacob, but *Israel* . . ." (Gen. 32:28). And *Israel* means "the one who has wrestled with God," or the Godwrestler.

Although only a few verses, this is a seminal passage in the Hebrew Scriptures. For one thing, in Hebrew life and religion a name is a clue to essence and meaning. And it is no accident that in his new identity, Jacob/Israel becomes the ancestor of the "children of the Godwrestler," and later the nation of the Godwrestler, and still later the people of the Godwrestlers; and today we even have the State of the Godwrestlers.

For Arthur Waskow, his own pilgrimage began quietly enough, with learning Hebrew and studying the Jewish Scriptures. How did Waskow know when he had made this transition? "I knew how sharp a turning it was when I realized that for the first time in my life, I was writing poetry."

And this was not greeting card verse, either. Consider these lines from one of his earliest poems, reprinted from the same *WIN* article:

Why did Jacob wrestle with God, why did the others talk?

God surely enjoyed that all-night fling with Jacob:

*Told him he'd won,
Renamed him and us the Godwrestler,
Even left him with a limp to be sure he'd remember it all.*

*But ever since, we've talked.
Did something peculiar happen that night?*

Did somebody say the next day we shouldn't wrestle? Who?

We should wrestle again with our Comrade sometime soon.

Wrestling feels a lot like making love.

This, then, was what one man could say as a result of his own passage through these stages. Waskow's continuing journey led him to a Jewish renewal group in Washington, D.C., called Fabragen, which tackled the Bible in just this way regularly in its Sabbath services. As Waskow puts it in his book *Godwrestling*:

" . . . Every Shabbos morning, the Fabragen wrestles God. Ourselves, and each other, and God. We do not simply

The Bible is not an answer book, rather an arena of ultimate engagement, even struggle, as well as a source of comfort and reassurance.



accept the tradition, but we do not reject it either. We wrestle it: fighting it and making love to it at the same time. We try to touch it with our lives."

For me, Waskow's key sentence bears repeating: "We do not simply accept the tradition, but we do not reject it either."

Such an ambivalent relationship would hardly satisfy a fundamentalist, but it is a familiar one to most unprogrammed Friends. While ambiguity and uncertainty have their price, the freedom they make possible is no small benefit.

Another crucial benefit of the Godwrestling image is that it brings into the open and legitimizes a task which I believe anyone who studies Scripture with eyes open must tackle, namely confronting its dark side. The issues raised there, the justification of oppression, the righteous cruelty, and the specter of meaninglessness of life, are not simply literary or historical curiosities; they are very much part of life today.

Coming to grips with these issues is, I believe, part of what serious Bible study is all about. And when we do that, we join a company of honest Jews and

Christians who have wrestled with them for centuries, and we will also find that some of the deepest, most searching of these struggles take place in Scripture itself.

One further potential benefit of wrestling with the dark side of the Bible is that it can help keep us humble about our own interpretations of the texts. The writers, even while talking with God, remained human and fallible, and so did their writings. Are we any better? I doubt it. As Paul admits in one of his humbler moments, "we have this treasure in earthen vessels" (2 Cor. 4:7). Humility is appropriate even as we are obliged to stand up for our convictions.

Can we find examples of godwrestling in our Quaker tradition? Well, take another look, for instance, at the early chapters of George Fox's *Journal*: the years of wandering, questioning, and the struggles with despair depicted there sound an awful lot like an extended bout of Godwrestling. And throughout these years, remember, the Bible was Fox's constant and main companion, and the realm in which this long match was played out.

The contemporary British Friend and religious scholar, John Punshon, in his book *Encounter With Silence*, tells of picking up the New Testament shortly after his father died. He too was thoroughly familiar with the text, having read and studied it often. Yet when encountered outside his conventionally religious and intellectual frame of mind, in the flush of his very personal loss, he suddenly found the gospels speaking to him directly, in a way that took hold of him and permanently altered his understanding of himself as a religious person.

Again, not everyone who begins Bible study goes through these same stages of Detoxification, Uncovering a Resource, and Godwrestling, and I do not mean to set them up as an ideal pattern to which everyone ought to conform. But as you pursue your own course of Bible study, George Fox's ancient challenge to his early audiences will remain: what, as a result of encounter with the Scriptures, canst thou say?

If, as I believe, along with Robert Barclay, there is something in the Bible that can strike "a respondent spark" in the human soul, then studying the Scriptures with the steadfastness called for by Paul ought to be of use and encouragement in discovering what *you* can say. And when the time comes, it can help you to stand up and say it. □

The Bible and Homosexuality

by Mary Gilbert

In preparing for a workshop on sexuality for New England Yearly Meeting, I read all the responses from monthly meetings and individuals to a letter sent by Ministry and Counsel. One of these contributions called attention to specific passages in the Bible that were felt to be the basis for sexual behavior within a Christian context. Knowing the wide spectrum of Friends' views, and wanting to help Friends communicate rather than sidestep our differences, I looked up all the suggested verses and read them with care, with particular attention to what the Bible says about homosexuality.

I found statements against homosexual acts in both Testaments: in Leviticus and Deuteronomy in the Old, and in four epistles in the New. In the beginning of Romans, Paul writes about God's anger that people are worshiping images of created things rather than the Creator. Paul says, "For this reason, God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error" (Rom 1:26). Then in Timothy 1:10, also written by Paul, "sodomites" are included in the lists of immoral people.

Paul was, as we know, not enthusiastic about sex at all, stating clearly in I Corinthians 7 that he would prefer all men to be celibate, like himself, but that if they had to be sexual they should

marry rather than burn with unsatisfied lust. (He also says in the same chapter that this is not instruction from the Lord, but rather his own opinion, given in answer to their questions.) I am not a student of Paul's life and writings, but it is clear this aspect of his personality has been influential through the cen-



I was shocked to read Lot offered his two virgin daughters to the mob at his door.

turies. It is in contrast to, and has gone far to divert us from, the lovely and holy sensuality of the Old Testament's Song of Songs, where sexual love is explicit cause for rejoicing. "Thou hast ravished my heart . . . how much fairer is thy love than wine," does not present the sexual urge as regrettable weakness. However, my sense that Paul was afflicted with an unnecessary negativism toward sexuality does not undo the fact he thought homosexual acts were vile, and said so.

I decided to sidetrack, to trace the origin of the word *sodomy* to its source.

When I read the Sodom and Gomorrah story in Genesis 18:16-19:26, I found it difficult to be sure whether the worst thing about the sin the men of Sodom tried to commit (the rape of two angels who were guests in Lot's house) was its homosexual aspect or its violation-of-guest's-safety aspect. I was shocked to read Lot offered his two virgin daughters to the mob at his door. Their rape and possible death would somehow have been a lesser evil than giving up the strangers to the same fate, so great was the value placed on the safety of guests under one's roof. I think the homosexual rape of the guests would thus have been a double sin, portraying the idea of total depravity.

I checked out all the other references in both Testaments to Sodom and Gomorrah, to see how the sin is described. All but three instances merely name the cities as examples of the dangers of incurring God's wrath. However, in the first chapter of Isaiah, where the prophet is addressing his hearers, calling them "people of Sodom and Gomorrah," he states that their sins are: not pursuing justice, not championing the oppressed, not tending to the needs of orphans and widows, confederating with thieves, and taking bribes (1:23). Ezekiel 16:49 states clearly: "Behold, this was the guilt of your sister Sodom: she and her daughters had pride, surfeit of food, and prosperous ease, but did not aid the poor and needy." There is no mention in either of these texts of either sexual activity or the attacking of guests.

The fourth New Testament reference is found in Jude:7. In the late first or early second century A.D., the unknown author of this epistle referred to the two cities as having "acted immorally and indulged in unnatural lust." This writer in another verse also urges "hating even the garment spotted by the flesh" (Jude 23). This letter was written about 50 years after Paul's epistle went out and may echo that influential writer rather than presenting the original sense of Sodom's sin.

The other verses to which I was referred were in the Old Testament. Leviticus and Deuteronomy were new to me. I think I must have skimmed them very lightly, if at all, earlier in life, filled as they are with all those pages of verses of requirements and prohibitions. A rule against men lying with men is right there in Leviticus 18:22 and 20:13, among other forbidden lyings-with, like father's

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wife, father's brother's wife, various other relatives, bondswomen belonging to other men, and beasts of the field. Punishments are spelled out; some lyings-with require stoning to death, some whipping, some merely the payment of money. In Deuteronomy 23:17, male and female prostitutes are condemned, in a textual context of avoiding the practices of other local religions which had such prostitutes in their temples. I read on, with fascination at this glimpse of a bygone cultural order, finding the compassionate passages which require leaving gleanings in your field for widows and orphans, the harsh passages forbidding cripples and others not perfect from entering the temple, a whole chapter dealing with leprosy. I read that a newly purchased slave woman is to be allowed a full month to grieve before you go in unto her as a husband (Deut. 21:13). I found (Deut. 22:11): "You shall not wear a mingled stuff, wool and linen together." Wool and linen together? That's linsey-woolsey!

Linsey-woolsey. This nation grew up on linsey-woolsey, the linen providing the strength and durability of the fabric, the wool providing the warmth and softness. Farmers and pioneers, good Bible



I read on, with fascination at this glimpse of a bygone cultural order, finding the harsh passages forbidding cripples and others not perfect from entering the Temple.

readers all, relied on linsey-woolsey without qualms. I had a very small chuckle over the ascendancy of linsey-woolsey for perhaps a century, in the face of a specific prohibition right there in Scripture. Was it ever controversial? Did strict Quakers ever try to follow that rule?

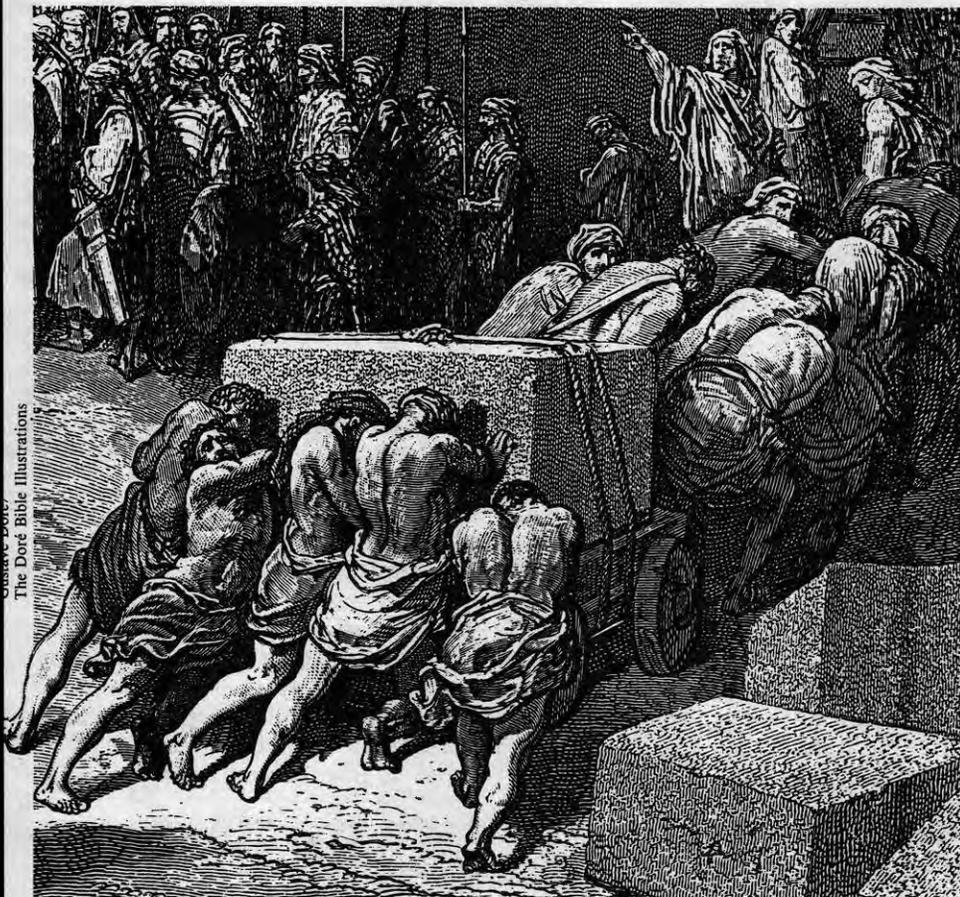
Suddenly John Woolman came to mind. He had a witness that involved what he wore, and it had nothing to do with linsey-woolsey. He wouldn't wear fabrics made from materials grown from slave labor or colored with dyes grown by slaves. He went about in undyed

cloth and created quite a stir, especially in England, where his reputation preceded his arrival. And he made his point; he convinced many; he laid early groundwork for the later liberation of slaves in this country. It was not an easy or a quick task; it took a full 100 years even for Friends to free their slaves. I don't recall the dates, but it was a century from the time the first monthly meeting in the Colonies added the query "Are you free of slaveholding?" until the last monthly meeting was able to do so. That witness of Woolman's was meaningful, relevant, and came from an opening from God. A revelation. We Quakers accept continuing revelation as an ever-present possibility. "Live up to the Light that thou hast, and more will be granted thee." John Woolman did so, and today Friends study his journal to see how it was with him that he was able to be so strong and true. He knew slavery was wrong.

He didn't learn it from the Bible. In both Testaments slavery is completely accepted as a part of life, an unquestioned aspect of the social order. So is warfare, at least in the Old Testament. God showed his favor by vanquishing his chosen people's enemies.

And marriage customs were different then. Bride price was paid. Polygamy was common. A barren woman could "have" children by having her husband impregnate a slave who belonged to her.

In both Testaments slavery is completely accepted as a part of life, an unquestioned aspect of the social order.



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If a married man died with no children, his brother or father was required to try to make his widow pregnant so that his line could continue. This was truly a different culture from our own, with truly different customs.

Today we have a new social order that evolved out of the old. We have no qualms today about ignoring many or most of the requirements of biblical law, such as blending fabrics or allowing cripples to worship fully. Our marriage customs have changed, and our understanding of responsibility to each other along with them. We have trouble seeing how slavery could be accepted as a tolerable part of God's Kingdom, and as Friends we condemn war as evil and wrong. Yet somehow we take the prohibitions against homosexual activity in Leviticus and Deuteronomy as if on that matter the early Hebrew tribes had all the light God would ever grant.

Certainly Jesus and his teachings have been immensely influential in bringing about many changes from what we find so carefully prescribed in the Old Testament. Jesus himself never mentioned homosexuality. He does say he upholds the Law. In Matthew 5:17-20 he says we are to fulfill every detail of it. However, in Matthew 22:37-40 he instructs us: "Love the Lord your God with all your heart, with all your soul, with all your mind." That is the greatest commandment. It comes first. The second is like it. "Love your neighbor as yourself." Everything in the Law and the prophets hangs on these two command-



**God showed his favor
by vanquishing
his chosen people's
enemies.**

ments." As Friends we obviously rely more on the latter passage than on the former as a guide for behavior.

Somehow I am reminded of the question of lateral dominance. Persecution of left-handed people now seems ridiculous, but I have read that during the Middle Ages they were made to suffer, since the left hand was thought "sinister" and was associated with the devil. The only salvation from this sin was to force oneself to be right-handed like the majority. Nowadays we see that the work of the left hand, like the right, can be to the glory of God, part of establishing the outward aspect of the inwardly known kingdom. Or, like the right, it can do wrong, pulling the trigger, punching the nose, forging the check. It is not by the hand that performs it that an action is judged.

I am told that fewer than 10 percent of us are left-handed. I am told that about 10 percent of us are homosexual. I anticipate that someday persecution of homosexuals, or trying to "cure" them, will seem just as misguided as persecuting left-handed people now seems. We will still be interested in right and wrong, but we will ask whether a particular relationship enhances the persons in it, whether it contributes to a life that is evolving toward knowing God. Does it lead toward wholeness, transcend the split between physical and spiritual for those involved? Does it provide renewal that spills into other aspects of life? Or does it defile or hurt another or contain bad use of power over someone else?

Personally I feel content to know that although the Bible prohibits homosexual activity in Deuteronomy and Leviticus, portrays an attempted homosexual rape as at least part of the sinfulness of Sodom, and contains letters written after Jesus' death by Paul and one other that appear to view homosexuality as a sin and sexuality as regrettable, I need not feel constrained by this. I am in the company of John Woolman, who had a revelation about slavery. I am in the company of Peter, who was told in a vision to eat foods "unclean" by law and whose revelation was that the Gospel was for Gentiles as well as Jews (Acts 10:1-20). I am in the company of the right- and left-handed of the world who hope the deeds of their hands will prove good. I am in the company of the hetero- and homosexuals of the world whose sexuality is part of their path toward God, and cause for celebration. □

Children in Chains

by A. H.

In the southern Sudan, you can buy a child for 20 dollars. On the street of an Indian city, an eight-year-old prostitute plies her trade. Up country, her nine-year-old brother may be laboring in a coal mine.

Do these facts shock you? Do you know and understand that little children, like these, can still be abused in such manner today? Such abuse sounds like the worst excesses of the early industrial Victorian era, those exposed by Charles Dickens writing about the London slums, or mines and mills of Lancashire and Yorkshire.

Reality is, however, that today millions of children throughout the underdeveloped world still struggle and sweat under conditions equally as bad, if not worse, than their English counterparts 150 years ago.

In Thailand, Morocco, India, the Sudan, Brazil, and throughout most of the developing world, such practices are common, and unscrupulous adults see children merely as a source of cheap, abundant labor and profit.

Children of four years and older are forced to labor up to 12 hours a day under appalling and degrading conditions. They work in the factories. They work in the mines. They make cheap clothing and carpets destined for our Western world, and toys with which they will never play.

Even so, they are almost certainly better off than their brothers and sisters who are forced to live on and off the streets. They learn to sell almost anything, including their own bodies. That life leads down only one road, to disease and premature death.

Today the world's largest juvenile workforce of children under 14 is in India. It is estimated to be over 100

The author is serving a sentence in the U.S. prison system. He asks that his name be withheld only because of prison regulations restricting prisoners from publishing under a by-line.



Marshall D. Smith

million. These children work in factories, mines, sweat shops, and brothels.

In south India, some 45,000 children under the age of 16 make and pack fireworks. Most are girls; many, like five-year-old Pannthaya, seem as old as adults. Pannthaya works 12 hours a day, but with traveling time is away from home more than 15 hours a day, six days a week. On a good day, she may be able to earn two rupees (12 cents U.S.).

Also in India in the carpet-making belt around the holy city of Varanasi, more than 100,000 boys under 15 years of age labor to make by hand the intricate and beautiful local carpets. The finest knots require little children's hands to tie them. But the work will make many blind before they reach puberty. In the meantime, they are ill fed, ill housed, and ill treated. Beating and branding are not uncommon. At least 15 percent of the children have probably

been sold or enslaved into this trade of human misery.

In Thailand, just outside Bangkok's main railway station, exists the world's largest open market for the sale of children. Here, children as young as six and seven may be bought openly for about \$120. A receipt will be given upon request. At least 6,000 children pass through this market annually; the prettiest are destined to work in Bangkok's sex massage and brothel parlors, which cater to the booming tourist trade.

Who speaks for such children? Who cares to defend their rights?

Fortunately, there is one group, the London Anti-Slavery Society. The oldest human rights organization in the world, the Society was founded as the legacy of the great reformer William Wilberforce, who spent his life fighting the slave trade from Africa to the American colonies.

This past year the Society celebrated, albeit wistfully, the 150th anniversary of

its founding in 1839, just five years after the emancipation of slaves in the British colonies.

Today, the Anti-Slavery Society is more active than at any other time in its existence. By the organization's estimates, there are more than 200 million persons enslaved in the world today. Speaking last year in London, the Society's president, Lord Richard Wilberforce, said: "If you think that my ancestor William Wilberforce abolished the trade in human beings, you would be wrong. I urge you to help us. There are millions of slaves in the world today. The key to their freedom is in your hands."

Members of the Anti-Slavery Society are still fighting slavery on five continents. In the Sudan they work to end the selling of Dinka children as slaves. In Thailand they work to expose the scandal of the cross-border baby trade with Malaysia and the slave children of Bangkok. In India they co-operate with the Bonded Liberation Front to end child slavery in the stone quarries and brick kilns of Haryana State.

The Society's list of such abuses is almost endless, the need unbearable, the resources so little. The oldest human rights organization seeks to recruit new members and friends who will help raise funds for a final and lasting massive assault on such slavery in all its inhuman and degrading forms.

The Anti-Slavery Society is unique: it is the only organization in the world solely and single-mindedly dedicated to the abolition of slavery. It is impossible to read its reports without turning cold and becoming very angry.

The Society acts by careful investigation and by making its reports public to the United Nations, governments worldwide, and the media. In 1973 the Society helped buy out of bondage the Andoke people of Colombia. In 1984 it established the Human Rights Fund for Indigenous Peoples.

The need was never greater. Can we leave these children to their misery, to continue in their chains, without further thought? □

If you are stirred or interested, the secretary of the Society will send you further details of its work and responsibilities. He should be addressed at the Anti-Slavery Society, 180 Brixton Road, London S.W. 9., United Kingdom. The Society is a registered charity in the United Kingdom.—Eds.

Midnight Peace Talks at a Missile Silo

by Susan Nelson

Bright pink sun was setting on the Missouri hills when Kristin, Kathy, and I were deposited with our gear at missile silo B11 for our night-long vigil for peace. The November air was damp and crisp, and the wind whipping over the hills chilled us to the bone.

Immediately we checked out the silo, going within the 25-foot imaginary line which is government property. As we walked around, we were able to identify the visible parts of the silo. Concrete protected the underground missile from our peering eyes, and a chain-link fence restrained us from the gravel interior.

The first order of business was to fly the banner, "If We Can Risk Nuclear War, We Can Risk Disarmament," on the fence by the missile. The wind whipped the banner against the fence as we set up our sleeping bags for the long night.

Within a short time two very young air force security men arrived to let us know we would be watched. They tossed their machine guns around in an intimidating manner. Although our hearts pounded with anxiety, Kristin, Kathy, and I are seasoned anti-nuclear resisters and did not react to their intimidations. Soon after, the men disappeared into the night.

By then we realized it would be a long night in our vigil for peace. We settled in for a little sleep, with only the sweeping wind and the dripping rain to keep us company.

After a while another pair of air force security men appeared. Randy and Tom ap-

Banner on the fence around the missile silo



peared to be as seasoned in their job as we were in ours. Dressed in camouflage attire and carrying weapons, they informed us they were obliged to check in on us during the night.

"Great," I responded. "We could use the company."

From that point on Randy and Tom were no longer threatened by our presence. As they left to continue their rounds, I called out "Bring hot chocolate when you come back." Kathy and Kristin ordered coffee.

By midnight we were shivering. While only a few hours had passed, to our frozen and soaked bodies, it felt like the clock had stopped. Yet we still had a long night ahead of us. Eight more hours! I was certain we

would freeze to death before then. Kristin, Kathy, and I agreed it was going to be even a longer night than we had anticipated. Just before 2 a.m., a pair of bright lights beamed in on us. As we pulled ourselves from a not-so-sound sleep we realized it was Tom and Randy again.

"Coffee anybody?" hollered Randy.

Disbelief set in as we jumped out of the sleeping bags. Yet there on the tailgate of the air force jeep was just what we ordered. Not only was there one cup of hot chocolate and two cups of coffee, but also a dozen doughnuts!

As the toasty drinks began to warm us, we noticed that the conversation also warmed us. During the next 4½ hours our conversation covered every topic imaginable—from the arms race to winters at a missile silo; everything was peppered with the stories of our lives. We moved from standing in the rain to sitting in the warmth of an air force jeep with the motor running while we continued our talk. We explained our nonviolent resistance, and they listened.

When 6:30 arrived, Randy and Tom needed time to return to the base before the end of their shift. And we needed time to pack. As they prepared to leave, I said, "If there is anything you can learn from peace activists, it should be that arms are for embracing." Randy and Tom agreed. With that we all hugged each other and parted as friends.

The missile silo and tracks



Susan Nelson is clerk of Beloit (Wis.) Meeting and co-director of Nukewatch, a national peace group that focuses on missile silos and transportation of nuclear war heads.

Reports

Linking faith and action

Under the title "Justice, Peace, and the Integrity of Creation," an international convocation convened by the World Council of Churches sought ways to encourage Christians worldwide to weave together their beliefs and actions in healing the Earth's ills. The group met in Seoul, Korea, on March 5-12. Nine Friends were among the more than 500 who took part. They were Levi Okanga Akhura of Kenya; Asia Bennett of the American Friends Service Committee in Philadelphia, Pennsylvania; Keith Helmuth of New Brunswick, Canada; Susumu Ishitani of Tokyo, Japan; Mary Link of Friends General Conference in Philadelphia, Pennsylvania; Joyce Mtshazo of Soweto, South Africa; Helen Steven of Scotland; Gilbert White of Boulder, Colorado; and Jean Zaru of Ramallah, Israel.

Five of the Friends at the conference were nominated to attend on behalf of Friends World Committee for Consultation (FWCC), which at its 1988 Triennial strongly supported the Justice, Peace, and Integrity of Creation effort. Throughout the world, many Friends are seeking ways to cope with deteriorating air quality, forest destruction, and soil degradation. Friends present at the international conference expressed hope that the worldwide effort of Christian people would reinforce the efforts currently under way by Friends. The gathering in Seoul also gave Quaker participants a chance to meet with members of Seoul Monthly Meeting, sharing experiences and learning about the hard issues faced by people of conscience in contemporary Korea.

The convocation, which took shape in response to ideas arising from a 1983 World Council of Churches gathering in Vancouver, B.C., brought together clergy and lay people from all Christian denominations, including significant representation from Asia, Africa, and Latin America. Being in Korea, the problem of peaceful reunification for the North and South parts of that country gave a special poignancy to some of the broader issues addressed.

In long, difficult plenary discussions, participants considered a covenant, drafted beforehand and 52 pages in length, in which the present situation of society and affirmations of faith in God's world were started. Only the headings were approved, with more specific points to be considered in preparation for the 1991 conference in Canberra, Australia. Given the hurry and partial confusion of the debate, it may be some time before a fully polished edition of the proceedings is released. In this writer's opinion, the significance of the conference will rest

in its heralding a major movement in Christian thought and action.

The discussions dealt with the painful realities of our time, such as poverty, discrimination, abuse of power, and deterioration of God-given resources. Hopes for future action called for a just economic order, liberation from the bondage of foreign debt, and security for cultures believing in nonviolence. Discussions focused on the prospect of impairment of the Earth's atmosphere as a result of human activity. The interrelationship of these conditions was recognized, as well as the theological grounds for common concern and prospects for shared action by church groups and individuals.

The discussions also mirrored problems that frequently claim attention when justice and peace issues are addressed. One is the role of nonviolence in advocating for the interests of oppressed and poor people. In this

regard, the beliefs held by members of the traditional peace churches were at variance with proponents of liberating revolutionary reform. Another problem was the designation of racism as an evil alongside injustice. Although preparatory information dealt with racism and caste as components of unjust, war-like, and environmentally destructive activity, a major group of conference participants persuaded the body as a whole to set denial of racism as a fourth aim.

The Friends present exchanged reactions among themselves and with members of other historic peace churches. This led to a stronger testimony regarding the path of nonviolence.

Some participants at the international gathering felt the conference stressed the ills of the world without paying enough attention to positive actions being taken by religious groups. Thus, much of the discus-

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Reports

sion of environmental issues was in terms of deterioration, but without critical review of efforts at sustainable development, as in projects by nongovernment groups, such as Right Sharing of World Resources. Although one plenary worship service mentioned several dozen specific projects, the lack of discussion precluded detailed assessment of such opportunities. It is this writer's feeling that those opportunities should receive much more attention in the next two years, in preparation for the June 1992 United Nations Conference on Environment and Development. In this regard, the Quaker United Nations Office has already identified issues of religious belief underlying the principles of shared and sustained use of the world's common heritage.

Part of the closing message summed up the overall emphasis of the conference:

"Now is the time for the ecumenical movement to articulate its vision of all people living on earth and caring for creation as a family where each member has the same right to wholeness of life. While this vision is spiritual in nature, it must be expressed in concrete action. . . ."

Gilbert White

Earth Days at Winnebago Nation

News of the U.S. Supreme Court's ruling against use of peyote in Native American religious rites came just days before a gathering of the Three Tribes of Nebraska (Winnebago, Omaha, and the Santee Sioux) to celebrate Earth Day in April. As the tribes came together in Nebraska to celebrate and renew their ties to the earth—well-known principles of Indian religions—a tribe elder, Reuben Snake, observed that the Supreme Court ruling in effect undermines religious freedom for Indians, as protected under the First Amendment.

The regional gathering was sponsored by the Indian Community College, Indian Inter-Tribal Development Corporation, Wildlife Federation, and the Three Tribes of Nebraska. The theme for the two-day celebration was "Living in harmony with Mother Earth." In spite of the sobering news of the Supreme Court decision, participants continued in a widely varied program that affirmed Indian territories and traditions.

An Earth walk through sections of hardwood forest on a ridge above the Missouri River followed a tour of the Winnebago Reservation. The tour turned up some sober-

ing news of its own when it came upon a group of non-Indian farmers bulldozing "trash trees" at the edge of the reservation. Prime Bald Eagle habitat, the trees were shoved onto Winnebago forestlands, crushing other trees in the process. To some observers, it was a further manifestation of the Supreme Court's decision.

After the tour, a traditional prayer ceremony for Mother Earth was offered to the four directions, and a pipe of Indian tobacco was smoked, a sacred sacrament which takes place before serving of a feast. The meal that followed included buffalo, deer, and wild turkey meat, along with Indian corn and fry bread. Afterward, two participants read Native American poetry.

At pow-wow time, representatives of the three tribes presided: Reuben Snake, Clifford Wolfe, Sr., and Phillip Wright. The dancers were led by Charles Lone Wolf and Sydney

Bird. In the grand entry dance that started the festivity, dancers of all ages circled clockwise to the steady beat of the drums, and the chants alternated among groups of musicians. Dress from Lakota and Diné (Navajo) tribes were represented alongside Nebraska tribal dress of plains and woodlands styles.

At one point, all non-Indians were asked to dance the circle to honor them for their concern for Mother Earth. An entire class from Dana College in Blair, Nebraska, was included.

The second day of celebration started with a sunrise prayer ceremony in the traditions of four tribes: Onondaga (N.Y.), Lakota (S.D.), Pueblo (N.M.), and Winnebago (Neb.). After breakfast, Wilson Aronilth, a Diné psychologist and philosopher, delivered the keynote address on the theme. He explained Diné concepts of creation as an example of living in harmony. Workshops were held on environmental legislation and on contemporary issues of the environment, such as farming without chemicals, ground water quality, and hazardous wastes.

At the end of the celebration, certificates and trees were handed out. The trees were chokecherry, and Austrian and Ponderosa pines. Throughout the weekend, ceremonies were accompanied by wind, thunder, lightning, and torrents of rain—a blessing in drought-stricken Nebraska. According to one participant, all there left the Winnebago Reservation "with good hearts."

This report was taken from an account by Margery Coffey, a member of 15th Street (N.Y.) Meeting who lives in Nebraska, attends Lincoln Meeting, and often provides illustrations on nature themes for FRIENDS JOURNAL.



Margery Coffey



Life of the Meeting

Passing it on

By Nino Ridgeway

I was feeling frazzled and unaccountably down this morning as I drove into the parking lot and hurried into the meeting-house—a typical Sunday morning arrival, I'm afraid. I slipped through the meeting room door just under the wire. But the room on the other side of that door seemed bright and alive, and by the time I reached my chair on the far side of the room, I was moving more slowly and starting to smile. I nodded to the trees outside and settled into my chair. After a few moments I looked up at the faces around me. And then the magic happened.

My eyes came to a young woman whose face was blissful and at peace. The Light seemed to stream forth from her. I felt the small wavering flame of my own faith, dampened by events of the week, suddenly blaze up, renewed and invigorated by the radiance of her inner joy. I found myself grinning ecstatically and weeping with gratitude and relief: gratitude that once again, a sweet, centered soul had been open enough to share her spiritual fire; relief that my inner Light could so easily be encouraged from a smoldering ember into joyous flames.

How does this happen? I do not know, but I feel blessed that it happens often in meeting for worship. Someone, rarely the same person two times running, communes with me without speaking, without a glance, apparently without intention. Someone who is perhaps unaware herself that she is a channel for the Light, includes me in that sharing.

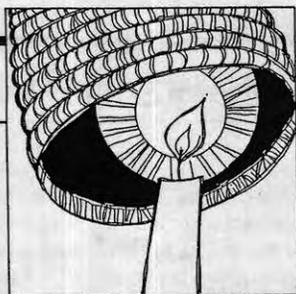
When I first began attending meeting for worship many years ago in Madison, Wisconsin, I came there out of deep need and desperation. I came every week and sat in the shadows at the back, sucking up whatever

I could get from this incredible group of Friends. I felt I had nothing to give, no energy, no time, no inspiration. For a year I took, and I gave nothing in return. "I have nothing to give," I stated sadly to the elder who approached me about being on committees. "That's not true. You give a great deal. To me, at least."

I was bewildered and distrustful of that remark, for I had never spoken in meeting, did not attend meeting events or meeting for business, and rarely stayed for hospitality, preferring to slip away unnoticed. "It's your smile," he continued. "Sometimes you just radiate peace and centeredness, and it helps me so much in my worship. I'm sure others feel the same way. I would miss you if you did not come." When I later began to experience this same sharing through others, I understood what he had meant and felt grateful I had, after all, been able to contribute.

How many people do we know in our work life, among our friends, even within our own families, who ever seem centered, joyful, at peace? Not many. And therefore how much the more precious is meeting for worship where often through a spoken message, a smile, or just by being, one child of God kindles the Light in others of us. And this spark that catches hold of us is something we can fan into flames, feed from within, listen to and learn from, and carry back into the world with us, to pass it on.

Nino Ridgeway is a member of Milwaukee (Wis.) Meeting. She is an organic farmer, entomologist, and freelance writer. Reprinted with permission of the Milwaukee Shareletter.



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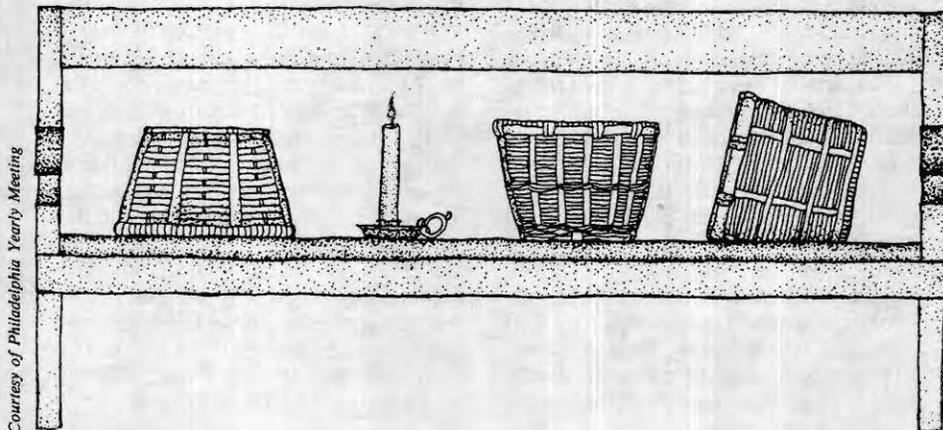
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FCNL Notes

What Peace Dividend?

This year, Congress is supposed to be debating, not whether to reduce military spending, but how to allocate the "peace dividend" to the multiple pressing needs in other budget areas. Instead, the House has passed a budget to reduce Pentagon spending next year by less than \$1 billion out of a \$296 billion military budget. What happened?

According to Secretary of Defense Cheney, "peace" itself is the dividend. We've won the Cold War, argue administration officials, so there is no need to change. Moreover, what will happen if we disarm, but then Mikhail Gorbachev is replaced by a hostile regime?

The real question that needs to be asked is: why isn't the United States taking advantage of the current opportunity to achieve comprehensive reductions in all kinds of weaponry, bring home the 500,000 U.S. troops stationed overseas, and replace the NATO alliance with a common security regime to help maintain peace in Europe?

Where progress is being made, it can only be seen as such when compared to the earlier glacial pace of arms control. The whole framework that made these negotiations meaningful has melted away. Current talks on reducing conventional forces in Europe, instead of discussing dissolution of alliances, have become a reason for them to continue to exist. The final treaty will result in significant reductions in forces in Europe (especially by the Soviets), but it will also provide a U.S. and Soviet excuse to maintain a large troop presence in Europe.

Meanwhile, other important issues, such as arms proliferation, are being overlooked. In anticipation of an agreement to withdraw weapons from Europe, both of the superpowers are transferring tanks, planes, and other weapons out of Europe to countries involved in regional arms races in other parts of the world, particularly the Middle East.

Friends Committee on National Legislation is trying to call attention to such neglected issues. This past year, FCNL facilitated a task force of several arms control groups working to prevent development of new short-range nuclear missiles for Europe, another overlooked issue. President Bush's decision May 3 to cancel some programs indicates the message is getting through.

Events in Eastern Europe and the USSR have been analyzed in dozens of congressional hearings. New ideas are being presented. Whether Congress hears how the world is changing, however, depends on contact with their constituents. There will be no peace dividend unless the public demands it.

Jonathan W. Brown

News of Friends

The Arriagas, a Salvadoran couple seeking sanctuary, came to Gwynedd (Pa.) Meeting in 1987 (*FJ* June 1988). Saul and Maria (who was pregnant) stayed with Rick and Mary Whiffen for several months in 1987 while their applications for permanent Canadian residence were being processed. The meeting's Peace and Social Action Committee provided money for prenatal care, food, and clothing, as well as tutoring and hospitality. The time the Arriagas spent in this country, however brief, touched many lives. Recently, Doris Schwartz of Gwynedd Meeting sent *FRIENDS JOURNAL* an update on the family, gleaned from letters Saul sent to committee members. In the three years they have lived in Alberta, Canada, the Arriagas have had the joy of two births: Benigno, now 2½, and Calombita, 1. They have also struggled to bring Maria's three children from a previous marriage out of Central America. This was finally accomplished when Maria flew to El Salvador, with help of the Canadian govern-

ment, and brought her children back herself. Now the family of seven is busy learning English and French, and Saul is doing construction work. In their letters, they speak of their thanks to God and others for their safe passage and the chance for a new life.

Since the Friend to Friend Project began pairing meetings and churches in fall 1989, it has paired 60 meetings in 20 countries. Meetings and churches in 32 yearly meetings around the world are involved. As a result of this success, the project has been extended an additional two years and will continue pairing through October 1991. Friend to Friend is a project initiated by young adult Friends to develop greater communication and understanding among Quakers worldwide. For more information on how to get involved, write to Friend to Friend Project, Box 298, 1798 Scenic Ave., Berkeley, CA 94709.

Honors go to 'radical-liberal' Friend

In November 1989 the Delaware County, Pennsylvania, chapter of the American Civil Liberties Union honored Mildred Scott Olmsted at its annual awards ceremony for her contributions to the liberty and rights of others. Citing her as "One of the truly remarkable women" in the county is an obvious understatement for this world-renowned feminist, social worker, and peace activist, now in her 99th year.

Her decades of service have been recognized in other public ways recently, including the conferring of honorary degrees from Swarthmore, Haverford, and Smith colleges. She was also the subject of a BBC television special in London, and Margaret Hope Bacon is writing a biography about her.

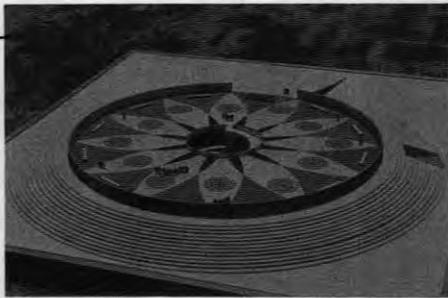
Still, it is hard to imagine that this articulate, optimistic senior citizen worked alongside the legendary Jane Addams, Margaret Sanger, and Eleanor Roosevelt, who have all long since died. During the

First World War Mildred Olmsted worked in the settlement houses of South Philadelphia with recent immigrants, when "social work" was still a brand new field. She marched in the suffragist demonstrations, dispensed birth control in Sanger's clinic, and went to Europe to help the troops, their penniless girlfriends, and the P.O.W.'s. It was there among the starving children and ruins that she became a pacifist. For 40 years she was an executive with the Women's International League for Peace and Freedom.

Although she is confined to her home and using a walker, she is still very active, keeping in touch through friends and the news. She is excited to have lived long enough to have her "radical, liberal" ideas become a reality, on everything from equality in marriage to citizen participation in government. As her ACLU award and her life story attest, Mildred Scott Olmsted is a living legend.



Terry Foss



Building a monument to peace is the dream of Heidi Brandt, who lives in Morelos, Mexico. Her son Peter, who works in design and architecture, created a model of the monument, which he envisions as a large circular wall set in rocky landscape. The wall would be about nine feet tall. The outside of it would be made of discarded weaponry and simulated skulls. The inside of the wall would be made of smooth stone engraved in low relief with names and stories of healers and peacemakers from throughout the world and history. The inside of the circle would be a broad terrazzo, laid out in the form of a geometric flower in soft grays, white, and black. In the center would be an opening to the lower level, where there would be a sand garden in the yin-yang symbol. There would also be a library, two small auditoriums, restrooms, and a service area. Although Peter entered this design in the contest of designs for the proposed Washington, D.C., peace garden, hoping for some possible publicity, Heidi envisions it located in some country other than the United States. "We think they have a lot of nerve in Washington [D.C.] to even think about a peace garden on the Potomac, considering the size of our military industry and our activities protecting our economic interests in Central America and elsewhere," Heidi writes. Possible locations might be Canada, Mexico, Denmark, Sweden, Finland, or Norway. She would appreciate receiving correspondence from anyone who is interested in the project or has ideas of how to implement or publicize it. Her address is Apdo 28 Tepostlan, 62520 Morelos, Mexico.

Honoring employees' requests not to withhold the military portion of their federal income tax is now the official policy of Baltimore Yearly Meeting. In taking the action as requested by individual employees, the yearly meeting emphasized its history of supporting military tax resistance through urging passage of the U.S. Peace Tax Fund Bill, as well as supporting other religious organizations involved in military tax refusal. In 1972, the yearly meeting minuted that it "stands in loving support of those moved by conscience to witness against making payments for war and preparation for war, including those who refuse to pay military taxes voluntarily."

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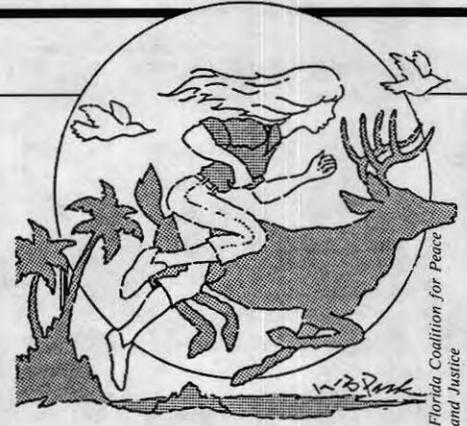
Bulletin Board

• A two-day reunion of members of the Friends Ambulance Unit will take place at York University Sept. 28-30 in England. The theme: "Is There a Place for the FAU in Today's World?" Further details are available from Deryck Moore, 4 Ashville Close, Harrogate HG2 9LZ, England.

• Studying the contributions made by racial and ethnic differences is the focus of a series of conferences implemented by the Racial Concerns Committee of Philadelphia Yearly Meeting. The first gathering, entitled "A Gathering of Friends of African Descent," will take place July 27-29 at Pendle Hill (cost: \$85). It is intended for Friends of African descent and others who wish to strengthen diversity within the Society of Friends. Participants will explore the history of the African-American experience in Quakerism; present-day experience of African-American Friends; racism as a barrier to the Light; Quaker response to apartheid; how meetings can enhance diversity; urban ministry; and the place of music and prayer in worship. There will also be a program for children. For information, contact the Racial Concerns Committee, Philadelphia Yearly Meeting, 1515 Cherry St., Phila., PA 19102, or call (215) 241-7237.

• The Civilian-Based Defense Association needs teaching materials which can be used in classrooms and homes to communicate the idea of civilian-based defense to young people. Teachers, parents, or others involved in educating young people are invited to send ideas, visual aids, etc., which will be printed in a future newsletter. The newsletter subscription will cost \$10 per year, or \$12 outside the United States. Write to CBDA, Box 31616, Omaha, NE 68131.

• BorderLinks is a program that offers week-long trips to the U.S./Mexico border, where participants meet with Central American refugees, Mexicans, Immigration and Naturalization Service employees, church workers, and lawyers trained in immigration law. Through first-hand interaction, participants learn about refugees who have fled to the United States and about ways to respond to them. The BorderLinks programs are fact-finding trips and are not intended to be experiences of assisting refugees. The intention is to attract participants whose opinions aren't settled about these issues and who want to find out more. For more information, contact BorderLinks, P.O. Box 62223, Tucson, AZ 85734, or 3700 Chestnut St., Philadelphia, PA 19104.

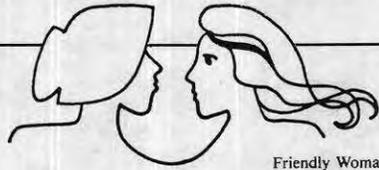


• Training kids to be leaders in peace and social concerns will be the focus of a Youth Peace Camp in Florida on Aug. 12-18. The camp will bring together 75 young people from 11 to 17 years of age who live in Florida. Organizers are raising money to provide scholarships to youngsters from low income and minority groups. For information, contact the Florida Coalition for Peace and Justice, P.O. Box 2486, Orlando, FL 32802, or call (407) 422-3479.

• The sanctuary cookbook of Orange Grove (Calif.) Meeting is available for \$6, including postage and handling. This is the book's third printing. Proceeds go to the meeting's Central American refugee program. Requests may be sent to Orange Grove Meeting, 526 E. Orange Grove Blvd., Pasadena, CA 91104.

• Exploring the environmental challenges facing the world is the subject of a film series being developed by Public Broadcasting. The series, "Race to Save the Planet," is scheduled to air on PBS in October. Conceived as an educational project, the series will be available on videotape for use as a high school or college-level course, and for use by citizen groups. Its advisory board includes an impressive list of scientists. The film series is produced by the WGBH Science Unit with assistance from professionals experienced in NOVA. The series includes film footage from every continent and encourages citizens and world leaders to take part in global environmental action.

• What do you do, as a young person, when you get a letter from the government accusing you of failing to register for the draft? A new four-page pamphlet, "Some Facts About Selective Service Warning Letters," describes such letters, their legal significance, and options for responding. The pamphlet is produced by the American Friends Service Committee, the Committee Opposed to Militarism and the Draft, and the National Lawyers Guild Military Law Task Force. For a copy, send a self-addressed, stamped envelope and 25 cents to AFSC, Youth and Militarism Program, 1501 Cherry St., Phila., PA 19102.



Friendly Woman

• If you're thinking about going to the World Council of Churches Assembly in Canberra, Australia, on Feb. 7-10, 1991, consider making a stop to visit Friends in New Zealand, who would welcome such visitors. Although they would gladly take visits either before or after the conference, they say afterward would be preferable, since holidays in New Zealand take place in January. For information, contact Clare Gregory, 657 Mount Eden Road, Auckland 4, New Zealand.

• Working Assets, a socially responsible investment company, has a travel service that accepts any major credit card, guarantees the lowest possible charges, and donates two percent of its proceeds to peace and justice groups. For information, contact Working Assets Travel Service, 2 Henry Adams, Suite M33, San Francisco, CA 94403.

• Submissions are sought for the Fall 1990 issue of *Friendly Woman*, which will focus on the theme "Quaker Women and Resistance." Quaker women throughout our history, including many contemporary movements, have resisted the power of civil and religious authority as they go about living the testimonies of peace, justice, and individual rights. Articles for the magazine might address the questions: How is this heritage manifested in the lives of Quaker women today? What forms should Friendly resistance take? Deadline for submissions is July 15, 1990. For guidelines, contact *Friendly Woman*, Prairie Women's Collective, West Branch Meeting, Box 851, West Branch, IA 52358.



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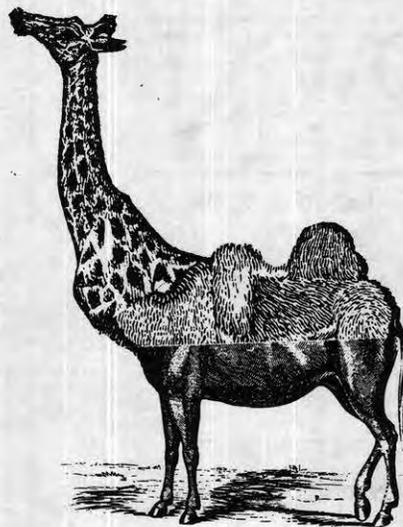
And the Plans were without form, and void, and darkness was upon the face of the Budget.

And Jehovah submitted a design proposal for a draft animal, designated "horse."

And the committee did labor long and hard, and finally did approve the proposal with amendments, and did send it to the Design Proposal Implementation Group.

(This was on Day D-minus-twelve, when the Creation Design Committee's Permanent Subcommittee on Nomenclature did also determine that the name *horse* was inappropriate and offensive, and recommended the more suitable appellation *camel*, which was accepted after discussion.)

And the Design Proposal Implementation Group did labor long and hard, and did (on Day D-plus-five, which was only slightly behind schedule, although the project had encountered significant cost overruns due to unforeseen environmental factors) produce a revised camel now designated (tentatively, pending approval of the Permanent Ad Hoc Committee on Nomenclature, replacing the old perma-



nent subcommittee of the committee) as *giraffe*. Concern was expressed by a minor designer that while the new version was aesthetically pleasing, it did deviate considerably from the original proposal for a draft animal; and the statement was duly noted and filed, the committee having declined to comment on it.

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Philadelphia, Pa.

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Books

Fighter for Peace

By David J. Whittaker. William Sessions Limited, York, England, 1989. 401 pages. £15/paperback.

Philip Noel-Baker was one of the most prominent Quakers in world affairs of our time. He was one of only two Quakers to win a Nobel Peace Prize. (The other was Emily Greene Balch of the Women's International League for Peace and Freedom. The prize in 1947 was won by the American Friends Service Committee and the British Friends Service Council as groups). In the course of his long public career, Philip Noel-Baker was a leading apostle of world peace as politician, scholar, and propagandist. Since the days of John Bright, no Quaker voice has been heard with more attention in the House of Commons than that of Philip Noel-Baker, who served there for 36 years.

He was a leader of the Friends Ambulance Unit in World War I and a government minister in World War II, later discomfiting his fellow Quakers by accepting the post of Minister for Air. Among his many honors were decorations for war-time bravery and a silver medal in the Olympic Games of 1920 in the 1500 meters, and he was the only Quaker recipient of a papal knighthood.

In his campaigns for disarmament and for the League of Nations and the United Nations, he was at odds with many of his co-religionists because he advocated using force against an aggressor and staunchly opposed unilateral disarmament. Yet there have been few Quakers in this century who have worked more unwaveringly and more untiringly for disarmament and peace.

David J. Whittaker writes confidently and perceptively, with undisguised sympathy for his subject, but not uncritically. Philip Noel-Baker comes vividly to life through comments by friends and co-workers. The author does give us more international affairs and Labour Party politics than we need, and he might have provided a table of dates to help us deal with his dual chronological and thematic organization. But the work is solid and will remain an authoritative account.

It was said of Philip Noel-Baker that he lacked "popular magnetism and political color." One close associate spoke of "some absence of personal warmth which may derive from his lack of fleshly vices and his puritanical background." Virginia Woolf, a friend of his younger days, thought Phil "should do half of what he does and should drink wine."

Yet it was Philip Noel-Baker's deeply rooted Quaker faith in human potential that inspired a life of public service and gave him a spirit of optimism that survived two world

wars and failure after failure to move the world toward disarmament. The story is told that, on his deathbed, he whispered to an old friend his belief that within ten years the world peace movement would become so strong it would compel all governments to disarm.

Whether or not his hopes for disarmament are soon to be realized, his lifelong efforts to bring a better future to the world will remain an inspiration to Friends and non-Friends alike.

Irwin Abrams

Irwin Abrams is a professor at Antioch College and author of the book, The Nobel Peace Prize and the Laureates.

Sorrow Built a Bridge

By Daniel Berrigan. Fortkamp Publishing Co., Baltimore, Md., 1989. 229 pages. \$14.95/paperback.

According to the Scriptures, immediately after preaching the Sermon on the Mount, Jesus encountered a leper. In the eyes of his culture, lepers did not exist. They were shoved outside the barriers of society and left to die on their own. Jesus, we all know, broke down those barriers, by actually touching the leper and, by so doing, healed the man.

In keeping with this vision of peacemaking and healing, Daniel Berrigan has dedicated his life to the message of that sermon and has then touched the marginalized. Our own world, like Jesus' world, continues to ostracize people. Today the culture pushes aside gays and drug addicts and children, especially those with AIDS. Keeping within the tradition of peacemaking, Berrigan has stood with those outsiders—in sorrow, in joy, in death, and in hope.

His new book, *Sorrow Built a Bridge*, reveals that this healing friendship and solidarity with people with AIDS is precisely the place where the spirit of God dwells in the world. This book is about friendship and AIDS; it is also about grace and life and what is true and human. It provides a new gospel vision about the meaning of our humanity, about nonviolent love and peace and wholeness in a time of division and fear.

Berrigan's ministry is a simple presence, a gentle listening, a word of consolation to his friends in the midst of their agony and dying. This book is a challenge to our homophobic culture and a vision of love and peace that transforms life here and now.

Each chapter of this spiritual journal tells of Berrigan's friendship and journey with someone approaching a terrible death. Each

encounter and reflection becomes a blessing of peace.

"In the evening we will be judged by love," he writes, meditating on words of John of the Cross and the death of a friend. "My friend will be judged by love. Which is to say, he will not be judged, but embraced."

John Dear

John Dear is a student at Graduate Theological Union in Berkeley, California.

Romero: a Life

By James R. Brockman. Orbis Books, Maryknoll, N.Y., 1989. 255 pages. \$9.95/paperback.

This is an expanded version of the readable life story that introduced many people to the remarkable martyr of the Salvadoran civil war and the church base community movement. Originally published in 1982 as *The Word Remains: a Life of Oscar Romero*, it also formed the core of the resources used for the film script of the movie *Romero*.

Many Friends will find inspiration in the text's lengthy quotes from Oscar Arnulfo Romero's meditations, sermons and letters. They reveal a man committed to the value of an organization and its historical driving principles. As he rose in the hierarchy of the Roman Catholic Church, Oscar Romero also became more aware of the spiritual reality behind that ancient community and finally of the essentially mystic body of those whose faith is in God. In attempting to be congruent with the message he preached, he became the humble man who had no choice but to see. The sufferings of the poor of El Salvador and the mad repression of the oligarchy who thwart all attempts to move that country out of feudal poverty finally taught him the lesson: "I . . . [have] begun to learn a beautiful and difficult truth: our faith requires that we submerge ourselves in the world. . . . There can be no church unity if we ignore the world in which we live. Whatever issue we take up, we must look at it in terms of the people, the poor."

The book traces Oscar's growth from a boy in a tiny back country village to the institutes of Rome and finally to the title of archbishop, as the compromise candidate who would not be too "liberal" for the pious anti-communism of the ruling families. It details his change from skepticism of post-Vatican II social teachings to his heartfelt understanding of "the preferential option for the poor" through the experience of priest friends who lived and worked with the poor majority in their daily struggles. It uses his

words convincingly to portray the role of liberation theology for Latin Americans.

Those of us who have had the fortune to worship with the people of Latin America, whose nonviolent grassroots community movement is represented in this book, can attest to the parallels it has with early Quakers: the importance of the community while under siege from state and military powers, the simple and profound faith that God's way is right even when it leads to death, the conviction that outward traditions are not so important as the leading that speaks through people who listen to it.

Although at times the theological language and the density of translation from more florid Spanish styles may slow down a reader used to the nimble U.S. vernacular, the effort is rewarded with a more graphic understanding of dramatic political struggles that eventually led to Romero's death. The story makes clear the political nature of faith for one who wanted only to be "the voice of the voiceless." It makes it possible to admire as the popular hero he has become the quiet, pious cleric who was Romero.

D. Pablo Stanfield

Pablo Stanfield is a member of University (Wash.) Meeting and worships with Salmon Bay Preparative Meeting in Seattle. He worked in Central America with Peace Brigades International.

In Brief

The Primacy of the Heart: Cuttings from a Journal

By Henri Nouwen. St. Benedict Center, Madison, Wisc., 1988. 47 pages. \$6.45/paperback. Henri Nouwen spent one year as a member of the L'Arche Community in France, with mentally and physically handicapped adults and people who help them. This slim volume offers selections from his journal of living, working, and worshiping with that community. His year turned out to be one of spiritual discernment and extraordinary personal development. These samples are inspiring, comforting, illuminating, and enriching.

Coming Home From Devil Mountain

By Eleanor Dart O'Bryon. Harbinger House Inc., Tuscon, Ariz., 1989. 97 pages. \$8.50/paperback. When Eleanor Dart was 20 years old, she climbed a mountain that almost killed her. Twenty years later she is still coming to terms with the emotional aftershocks. *Coming Home* is the journal she kept when she was stranded for three weeks without

Books in Brief *continued*

food on a snow-covered rocky cliff at 9,000 feet. It is also the journal her father kept during the weeks he searched for his daughter, whom he lost hope of ever finding alive. And finally, it is the story of forgiveness, grief, and letting go, through the eyes of a woman raised Quaker, whose faith was tested by great pain.

Dreams: God's Forgotten Language

By John Sanford. Harper & Row, San Francisco, Calif., 1989. 194 pages. \$10.95/paperback. Using a Jungian approach, Sanford focuses on dreams as a direct line of communication from our unconscious. His case histories show how dreams help us confront difficult aspects of ourselves, accept and forgive ourselves, and expand our awareness beyond time and culture to a more universal, spiritual world. Experiencing the reconciling work of dreams in those he counsels, for years, the author feels assured of the larger transforming presence in the universe: God. Re-released 20 years after its original publication, *Dreams* is still exciting in its approach to human healing and to discovering the unity in opposing forces.



Jeanne Joudry/Women on War

Women on War

Edited by Daniela Gioseffi. Simon & Schuster, New York, N.Y., 1988. 391 pages. \$10.95/paperback. This collection of women's essays, poems, stories, speeches, and short quotes is a very appropriate book for these times. In terms of the world's precarious state, with the possibility of global destruction still a few fingers away and our environment in dire straits, an international collection of women's perspectives provides inspirational material challenging us to change our approach to life on earth. We need teachers who can illumine the details of destruction inherent in our priorities and visions and who can teach us healing alternatives. Here is a book of such teachers.

Touching Our Strength: The Erotic as Power and the Love of God

By Carter Heyward. Harper and Row, San Francisco, Calif., 1989. 195 pages. \$12.95/paperback. Most religions divide sexuality and spirituality into body and soul. This dualism can strip us of the ability to delight in ourselves and one another, and, Carter Heyward believes, this may be the root of all abuse. Many books have tried to look at sexuality from a theological perspective, but this author turns that around. She gives voice to the growing religious movement that upholds relationships, straight or gay, as an integral, liberating part of the "struggle for justice for all," where sexual pleasure is sacred in empowering relationships. The title refers to her belief that when sexuality is truly mutual, it generates more energy for passionate spiritual involvements beyond ourselves, and a more authentic, life-affirming society.

Non-Violence: The Invincible Weapon?

By Ronald Sider. Word Publishing, Dallas, Tex., 1989, 118 pages. \$8.99. The movement for peace in the Soviet Union and Eastern bloc countries seems unbelievable in its speed and scope. In this small volume, Ronald Sider, an evangelical Christian professor of theology, gives an overview of the historical role played by Christians in nonviolent social change and the new roles available as forces for peace and justice grow. He pushes us to action on whatever level we are comfortable, including verbal and symbolic persuasion, non-cooperation, and peacekeeping on local and international levels. He is especially interested in the use of Christian peacemaker teams to patrol borders, deny access, and protect people in danger by living and traveling with them.

Gandhian Utopia: Experiments with Culture

By Richard G. Fox. Beacon Press, Boston, Mass., 1989. 330 pages. \$27.50. This book examines questions about Gandhi's "experiments with truth," his dream of a non-violent, pluralistic, spirit-centered India. The author emphasizes that by beatifying Gandhi, India and the world loses sight of the lessons to be learned from his experiments with Indian culture. A professor of anthropology at Duke University, Richard Fox asks: What are we to surmise from the apparent failure of Gandhi's utopian experiment? Can individuals affect culture, or is culture determined in its own time?



Jeanine Wine/Silly Tillie

Silly Tillie

Written and illustrated by Jeanine Wine. Good Books, Intercourse, Pa., 1989. 32 pages. \$12.95. Silly Tillie is a bag lady, a street person whose looks and smells and actions usually make the people in her neighborhood angry. This colorful story retells the age-old fable of the good Samaritan in a modern, urban setting describing a lifesaving act of kindness in a lively but sensitive way. For ages 4 to 8.

Thomas Merton and the Education of the Whole Person

By Thomas Del Prete. Religious Education Press, Birmingham, Alabama, 1990. 195 pages. \$14.95/paperback. In the hundreds of books, essays, poems, and letters he wrote, Thomas Merton spoke only sparingly of education. Del Prete's work is a skillful and fascinating attempt to cultivate those few kernels of insight. He reminds us that Merton's message and the example of how he lived provide a wealth of meaning for educators who want to collaborate with their students on the journey of self-discovery. Del Prete and Merton fear the falseness of an educational system based on facts, achievement, and the acquisition of skills.

Crucible of Fire: The Church Confronts Apartheid

By Jim Wallis, Joyce Hollyday, eds. Orbis Books, Maryknoll, N.Y. Sojourners, Wash. D.C., 1989. \$9.95/paperback. The struggle against apartheid in South Africa is too often presented as simply political. In this book, the dichotomy between political and religious matters disappears. The book is a collection of profiles, interviews, sermons, and letters by and about South Africa's foremost church leaders. Much of this material appeared in *Sojourners* magazine.

Resources

• *Civilian-Based Defense: News and Opinions* is an international newsletter devoted to the growing discussion of how nations might substitute nonviolent sanctions for military force in deterrence and defense. Printed six times a year, it discusses the use and legislation of techniques such as boycotts, non-cooperation, trade embargoes and work stoppages. To subscribe, send \$8 for one year to Civilian-Based Defense Association, P.O. Box 31616, Omaha, NE 68131.

• **ROOTS/Friends of Palestinian Prisoners**, a Washington-based organization, sends fact-finding delegations of U.S. citizens to visit the occupied Palestinian territories. ROOTS has produced several publications based on eyewitness accounts of delegation members. Titles include: *Beita: Lidice Revisited*, *The Day of the Land*, and *Ansar*. Contact ROOTS, 703 G. St., S.E., Wash., DC 20003.

• The winter 1987 volume of *The Unitarian Universalist Christian*, entitled "As Others See Us," is a series of essays by well-known writers in a dozen branches of Christian faith. There is an article comparing Quakers to Unitarians written by William Hutchison. Single copies are available for \$8 postpaid from the UCC Fellowship, Inc., 110 Arlington St., Boston, MA 02116.

• The Peace Museum in Chicago provides a number of traveling exhibitions: Martin Luther King, Jr.; drawings by Hiroshima survivors; the history of folk and rock music on behalf of peace; segments of the Peace Ribbon; photomontages of the Nazi era. Contact the Peace Museum, 430 W. Erie St., Chicago, IL 60610.

• Keeping room for a God or higher purpose in the face of scientific theories and discoveries is the topic of John Barne's pamphlet *Nature Green in Cell and Leaf*. Quoting from the works of physicists, botanists and poets, he explores the pressing need for reverence for life in today's environment. Write the Quaker Universalist Group, 35 The Bridle, Glen Parva, Leicester, LE2 9HR, England. Ask for QUG Pamphlet No. 14, price £1.15.

• The United Nations Committee of Philadelphia Yearly Meeting provides a monthly newsletter reviewing events of the month relating to the UN. A one-page summary of events and suggestions for action is also available. A nominal fee covers mailing and production. To subscribe, call Ed Ramberg (215) 241-7240, or 1-800-DIAL PYM.

Milestones



Births

Doan—*Daniel Miles Doan*, on Feb. 14, to Rebecca Miles Doan and Peter Leisenring Doan. His parents and paternal grandparents are members of West-town (Pa.) Meeting. His maternal grandparents are members of Hamilton (Ontario, Canada) Meeting.

Marriages

Goetz-Ruziskey—*John Andrew Ruziskey, Jr.*, and *Rebecca Phebe Goetz*, on Oct. 28, 1989, under the care of Germantown (Pa.) Meeting. Rebecca and her parents, Elmer and Jenifer Goetz, are members of Germantown Meeting.

Summerlin-Markley—*Oliver W. Markley* and *Patricia A. Summerlin*, on May 6, in Bay Area (Tex.) Worship Group, under the care of Live Oak (Tex.) Meeting. Oliver is a founding attender of the worship group.

Deaths

Braddock—*Raymond West Braddock*, 82, of Waynesville, Ohio, on March 28, following heart surgery. A member of Miami (Ohio) Meeting, he had served on the Central Committee of Friends General Conference, on the board of the American Friends Service Committee, and as a representative for Friends Committee on National Legislation. He was treasurer for the Friends Home Board of Miami Meeting for more than 20 years and was instrumental in developing the Quaker Heights Nursing Home in Waynesville, Ohio. During his retirement, he and his wife, Sara, were hosts at Davis House, an international hospitality center for the AFSC in Washington, D.C. There they shared their vision of that of God in every person by making Davis House a hub of communication and friendship. He was also an educator, teaching and administering in public schools. After retiring, he taught English in the Lebanon Correctional Institution for five years, living out his desire to help people keep learning. He is survived by his wife, Sara; three daughters, Jennie Lee Fischer, Wilhelmina Branson, and Ramona Buck; and 11 grandchildren.

Dooley—*Myrtle Dooley*, 87, on Jan. 5, in Decatur, Georgia. A native of Georgia and a long-time member of the Religious Society of Friends, she spent most of her nursing career in Maryland, associated with the Baltimore City Hospitals. Her primary job there was in tuberculosis management, but her career eventually involved her in every aspect of hospital

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Milestones *continued*

operation. She received her training at the D. Ogden Mills School of Nursing in New York. When she started her work, Baltimore had one of the highest rates of tuberculosis in the country. In her work, she helped instigate an education and training program to rehabilitate tuberculosis patients. She was also active in community affairs, such as the League of Women Voters, the Maryland Tuberculosis Association, the Baltimore Tuberculosis Aid Society, and the legislative committee of the American Nursing Association. Even when she was in frail health in her later years and legally blind, she continued her interest in community, national, and international affairs. She was gifted with intelligence and a sense of justice, qualities she used in problem solving, in which she focused on getting results, rather than taking credit. She is remembered as a frank and challenging friend to people. She is survived by her sister, Belle Camp; a sister-in-law, Margaret Dooley; and several nieces and nephews.

Hastings—George Sands Hastings, 90, on March 14, at his home in Hamden, Connecticut. One of the founders of Wilton (Conn.) Meeting, he was treasurer for many years and on many committees. He was born in Chicago, Illinois, graduated from Washington University and from Washington University Law School. He worked at the American Machine and Foundry Company, first as attorney, then as head of the patent department, director of the company, and vice president in charge of patents. He retired in 1964 and became a patent consultant. He lived for many years in Darien, Connecticut, with his first wife, Edith "Bee" Branson Hastings (deceased), his second wife, Miriam Scott Hastings (deceased), and with his third wife, Jane Hope Hastings. He and Jane moved to Whitney Retirement Home in July 1989. He was a talented gardener, an avid fly-fisherman, and a voracious reader. He is remembered for his gentle strength, his love for his meeting, and his letters reminding Friends for contributions. He is survived by his wife, Jane; a son, George; a brother, Atherton; a sister, Elizabeth Lawton; eight grandchildren; and six great-grandchildren.

Herz—Elka L. Herz, 94, on Feb. 7, in Santa Rosa, California, where she was a resident at Friends House and a member of Redwood Forest Meeting. Born in New York state, she graduated from Smith College in 1915 with a major in chemistry. She married Leo Herz in 1917, and they had three children. She moved to California in the 1950s to be near family, settled in the San Diego area, and joined La Jolla Meeting in 1962. An active, energetic person, she is remembered as being among those who formed the core of the meeting. Her work with criminal offenders and in prison visitation was an expression of her social conscience. She was one of the founders of San Diego (Calif.) Meeting, and she served as its first clerk. She moved to the Santa Rosa area around 1980, where she became active in Redwood Forest Meeting. Age brought her new challenges, with physical disability eventually precluding active participation in meeting. As her presence softened with age, she expressed her single-mindedness in simple love for others. She is survived by her three children and several grandchildren.

McCandless—John H. McCandless, 69, on Feb. 28, a long-time member of Exeter (Pa.) Meeting. After being a conscientious objector during World War II, he changed his career from newspaper work to enter-

ing the printing trade. He and his family settled in rural Pennsylvania, where they built their own home and established The Hemlock Press, a family workshop specializing in religious and literary publications. The press became known among Friends in the 1960s and 1970s, printing material for Quaker organizations in the Philadelphia area. Between 1947 and 1967, John also was an editor of the literary magazine *Approach*. Throughout his life he worked to live simply and speak Truth. For his example, he looked to the experiences of early Friends. In 1974 at the Faith and Life Conference in Indianapolis, Indiana, he presented his message, "Quaker Understanding of Christ," which has since been widely read. His last public ministry was a message to Western Yearly Meeting in August 1989, entitled "Behold, I Make All Things New." Committed to the historical Quaker understanding of Christian faith, he was business manager and printer of *Quaker Religious Thought* for the Quaker Theological Discussion Group for nearly 20 years. He became one of the core workers in the New Foundation movement and edited its *New Foundation Papers* for a number of years. He is remembered for his deeply prophetic vision and steadfast faith, and for his compassion and simplicity. He is survived by his wife, Dorothy Mahle McCandless; and two sons, John Woolman McCandless and Christopher McCandless.

McCorquodale—Malcolm Scott McCorquodale, 56, died of a heart attack at his home in Houston, Texas, on April 27. He was a graduate of Princeton University and South Texas Law School. He worked for Schlumberger International and served as executive vice president of the Menil Foundation until his retirement in 1980. Malcolm was a member of Live Oak (Tex.) Meeting for more than 14 years, serving in a variety of ways, including clerk of the meeting and clerk of Ministry and Oversight Committee. He is remembered as a Friend to whom the meeting turned for help in thinking clearly about perplexing matters. His early retirement enabled him to pursue a variety of interests. He read widely in philosophy, art, history, and literature and enjoyed sharing his thoughts with others. He had a special concern for nurturing young people and was generous in the time he spent with them. He is also remembered for his integrity, adherence to Quaker principles, and his optimistic zest for life. He is survived by his wife, Robin; three sons, Malcolm McCorquodale III, Angus McCorquodale, and Wilmer McCorquodale; a brother, Douglas McCorquodale; and a sister, Ellen Martin.

Marshall—Harvey L. Marshall, 65, on Feb. 11, at his home in Savannah, Missouri. The son of E. Howard and Eurah Marshall, he was a retired school teacher. He received his education at Olney Friends School, William Penn College, and Earlham College. He earned a master's degree from Arizona State University. He is survived by his wife, Jeannine; six children, Muriel Hopkins, Alan Marshall, Laura Pope, Anne Barr, Mark Marshall, and Elaine Marshall; and six grandchildren.

Shope—Nathaniel Hawthorne Shope, 77, on May 7. A member of Greensboro (N.C.) Meeting, he was executive secretary of Quaker Men International, a member of the Executive Committee of Friends World Committee for Consultation and the Friends Committee on Scouting, and former executive director of the Friends Association for Higher Education.

He was a native of Winber, Pennsylvania, and came from a family of 15 brothers and sisters. He graduated from Otterbein College in 1939, where he starred in football and baseball. He directed summer camps at Quaker Haven, Indiana, for two summers. He married Anne Schneider in 1946, after he served as a conscientious objector in the medical corps during World War II. He then earned a doctorate in school administration from the University of North Carolina at Chapel Hill and worked as school superintendent in Elizabeth City and Goldsboro, North Carolina. From 1966 to 1980 he taught at Appalachian State University. He traveled widely as an education consultant, served on many community and education committees and boards, and was recognized in *Outstanding Educators of America* and *Who's Who in Religion*. He was active in Boy Scout work and on the Commission on Religion in Appalachia. He is survived by a daughter, Patricia Sebans; a son, Matthew Shope; and six grandsons.

Tischbein—Harry J. Tischbein, Jr., 67, on March 19, in Vancouver, Washington. A convinced Friend, he exemplified Quaker values of warmth, openness, veracity, and candor. Born in Cincinnati, Ohio, his parents were Harry J. Tischbein, Sr., and Ruth Wikel Tischbein. He attended Oberlin College and Dennison University. He met his wife, Margot Tether, in Great Britain during World War II. He graduated from Cincinnati Law School and practiced law until he took over the family business when his father died. During this period, he and Margot affiliated with Cincinnati Meeting. In the mid-1960s, he went into full-time Quaker service, becoming dean of students and vice president at Wilmington College. From 1976 to 1982 he was director of development for Sandy Spring Friends School and involved with Sandy Spring (Md.) Meeting. In the 1980s, he and Margot returned to her native Britain, where he was associated with E. F. Schumacher's Center for Appropriate Technology, and they became wardens at Welwyn Garden City Friends Meetinghouse. They returned to North America in 1987, settling near their daughter, Heather, in Vancouver, Wash., where they became involved with Multnomah (Oreg.) Meeting and he became Western regional representative for Friends Committee on National Legislation. He is remembered for his skills as attorney, humanitarian, businessman, champion of human rights, and educator, as well as for his qualities of compassion, dedication, and wry humor. He is survived by his wife, Margot; two daughters, Heather Ault and Freya Fisher; and three grandchildren.

Willis—Thayer Willis, 81, on March 28, at his home in Pompano Beach, Florida. A member of Wilton (Conn.) Meeting since 1940, he helped find a site for the present meetinghouse. He was a prominent local pediatrician until he retired and moved to Florida in 1971. He was past president of Norwalk Medical Society, active in the Viking Yacht Club, and played bassoon with the Norwalk Symphony Orchestra for many years. He was a graduate of Loomis School, a *magna cum laude* graduate of Yale University and Yale University School of Medicine, where he served as clinical instructor of pediatrics. He is survived by his wife, Lois Lauder Willis; two daughters, Ann Willis Miller and Camille M. Hill; a brother, Samuel Arnold Willis; six grandchildren; and three great-grandchildren.

Calendar

JULY

1-7—Friends General Conference 1990 Gathering at Carleton College, Northfield, Minn. The theme is "A Time to Mend." For information, contact Ken Miller or Lyle Jenks, FGC, 1216 Arch St., No. 2B, Phila., PA 19107, or call (215) 561-1700.

4-8—Fellowship of Reconciliation National Conference, celebrating the Fellowship's 75th anniversary. To be held at Lake Geneva, Wis. Contact Fran Levin, FOR, Box 271, Nyack, NY 10960, or call (914) 358-4601.

5-11—Wilmington Yearly Meeting at Wilmington College, Wilmington, Ohio. Contact Rudy Haag, P.O. Box 19, Cuba, OH 45114, or call (513) 382-2781.

11-15—Gathering of Friends in Kotzebue, Alaska. Contact Robert Sheldon, Box 687, Kotzebue, AK 99752, or call (907) 442-3931.

11-15—North Carolina (Conservative) Yearly Meeting, at Chowan College, Murphreesboro, N.C. Contact Ray Treadway, 710 East Lake Drive, Greensboro, NC 27401, or call (919) 274-9608.

12-16—North Pacific Yearly Meeting, at Pacific Lutheran University, Tacoma, Wash. Contact Carol Giantonio, 1520 Tyler, No. 5, Eugene, OR 97402, or call (503) 344-0428.

20-22—Central Alaska Friends Conference, at Friends Retreat Center, Wasilla, Alaska. Contact Jim Cheydeur, P.O. Box 81177, College, AK 99708, or call (907) 479-5257.

21-27—Northwest Yearly Meeting, at George Fox College, Newberg, Oreg. Contact Howard Harmon, 600 E. Third St., Newberg, OR 97132, or call (503) 538-9419.

22-28—New York Yearly Meeting, at Silver Bay Association, Silver Bay, N.Y. Contact Mary Foster Cadbury, 15 Rutherford Place, New York, NY 10003, or call (212) 673-5750.

27-29—"A Gathering of Friends of African Descent," at Pendle Hill, Wallingford, Pa. A conference for Friends of African descent and those who wish to strengthen diversity within the Society of Friends. Cost: \$85. Contact Irene Ramsey at Pendle Hill, (215) 566-4507, or the Racial Concerns Committee, Philadelphia Yearly Meeting, 1515 Cherry St., Phila. PA 19102.

28-Aug. 2—Evangelical Friends Church Yearly Meeting at Malone College, Canton Ohio. Contact John P. William Jr., 1201 30th St., N.W., Canton, OH 44709, or call (216) 493-1660.

29-Aug 4—Pacific Yearly Meeting, at Craig Hall Complex, Chico, Calif. Contact Jane W. Peers, 608 Melba Rd., Encinitas, CA 92024, or call (619) 753-6146.

AUGUST

1-4—Iowa Yearly Meeting, at William Penn College, Oskaloosa, Iowa. Contact Del Coppinger, Box 703, Oskaloosa, IA 52577, or call (515) 673-9717.

1-5—Illinois Yearly Meeting, at the Illinois Yearly Meetinghouse, McNabb, Ill. Contact Paul Buckley, 2137 West 110th St., Chicago, IL 60643, or call (312) 445-2391.

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In 1990 the nations will be observing the fiftieth anniversary of the Nazi invasion of Western Europe during World War II. There was an alternative voice then for peace and conscience, and it needs to be heard again for the sake of the future of humanity...



CELEBRATION OF CONSCIENCE

A Celebration of fifty years of the continuing witness against war — and the witness must never end.

A national Celebration of Conscience is planned at Bryn Mawr, Pennsylvania for August 3-5, 1990. For further information and registration materials, contact Celebration of Conscience, Suite 750, 1601 Connecticut Ave., N.W., Washington, D.C. 20009-1035. Or contact Conference administrator Betsy Beyler at 703-591-8177 or 202-483-4514.

Calendar *continued*

1-5—Iowa (Conservative) Yearly Meeting, at Scattergood Friends School, West Branch, Iowa. Contact Martha Davis or Bill Deutsch, 678 38th St., Des Moines, IA 50312, or call (515) 279-5802.

3-5—National conference to be held at Bryn Mawr College to commemorate the 50th anniversary of enactment of legislation providing for alternative service for conscientious objectors, coinciding with the invasion of Europe in World War II. To be held at Bryn Mawr College.

4-9—Indiana Yearly Meeting, at Earlham College, Richmond, Ind. Contact David R. Brock, 4715 N. Wheeling Ave., Muncie, IN 47304, or call (317) 284-6900.

6-12—Baltimore Yearly Meeting, at Shenandoah College and Conservatory of Music, Winchester, Va. Contact Frank Massey, 17100 Quaker Lane, Sandy Spring, MD 20860, or call (301) 774-7663.

7-12—Western Yearly Meeting, at the Western Yearly Meetinghouse, Plainfield Ind. Contact Lester D. Paulsen, P.O. Box 70, Plainfield, IN 46168, or call (317) 839-2789.

8-11—North Carolina Yearly Meeting, at Guilford College, Greensboro, N.C. Contact Billy M. Britt, 5506 W. Friendly Ave., Greensboro, NC 27410, or call (919) 292-6957.

8-12—Ohio Valley Yearly Meeting, at Earlham College, Richmond, Ind. Contact Barbarie Hill, 6921 Stonington Rd, Cincinnati, OH 45230, or call (513) 232-5348.

10-19—Central Yearly Meeting, at Central Friends Camp, southeast of Muncie, Ind. Contact Ollie McCune, Rt. 1, Box 226, Alexandria, IN 46001, or call (317) 724-3587.

11-16—New England Yearly Meeting, at Hampshire College, Amherst, Mass. Contact William K. Driebel, 901 Pleasant St., Worcester, MA 01602, or call (508) 754-6760.

12—Meeting on Modern Suffering, 2 p.m. at the Outdoor Meeting Place of Shelter Island (N.Y.) Executive Meeting. Topic: Family violence. Speaker: Sherry Wolfe. Reception following at home of George and Kate Nicklin. For information, call (516) 283-3981.

13-19—Canadian Yearly Meeting, in New Brunswick. Contact Anne Thomas, 91-A Fourth Ave., Ottawa, Ont. K1S 2L1, Canada, or call (613) 235-8553.

14-19—Jamaica Yearly Meeting, in Jamaica. Contact Angela Johnson, 4 Worthington Ave., Kingston 5, Jamaica.

15-19—Ohio (Conservative) Yearly Meeting, at Stillwater Meetinghouse near Barnesville, Ohio. Contact Ed Kirk, 182 Bethesda St., Barnesville, OH 43713, or call (614) 425-4109.

16-19—Peace Brigades International conference at the Peace Abbey, Sherbourn, Mass. Workshops for skill-building, ways to found support groups, reports from projects in Sri Lanka and Central America. Some financial aid available. Contact PBI, Box 1233, Harvard Square, Cambridge, MA 02238, or call (617) 491-4226.

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Washington, D.C., Accommodations for sojourners/seminar groups. Capitol Hill location, reservations advisable. William Penn House, 515 E. Capitol St., SE, Washington, DC 20003. Telephone: (202) 543-5560.

Books and Publications

Catholic Quakerism: advertised at \$5.50. Correct price is \$7.50. Please add postage \$1.50. Philadelphia Yearly Meeting Publications, 1515 Cherry Street, Philadelphia, PA 19102.

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More than 250 unprogrammed Friends attended the Friends Bible Conference last year. Most found it an exciting and enriching introduction to the Bible as a spiritual resource for Friends today. Now you can share the excitement and enrichment in *Reclaiming a Resource: Papers from the Friends Bible Conference*. Twenty Friends contributed essays to the book. Publication date is May 15, 1990. Copies are \$12.95 postpaid (two or more copies, \$11.95 each post paid) from Kimo Press, Dept. CL4, P.O. Box 1361, Falls Church, VA 22041.

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.

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Three videotapes, written and narrated by Mary R. Hopkins and produced by Claire Simon. Tape I, *The Great Mother Earth*. Tape II, *From Earth Mother to Love Goddess*. Tape III, *Women Reclaiming Ourselves*. Stimulating and fun for discussion groups on the subject of art, environment, health, history, psychology, and women's spirituality. \$50 per tape or \$135 the set of three. Also, still available: *Crones: Interviews with Elder Quaker Women* at \$18.50. Write: Quaker Video, Box 292, Maplewood, NJ 07040.

Opportunities

Celebration of Conscience—A gathering commemorating fifty years of continuing witness against war, at Bryn Mawr, Penna. August 3-5, 1990. Dave Dellinger, Eva Michel, Paren Mitchell speaking, Holly Near singing. Free information and registration materials. Contact Celebration of Conscience, Suite 750, 1601 Connecticut Avenue, N.W., Washington, DC 20009-1035. Phone (202) 483-4514.



The FGC Directory for Traveling Friends

(1990-91) lists over 890 families, worldwide, offering hospitality to Friends traveling with letters of introduction from the meetings they attend. Send \$18, postpaid, to Friends General Conference, 1216 Arch St., 2B, Philadelphia, PA 19107, or call (800) 966-4556.

Visit Shanghai through my letters to you. I Betty Johnson, of Albuquerque Friends Meeting, need help to make my trip there to teach at Qian Jin College, the only private college in China. I will mail you five letters for \$15. Send name and address to Albuquerque Friends Meeting, 1600 Fifth, NW, Albuquerque, NM 87102, as they are handling the finances through a special account (Betty's China Trip).

Consider a Costa Rican study tour. February 7-18, 1991. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

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to learn Ido. Cost \$1.00, and a 61 page test is \$4.00. Ido has two magazines from Britain and Belgium. Please write: Tom Todd, 3713 West Main, Kalamazoo, MI 49007-2842.

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Single Booklovers gets cultured, single, widowed, or divorced persons acquainted. Nationwide, run by Friends. Established 1970. Write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

Classical Music Lovers' Exchange—Nationwide link between unattached music lovers. 1 (800) 233-CMLS, Box 31, Pelham, NY 10803.

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

Positions Vacant

Cropwell Monthly Meeting, Marlton, N.J. is looking for caretaker(s) who will be representative(s) of our meeting in the community, as well as take personal interest in the maintenance of our buildings and grounds. We have a one bedroom cottage, recently renovated, with all modern conveniences. We need about an average of 12 hours per month of moderate work performed in exchange for part of the modest rent. This is a humble position offering a comfortable home, and an opportunity to perform real Quaker service in a busy, suburban community. Please call or write David Barclay, 1260 Marlkrass Road, Cherry Hill, NJ 08003, phone (609) 424-7752.

Wellington Meeting (New Zealand) is seeking wardens for its Friends Centre. No remuneration, but flat and utilities provided. Suggested term is 9-12 months. Would suit retired couple. Details available from Warden's Committee, Box 9790, Wellington, New Zealand.

Dean

The Earlham School of Religion is continuing its search for a Dean. ESR, a Quaker seminary accredited by ATS with an enrollment of 75 students served by 7 full-time and 4 part-time faculty, was founded in 1960 and serves all branches of the Religious Society of Friends (Quakers). The Dean, also a vice president of Earlham reporting directly to the President of Earlham, is the chief administrative officer of the school. The Dean will be a member of the Religious Society of Friends with a firm commitment to Christian Quakerism. Qualifications include: a clear understanding of ministry and a vision for Friends theological education, a genuine ecumenical interest, intellectual capabilities, and academic credentials together with demonstrated administrative ability in fundraising, public relations, and student/faculty recruiting. The Dean should be able to assume duties by July 1, 1991. Nominations and letters of application (vita; names, addresses, phone numbers of references whom the Search Committee is free to contact) should be sent to: Phyllis Wetherell, Dean Search Committee, Earlham School Religion, Richmond, IN 47374. Earlham is an Affirmative Action, Equal opportunity employer with a strong commitment to racial, cultural, and ethnic diversity.

Unique opportunities at the Meeting School to be of service at a Friends (Quaker) boarding high school in rural New Hampshire. Enjoy a family setting with teenagers where learning and living are integrated and Friends faith is practiced. We are seeking five faculty as well as interns with skills in houseparenting, sciences, English, math, writing workshop, administration, maintenance, secretarial skills, gardening, farming, sports, drama, art, music, guidance, and food buying. There are special openings for an academic dean and a maintenance coordinator. Experience in Quakerism, secondary teaching, and community living is helpful. Explore with us! Contact: eric maya joy, The Meeting School, Rindge, NH 03461. (603) 899-3366.

Peace Brigades International seeks fundraiser/organizer Boston or San Francisco. Commitment to nonviolence, and organizing experience necessary. Contact: Staley-Mays, 21 Fairground Road, Springfield, VT 05152, before July 15.

American Friends Service Committee re-opens search for two senior staff: associate executive secretary for Personnel in Philadelphia: responsible to Board and executive

secretary for overall personnel functions; administer Personnel Department, including salary and benefits; staff Personnel Committee; assist in general management of AFSC. In Des Moines, regional executive secretary for North Central region: Responsible for overall administration, program operation, personnel, budget administration, public interpretation of AFSC activity. Both require compatibility with principles, philosophy of Friends and AFSC; strong administrative experience providing staff support and supervision; strong interpersonal and communication skills; ability to work under pressure. Contact: Carol Tuttle, AFSC, 1501 Cherry Street, Philadelphia, PA 19102, or Search Committee, 4211 Grand Avenue, Des Moines, IA 50312. Application deadline is July 20. AFSC is an affirmative action employer.

Part-time field secretaries for Friends Committee on National Legislation. Interpret the work and financial needs of FCNL to constituents. Position in western territory is available immediately. Northeastern territory to start in fall. Send inquiries or suggestions to David Boynton, FCNL, 245 Second Street, NE, Washington, DC 20002. Phone: (202) 547-6000.

Business Manager at Pendle Hill, in charge of finance, physical plant, and food service. Pendle Hill, a Quaker, residential, adult-study center, seeks experienced administrator. The business manager, with a 9-10 person staff, is responsible for the financial health of Pendle Hill; for maintaining facilities and overseeing new facility planning and construction; for housekeeping and food service; and for the administrative offices and bookstore. The business manager works closely with the executive secretary and the dean in the overall administration of Pendle Hill. Candidates should have demonstrated achievement in financial, administrative, and plant management, preferably in the nonprofit, educational sector, with a good working knowledge of PC computer systems, and a commitment to religious values. Position available August 1, 1990. For further information, write or call Paul Alexander, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086. (215) 566-4507.

Dean of Program at Pendle Hill. Seeking experienced teacher/administrator for program of religious and social studies. Pendle Hill is a Quaker adult study center with residential, extension, and publication programs. Candidates should have demonstrated achievement in scholarly, teaching, and administrative areas and commitment to religious, especially Quaker, values. The dean of program exercises leadership in planning and carrying out Pendle Hill programs with core teachers and other program staff. The dean lives on campus and takes part in all aspects of the residential community. Position available September 1, 1990. For further information call Margery Walker (215) 566-4507.

Alternatives to Violence Project seeks intern to develop dynamic workshop program on conflict resolution for youth in New York metro area. Includes some office work. Stipend & health insurance. Contact AVP, 15 Rutherford Place, New York, NY 10003. (212) 477-1067

The Weekend Workcamp Committee of the Philadelphia Yearly Meeting seeks to hire a person (3/5ths time) to assist the program director. Primary duties include supervision of weekend workcamps (12-15 per year), office responsibilities, assisting with maintaining the network of organizations and individuals with whom the workcamp interacts. The annual salary is between \$9,448-13,699, plus liberal benefits. For application materials, contact Michael Van Hoy, 1515 Cherry Street, Philadelphia, PA 19102. (215) 241-7236. Application deadline is August 31, 1990 with the position to be filled as soon as possible.

Positions Wanted

Retired Quaker nurse is looking for short-term employment opportunities in home care nursing. Write: Margaret Stanley, 433 Hawthorne Avenue, Ames, IA 50010, for resume.

Rentals and Retreats

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Pocano Manor. Large mountain house suitable for family reunions or committee retreats. 7 bedrooms. 3 full baths. Beds for 15. Large porch overlooking Bear Mountain. Hiking trails along the Swiftwater. Fully equipped. Bring sheets and towels. Weekends, or by the week. Contact Jonathon Snipes: (215) 736-1856.

Hawaii—Island of Kauai. Cozy housekeeping cottages. Peace, palms, privacy. \$75/2 nightly. 147 Royal Drive, Kapaa, HI 96746. (808) 822-2321.

Downeast Maine. Cabin on shore surrounded by wildlife preserve. Fully equipped. Sleeps two adults, 3 small children. Secluded, beautiful setting. \$200 per week, utilities, two week rentals. June-September. (215) 649-7037 or 223 Buck Lane, Haverford, PA 19041.

Schools

The Meeting School, celebrates the transition from youth to adulthood by encouraging students to make decisions in their own lives in a Friends (Quaker) boarding high school in southern New Hampshire. We emphasize experiential education, striving for innovative and challenging academics while working with consensus and equality regardless of age. Teenagers live on campus in faculty homes. The school is based on simplicity, honesty, the peaceful resolution of conflict, the dignity of physical labor, mutual trust and respect, and care for the earth. Admissions: The Meeting School, Rindge, NH 03461. (603) 899-3366.

A value-centered school for learning disabled elementary students. Small, remedial classes; qualified staff serving Philadelphia and northern suburbs. The Quaker School at Horsham, 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

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Quaker Universalist Fellowship is a fellowship of seekers wishing to enrich and expand Friends' perspectives. 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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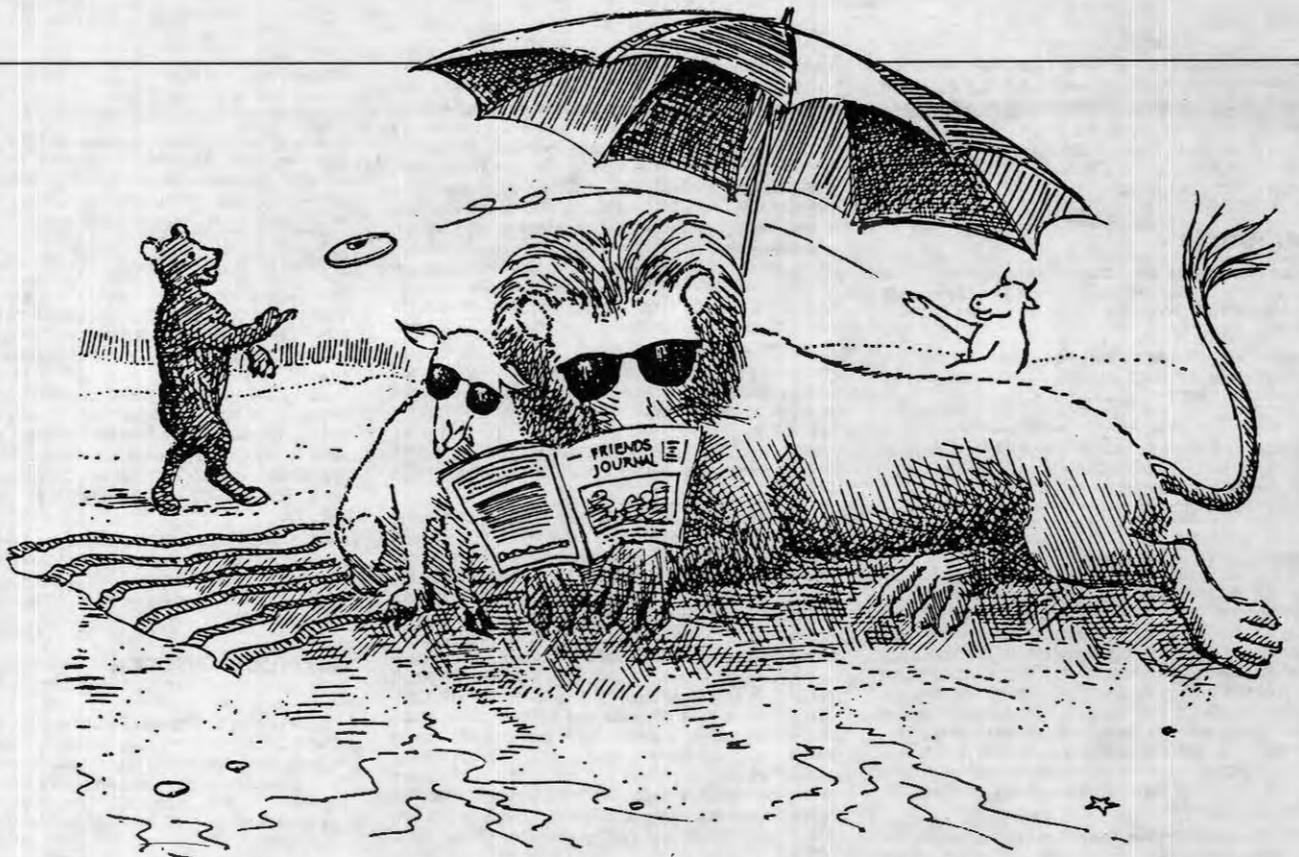
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Family Relations Committee's Counseling Service (PYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attenders, and employees of Friends organizations are eligible. Sliding fees. Further information or brochure—contact Arlene Kelly, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.



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