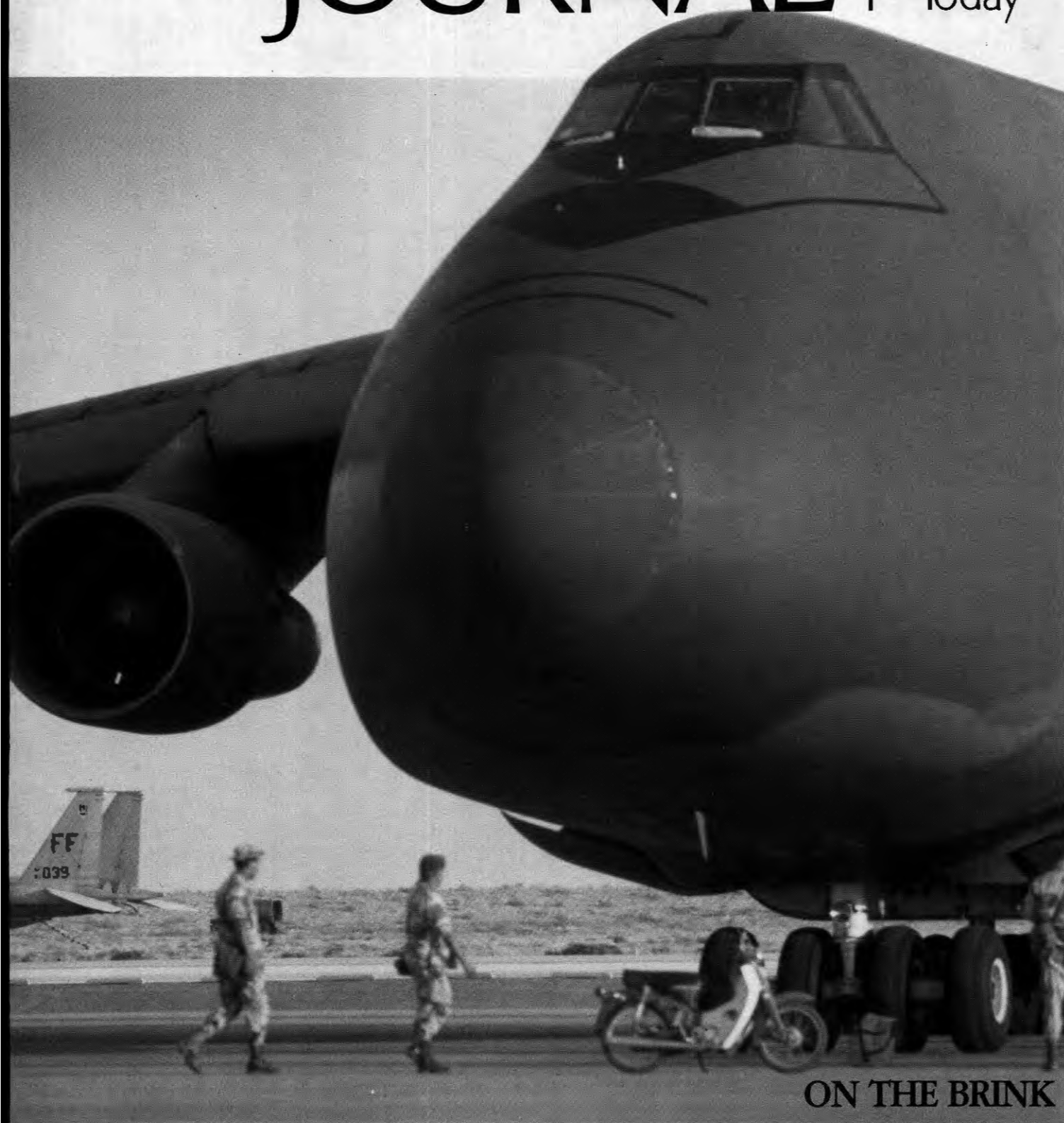


January 1991

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



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**Among Friends**

# Heroic and Radiant

**I**t's not much of a secret, after all. I'm not known for being a "neatness freak." Any visitor to my office will sense this in an instant. My desk is usually a scramble of manuscripts, memos from colleagues, small notes and telephone messages, books and tape recordings, a huge stack of other publications to read. There's no available space on other surfaces, either: book shelves are filled, window sills have plants, there's a protuberance from desk drawers and file cabinet of all manner of objects. The walls are covered with things practical (calendars, production schedule, our new FAX number, computer pointers) and inspirational (framed picture of Lucretia Mott, award certificates from Associated Church Press, pictures my kids have made for me, a World Council of Churches poster, a "Notice, I am a Quaker. In case of emergency please be quiet" postcard.) Perhaps you get the picture.

Objects have a way of creeping into all corners of my small office. On deadline weeks, it gets close to being dangerous to enter. Floors at such times are also covered: this stack of articles to return to authors, these magazines for the library, this corner for IRS communication, etc. My secretary has learned at such times to stop at the door, scan the scene, and reach in the direction of where my desk usually is. She's as skillful at placing the day's mail in a safe place without toppling a stack as anyone I know (accomplished, too, without taking a step into the room).

But even pack rats and mess makers like me reach a point where it's not bearable any more. I don't make such decisions easily. It's not a "cleanliness next to godliness" sort of pressure to reform my ways. It's closer to the lines from Macbeth, "Confusion now hath made his masterpiece!" I simply can't function any more. It's time to straighten up, and I go to it with a vengeance: things get filed, letters written, memos dictated, books returned, trash basket filled to overflowing, surfaces cleared and dusted, cups washed.

Such tendencies to straighten up often come at unexpected moments. Maybe it's God speaking to me. Once last summer I was meditating at home while washing a sink full of breakfast and lunch dishes. Proud of the shiny, clean dishes drying in the rack, I cast an eye to the backyard from our kitchen window. I was shocked at the sight I observed. The picnic table was upside down. Trash lumber was scattered everywhere. Near the house I spied a cache of old broken appliances, bike parts, rusty curtain rods, broken flower pots. The final blow was a glimpse of my two sons and several neighborhood friends digging an enormous hole near the grape arbor.

In a flash I was nose to nose with son Andrew, ordering him to clean up the mess at once. "It's just not fair," I stammered, "to make this kind of mess. This yard belongs to all of us. . . ." At the end of my lecture, Andrew took a deep breath, rolled his eyes, shook his head, and said, "You know what's the matter with you, Dad? You just don't have any imagination!"

Andrew's words come to mind just now. I found this prayer by Rufus Jones on the cover of an old issue of FRIENDS JOURNAL: "Eternal Lover of Thy children, bring us into Thy life, make us sharers in Thy love and transmitters of it. Help us to become serene and patient in the midst of our frustrations, but at the same time make us heroic adventurers, brave, gentle, tender, but without fear and with radiant faces."

May the new year be one of heroic adventure and radiance for each of us.

*Vinton Deming*



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*Front and back cover photos by Susan Winters of U.S. troops in Saudi Arabia, October 1990*

# Turning away from the sword

*Over the past several months, Friends Journal has received many statements in opposition to the growing U.S. military presence in the Middle East. What follows are excerpts from a number of these statements received from monthly and yearly meetings, Friends-related organizations, and individuals. —Eds.*



A sign erected by U.S. troops in Saudi Arabia points to "Kuwait, Iraq, New York. . ."

Susan Winters

## Fellowship of Reconciliation

. . . While the Fellowship of Reconciliation condemns the Iraqi invasion of Kuwait as a flagrant violation of international law and the United Nations Charter, it rejects the unilateral military response by the United States as a dangerous move which could lead to a major confrontation involving the use of chemical weapons and tactical nuclear weapons—causing unspeakable death and destruction. As a major arms supplier to the region, the U.S. has contributed to the militarization of the Middle East, encouraging a "might makes right" attitude, and insuring that any conflict could easily escalate into a conflagration. The presence of U.S. troops will serve to exacerbate long-held Arab resentment of Western colonialism and Western policies insensitive to the cultural and religious values of the Middle East. . . . (8/24/90)

## Friends Committee on National Legislation

[To President Bush:] . . . We are deeply concerned also that the United States government is using this crisis as a reason to transfer arms or other military

equipment to the Gulf region. Though arms transfers are seen as "symbols of friendship," they increase the likelihood of widespread destruction. They neither create nor sustain security or stability. As the changes in Iran of a decade ago show, once the arms are there, the United States will have little or no control over how they are used. Sending of arms at any time is a mistake, but the transfer of arms during this crisis is extremely shortsighted. . . .

An old saying goes, "The first casualty of war is truth." We recognize that the government of Iraq made many assurances which later proved untrue. We object to these deceptions. Similarly, we are troubled by your use of inflammatory rhetoric in your appeals to the American people to support the U.S. military initiatives. You have said that Saddam Hussein is a Hitler, implied that Iraq is like pre-World War II Germany about to take over the world, and that the United States military intervention is just like the U.S. entrance into the Second World War.

What Saddam Hussein and the Iraqi government have done is dangerous and unjustifiable, but he is not Adolf Hitler and Iraq is not Nazi Germany. The U.S. military intervention may turn out to be much more like the Vietnam intervention. Furthermore, this rhetoric may well turn the Iraq-Kuwait dispute into an Arab-U.S. conflict in the Gulf. . . . (8/24/90)

## Ithaca (N.Y.) Meeting

. . . A war in the Persian Gulf would mean personal tragedy for thousands of families worldwide.

At this moment, our government is on the verge of launching a war in the gulf. The most recent U.S. reserve units to be deployed are Graves and Registration Units—those trained in processing the dead.

A diplomatic solution is imperative. We urge our leaders to begin real negotiations. (11/18/90)

## Lancaster (Pa.) Meeting

. . . As Quakers, we are convinced that war does not solve problems. War in the Middle East will ignite passions and conflagrations that will destroy more than we, or any nation, could possibly gain. And the primary cost will be in human lives—an unacceptable price. We

ask that you [President Bush] give negotiations as serious and determined an effort as you have given to the rapid, efficient build-up of U.S. forces.

Finally, we urge the development of long-range plans which would reduce our dependence on Near East oil. Such a policy, which should include energy conservation and the development of alternative energy sources, will achieve our national security and economic well-being far more effectively than military intervention in the Persian Gulf area. (9/12/90)

## Celo (N.C.) Meeting

. . . If we in the United States are concerned about the supply of oil, then why do we not bend our national will, energy, and imagination toward its conservation and to the development of safe, alternative energy sources?

We call on all citizens, and especially those in churches, to pray and work for a turning away from the sword of war before any more of God's children are destroyed. We call on our government to stop the deployment of military forces to Saudi Arabia and the Persian Gulf and to withdraw the tens of thousands who are already there. Let us, instead, pursue a peaceful resolution to this crisis and work cooperatively with the world community to strengthen the diplomatic and economic measures initiated by the United Nations. (8/27/90)

## New England Yearly Meeting

. . . We also acknowledge that we have lived in ways that have helped provide the occasion for this war. We have kept silent as our government first armed Iran, then armed Iraq to defeat Iran, setting the stage that made the recent military actions of Iraq possible. The unfortunate example set by the United States invasions of Panama and Grenada undermines the credibility of our government's protests against Iraq. We recognize that a long-term solution would require that all nations stop the flow of arms into the Middle East. In the long run, we need to convert from a petroleum-based economy to one based on renewable energy and conservation. With all our hearts, minds, and souls, we pray for all those directly engaged in the



## Viewpoint

# An Opportunity to End Nuclear Testing

In early January 1991 we have the best opportunity in decades to end nuclear weapons testing by all nations and thereby begin to halt the ever-expanding and escalating nuclear arms race. An international conference called by 41 nations will be convened at the United Nations in New York January 8 to amend the partial test ban treaty to become a Comprehensive Test Ban Treaty.

In attendance will be 118 nations, the majority of which have committed themselves to vote for a comprehensive test ban. To become binding, however, the amendment needs not just a majority vote, but the positive votes of the United States, the Soviet Union, and Great Britain. The Soviet Union has indicated its support of the comprehensive test ban amendment. Britain has said it will follow the lead of the United States. President Bush has indicated the U.S. intention to veto the treaty.

Haven't enough people already died as a result of nuclear weapons? Haven't enough hundreds of billions of dollars been squandered in developing ever more deadly and destructive nuclear weapons? Haven't we done enough destruction of the environment through our nuclear weapons testing and development since the nuclear era began 45 years ago? Haven't we caused enough suffering for our children and all humanity's future children through the nuclear arms race?

Nuclear testing is dangerous and deadly. Continued nuclear tests undermine global security by allowing more nations to develop new and more dangerous "first strike" nuclear weapons systems. No one knows what to do with the radioactive waste that is accumulating in locations all around the world. And the very poisonous plutonium necessary for the production and testing of nuclear weapons is leaking

into our water, air, and food.

The large majority of the people and governments of the world are demanding the end of all nuclear weapons testing. The majority of U.S. citizens and the people of the state of Nevada, where the United States continues testing nuclear weapons, support an end to all nuclear testing. The Western Shoshone Indians, on whose land the United States conducts its nuclear tests, has asked the U.S. government to stop desecrating our Mother Earth by continuing nuclear testing.

The Cold War is over. The Soviet Union has withdrawn from the nuclear arms race. The challenge now is not how to develop ever more destructive nuclear weapons, but how to assure adequate food and shelter, healthcare and opportunity for education for every citizen of the United States, the Soviet Union, and the whole world.

The UN conference in January is a crucial opportunity to say no to the old way of thinking which assumed that the more advanced your nuclear weapons development was, the more secure your country would be. We Friends knew that was never true, but even from a military perspective, it is now completely out of touch with reality.

The Non-Proliferation Treaty (of nuclear weapons) will expire in 1995 unless it is renewed before that time. Many of the 140 countries that signed the NPT have said they may refuse to sign again in 1995 if the Nuclear Powers continue testing. If the United States vetoes the CTB as President Bush has indicated, the United States will gain the right to continue nuclear weapons testing ourselves, but also assure that every nation in the world has the right to test and develop nuclear weapons into the indefinite future. Isn't it time to put the nuclear genie back in the bottle before it is too late?

How strange that the United States seems willing or even eager to go to war with Iraq to eliminate its nuclear weapons making potential and at the same time plans to veto the CTB agreement—an agreement which would help assure that Iraq and all other nations not have nuclear weapons capability in the future!

We need to practice what we preach. It is not possible to reap grapes from thorns, or figs from thistles. If we want a world of peace, we need to start practicing peace. An important step is for the United States to sign the CTB amendment in January.

I hope Friends will pray and communicate their feelings about this issue with President George Bush at the White House, Washington, DC 20500, (202) 256-7639, and with Thomas Pickering, U.S. Ambassador to the United Nations, United Nations, New York, NY 10017, (212) 963-1234. There will be daily vigils and an Interfaith Worship Service at Riverside Church during the Comprehensive Test Ban conference starting January 8. Call Carolyn Cottom at the U.S. CTB Coalition, (202) 862-4956, for more information.

If the United States does veto the Comprehensive Test Ban in January, plan to join Friends and people of many other faiths including the Western Shoshone Indians at the nuclear weapons test site in Nevada in March to nonviolently witness for peace and against our country's continued nuclear testing. The Interfaith Lenten Desert Experience will take place March 8-10, 1991, and the Friends Desert Witness, March 22-24, at the Nevada Test Site. Contact Nevada Desert Experience at P.O. Box 4487, Las Vegas, NV 89127, (702) 646-4814, for more information.

David Hartsough  
San Francisco (Calif.) Meeting

conflict, and for a renewed vision of peace among the nations. (8/16/90)

## AFSC Corporation

In harmony with the historic testimony of the Religious Society of Friends, and out of grave concern for the lives of the men, women, and children who would be the victims of a war in the Middle East, the Corporation of the American Friends Service Committee . . . urges President George Bush and Congress to put their utmost reliance on negotiation and diplomacy.

We condemn the actions of Iraq in

invading Kuwait and call for its withdrawal. We should beware, however, of the illusory demands for unconditional surrender. This crisis, which involves the interests of many nations, needs a multilateral effort to resolve the conflict.

Our concern is not only for the lives of our own sons and daughters, but for the lives of innocent Iraqis or others in the gulf region who would necessarily suffer in a bloody war and for the lives of people of many nations that have already been devastated by the conflict in the region.

It is time for our nation to stop the build-up toward war and engage in a partnership with other nations to find a

non-military settlement to the Gulf crisis. (11/17/90)

## Church of the Brethren

The Church of the Brethren General Board . . . declares deep concern about the recent events in the Gulf states of the Middle East. We are outraged by Iraq's invasion of Kuwait and the inhumane use of persons as hostages. We are also dismayed about our own government's response to this invasion. . . . We urge our church membership . . .

*Continued on page 6*

## Forum

- to pray, study, and fast, continually seeking God's guidance regarding the Gulf crisis.
- to realize that the teachings of Jesus Christ, not the economy or the mood of the nation, should determine our response.
- to ask God's forgiveness for our complicity in the crisis.
- to change our lifestyles in order to decrease U.S. dependence on Middle East oil resources.
- to raise our concerns within our communities and with our governmental leaders, voicing our opposition to war as a means of solving international conflict.
- to counsel our youth that, in the case of a military draft, the Church of the Brethren recommends conscientious objection or open, nonviolent noncooperation with the system of conscription.
- to support ministries to refugees displaced by the conflict.
- to support efforts to take basic food and medical supplies into the area.

May our praying, fasting, and searching lead us to discern and follow God's will. (10/23/90)

### Chapel Hill (N.C.) Meeting

... We affirm the long held belief of Friends that each person is precious, to be protected and cherished as a being in whom "that of God" is present. Thus we believe military violence is wrong.

Already this conflict is laying an immense human and financial burden on all the countries involved and on those who suffer displacement and deprivation of food. All of the countries (including the United States) urgently need these resources for pressing problems at home. A war in the Middle East would cause massive loss of life and destruction of resources. Despite the terrible suffering, there would be no assurance of a just solution. ...

Christians, Muslims, and Jews share a common spiritual heritage, passed through Abraham and Moses. These "people of the Book" and all who cherish peace must labor together. Much is impossible for humans; nothing is impossible for God. In the Divine Light, a just and peaceful way can be opened. (9/17/90)

### Ann Arbor (Mich.) Meeting

... In the gathering atmosphere of frustration and hatred and impatience for quick solutions, we ask that each person, leaders and members of the general public alike, imagine vividly the suffering and huge costs which will occur if we embark on the road to war; remind themselves that there are human institutions and actions which now exist which can resolve peacefully the most difficult of conflicts; and reflect soberly and deeply on the place of the divine in human lives and human affairs. It is possible, even at this late date, to rise above our differences and find some solutions which will bring a better life for all. Let us not give way to bitterness and wrath; let us remember and let us try to reach through to the good which exists in each person, and try again, and again, to take those more quiet steps which will bring us all to a better world. ... (8/26/90)

### Other Letters

#### Electric response

In response to this stockholder's letter enclosing copies of recent articles from *FRIENDS JOURNAL* relating to the development of geothermal energy on the island of Hawaii (*FJ* April 1990), J.F. Richardson, executive staff engineer of Hawaii Electric Company, has responded thoroughly and with explicit details.

Some excerpts from his letter may bring another perspective to Friends' search for truth in this matter.

In a case before the Hawaii Supreme Court, Richardson writes, "it was undisputed that [Pele practitioners] had never actually used the premises for religious practices, and presented no objective evidence of harm to the practice of their religion."

The rain forest in question, he says, was received in trade for a "pristine" forest now added to the Volcanoes National Park. It was selected "precisely because the forest is already populated with non-indigenous plants [and] is sparsely vegetated land disturbed by lava flows."

Ten other pristine native lowland reserves, he says, exist in the state. A clearing of 300 acres of the 27,000 acre site "will be undertaken only following pre-construction botanical studies and

will require post-construction monitoring."

J.F. Richardson concludes by pointing out that "If instead of adding 500 megawatts of oil-fired generation in the future, we substitute 500 megawatts of geothermal power, we have contributed the equivalent of 450,000 acres of trees toward stabilizing the global warming situation."

If Friends would like to read all of Hawaii Electric's response, I shall be glad to send a photocopy upon request.

Charlotte P. Taylor  
43 Kendal at Longwood  
Kennett Square, PA 19348

#### Children in meeting

In "Children Attending Meeting" (*FJ* October 1990), Herb Lape touches on issues at the root of the question regarding how we believe we pass on our values. I want to respond to two assumptions.

First, what we are communicating to children by giving them the option to attend meeting. The matter need not end there but begin there. Ask the child what place meeting has in her life. Where is your connection to God? How does your

spirit grow? What enhances that? Those things you must do. I, as your parent will help you. Choice in the selection of worship practice is not the same as playing in traffic or playing with matches. Failure to nurture spiritual growth may be.

Second, some parents do give their children choice in important decisions, believing these experiences, as young people in the shelter of the home help develop strength and understanding and confidence in themselves before they are totally on their own. Some trust the integrity of the other.

In matters of the spirit we can guide our children, but are we willing to learn from them as well? Can we keep open to them, listen to them, share together each with a willingness to learn?

Kay Bacon  
Old Chatham, N.Y.

*FRIENDS JOURNAL* welcomes contributions from readers. We reserve the right to edit all letters. Submissions to Forum should be no longer than 300 words. Submissions to Viewpoint should be limited to 1,000 words. Although we would like to print all contributions we receive, space is limited, and we urge Friends to be succinct.



# RADIO NEWS, FALL 1990

by Judith Nichols-Orians

*Everywhere,  
giant finned cars nose forward like fish;  
a savage servility  
slides by on grease.*

—Robert Lowell, "For the Union Dead"

Bed springs creak around the world as we wait  
for war or some bloody action . . . as if we need  
new monuments to stick like fish bones in our throats, more  
mirrors etched with names to see wincing ghosts behind us.

At night, the oak tree out my window towers,  
a carved stallion, its mane chipping with wind.

I'm old enough to know: losing hair causes pain.  
Beyond the oak trees, past Poughkeepsie's cold skyline,  
the world stalls like a shark. The baby in my womb shifts  
elbows and knees while the radio states its news

by my bed. Squirrels sleep overhead after a day dare-  
devil branch to branch with mouthfuls of fatty acorns  
to be stashed. No matter if we dig our feet, like roots,  
into the ground. Our future hangs before us with winter.

The radio alarm clock noses forward and history falls back  
like wisps of hair onto the shoulders of an x-marine

who can't remember the picture: red life streaming out  
of a grass hut, his target found with a hair-pin compass.

*In a bunker  
in Saudi Arabia,  
1990*

Judith Nichols-Orians teaches poetry at  
Vassar College.

# Clinging to the Banner

**They hoped to establish an ongoing peace presence in Iraq, provide direct humanitarian relief, meet citizens of Iraq, and meet with U.S. citizens held against their will.**

by Anthony Bing

On October 17, 1990, 21 Americans gathered under the banner of the Fellowship of Reconciliation for a press conference in New York before leaving for Baghdad. Our banner was yellow and blue. Under the name of Fellowship of Reconciliation was a dove with an olive branch in its mouth emerging from a broken link of chain. Standing under the banner, I looked around me at our delegation (most of whom I had met for the first time) and wondered what it would be like to share our uncertain journey. We were 18 grassroots peace activists from all over the United States, accompanied by two photographers and a radio journalist, and we had spent a good part of the day getting to know one another and sharing our fears and expectations for what might lie ahead for us.

Later, in the November 5 edition of *The Wall Street Journal*, I had the opportunity to read an outsider's impression of our group, which he characterized as "a rich granola of 1960s-style activists," lumping us with Italian strippers and Japanese wrestlers who had also come to Baghdad to seek peace. The *Wall Street* reporter seemed amused by a nun who lived in a log cabin and who brought trail mix with her, or the teacher of peace studies from California who smiled sheepishly and wiped dust from her tie-dyed trousers, or the bearded Mennonite, or the Episcopal priest who wrote a second will before leaving for Iraq.

I found his portraits hard to match with the people I came to know over the next ten days. To me they were a Maryknoll brother who protected the poor of the Philippines for 12 years against both the Marcos and Aquino regimes, a Vietnam veteran who told his class that if he did not come back from Iraq it would be worth it if one young

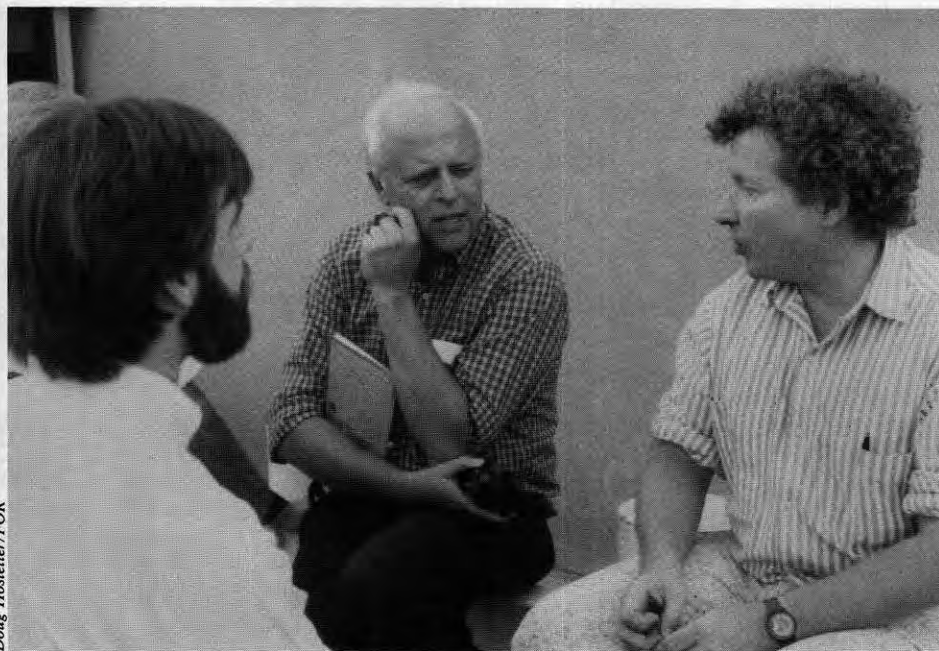
U.S. soldier did not have to die killing people he did not know in a cause that was never made clear to him, a Mennonite who spent three years teaching children in Vietnam while fellow Americans were trying to kill them, an Episcopal priest organizing workers in West Virginia, a nun teaching in a black college in North Carolina, a minister who gave up his church to start an intentional community for the homeless, a chemist who quit his job when he learned his paint was being used on missiles, a retired teacher of the retarded who went to Vietnam in 1963 and who carried on a Saturday afternoon vigil against the war in Chicago every week for nine years, or a peace activist who had recently broken a 14-day fast protesting U.S. involvement in the Gulf, etc.—a rich mix to be sure, but a mix of deep humanity, not granola.

To jaded newsmen I am sure this group seemed naive and even misguided. To me, this group were average people led by forces stronger than they were able to name, to make a peace witness in Iraq in the hopes that those in power in the United States and Iraq might pause to consider seriously a negotiated settlement before they slipped further down the slope toward armed conflict and destruction. These people knew of the danger of being manipulated by governments and by the press, but they also knew the danger of doing nothing. To the charge of allowing themselves to be an instrument of Saddam Hussein, this same group, tied together by deep religious convictions in Jewish, Christian, and Muslim traditions, responded rather that they saw themselves as possibly the instruments of God. Each saw his or her responsibility to the human community in such a way as to make a decision to go to Iraq a natural consequence of that responsibility, albeit a rather unsettling one. No one bragged about his or her courage, no one showed war wounds (though one of our number had lost his leg in Vietnam and had been bayoneted through his neck), no one assumed that as individuals we could make a lot of

*Tony Bing is professor of English and director of the Peace and Global Studies Program at Earlham College. He is a member of Clear Creek (Ind.) Meeting.*



# er in Iraq



Doug Hostetter/FOR

Anthony Bing (center) speaking to Steve Thibeault, public information officer at the U.S. Embassy in Iraq.

difference. However, we all knew that solidarity is infectious, that we 21 were more as a group than we were as individuals, and that when we could speak to the Iraqi government of thousands of U.S. citizens protesting in 18 cities at the very moment we were talking with officials in Baghdad, we knew we were part of a force that might be part of the "new world order" George Bush has spoken so glibly about. We were thankful to gather under the banner of the FOR and to be given the opportunity to bear witness to the healing power of love. Shirley Lens—whose husband Sidney, the famous peace and labor activist, had died a little more than two years ago—spoke for many of us when she said that for her the trip was like beginning a new life, a chance to be useful once again.

As members of the Middle East Task Force of the FOR who developed the Crossing the Line Campaign and planned the trip of this first group, we thought it important to be clear and simple in what our goals were to be. We came up with four:

- We hoped to establish an ongoing peace presence in Iraq, dramatizing at some personal risk the need for a non-violent, negotiated solution to the conflict between Iraq and Kuwait and between Iraq and the United States. We hoped that by going and by having other groups follow us we might create some space and time for nations to de-escalate some of the tensions in the area. We spent time in Iraq setting up the structure for future delegations and left with the assurance that a late November group would be welcomed.

- We hoped to provide direct humanitarian relief to the citizens of Iraq and to those foreign workers evacuated from Kuwait awaiting repatriation to countries such as Sri Lanka, Bangladesh, and the Philippines, from transit camps in Jordan. We took with us \$67,000 worth of antibiotics and vitamins (1,000 pounds) paid for by citizens across the United States. We left about 1/6 of this in Jordan and took the rest to the Red Crescent Society in Iraq.

- We hoped to meet citizens of Iraq, to hear their own fears and expectations,

and to break the embargo on dialogue that seemed to have kept our two governments from talking. We had hoped to stay in Iraqi homes and meet with many citizen groups, but found our visit was tightly planned and controlled by our hosts, the Association for Friendship, Peace and Solidarity. Consequently, we were not as free to mix on a citizen-to-citizen basis as we would have wished, but as I shall show, we still had significant and meaningful people-to-people contact.

- We hoped to meet with U.S. citizens held against their will in Iraq. We had five clergy with us who hoped to offer these men spiritual comfort and counseling, and we all had the desire to bring back as many of them as we could. In the end we had contact with about 50 of the detainees and were able to secure the release of four of them.

When we left New York we traveled to Amman, Jordan. We spent about a day and a half there, visiting the evacuation camps of those Asians who had fled Kuwait. We listened to their stories in an effort to get a clearer picture of what happened in August, but left with a confusing one, since every tent had a different story, ranging from encountering only pleasant interaction with Iraqi forces to witnessing massive pillaging, brutality, and rape. The one constant theme was the desperate financial plight of the evacuees who were returning to their native countries with only their clothes on their backs and worthless checks of back wages in their hands.

In Amman we had valuable conversations with Rami Khoury, a Palestinian/Jordanian journalist; Brewster Grace, the Quaker International Affairs representative in the Middle East; Rajai Muasher, former director of the Jordanian Ministry of Trade; Ihsan Shurdom, the commander of the Royal Jordanian Air Force; and Hassan Ibn Tal, the crown prince of Jordan. They gave us a very useful overview of the current crisis from a moderate Arab point of view. Of particular value to our group

was their perception of why Saddam Hussein was so popular with the Arab masses. Saddam Hussein's popularity is traceable to the fact he has confronted four sources of anguish in the contemporary Middle East in his invasion of Kuwait and subsequent unwillingness to withdraw under U.S. pressure. As explained by Rami Khoury and corroborated by others, these sources are the following:

- **The tradition of Western imperialism in the area.** For the Arab, Saddam Hussein is the first leader to stand up to Western exploitation of Arab resources. He has challenged the military might of the United States, and though Arabs know he cannot win in a military confrontation, they admire someone who faces imminent death but who, knowing he has nothing left to lose, will fight for Arab dignity. Arabs see his gesture on a par with Chinese students in Tiananmen Square, black South Africans in Soweto, or black U.S. schoolchildren in Birmingham, Alabama.

- **The economic inequality in the Arab world.** There are 700,000 Kuwaitis who control \$200 billion; seven to eight million people in the whole Gulf area control more than \$600 billion. Among the Arab nations, 200 million people from Morocco to Iraq, there is terrible poverty, disease, ignorance, and starvation. Saddam's invasion of Kuwait gives many the hope that ultimately the vast oil wealth in the region will be more equitably distributed.

- **Israel.** The failure to control the ambition of Israel has been the shame of the Arab world. Saddam Hussein's threat to unleash massive weapons of destruction against Israel should he be attacked is seen by many Arabs as the first real challenge to Israel's military hegemony in the Middle East.

- **The double standard of U.S. foreign policy.** Arabs believe that the swift U.S. response and massive troop deployment after the occupation of Kuwait stands in sharp contrast to the slow response to other acts of aggression and occupation in the Middle East, most notably Syria's occupation of eastern Lebanon and Israel's occupation of south Lebanon, the West Bank, and Gaza.

We saw nothing in Iraq to refute these four sources of Saddam's popularity. Wherever we went, officials pointed out to us Kuwait's callous disregard of Iraq's claims for keeping up oil prices

while it paid off a massive war debt from the eight-year Iran-Iraq war. That, plus Kuwait's drilling into Iraq oil fields of the Rhumeila district, were regarded as acts of war prompting Iraq's invasion. Likewise, we were told that unless the Iraq-Kuwait dispute were linked to the Israeli-Palestinian conflict there could be no real peace in the area. Most troubling for us were the many examples of U.S. double standards in foreign policy. One particularly painful one comes to mind. A month before the invasion of Kuwait, Iraq purchased a cargo ship's supply of powdered milk and infant formula in Switzerland. It was shipped overland to Athens and put on a ship for Turkey. It arrived in the port of Mersin two days after the UN embargo was put into effect and was denied permission to unload. The milk is still there. On the other hand, a shipment of Iraqi oil to the U.S. was purchased a month before the embargo. When it reached the U.S. the embargo was in place. Unlike the milk shipment, however, it was permitted to unload because of its original date of purchase. We heard this story from many sources, from the person in the street to the highest officials in the government.

While we were disappointed not to have more contact with average citizens, we were thankful for time with officials. It was probably a sign of the importance the Iraqis attached to our vigil that we met so many high-ranking officials, though the government is generally not too keen on encouraging informal dialogue between groups such as ours and Iraqi citizens. We met the number two man in the government, First Deputy Premier Ramadan; the Speaker of the National Assembly, Saadi Saleh; the Minister of Endowments and Religious Affairs, Mohammed Abbas; the Minister of Health, Abdul Salam Said; and the Minister of Finance and Commerce, Mohammed Mahidi Salih. In addition to these ministers we went to Mustansuriyah University, to a Roman Catholic church service, to Sadam Central Teaching Hospital for Children. We made field trips to Babylon, to Kerbala, the burial site of the founder of the Shi'ite Muslim sect, and to a rice farm in the governorate of Diyala.

We also met with detainees at the U.S. embassy and at the U.S. ambassador's home, met countless foreign newsmen, the Palestinian ambassador to Iraq, many national delegations who had come to Iraq to secure release of hos-

*Middle Eastern nuns join with FOR delegation at the war Martyrs' Monument in Baghdad*

Donna Binder/Impact Visuals



tages, and, like most peace groups, spent hours in meetings within our own group, trying to sort out our experiences and to assess the success of our mission.

For me the real success will lie in what we are able to accomplish upon our return. Our trip has given us access to many different groups in the States, and we need to impress upon our fellow citizens the urgency of making heard the voices of those who demand a negotiated solution to the conflict. But there are moments of contact between Iraqi and U.S. citizens that need to be shared in order to stress our responsibility for one another as members of the human fami-





ly. There were many such moments for me on the trip, but I'll describe two of them.

At Mustansuriyah University we were told of the existence of a "free wall" where any student opinion could be expressed in letters pinned to a large board. Naturally our group wanted to see it first despite our hosts' desire to show us the library and audio-visual equipment. We split up and attracted many students around us as we sought the free wall. Arriving there we saw a large notice board, but with only one letter on it, which when translated turned out to be a complaint from a fourth-year

student that he couldn't participate in sports because of low grades. I looked at the young man who had attached himself to me and said there didn't seem to be a great deal of protest activity. He ruefully smiled and said that people were afraid to express their opinion. "I, too, am afraid to talk with you." In fact our conversation was being observed closely. I gave him an Earlham College pen, but we didn't exchange names or addresses. As I left, he held the pen and slowly waved goodbye with it. My friend Jim Lewis, the Episcopal priest from North Carolina, had been having a similar wordless moment of understanding.

After showing a young man the picture of two just-born grandchildren and explaining that he had come to Iraq so that all grandchildren everywhere would have a future, the young man began to cry. As Jim's tears began to fall they joined hands and walked together back to our cars.

A few days before this we had paid a visit to the Martyr's Memorial, built in honor of those who died in the Iran-Iraq war. It was a beautifully conceived and executed structure, a huge blue dome, 40 meters high, split in half and resting on a marble esplanade. The split dome was separated with half facing the

east and half the west. We approached from the east, walking up to a fountain in the hollow of the east-facing half, on which were inscribed words from the Quran that water is the source of all life. Entrance to the lower museum level of the monument was beside this fountain. In front of the half dome facing west was a sculptured Iraqi flag, furled as if it were embracing one of the coffins of those who had lost their lives in the long conflict.

Our group decided to encircle the flag to have a quiet moment of remembrance. We saw there were not enough of us to make the circle, but saw five nuns who had been watching us and had just recited the Arabic version of the prayer we brought with us. The prayer asked for God's help in guiding both Saddam Hussein and George Bush into the paths of peace. We asked these nuns if they would help us complete our circle. Three were from Kuwait, one from Lebanon, and one from Palestine, all places of anguish and suffering. With their hands we made our circle.

As Bishop Kenney of our group sang a short requiem prayer, my eyes filled with tears as I thought of this monument, built in 1981-83 when the terrible Iran-Iraq war had five years and hundreds of thousands of lives to go. There was all this beauty, yet all the death against which such architecture

proved useless. I prayed that our living presence, Arab and American, would not become a memorial for those about to die. I watched our own FOR banner, looked at the stone Iraqi flag, and thought of the words from Father Zossima from Dostoevsky's *Brothers Karamazov* that I had shared with my Earlham students before I left. His words had even more meaning for me in Baghdad, Iraq, than they had in Richmond, Indiana.

On his deathbed Zossima had said to those he was leaving behind, "Cling to the banner and raise it on high." The banner he meant was the FOR-type banner, not stone flags of nations at war.

Everywhere in these days men have, in their mockery, ceased to understand that the true security is to be found in social solidarity rather than in isolated individual effort. But this terrible individualism must inevitably have an end, and all will suddenly understand how unnaturally they are separated from one another. It will be the spirit of the time, and people will marvel that they have sat so long in darkness without seeing the light. And then the sign of the Son of Man will be seen in the heavens. . . . But, until then, we must keep the banner flying. Sometimes, even if he has to do it alone, and his conduct seems to be crazy, a man must set an example, and so draw men's souls out of their solitude, and spur them to some act of brotherly love, that the great idea may not die. □

**I prayed that our living presence, Arab and American, would not become a memorial for those about to die.**



Delegation member  
Bishop Michael Kenny  
with evacuees from Kuwait  
at a camp in Jordan



Israel: the Jordan River  
and the Sea of Galilee

Israel Government Tourism Administration

# Quakers, Anti-Semitism, and the Middle East

by Allan Kohrman

As a Quaker from a Jewish background, I am deeply troubled by the attitudes of many Quakers and Quaker organizations, particularly the American Friends Service Committee, toward the Middle East. Those attitudes and accompanying policies are to me anti-Israeli and possibly anti-Semitic. I believe the AFSC and other Quaker groups have presented us with a distorted, one-sided history and analysis of the Middle East, that this policy might well be based on hidden but real anger toward Jews, and that some of the actions called for might lead to the destruction of Israel and the death of 3½ million Jews.

Let me begin by offering an example of this distorted viewpoint. In 1988

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Philadelphia Yearly Meeting issued a "Statement on the Israeli-Palestinian Conflict," stating in part: "We recognize that the inequality of power inherent in the superior military strength of Israel, the harshness of the occupation of the West Bank and Gaza, and the desperate actions taken by Palestinians have interfered with the process of peacemaking." But the "inequality of power" is in reality much different. Israel is one country with 3½ million people. It is surrounded by 21 Arab states with 180 million people. These states, with the exception of Egypt, have refused to recognize Israel and continue to wish to eradicate it. By focusing on the Israeli-Palestinian issue, and refusing to recognize that this issue is part of a much larger problem, Quakers can ignore the fact that Israel has never had any semblance of security and cannot be expected to negotiate unless they have that security. And that security can only come through Arab recognition of Israel.

FRIENDS JOURNAL, to its credit, has printed a variety of articles discussing this issue over the past few years, the last of which was Edmund Hanauer's "A Different Jewish Perspective" in De-

cember 1989. It is a well-written but far too one-sided perspective. Hanauer ought to recognize that Jewish scholars with whom he disagrees can be "fair-minded," that not all Jews with whom he differs feel Israel is always right or must be supported whether right or wrong, and that most Arab states are unwilling to accept the existence of Israel under any circumstances. (For example in March Syrian President Assad called for a holy war "as long as time" against Israel.) But then Hanauer makes no pretense of being objective; his is, as he himself put it, a "Palestinian perspective." And the headline for the article is misleading; his is not a "different" Jewish view, given what Quakers have been exposed to; the great majority of articles appearing in Quaker publications have been pro-Palestinian.

But it is the American Friends Service Committee that has been responsible for formulating what most Quakers have seen as Quaker policy on the Middle East. This position has been stated clearly in their two books on the issue, *A Search for Peace in the Middle East* and *A Compassionate Peace*.



Ramallah Friends Meetinghouse

For AFSC, the history of the Middle East begins in 1967. The period before this is virtually ignored. References to the Holocaust are at most tangential. References to the 6,000-year history of persecution of Jews are similarly lacking. So are the reasons for the establishment of Israel. Finally, more or less passed over is what I believe to be the central fact of the Middle East dilemma, that since 1948 most Arab states have sought by any means possible—including war and terrorism—to destroy the Jewish state.

These are some of the central facts of Middle East history; AFSC and most Quakers ignore them. Indeed they must ignore them if they are to paint the black and white portrait—one side's right, one side's wrong—that they so passionately

assert. For after the 1967 war, things did change to some extent. Although in Israel there was a general consensus that land might be exchanged for peace, the Arabs refused all Israeli peace proposals. Israel now occupied the West Bank, Gaza, and all of Jerusalem. Rarely did AFSC complain when Arabs occupied these lands, even though Jordan had illegally annexed the West Bank and neglected Jewish holy places in East Jerusalem. Now the AFSC could argue that the plight of the Palestinians, not their fellow Arabs' intransigence, was the primary cause of the Middle East dilemma. And thus would the AFSC blame the Jews and thus scapegoat them.

Moreover, the AFSC did not emphasize the fact that the Arab states could have easily dismantled the refugee camps and absorbed their occupants into their general population. The Arab states have allowed these camps to fester and forced their people to suffer greatly so the West will feel sorry for their inhabitants. Finally, there is no mention of the horrifying treatment of Jewish citizens of Arab states that forced these Jews to emigrate to Israel, treatment which caused so much of the Israeli anger toward Arabs.

At the same time the Palestinian nationalistic movement arose along with the Palestinian Liberation Organization. Soon the PLO turned to terrorism as their principal way of achieving their aims. Many have never deviated from their aim of destroying Israel. Yet they are embraced by the AFSC and many Quakers. They, so it is claimed, are the sole legitimate representatives of the Palestinians, even though the PLO has never been able to control the dozens of splinter groups that have raged on against Israel. (One reason the PLO is the "sole legitimate representative" of Palestinians is that whenever Palestinians arise who wish to negotiate with Israel without PLO approval, they run the risk of being killed. As of November, 1990, at least 293 Arabs have been killed by fellow Palestinians because they were suspected of collaboration with the Israelis.) To many Quakers, Palestinian terrorism is explainable and must be understood. When Israel retaliates against Arab terrorism, it must be condemned.

Within the last two years we have seen a Palestinian uprising. The rioters use stones and Molotov cocktails to harass and sometimes kill Israelis. In addition,

they burn groves of trees, trees which have helped the country grow and bring prosperity both to Arab and Jew. Since the uprising, at least 600 groves comprising 40,000 acres have been burned. Presumably some Quakers would wish the Israelis to acquiesce to all this. In any case, all they emphasize is Israeli retaliation to these attacks, however difficult it may be to square Palestinian terrorism with Quaker principles.

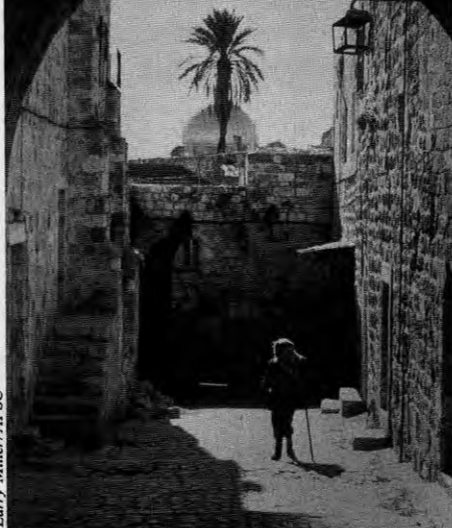
Recently some PLO leaders appear to have recognized the state of Israel, embracing a two-state solution. But what these Palestinians say to Arab audiences is quite different. Many high ranking Palestinians have stated explicitly that their peace offensive is part of their "phased plan" for the destruction of Israel. Adopted as official PLO policy in 1974, the plan states that a PLO state will be established in any territory vacated by Israel. This state will be used as a base for a continued "armed struggle" in which Israel will eventually be annihilated. This plan has never been repudiated. Nor has the PLO charter, which calls for the destruction of Israel; its repeal is not even being discussed. So it has been difficult to believe Palestinian protestations for peace, especially when, in May 1990, Palestinian terrorists, with Yassir Arafat's foreknowledge, attempted to murder Israeli sunbathers, a crime that rightly resulted in the United States's breaking off its dialogue with the PLO.

I am not stating Israel can never be criticized by Quakers, that any criticism of Israel is anti-Semitic, or that Israel has never erred. But the mistakes of Israel pale beside the fact that Israelis have never been able to live with peace and security for one moment of their existence. To most U.S. citizens, this living on the precipice is incomprehensible. For U.S. Jews, living even here with the ever possible resurgence of anti-Semitism, it is comprehensible indeed.

Let me now examine the reasons for the attitudes of many Quakers towards Israel and the Middle East. I suggest the possibility that these attitudes might be based on latent anti-Semitism.

Many if not most Quakers will be tempted to reject indignantly the possibility of their being anti-Semitic. Traditionally the Religious Society of Friends has been among the most tolerant of Christian sects. The AFSC has aided Jewish refugees and supports the legitimacy of Israel, and it has worked closely





*A street scene in Jerusalem*

with Jews, a few of whom have been some of the principal architects of its Middle East program. Finally, some Jews have become Quakers, so that Quakers cannot only assert, as have so many Christians, "Some of my best friends are Jews" but in addition claim "Some of my best Jews are Friends."

But surely Quakers will agree that Christian anti-Semitism has raged for the last 2,000 years. Many will agree that the Gospels present an unflattering portrait of Jews, with Jesus continually refuting what appear to be Jewish positions on how people should live their lives. Moreover, these books blame Jews for the death of Jesus, an event that, I think, cannot help but anger many committed Christians. And, according to the book of Matthew, Jews seem to take the responsibility for the death of Jesus upon themselves: "Let his blood be upon us, and upon our children."

Historically most Quakers have been Christians. They have studied the Bible, and many have accepted the accounts of the life and death of Jesus as gospel truth. Some have accepted the traditional Christian belief that the covenant of Jews with God ended with the coming of Jesus. But even those who have not cannot, I propose, have some ambivalence, if not anger toward Jews, feelings which can fester if not understood and examined. I suggest that many Quakers while finding it impossible to express anger at Jews overtly, do find it possible and even socially acceptable to express their latent anti-Semitism by being angry at Israelis. This anger is expressed by their demanding a higher standard of behavior from Israel than is demanded from her Arab neighbors.

Let me offer only a few examples. We emphasize the death of Palestinians by Israeli hands since the beginning of the

uprising, but nowhere have I seen Quaker condemnation of the 1982 massacre by Syria of Syrian Sunni Moslems, a massacre that resulted in 10,000 to 30,000 deaths. We bemoan the expulsion from Israel of perhaps 100 Palestinians, but don't condemn the Turkish expulsion of 50,000 Kurds in August 1988. We condemn Israel's holding onto the occupied territories, but of all the millions of square miles of territory conquered through aggression since 1945 alone, only those taken by Israel in a war of national defense were expected to be returned.

Iraq's invasion of Kuwait and the resultant U.S. troop build-up in Saudi Arabia should prove beyond any reasonable doubt that the crisis in the Middle East extends far beyond the overemphasized Arab-Israeli-Palestinian dispute. While the effect of the invasion on this dispute changes almost daily, as of mid-November it seems clear that Israelis live in more fear than ever, for Saddam Hussein could at any time lob poison gas and even missiles at their country.

The recent events at Temple Mount, in which an apparently organized Palestinian attack against Israelis praying at the Western Wall—Jews' most holy place—provoked Israeli overreaction, have brought about a far greater overreaction from Israel's enemies and even some of its friends. Of more lasting damage, in all likelihood, is the new U.S. alliance with Syria, as fanatical an enemy of Israel as is Iraq. In its desire to please the new Arab partners in its anti-Iraq coalition, the United States has ignored Palestinians' enthusiastic support of Iraq and used the Palestinian provocation at Temple Mount to allow its relationship to deteriorate to its lowest point in memory.

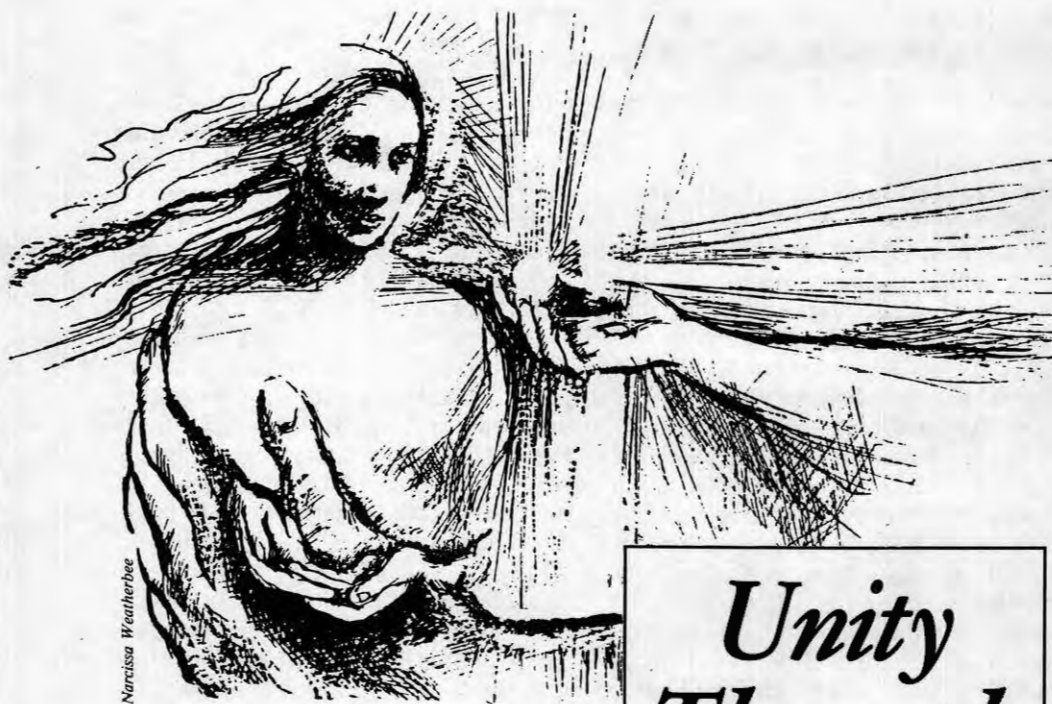
What, then, can Quakers do about the Middle East? First, they can examine their attitudes toward Jews. The AFSC, which is to be commended for its study of its attitudes towards blacks, women, gays and lesbians, and Native Americans, might probe its attitude toward Jews, a group that has suffered at least as much as any of these. And Quakers can examine their own history. Most Friends are probably unaware, for example, of Quaker attitudes toward Jews in colonial Pennsylvania. Most of us think William Penn welcomed all. But in fact, as Margaret Hope Bacon has written, "Pennsylvania had a wide franchise for its day, including all male property owners except Jews."

What about the specific problems of the Middle East? First let me suggest what Quaker policy should not be. The AFSC should not call, as it has in the past (and as did Friends United Meeting in July 1990), for reduction of U.S. aid to Israel if Israel's behavior is, in AFSC's eyes, unacceptable. Such a reduction, if large enough, could lead to the destruction of Israel. Instead, the AFSC and other Friends should speak plainly with the Arabs. In order to uphold the Quaker peace testimony, we should have nothing to do with the PLO or any other Palestinian group unless it explicitly renounces violence. Moreover, we should do what we do best, engaging in the kind of humanitarian pacifism that won the AFSC the Nobel Peace Prize. This can be accomplished by working with peaceful Arabs to dismantle the refugee camps and integrate their inhabitants into Arab society, thus alleviating the suffering these people have undergone because of the intransigence of their Arab brethren.

This dismantling is, I think, necessary before any peace process can begin. But more important is that all Arabs (and Persians), not just Palestinians, recognize Israel, renounce terrorism, and show Israelis through positive actions that they intend to live in peace with them. Such actions would include ending their permanent state of war with Israel, overturning their "Zionism is racism" resolution at the United Nations and making no further attempt to expel Israel from that body, and ending their economic boycott of Israel. For it must be remembered that it is the Arabs who own the planes, missiles, poison gas, and tanks that threaten Israel.

Only through these actions can Israelis feel secure enough to negotiate without the fear that a Palestinian state—presumably separated, on either side of Israel—would be used as a way of destroying their country. I believe Israel would need at least two decades of such security before it would be ready to negotiate, but then I do believe a Palestinian state would finally be conceivable. Two decades is a long time. But sometimes peace takes time and hard work.

Let us prayerfully consider our attitudes toward Jews and anti-Semitism. Let us consider restructuring our viewpoint and policy toward the Middle East. And let us move in the direction of peace. □



Narcissa Weatherbee

by Jayne E. Maugans

A few months ago, a fellow Friend stopped by my house to chat with me. In the course of conversation, my friend probed to find out more about the nature of my religious beliefs, trying to learn if I believed in Christ or not.

I was reminded of the time when a pastor expressed reservation over my engagement to the man, part Jew, I ultimately married. The troubling question was: Would it be a Christian union? On both occasions, I felt ill-at-ease and slightly alienated, because my Christian beliefs were less than orthodox.

I have heard Friends speak both pro and con about non-Christian members and attenders. Some Friends have spoken more adamantly than others on this issue, though most keep their opinions tucked away until it is time to decide on someone's membership. I once saw a couple denied membership in a Friends meeting because along with their Christian beliefs, they had also adopted some Eastern religious practices, e.g. crediting Karma.

Whether we admit it or not, we Friends each have our notions of what we believe to be Christian. For some, being Christian means believing in the deity of

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## Unity Through the Inward Light

Christ and striving to live accordingly. These we call "Christians." For others, it merely means ascribing to the testimony of a man who called himself Jesus, or it is a fluid concept meaning many different things. Both of these we call "non-Christians." Then there are those who fall somewhere between Christians and non-Christians.

Our notions of Christian carry into our attitudes toward each other and our meetings. I sense that some of the Christians are threatened by the presence of the non-Christians in the meetings. Sometimes non-Christians are denied membership, approval for marriage, or consideration within the meeting, for example. Most definitely there is talk of the "we-they" schism.

No one would dispute that the Religious Society of Friends, as a religious body, believes in the spirit of the Inward

Light. This is our common ground: the Inward Light—that spirit within each of us which helps direct our lives and affairs of the world. I believe it is from the Inward Light that we can put to rest our fears and mistrusts surrounding each other's notions about Christianity.

I say this from my own experience. When I first attended unprogrammed meetings, I was somewhere between atheist and agnostic. Yet, I experienced the power of the Light within me. Though I wasn't sure just what it was, nor was I fully ready to accept it, I sensed it and was moved by it.

Years passed, and with great struggle, soul searching, and intellectual anguish my faith grew stronger. I was cautious, attending meetings sporadically, never committing myself, never fully engaging myself. I knew I believed differently than many of my fellow Friends, but I also shared with them in the knowledge of the Inward Light, and for this reason felt at one and comfortable among them (i.e. as long as they didn't approach me about what exactly it was I believed). So, I continued to attend meetings, listened to the voice within me, and grew stronger in my faith.

Today, I am one of the Christians. My conversion was slow and happened quietly through the Inward Light. But, I am not fearful of or uncomfortable among the non-Christian Friends. I welcome and accept those whose beliefs are different from mine, because I believe in the power of the Inward Light to speak to all who come and sit in the meeting for worship. It is they, too, who are being persuaded by the voice within.

Through the Light Within, we are each capable of immediately experiencing God. This is our Quaker belief. The manifestation of that experience, though, is unique for each individual and deserves our acceptance and respect, regardless of personal conviction. So I ask, what difference does it make if a woman doesn't believe Jesus is the Son of God, if a man remains Jewish, or if a couple engages in Yoga? If these people come to worship, are they not subjected to the same power as those of us who call ourselves Christian?

We are all in need of spiritual nourishment. We can all, Christians and non-Christians alike, grow spiritually through Friends meetings. Let us be thankful we are a religious society that can be, if we so choose, open to all persons who desire to approach God. And, let us remember our unity through the Inward Light. □



# WHY I AM AN ATHEIST

by Eric Johnson

For me, God does not exist. God is an invention of human minds to help them deal with the inexplicable. Throughout history, humankind has had God, or gods. Humans have drawn comfort, security, and strength from their belief in God. We seem to *need* God. If you need God and believe in God, fine! But that doesn't cause God to exist.

Many of the people I love and respect most and whose intelligence and character I admire say they believe in God. Steve Cary, for instance. Or Albert Einstein. Or my overseer, Marge Paulmier. However, many people, when I plainly state I am an atheist (not an agnostic, or one who's not sure whether there's a god), that I know there is no God, no creator, no guiding intelligence, no heaven, no hell, no afterlife, are somehow relieved and like to talk about it. That's why I offered to talk today.

I see no evidence that God (or gods) exist. What about the "miraculous" solar system? It's very complex, yes, but not miraculous. Its order is explained by the fact that whatever was at random got smashed, and so we have the illusion that God created a marvel. Or what about the earth's vastly, intricately complicated, beautifully-working creatures? (*Creatures* is a bad word; there was no creation.) They *evolved*. What worked lived; what didn't work died.

My subject is "A Seeker without Faith." Though I have no faith in God, I *do* seek: how to make the world better, even how to make *me* better!

*After the first part of his career as teacher, administrator, and writer, punctuated by periods of work for the American Friends Service Committee, Eric W. Johnson now devotes his time to writing, consulting, speaking, and volunteer work. His article is from his talk to the adult class this spring at Germantown (Pa.) Meeting.*

Though I have  
no faith in God,  
I do seek:  
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to make *me*  
better!

But I think "faith" is irresponsible. We must *think*—to use our minds and our bodies to make the world better. Faith is a kind of short-circuit that can destroy the mind or weaken it. Faith means: "without evidence or reason."

We often hear, especially among Friends, that "God is love"—or "God is light." Well, I *believe* in love. I also believe in "light"—the light of reason, intuition, sudden illumination. As for love, I believe in that, and in many kinds of love: as in self-esteem; family love; love between close friends; love of comradeship; brotherly/sisterly love, love of humanity; sexual love; and married love. So let's be filled with love, but that doesn't make God.

Also, the problem of evil makes it impossible for me to believe in God. I quote from George H. Smith's *Atheism: The Case Against God*:

If God does not know there is evil, God is not omniscient. If God knows there is evil but cannot prevent it, God is not omnipo-

tent. If God knows there is evil and can prevent it but desires not to, God is not omnibenevolent. If, as the Christian claims, God is all-knowing and all-powerful, we must conclude that God is not all-good.

Now what about George Fox, the founder of Quakerism: "There is that of God in every one?"—that of love, yes!; that of mystery, yes!; that of supreme worth, yes!—but "God," *no*, unless you say God is love, mystery, and human worth.

Well, okay, if we abandon "God," do we abandon all the rules and values of life? *No!* We need, our children need, and our grandchildren need a framework of values—and even rules—for our lives. I suggest seven elements of such a framework: the infinite worth of each person; consideration, kindness, love, sympathy; self-control; humor; responsibility (we are responsible for the consequences of our actions, and we must have enough intelligence and imagination to realize what they are, and will be, for ourselves and others); pleasure and good feelings; using our reason to seek solutions to problems.

Having said all this, I ask myself, and you may be asking, "Does Eric, an atheist, belong in Germantown Meeting of the Religious Society of Friends?" I hope I do! But for me, Friends don't hold meeting for *worship*, but meeting for meditation, for thinking, for comfort, for sharing, for stimulation, for joy, for love.

So I love meeting. And I admire the Society of Friends (Quakers—though I don't often quake) for the amazing things they have done and *do* to make the world better. Therefore, Friends, I want to be a Quaker atheist!

All right, let's discuss, and be assured that we shall not arrive at final truth. □

# The 'Quaker

by Richard Eldridge

I find it interesting that Quaker authors—if this is a justifiable category—are not very well known. If they are known, generally they are not known as Quakers. I think of Anne Tyler, who attended Stony Run Meeting in Baltimore, or James Michener, a member on the books of Doylestown Meeting in Pennsylvania. James Pike from Tyler's *The Tin Can Tree* and Bloody Mary from Michener's *Tales of the South Pacific* are certainly not literary Quaker archetypes, and neither author would particularly reveal a Quaker background or inclination (Michener was an orphan raised by a Quaker family) except, perhaps, in *Chesapeake*, where the Quaker characters are quite sympathetically portrayed.

If we look to the last century and think of Whitman and Whittier, one could ask, why is Whittier the "Quaker poet" and Whitman the "American poet"? One is serene, meditative, pastoral even in snowstorms; quietude and harmony abound both in the stories and the style. The other is exuberant, restless, sexual, celebratory, and passionate, at home with the dock workers in Brooklyn and the card players on the Mississippi. A partial answer might lie in these two contrasts: one "fits" into the expectation of what it means to be Quaker, while the other does not. And, of course, we are dealing less with impressions of authors than impressions of Quakers, which even today tend toward the nostalgia of Quietism, even though Whitman more than Whittier catches the modern spirit of the liberal (mostly coastal) side of the Religious Society of Friends. I have heard a writer who is Quaker say, "We are caught in the tyranny of *Friendly Persuasion!*"

To be a "Quaker author" is more likely to be a pamphleteer or a journal-

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ist, whose subject matter fits an expectation that the material is didactic, ethical, expository, and lofty. A list that comes immediately to mind would include the following: Howard Brinton, Rufus Jones, Douglas Steere, Dorothy Steere, Elizabeth Gray Vining, Elise Boulding, Kenneth Boulding (even his Nayler sonnets), George Fox, Isaac Pennington, William Penn, Jean Toomer

(after his *Cane* days). We are familiar with the tradition that divides literature into two major purposes: to provide instruction or to give pleasure. Most recent Western literature, as most art, tended before 1800 toward the instructional tradition because of the constraints of the Christian doctrine, both Protestant and Catholic. We have made great leaps from Pope's "Essay on Human



# Author'

Understanding" and Sir Joshua Reynolds to Hughes's "Dream Variations" and Sir Arthur Sullivan. During this period of transition, which occurred but didn't end in the last century, Quaker doctrine placed brakes on its own literary output and preferred to stay with the purpose of the written word as a means of instructing.

Certainly Friends education responded to this conservative approach to literature. This felt obligation to reinforce literature as primarily if not exclusively moral rather than pleasurable highlights the inheritance that still typifies our attitude toward Quaker writing today. For spelling in Quaker schools, children very likely took instruction from the tutor's copy of George Fox's spelling book, *Instructions for Right Spelling, and Plain Directions for Reading and Writing True English*, which, though a century old, had been republished in Newport, Rhode Island, in 1769. Fox was a notoriously bad speller and a not much better writer, and virtually all of his writing had been severely edited before publication. However, the main value of his instruction books—and he wrote more than one for children's education—was the added moral correctness of instruction, according to Friends' ways. For instance, a sentence the student had to write out was, "Is the Light sufficient for Salvation?" to which, when read aloud by the student, the tutor was to reply, "Yes."

Later into the next century, another Quaker, Lindley Murray, created an enormously popular textbook, which was used by Quaker and non-Quaker schools alike. Called *The English Reader*, the anthology was described by a contemporary: "So, as might be expected, this Reader was an exceedingly grave and decorous book, and in its selections the moral, the didactic, and the pathetic largely prevailed, while the light, the humorous, and the dramatic were carefully excluded. Hence it was not a special favorite with the boys." John Lacy, of Bucks County, Pennsylvania, recalls the narrow literary edu-

cation he received in Quaker schools before 1850: "None but Quaker families resided in the neighborhood where I was brought up, among whom the Bible and Testament and Dilworth's spelling book were the only books suffered to be used in the Quaker schools. . . ."

Certainly this constraint was not followed perfectly by Quakers, even though, for many years, any Quaker writing in Philadelphia Yearly Meeting had to be first reviewed by a panel to verify its adherence to true doctrine (both Hicksites and Orthodox Friends had their separate panels). A Testimony of Progressive Friends, for instance, tried in 1856 to free Quaker doctrine by a more inclusive approach to the arts as pleasure. The

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testimony justified pleasure amid austerity. The Progressive Friends asserted that recreation is godly, and forbidding it, as did "other sects," was "unnatural," since God is adhered to not by "scourging" but by a "cheerful obedience to the laws of our nature, by lives consecrated to purity and truth." Any amusements, however, should be coupled with religion lest they corrupt. These

amusements, best enjoyed as a family, are specifically enumerated: music, dancing, drama, celebration of holidays such as July 4th and Christmas, "Pic-Nics" (especially those fostering a cause such as anti-slavery), birthdays, and libraries.

This new interpretation of Quaker doctrine inevitably found inroads into Quaker life and Friends schools, which relative to other mainstream denominational schools were slow in expanding curriculum into the arts and "intellectual culture," as the Testimony calls it. Nevertheless, there was a concern by many Friends that novels and "fine arts" in particular, imported from Europe, were "utterly at variance with the pure teachings of the Gospel," to quote from *An Appeal for the Ancient Doctrine of the Society of Friends*, a tract published by Philadelphia Hicksite Friends in 1847. The statement by more conservative Friends noted a moral decline, such as undraped statues, but their greatest concern was the easy access to fiction. The tract continues: "Highly wrought tales of adventure, romance, or crime, profusely illustrated, which are demoralizing in the general tone, or cater to the sensual propensities of our nature, are, through the wonderful powers of the printing-press, furnished at prices so low as to bring them within easy reach of young minds." Such reading—even then it was called "trash"—upholds a "false view of life" rather than resulting "in effort or prayer for the relief of actual suffering in thankfulness for actual happiness." Thus, while a school could engage in pageants at Christmas, there was little in the way of literature that moved into the curriculum, except for highly didactic tales and poetry, usually from England.

It is important to note that Quakers were certainly not the only ones to despair over easy access to what was considered improper print, though their unease may have been more sustained by reputation over the years. With the advent of inexpensive publishing of printed matter in the mid-19th century, the read-

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ing public expanded enormously, and with it material of indiscriminate quality. Susan Warner's *The Wide, Wide World* in 1851 was the nation's first million-book seller, and Harriet Beecher Stowe's *Uncle Tom's Cabin*, published four months later, became that century's U.S. best seller. These were novels espousing high-principled Christian behavior, but not all popular reading was so moral. It was a major concern among those proponents of high culture and high morality. Walt Whitman, himself accused of publishing obscenities in his first book of poems, *Leaves of Grass*, stated in 1856, "With any literature except the lowest and most superficial the masses [of city young men] are not conversant at all." Like other reform re-

ligious movements, the Shakers made their own stand on literature: "Many of the best poems and books, both secular and spiritual, are read in different families. As we do not approve of light and trashy reading, or frivolous amusements, we strive for ethical and aesthetic culture on the higher planes of thought and life" (as quoted from literature supplied by the Hancock, Mass., Settlement, c. 1873).

**T**hus, while part of a mainstream of religious and cultivated life that saw the purpose of literature as a moral force, Quaker life and Quaker education seemed to foster a more enduring 19th-century literary tradition. The tradition influenced a populace both Quaker and non-Quaker that "Quaker" literature was to be identified with instruction rather than with pleasure. If I had a wish, it would be that Quaker authors could gain a reputation that in our culture Catholic and Jewish authors have gained, when they are thought of as "Catholic authors" and "Jewish authors." I think of the best of these writings as embodying a passion of personal communion: Chaim Potok's *The Chosen*, Maurice Sendak's *Where the Wild Things Are*, Bernard Malamud's *The Assistant*, Flannery O'Connor's *The Violent Bear It Away*, Graham Green's *The Power and the Glory*, Marquez's *Love in the Time of Cholera*. In these novels, the authors allow people to sin, and then allow retribution to occur. Quaker authors seem not to be hugely engaged in sin and retribution, yet I think most great literature confirms it-

self by the relationship of these two very human and God-connected capacities.

**Q**uakers work hard at conflict resolution and spend much of their meditation and activism on the resolving of conflict. Literature, on the other hand, concentrates on conflict as a controlling artistic form. Quakers are perceived as excellent models of serenity, walking cheerfully or gloomily across the face of the earth, but in either case dutifully. Literature relies on great shifts of emotions, from anger and grief to humor and joy. Quakers seem to be highly regarded for their effort at process, at the coming together. Literature relies on falling apart, changing, and becoming transformed. Perhaps it is this transformational act, in religion as well as in art, that finds a higher dimension of spirit through communion, which is missing from the Quaker experience. I hope not, but it is perhaps what we stereotype as missing from Quaker literature. Art is an essentially mythic tradition whose symbols and emotions are akin to religious experience.

If I have a worry about Quakerism, it is that it often seems to make a better philosophy than a religion. In that respect, the philosophically inspired treatises and tracts and journals are worthy of a life well spent in the Light, but I long for the passion that will make me cry with joy and be moved to pleasure with sorrow at the darkness. May we have more "Quaker" authors like Walt Whitman and Anne Tyler, who not only inspire, but also move. □

## Genus Sterna

by Virginia M. Stetser

Fairy terns by genes.

1. Sea birds
2. South Pacific
3. Fantasy

So write librarians

cataloging. Then move along with speed.

They push their fragile dreams aside

for bolder confrontations

such as HOW TO LIMIT WAR

to where the distant flutter of a thought

never quite attained,

as white and fleeting as a meteor,

cannot intrude, where the coral island  
sanctuary cannot be seen or felt.

Do not weep for them.

They have stacks filled with achievement,

riches of the past and present

at their fingertips.

Only visions fly just out of reach.

A fairy tern would crumble

like old lace

if touched.

Virginia Stetser is  
a member of  
Seaville (N.J.)  
Meeting.



# Affirming the Spiritual Basis of Creativity

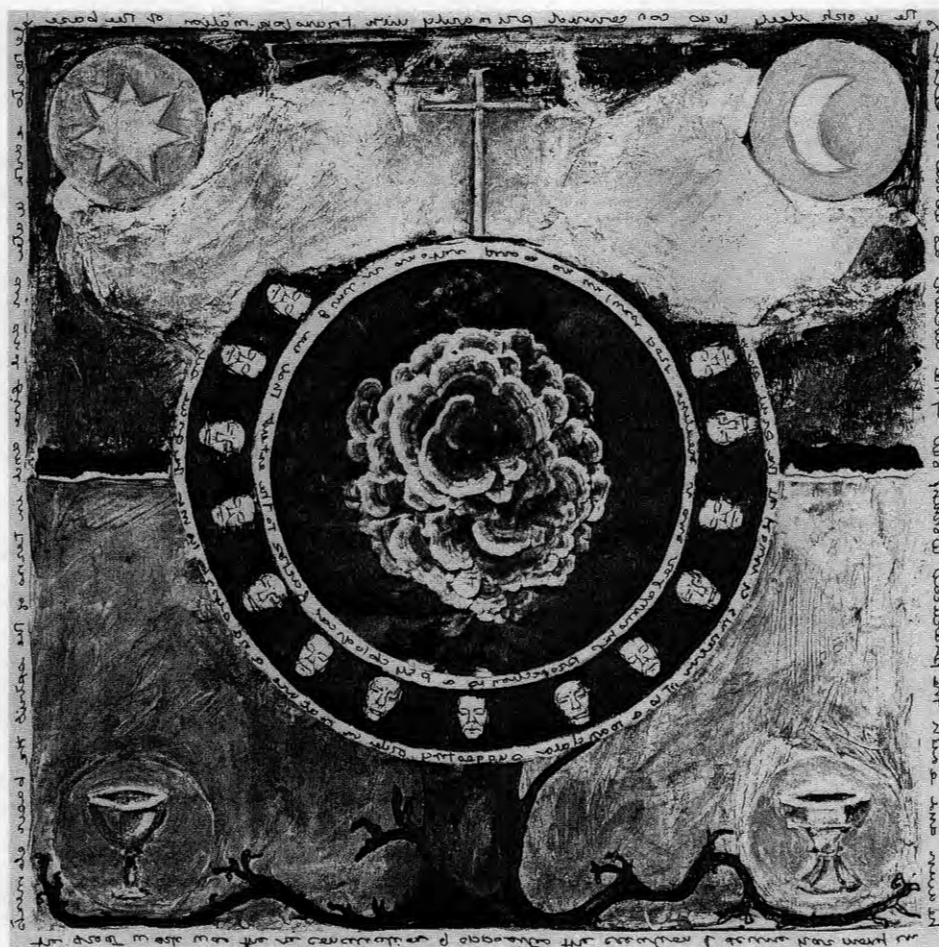
by Janet Stokes

**D**o Friends adequately nurture those among us whose spiritual life profoundly connects with artistic creativity? Have we even perceived a need to do so? Assuming the need exists, how might we meet it? What follows is a description of one effort at this kind of nurturing.

In November 1989 a Creative Arts Group for members/attenders of our monthly meeting began getting together once a month. It grew out of a writers' workshop held under the auspices of our Library Committee at one of our annual meeting weekends; those present suggested it continue as a writers' support group. The Library Committee agreed to sponsor a continuation, provided that creative individuals involved with a skill other than writing also be included.

The notion of a group that would bring together creative persons engaged in all kinds of artistic production was received with some surprise by those accustomed to skill-segregated groups, but in practice it worked extremely well. In setting this format, we assumed that creative endeavors of many kinds raise similar problems, and the needs of those engaged in them could also be similar. We also believed we could approach the spiritual basis of our creativity more directly if our attention was one step removed from the technical questions that arise in more specialized groups. Although we did not wish to eliminate technical questions from our discussions, we wanted to emphasize more the creativity-spirituality connection, and our inner creative processes.

The group met regularly through June, and reconvened in the fall. A total of 23 people have attended at one time or another, more have expressed interest



One of a series of illuminations by Becky Young on the death of her sister

for the future, and we have a core membership (people who attend whenever they are free) of about ten. Among our members are writers, painters, photographers and graphic artists, a sculptor, a musician, an art historian, and an art therapist. (The group is also open to those practicing crafts of various kinds, but so far we have not attracted such members). The level of skill ranges from the professional (for example, writers who have published, visual artists who have exhibited) to sporadically active amateurs; our common ground is that all are seeking to deepen their relation-

ship with their own creativity and/or that of others.

At our first meeting, we meditated and spoke on the relationship of creativity to spirituality for each one of us. Clearly, both worship and creative activity came from similar sources within us: members spoke of the love, guilt, ecstasy, even prophecy, involved in creating art. A subsequent meeting brought out how the "messages" that come to us as we create can parallel those that come during worship. The parallels appear, for example, in the way we sense a message and must grope

*Janet Stokes is a member of Central Philadelphia (Pa.) Meeting and editor of that meeting's newsletter. She is completing a Ph.D. dissertation at the University of Pennsylvania on social/individual influences in the interpretation of fantastic photography.*

toward letting it gather to an artistic statement, or in the physical stress that sometimes accompanies struggling to express an idea creatively, just as it may accompany delivering a message in meeting for worship. As our sessions continued, we sometimes noticed a phenomenon familiar from other groups: that messages in meeting for worship were related to a concern that the group had planned to discuss that afternoon. This implied that our discussions were focused at a level relevant to the spiritual life of the meeting as a whole.

From December through April, we each in turn brought samples of our

work to the group as a way to begin to know each other's concerns and techniques. For some, it was the first time in years they had shared their work. For some, at least, it was a profoundly self-affirming experience. We have found common concerns and ways to support each other. For example, four of our members are preparing work for publication/exhibition and have been encouraged to work through this stage of creative activity; they will share periodically with the group their progress (read: "Please make me keep to a deadline so I will actually *do* this!"). Other members have been encouraged to take up again work they had neglected, or to expand their activities.

Much of the work presented could be described as "witness," and to hear their work publicly acknowledged as such was plainly a validating experience for those engaged in such witness. For some, witness was manifest in the choice of subject: one which required courage to live with during the struggle with techniques of presentation, and also courage to share. Courage was also required when we shared, as well as the

work itself, some of the personal trauma that could be at its core. For others, witness appeared in the simple recognition that there was a spiritual dimension to the work and that we needed to set aside time in our lives to continue to create *because* it had become a spiritual endeavor. (True, not all our members accept such concerns nor do our discussions always hover at such an exalted level! Those interested in art for its own sake contribute much to the group. We welcome also the occasional person who stops by with something totally other in mind, and sends us off in an unexpected direction).

We seem now to be entering a phase of more general discussion, as well as more focused support for individual projects. We have begun to confront issues that in the past have preoccupied Friends and still engage some of us today, such as the fear of artistic endeavor as "idolatry." This particular issue emerged spontaneously in open discussion, and led to a later debate on the question of how George Fox would have responded to Carl Jung's statement: "It is better to be whole than perfect." From this debate and other exchanges it seems that while some of us naturally witness to the Light, others witness just as naturally by working out of and presenting an individual or social "shadow." The contrast between the "ocean of light and the ocean of darkness" seen by George Fox appears strongly in these two kinds of creative work, and we cannot say that either Light or shadow should prevail. Since more "shadow" workers were present for the debate, we concluded that bringing the shadow into the Light by creating out of it, is an important motivation for us.

Looking back over our first year, it is clear the group meets profound needs. We have rarely stopped talking and sharing for more than 30 seconds. It is clear also that many of our members create in a deeply spiritual way, and that their creative work is an integral part of their personal witness. It has been a joy to share in the trust that has grown between us. A group of people affirming each other in this way is a natural outgrowth of our meeting community, where we have all received an apprenticeship in love and mutual respect; we might not have risked this level of sharing in another context. We look forward to the continuing support of the meeting as we move along a path which offers healing and growth. □



Above: *West African Yoruba god of the crossroads, who symbolizes the dark and light choices made in life*, © Seth Hunter Eisen



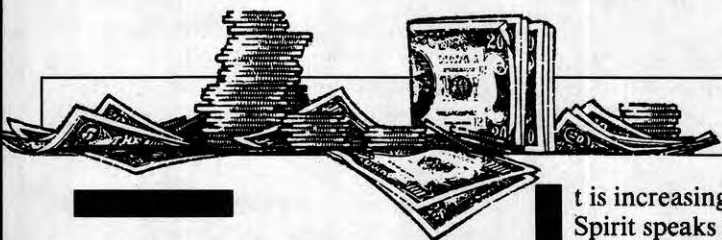
Center: *Rita Varley's illustrations for "The Rainbow," a story by Patrick Kent*

Right: *photography by Janet Stokes*





# How Much Is Enough?



**HER NEIGHBOR  
ASKED, 'IS THERE  
A QUAKERLY WAY  
I CAN CELEBRATE  
THE FACT  
I HAVE JUST  
GIVEN AWAY  
MY MILLIONTH  
DOLLAR?'**

It is increasingly clear to me that the Spirit speaks to us through synchronicity.

Three things came together in my life recently. I had just read William Alexander's question in the July 1990 FRIENDS JOURNAL: "How much is enough?" He urges Friends who have worked on the question not to keep their lights under a bushel.

Next, the postman brought a brochure advertising a seminar on "Transforming Your Relationship with Money." Its purpose is to help people move from a wealth-driven life to a value-oriented life.

Then came a personal visit from a good friend and neighbor, a lifelong Quaker, who asked: "Is there a Quakerly way to celebrate the fact that I have just given away my millionth dollar?"

The announcement was impressive, but the question was intriguing and puzzling. Yet, because of the thought I had just been giving to William Alexander's query and to the concepts set forth in the seminar advertisement, an answer came to me quickly and clearly. "The gift of the millionth dollar is not important. Celebrate your earlier lifestyle decisions which made your generous giving possible. Tell Friends what you have told me about those decisions."

"But," said my friend, "to share publicly those lifestyle decisions is to engage in a kind of bragging that seems

by Lorraine K. Cleveland

inconsistent with the lifestyle and with Quakerism."

"In that case," I asked, "would you allow me to tell the story, using a pseudonym?"

He agreed, and also agreed that I would otherwise tell the truth about his life, even though that might make him recognizable to a number of Friends in our vicinity.

So let me introduce to you "John Smith," not quite a birthright Friend, for his Methodist mother didn't adopt the faith of his Quaker father until he was a year old.

Here are the bare bones of his life. He graduated from a Quaker secondary school and an Ivy League college, and entered the business world. His business career was interrupted by World War II, and he returned from the war with a new-found commitment to a life of service. He chose the Foreign Service, where he spent the next 20 years. He remained a bachelor.

At the age of 45 he retired from government service and was faced with another career choice. His brother's father-in-law offered him a second career as a stockbroker, but he opted for teaching at a community college in his home town—less money, a smaller time commitment, an avocation that was also a calling.

Up to that point his work and salary had pretty much defined his lifestyle. But now he had two incomes—a salary and a pension—and he had the freedom to pick a variety of lifestyles within his means.

*Lorraine Cleveland is a retired social worker and former American Friends Service Committee staff member. She is a member of Newtown (Pa.) Meeting.*

The first major choice was a home. The year was 1967, and John had about \$25,000 in savings, the fruits in large measure of his final Foreign Service posting to a "hardship post" with a 25 percent salary bonus and not much to spend money on. In 1967, \$25,000 would have bought a middle-class house outright, or been a down payment on a gentleman's estate, probably one of the area's restored fieldstone farmhouses with 18th-century charm. John chose instead to buy outright a modest 3-unit apartment building, which he later learned had once housed "the poorest family in town," though that was before it had indoor plumbing.

The lifestyle that emerged matched the modesty of the dwelling, taking probably not more than one-third of the income available. The rest went into savings, which were managed well.

The next 16 years or so were marked by a deepening commitment to community and Quaker affairs. John served on the American Friends Service Committee board, was a member and later

traveled abroad every other year, was a frequent playgoer and concertgoer, and played a middling game of golf.

In the early 1980s John reached another decision point. He asked himself why he was storing up all those assets. His first response to that question was to decide to give up the asset that required the most managerial care, the house. He happened to live close by one of the old quarterly meeting boarding homes, so he worked out a plan to donate the house to the boarding home, while he remained in it. In effect, he is gradually becoming a member of a Friends retirement community without having to move. Clever, and with a nice tax deduction too.

Having discovered how satisfying it was to be able to automatically deduct each year half his adjusted gross income as charitable giving, John went on to consider "How much is enough?" from a slightly different angle. Equipped with a pension indexed against inflation, a good medical insurance plan, and, if all else failed, veteran's status, the question became, "How many safety nets are enough?"

The way John wrestled with this question was described in some detail in a Pendle Hill Pamphlet, *Stewardship of Wealth*, published in 1985. It is worth reading. But briefly, he concluded that he didn't need in his life a safety net in the form of substantial savings. So he set out to find interesting ways of giving those savings away. And he discovered that it really *is* more blessed, and more fun, to give than receive.

Except for the house, the recipient of all the major gifts has been his Quaker secondary school. The last major gift was made in 1990, and with it came new wisdom. The satisfaction derived from accumulating funds over several years, to make a big "splash" with a big gift, now seemed hollow. The "splash" produced some ego gratification, but it didn't help the recipient any more than smaller annual gifts would have done. And the donor retained the responsibility of asset management during the years of build-up, a responsibility John was now ready to lay down.

Before we reach the end of the story, I will try to respond to the reader who

has been thinking, "Yes, I know this fellow is a lifelong bachelor, but doesn't he have *any* family?" First, it is of some importance to say that though John essentially started near zero in 1967 to build up to that \$1,000,000 in donations, there were two subsequent bequests to him from family members that contributed about \$25,000 to his kitty. There are also 14 nieces and nephews, all of whom began life in privileged circumstances. About \$100,000 has been devoted by John to special assistance to them of one sort or another. But John stands, as I do, basically in opposition to the institution of inheritance, believing that it tends to perpetuate inequities.

For Friends who are seeking an answer to the question, "How much is enough?" John's life has some lessons. While he combines in unusual measure the characteristics necessary to build up a charitable kitty of \$1,000,000 in 23 years, many Friends share at least some of those characteristics: professional-level incomes, self-sufficient relatives, some sophistication as an investor, commitments of one sort or another to walk lightly over the earth.

Friends who feel deeply a need to be responsible citizens of the ecosystem might perhaps be more inclined to work at it seriously if they saw that doing so led to a greater measure of the joy of giving.

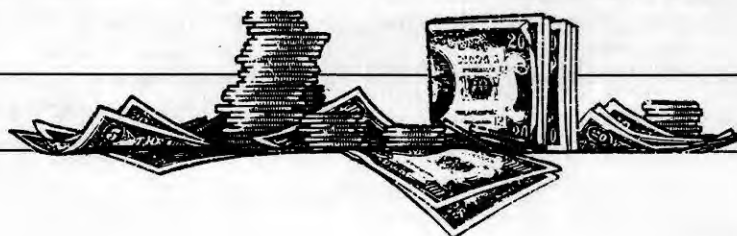
To sum up, markers on the path to philanthropy for John were decision points at which he addressed the following questions:

- What does Quaker simplicity mean when translated into lifestyle choices?
- For personal security, what safety nets are enough?
- What are reasonable limits to one's sense of obligation to assist with the financial problems of relatives and friends?

These or similar questions arise in one way or another in the lives of all of us. Do we face them, or do we assume they don't really apply to our own economic circumstance? Can we make more room for the joy of giving in our own lives, by rethinking our answers to the question, "How much is enough?" □

## JOHN STANDS BASICALLY IN OPPOSITION TO THE INSTITUTION OF INHERITANCE, BELIEVING THAT IT TENDS TO PERPETUATE INEQUITIES.

chairman of the board of his Quaker secondary school, did a lot of Quaker clerking, held three elective political offices, and ran unsuccessfully for several others. He was landlord and resident handyman in the 3-unit apartment. His life was not all work and no play. He







# Dealing Creatively with Transitions: The Three Phases

by J. Bill Ratliff

One day while I was sitting in my office it suddenly occurred to me I would not be doing that particular job the rest of my life. I was not especially unhappy doing what I was doing. In fact, I received real satisfaction from my work, and believed I was good at it. Later I saw that this revelation was the first sign of an ending for me.

God has made us to be creatures who grow and change. Because we are created, we have a beginning and an end to our lives. In between those two points we are in transition. Transitions are built into the order of creation and are an organic part of our lives.

Knowing the three phases that we go through during any important change can help us deal more effectively with the changes.

*Bill Ratliff is a member of Clear Creek (Ind.) Meeting and teaches counseling and applied theology at Earlham School of Religion. This article is condensed from When You Are Facing Change by J. Bill Ratliff (Resources for Living Series). Copyright 1989 J. Bill Ratliff. Used by permission of Westminster/John Knox Press.*



Margaret Reynolds

The first step in any internal transition or deep change is an ending. We may not control when the ending occurs

or how it happens to us. Even when we exert control by deciding to change jobs, move, buy a new car, or terminate a relationship, something has ended inside us before we make that decision. The action comes from a decision emerging from this internal ending.

If we make external changes before this internal ending has occurred and been recognized, we may find it difficult to become involved and committed to the new situation. Our bodies may express this ending in a variety of ways: difficulty sleeping, low energy, mild aches and pains, feeling below par, preoccupation, or irritability.

The spiritual issue in dealing with endings is hearing and responding to the call of God. The Scriptures and the lives of religious persons throughout history have given witness to God's calling persons into new places. As God called Abraham, God calls us: "... leave your country, your kindred and your father's house for a country which I will show you" (Gen. 12:1).

When we respond to God's call, it always involves an ending. Before mov-

ing on, we first have to say goodbye to the place where we have been. If we refuse to listen and respond to God's call, then we shrink back from challenge and growth. We draw the circle of our life smaller, and we live on the human level without consideration for the vertical dimension of faith.

I am convinced that it becomes increasingly important as we grow older to be attentive to God's call. It is easy to settle for what we have, to give up our dreams and hopes, to blot out our sense of vision for life and what it can be. At that point, we begin to die emotionally and spiritually.

Following are specific suggestions that you may find helpful as you struggle with an ending in your life.

### Paying Attention

The crucial requirement in living with endings is to pay attention to them. If we do not, they will slip by us unnoticed or unheeded. We will have missed their meaning, the call of God, that is present in the ending.

To pay attention to an ending is to look beneath the surface, to struggle with the meaning of the situation. God's call may not be readily apparent. We may need to sit with the situation for awhile, resisting the temptation to move too quickly to decisions and external endings, until the waters clear and we sense what is at the bottom of our feelings and perceptions.

### Time for Self

Taking time and space for meditation, reflection, prayer and Scripture reading are important in the middle of an ending. A private retreat may be very helpful. Journal-writing may help to clarify where we are in our lives. Some people find long walks in the woods or by the seashore helpful. You will have to see what works for you. The important thing is to take the time and energy to attend to the ending.

### Feelings of Grief

When we pay attention to an ending, we soon become aware of feeling grief. We are losing something—status, income, security of the familiar, comfortable and nurturing relationships. Grief is the emotional mechanism through which we deal with loss. There simply is no loss without grief.

The goal of grief work is to deal with the variety of feelings associated with loss so that the reality of the loss can be acknowledged, a new beginning can be made, and a faith, altered by the loss, can be reshaped. Through the entire process we can be led by God's Spirit.

In addition to the above suggestions, sharing with a friend, having curiosity and patience in our situation, listening to our bodies and our spirits, and trying to discern God's call—are all ways to deal with this important first phase.



Terry Foss

## The Wilderness

We may lose our bearings after having experienced an internal ending. It is like getting out of bed in the dark of night in a friend's house. You think you

know your way around, so you do not turn on a light. Then you find that objects and furniture are not where you thought they were, and you find yourself disoriented. You feel a moment of panic and stop to catch your breath. Where are you? What's wrong?

The people of Israel spent 40 years in the wilderness between leaving Egypt and entering the Promised Land. After Jesus was baptized, he found himself in a wilderness where he was tested for 40 days. After the first phase of ending, we too find ourselves in a wilderness.

The wilderness contains both a variety and an intensity of feelings. Our wilderness can be a scary and difficult place. The ways we normally define ourselves are no longer available to us. Our role as mother or father has to be redefined when the position we have held comes to an end (either internally or externally). Our self-image has to be redefined as we live through many situations: growing older and facing our own mortality; losing a limb or having to adjust to living with a chronic illness or disability; or experiencing positive events, such as receiving a job promotion or purchasing a new house. The routines of our existence have been disrupted, and we are thrown into chaos of varying degrees.

I am increasingly convinced that aliveness or deadness of spirit is to a large extent determined by the way in which we move into or refuse to move into certain crucial wilderness times. To refuse to enter the wilderness is to shrink back from life. Each time we refuse, we choose not to heed the call of God into the unknown. We choose to play it safe. In playing it safe, we do not live on the growing edge of abundant life, either with others or with God.

If we read the Gospel accounts of Jesus in the wilderness, we see that the Spirit of God led Jesus into the wilderness and ministered to him. We may find that the chaotic middle phase is precisely where God speaks most clearly. The chaos is the primordial condition prior to creativity and is full of energy. As William Bridges writes in *Transitions*, "Chaos is not a mess, but rather it is the primal state of pure energy to which the person returns for every true new beginning." As in the original creation story in Genesis 1:1, we may discover that God continues to speak out of chaos and bring order within us. It is crucial to be open to this voice.

To follow God's call to move into the

*To pay attention to an ending is to look beyond the surface, to struggle with the meaning of the situation.*



*Beginnings require particular ways of responding: continue to listen to the call of God's Spirit; continue to watch and pray; be playful and lighthearted.*

wilderness means to pay attention to it and learn from it. To do that we have to relax our need for control, to let go our anxiety, and allow the wilderness to happen within us. The wilderness will not kill us, although we may not be sure about that when we are going through it!

Once we have entered the wilderness through the leadership of God, and with the right attitude, the following suggestions may be helpful.

The most important thing is to pay attention. Listen carefully to what is happening in terms of feelings, needs, and unfinished issues. To do this, we may need to cultivate our "third ear" that listens to our insides. Many persons in our culture, especially men, do not know how to pay attention to themselves. We can learn. It requires that we focus inwardly rather than outwardly. Paying attention will alert us to what we need at any particular moment.

In addition, the following suggestions may also be helpful: allow time and unstructured space for yourself; maintain certain routines so that some structure is provided; give yourself permission to experiment during this time; be gentle with yourself because of the stress; keep communication open to the outside world; keep a journal; pay attention to dreams—and then wait on God.

Waiting on God is the foundation for all the previous suggestions. The wilderness is a time of waiting and listening for the Spirit of God in our lives. Whatever disciplines help us to wait can be useful: prayer, meditation, Scripture reading, fasting, spiritual retreat, a spiritual guide or friend, physical exercise. We are attempting to stay centered in God as we go through this middle phase of transition. In staying centered, we are most open to hearing God's word for us.

The guiding light for all these suggestions is to pay attention to ourselves as

resting in the hands of God and find out what fits for us at this time and place in our life. We will find what fits if we give ourselves permission to experiment and not expect instant results.



A beginning is similar to the birth of a baby. Conception is easier to prevent than to make happen. At the moment of conception, the mystery of new life occurs. It is a process as old as humankind, yet still not completely understood. The new beginning is deep inside the mother and not obvious to anyone at first, not even the mother.

A new beginning is in many ways like the birth process. The beginning may have been growing inside us for a long time before we become aware of it. We can do some things that help make a beginning happen. Like a baby, our beginning emerges on its own good time, even though we work hard to facilitate its arrival. When the beginning occurs, we give thanks to God.

Even if we do not recognize it, the beginning can take root and grow and flourish to the point that it commands our attention. The danger, of course, is that the new beginning may get stifled and snuffed out through either inattention or being trampled underfoot.

The distinctive nature of a beginning requires particular ways of responding. Following are some guidelines you may find useful: Continue to listen to the call of God's Spirit; continue to watch and pray; do some tentative exploring of new internal beginnings; be playful and lighthearted, as gifts from God; and talk to a trained person, if an internal beginning has not really begun to occur within a year or so after an external beginning took place.

### **An Internal Beginning Emerges**

A real internal beginning is like experiencing the beginning of spring. One morning we notice a few birds singing in a way they did not all winter long. A day occurs in which the sun announces that it has returned, and the skies are clear, and we think of spring. The very next day, snow and cold return, and the winds howl. After a few more cold wintry days, another spring-like day comes. Then a crocus opens, and we know for sure that spring is on its way.

An internal beginning occurs with fits and starts as well. However, prior to that, the beginning is almost imperceptible in its silence, its gentleness, its initial signal. We may well miss the first chip on the egg from the baby chick inside, or the crocus shoot that first breaks ground. If we are open and alert, however, we will soon notice and then stand by in a kind of reverent awe at the new life that is occurring IN US!—not to be announced to the world too quickly or to be rushed upon and trampled with our own attention. It is better to keep loving attention from a respectful distance as this fragile new thing emerges within.

We eventually respond with praise and thanksgiving, with celebration and joy. Since we know that we have not made it happen, we acknowledge it is a gift of God. We do not own it, so we can only celebrate it as we accept it. Underneath all the cultural, social, familial, and church rituals around Christmas and Easter, perhaps the real significance of these two annual occasions is the reminder that hope and trust for a wonderful new possibility from God is available to each of us. □

# Friends Feeling Hurt

by Elizabeth F. Boardman and Sam Cox

**What was it that hurt and disappointed people and moved them from Quakerism? In every case the shock and disappointment came when Friends failed to live up to their own standards.**

**T**wenty Friends from all over the country responded to an opportunity announced in the April 1990 *FRIENDS JOURNAL* to share experiences of being disappointed by fellow Quakers. Response was modest in volume but heartfelt in depth. Our own awareness of other such experiences among Friends was constantly called on as we read through these moving accounts. What a variety of difficult hurts we have laid upon one another!

Some Friends may have been discouraged from sharing their experiences with an anonymous "concerned Friend," which is how our invitation was signed. One wrote a thoughtful reply and took issue with the concept of anonymity when Friends address each other. In this Friend's view, the Quaker testimony for honesty and truth requires that authorship be owned. Others may have shared this concern.

It appeared to us that the sharing of instructive, if painful, experiences would

be facilitated by depersonalizing our end of the dialogue, at least in inviting initial responses. In fact, we believe this was generally the result. A common ending to letters was an expression of gratitude for the opportunity to share deep feelings arising from conflict with individual Friends and, less frequently, from dissatisfaction with meetings.

In describing hurtful situations, none of our respondents was histrionic or blaming, but they used strong words: "dismay," "disillusion and shame," "shattered." The words "shocked" and "devastated" were used repeatedly.

One Friend concludes from her experiences that "... our Society is not holding firm at the center." Another with a demographic bent believes the numerical size of the Society is measurably dwindling because disappointed, wounded Friends are dropping out. He paraphrases Seth Hinshaw: "... the practice of 'reading members out' has largely ceased; instead we make conditions so uncomfortable ... or difficult that members have little choice but to leave." He notes, and so did we in considering our respondents, that often it is the most active and stalwart members who receive this treatment.

It is true that we did not hear both sides of the stories that were reported to us. We were not, however, judging who was in the right, but trying to find out what it was that hurt and disappointed people.

**I**n every case, it seems, the shock and disappointment came when Friends failed to live up to their own standards. The main repeated complaints we heard were these, in the words of respondents:

"It was so painful to see so-called Friends unable to speak the truth." "Friends' decision-making failed here when someone would not speak truth and no one insisted that he should. The group could not address issues honestly when they remained unspoken."

"[I was] shocked at how some members seemed to refuse to exercise their Christian principles of brotherly love.

... I suspect members find it easier to extend Christian brotherly love to children in El Salvador than to our own unique members ... here at home."

When it is clear that consensus is not available, Friends may "get what they want by harassment." "There is a *fine* line between gossip and caring."

Lack of resolution and follow-through was often mentioned. "No process was ever carried through effectively." "Nothing came of it. It was 'held over.'"

Friends are very unwelcoming to newcomers. "From the beginning, I had a sense of being an intruder, one politely but quizzically tolerated. ... After about a year, I stopped attending." "Friends seem to be the most unfriendly people I have ever met! *Every* other church or gathered group I have attended has gone out of their way to make newcomers feel welcome. ... After two years, I feel I have waited long enough for a 'community feeling' and will probably return to a mainstream Protestant faith. It tears me up to have to make this choice, because theologically I truly



*Elizabeth Boardman and Sam Cox are both members of Redwood Forest Meeting in Santa Rosa, California. They extend their thanks to Pat Stewart of Berkeley (Calif.) meeting for her editorial consultation.*



agree with the Friends."

We heard disappointment expressed about a meeting in which "there is no commitment to any activity outside the Sunday worship"; another where the majority hold "a scientific rationalist viewpoint" and are "exceedingly hostile to Christians . . . [and make] contemptuous remarks . . . about prayer"; and a third where a consensus on the issue of same-gender marriage cannot yet be reached.

For these respondents, the group's "permission" to "do your own thing" is inadequate because it does not create a sense of unity. They want to share a common thread of belief woven through the daily lives of all members of a community of faith. Says one, "Without a common acceptance of divine revelation and intervention, the historical Quaker model fails."

"I mean faith in one's self and faith in others. If I am solidly grounded in what I know and experience, I am not shaken horribly by things which are not part of that experience. I may disagree, even argue . . . but I can listen. . . . Faith in others means a willingness to hear them, not just listen and jockey to get my points in, but really hear them."

A common complaint was that when efforts were made to resolve difficulties, Friends were judgmental and did not listen well, especially to the one who had been singled out as problematic. Some meetings may

become times of great emotion, with shouting and anger. At other times, "the Quaker 'treatment' of cool silence" seems to express indifference or hostility. (Can it be that the habit of listening without outward response in meeting for worship is sometimes extended to other settings where it is misinterpreted?)

But body language is often very clear. "Eventually a meeting . . . dealt with her request . . . but the set looks and severe intimations of those who came told me that there was a hidden agenda that [we] were not going to overcome."

A Friend wrote in considerable distress about an experience several years ago in which her mother was refused admission to one of the Friends' retirement centers in a way which seemed most unfair and unfriendly to her.

People felt variously that they had been rejected by some Friends for being lesbian, modestly dressed, happy as a single woman, too old, too competent, or too rich. Several were reprimanded by "elders" who did not represent the meeting or one of its committees.

Two Friends wrote of a type of experience which may have occurred in many meetings. Believing Friends will accept, respect, and nurture her, a Friend shares deep feelings, anxiety, or mental instability, and is then herself labeled and watched. Says one, "I guess I was too open with my grief, because from that point on I was defined as 'the poor person who needs help and can't deal

with this.' " She had a clear sense she could cope with her grief if she had a safe place to express it. Later she was confronted by three Friends who told her they had made an appointment for her with a psychiatrist. "One is in an absolutely no-win situation at that point. To resist is only to confirm their already held opinion that you're crazy." The episode passed, but "the feeling of betrayal at not being allowed to define myself or to offer anything . . . in terms of friendship or service to the meeting is still strong."

Another Friend who had recovered from an episode of mental illness came to the conclusion that the overseers of her meeting felt responsible to watch her and report any strange behavior to her husband. For ten years, she was carefully constrained in their presence.

A meeting's perceptions of such situations may be quite different. Meetings have learned from experience that some who come to us for a caring community at a time of emotional need have needs to which the meeting cannot respond. There still remains the need to understand how difficult such experiences are for Friends with such special needs and to learn more effective ways of accepting them as equals and acknowledging their feelings.

We were interested to note that all but two of our respondents were women. A number of respondents reported that a



power struggle was a part of the problem. Others thought there was no power issue, although one seemed clear to us. We suspect that Quakers, whose lifestyles may protect them from such issues, are not as aware as they might be of their own desire for, use of, and abuse of power. In Quaker circles, where women are treated equally, and in this era of history, these issues are fully as important for women as for men.

A common acknowledgement in these reports was that the "offending" Quakers were very few in number compared to the total meeting or Quaker organization involved. (The whole group was "guilty" only in letting the few carry on unchecked.) However, in virtually every case, the respondent at first came away feeling *all* Quakers were at fault and equally untrustworthy. The respondent struggled to remind herself that there were other Friends, other meetings, or other Quaker sources to which she could turn. (We got the impression that disappointed Friends are faithful readers of *FRIENDS JOURNAL*!) "I tried to concentrate on Friends who were *real* friends." But it was rare for a Friend uninvolved in the issue to come forward to offer an affirming or nurturing hand. Respondents had to struggle to avoid being judgmental and unloving in return.

A thread that linked many reports was the idea that the "offending" Friends were often overseers who "seem to believe they have a corner on the market as helpers." Balance of power within a meeting was an important concept. People suggested that overseers should not take too much control and that no individual should hold more than one major position.

**T**he theme of power struggles between old-timers and newcomers recurred several times. One angry Friend provoked our thinking with these sentences: "Friends have feet of clay . . . when newly convinced Friends come to Quakerism, they usually come from a patriarchal faith. They sense a void and they rush to fill it. They make . . . overseers the high priests."

Another observed that it was often these "high priests" who get driven out. It is interesting to conjecture whether the egalitarian principles of a Friends meeting set up an environment in which frustrations from the real world can be played out. Anyone has a chance to become a "natural" leader, whether experienced or not. And anyone can "veto" the leader's decision. Members can attribute

any kind of power to the leader that their personal needs require. Thus newcomers from patriarchal faiths may, first, invest Friends in leadership positions with the power of "the high priests," and later pull them down from that pedestal with a vehemence born of frustrating experiences in their former churches.

Or perhaps there may simply be a strong natural dynamic in Friends' circles to keep the power distributed and balanced in accordance with the principle of equality. If our formal mechanisms don't achieve this end, the much more hurtful informal ones will come into play. Do we all take our share of responsibility for invoking the formal mechanisms? Even meeting clerks had failed to do so, according to two respondents.

**O**ur sociologically-minded respondent described the process by which Friends are "bled and leeched away" from meetings; "Someone is hurt; the hurt may be real or . . . imaginary; the hurt person wants to be heard; they are brushed aside or a hearing is denied them; . . . dissension develops; the injured [retreats] from active to passive participation; . . . many move from close ties to loose ties to no ties with the Society."

Our respondents were spread all along this continuum. Several have already broken with their meeting (which, typically, does not seem to have noticed their absence). Several are still trying to decide whether to leave Friends altogether. One wrote in her journal: "I feel very much in need of deepening my faith and am coming to believe that it will have to be deepened away from Friends. Have I been in the wrong pew these many years? Is Quakerism the knob, not the door?"

Even when some must leave us, we can still hope for them an inner resolution. As one said, "What is experienced as suffering is often the way into a deeper mode of understanding and being." And another: ". . . throughout all this, I have also felt the constant Presence with me. As one marvelous maverick Friend said, it is not until you are abandoned by your friends that you can really understand your relationship to God. I am often angry at the lessons I am required to learn, but at least I am never bereft of Divine guidance."

Perhaps we can hope for the same spiritual growth for the Friends and the meetings they have left behind. □

## Witness

# Suffer the Children

by May Mansoor Munn

**A** visitor passing by the playground of the Ramallah Meetinghouse annex may not even notice six-year-old Saber Jibrin playing among all the boisterous five-year-old preschoolers.

"When he first came to us in 1989, he was like a scared little rabbit," recalls Violet Zarou, member of the Ramallah Friends Meeting and supervisor/coordinator of the play centers in the Ramallah-Bireh area, in the occupied West Bank. "The teacher, the aid, and I worked hard to chase away that sad, frightened look on his face."

The youngest of nine children, Saber, a Palestinian refugee child, lived in one room with his parents—a father with heart problems and a mother who worked as a maid to support the family.

His mother told Violet that elementary schools in the area, lacking facilities for handicapped children, had refused to enroll Saber as a first-grader, because he was deaf-mute. But in the next few weeks, as Saber began to lose that "frightened look," Violet discovered, to her surprise, that Saber was not the deaf-mute his family assumed he was, but could hear as well as speak.

As the youngest of a large family all living in one room, did little Saber, in self-protection, deliberately find refuge in silence? Or was he so overwhelmed by the chatter of older siblings that he had failed, somehow, to get a word in edgewise?

"By June of 1990," Violet wrote me, "Saber had turned into a pleasant child, full of innocent mischief. He talked, laughed, and played with his friends and was learning how to write." In September, Saber was finally accepted in the first grade of a school sponsored by the United Nations Relief & Works Agency (UNRWA).

For Maysoon, a girl now eight years old and in the third grade, the play center was "her only refuge from the dusty pathways of the refugee camp and tough soldiers," Violet recalls.

The two Friends play centers, in the Israeli-occupied Ramallah-Bireh area, are an oasis of hope for children like Saber and Maysoon who live in the midst of insecurity

*May Mansoor Munn was born in Jerusalem to Quaker parents, and she attended the Friends Girls School in Ramallah. She is now a Friend in Houston, Texas, and makes periodic trips to Ramallah.*





Larry Miller/AFSC

and violence. The play center at the annex of the Ramallah Meetinghouse includes children from the Kadora refugee camp on the outskirts of Ramallah. The other center was built on land provided by UNRWA inside the Amari Palestinian refugee camp in Birah.

In each play center, a teacher and an aide, usually Palestinian refugees, are in charge of about 30 or more five-year-olds. To qualify for working with the children, a teacher must have a secondary (high) school diploma plus two-years' study at the UNRWA Teachers' Training College in the infant leader section. An aide must also have a secondary school certificate.

Due to the escalating violence of the last 36 months, the lives of the children as well as the physical properties of both centers have often been at risk. Violet, her dark eyes flashing, tells the story of the water tank, the only source of water at the Amari Play Center.

During clashes in the street, the water tank is often riddled by stray bullets fired by soldiers, she says. Sometimes the damage can be repaired; at other times, they've had to completely replace the water tank, all of which takes time and money. Usually the children have to do without water for hours or sometimes days. In response, they and their teacher have made up a little prayer, which they often recite. Translated from Arabic, it goes something like this:

Dear God, protect our water tank.  
Protect all children we pray.  
Lead all the bullets away.  
Let them hit no one; let them hit nothing.  
We are your children; hear us, we pray.

Violet not only directs the repairs of water tanks and such, she also supervises teachers and their aides and often works closely with the children at the play centers.

"I remember the time when the military blew up two houses in the Amari refugee camp," Violet recalls. "The homeless families pitched tents near our play center. So every morning when our little ones walked by, they were reminded of what had happened. Those five-year-olds were traumatized. Each

child probably wondered: Will my little home be next? We spent several days trying to help the children get over their acute sense of loss, their insecurity."

Hot lunches and reconstituted powdered milk, provided by UNRWA, are an added bonus for the youngsters at the Amari Play Center. However, children at the Friends Center no longer receive powdered milk from UNRWA and usually bring their own snacks.

The Mothers' Home-Teaching Program, an innovative project related to the play centers, involves illiterate refugee mothers in the development of their four-year-olds. A qualified home-teacher is responsible for eight mothers, provides them with activities and learning materials suitable for their four-year-olds, and monitors their progress. At the end of a 26-week period, mothers are awarded certificates, and their children receive educational toys.

"Words can't express the pride a refugee mother feels when she receives her certificate," Violet says. "For her, it's a symbol of hope, especially for her little one. It also shows her someone cares."

Violet hopes the program may be expanded in the future.

European Friends initiated the play center projects in the mid-'70s, with supervision from Ramallah Friends and supplemental help from UNRWA. In 1984, the Europeans began to phase out their monetary aid, which ended in 1986. The play centers and the Mothers' Home-Teaching Program now rely on contributions from individual European or U.S. Friends. For the past two years, Friends World Committee for Consultation (FWCC) has donated \$2,000 each year to help in the cost of those projects. At present, donations supplement but do not cover minimal expenses, which include the salary of Violet, teachers and their aides, as well as costs in repairs and upkeep and educational/play material, etc.

For added information on the budget or to send a donation, please write to: Violet Zarou, Friends Play Centers, Box 1325, Ramallah, West Bank via Israel. □

## HIGHER EDUCATION LOANS

The Mary Jeanes Loan Fund for members of Philadelphia Yearly Meeting is now taking applications for financial aid for post-secondary school education for the school year 1991-92. With interest income and repayments of earlier loans being our only source and increasing need being expressed by applicants, we have been able to help with loans averaging about \$600. *March 1 is the deadline for the submission of applications.*

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## Life of the Meeting

### Just Once

by Joshua Brown

All it takes to feel guilty is to compare the list of things you know you "ought" to do with the list of things you've actually done lately. Starting with eight hours' sleep, a full working day, regular exercise, spending "quality time" with the kids, and mowing the lawn, rotating your tires, being a good citizen, and flossing your teeth after every meal, there are just too many things to do. Every day seems to offer about 36 hours' worth of activities!

Rather than feeling guilty about the things we haven't done, how would it be if we viewed them as an adventure list, a list of new, exciting and challenging things to try? To help your imagination, think about trying each of these just once:

*Just once*, try reading a book from the meeting's library. When was the last time you made an effort to feed your mind with some serious (or not so serious) reading?

*Just once*, could you extend an invitation to someone you know to come with you to worship? Could you try to tell them why worship is helpful to you? Putting it into your own words is a challenge. Could you explain to someone else why you find faith to be an adventure?

*Just once* could you try making one deep new friendship? Our meeting will grow in direct proportion to the number of friendships that are formed here. It takes time and effort—but can't you try it just once?

*Just once* spend a solid hour reading the Bible. Turn off the TV, find a place where you won't be disturbed, and simply read. Start with one of the Gospels or with the Psalms, and let the words of people who walked with God speak to you.

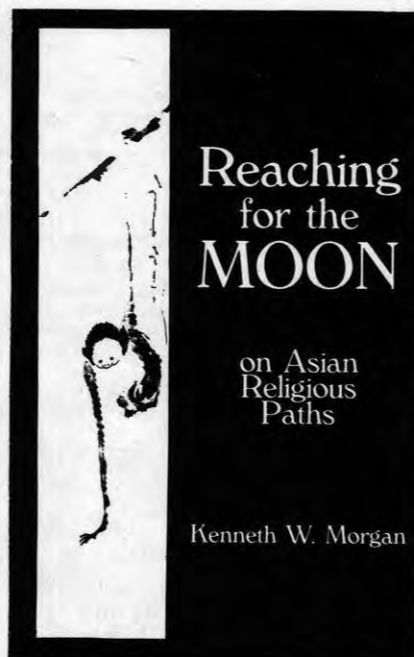
*Just once*, take a full day off. Don't do any errands, don't catch up on your chores, don't give in to all of those things you "ought" to do. Simply take the day off, and rest. Enjoy the day. Smell the flowers. Notice the things you're normally too busy to see.

Give thanks for everything.

*Just once*, watch the news or read the paper, and wonder with each item what God thinks about it. Does this make God happy, or not? Is this something Jesus would like, or not? Is the spirit of God somehow at work in this matter, or is the Spirit being ignored and trampled on? Just once, try seeing things from God's point of view.

*Just once*, spend a week praying for peace. Don't think of it as an obligation; think of it as an adventure! What would the world be like, if God's peace were really allowed to rule in the world? If what we prayed for really came true, how would the world be changed? If God's peace were vibrant and alive in our hearts, what things could we manage to give up, and what things would the world gain?

*Just once*, heal one broken relationship. It could be with a relative, a friend, a neighbor, or someone at work. Say, "I just don't want it to be this way between us any more, and I want us to be friends." If you



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## Nonsense of the Meeting

*The last time FRIENDS JOURNAL readers heard a report from Beantown Molehill Friends Meeting was in June 1990. Here is another chapter in the story of one meeting's business. It was provided by sleuths in Mt. Toby (Mass.) Meeting and was written by Patricia McKernon. —Eds.*

### Frivoliity and Social Graces Committee Report

F & SG brought two items for consideration:

(a) Erma Allwhite, convenor, ferociously expressed her concern that Friends should not wear colored clothing, but should wrap themselves in white bath sheets monogrammed with cross, crown, and Birkenstock sandals. After lengthy discussion of the desirability of pure white versus off-white or cream, Friends agreed to purchase bath sheets wholesale from Filene's basement. A special booth to raise funds for that purpose will be set up and special donations solicited from bystanders to expand this effort worldwide. This witness will take place at Park Street Station on Boston Common. Meeting members will silently and prayerfully petition with signs that explain the witness, entitled "BATH SHEETS FOR PEACE—WE'RE ALL THE SAME UNDERNEATH."

(b) The second item of business, a long and divisive issue within the meeting, was finally brought to resolution. As regular attenders know well, the zealous efforts of the F & SG Committee have resulted in a polarization within the meeting. There are those among us who feel strongly that direct action alone affects justice. Roughly half the meeting has set up a prayer schedule and prayed and fasted around the clock. The other half has worked to the point of exhaustion on various projects in the region. It is generally recognized that, unless something is done soon, the entire meeting may collapse.

Prayerful consideration over many a business meeting has failed to resolve the dichotomy until the present meeting, when it was proposed that we divide into two softball teams and settle the issue with a series of games. Tee-shirts were to be printed for each team ("Faith" vs. "Works"), and several ground rules were proposed:

- No chatter in the outfield.
- No stealing bases.
- Friends will run bases only when so moved.
- Innings will be ended by consensus.
- Each game will be ended by the Friend who has care of the game. □



need to, spend some time figuring out why things went wrong or never were right to begin with. But remember, the point is to be healed, not to reopen an old wound. Forgive whatever needs to be forgiven, and accept forgiveness if it's offered. Try it, seriously and sincerely, just once.

*Just once*, try really giving. If it's money, try giving one week's pay. If it's time, try giving 10 percent of your working time for that week—if you work 40 hours, give 4 hours of your time. It almost doesn't matter whether you give to your local church or something else. Just once experience the joy and the freedom of giving, not because you ought to, but for the adventure of it.

*Just once*, think about all the things you're afraid of. Choose one fear, and turn that fear over completely to God. If it comes back to haunt you, say to God, "I've turned this one over to you. I'm going to let you carry this for me from now on!" It's not pretending that the fear isn't there; it's allowing God to take care of it.

Pick one of these "just once" items this week. If you're feeling really adventurous, try one a week for the next ten weeks! Or if you'd rather, make up your own list of things you'd like to try. Take a few minutes and think of a few: things you've heard about and never done, experiences you wish you could have, places you know God has invited you to visit.

The point isn't for us to feel guilty about all the things we "should" do. The point is for us to step out in faith; try something new, *just once*. Our lives are changed, and we are saved, not because we're perfect, but because we try. Too many people give up trying—they're scared of taking a single step.

But to try something just once is a challenge; it's an experiment with truth. If you like it, if it works, if it makes a difference or makes sense to you, you'll try it again, on your own. Let God lead you—just once.

*Joshua Brown is pastor of Adirondack (N.Y.) Meeting. This article, which appeared in the June 1989 issue of his meeting's newsletter, is reprinted with permission.*

### Announcing the establishment of the POOLED LIFE INCOME FUND of Philadelphia Yearly Meeting

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## Reports

### Coping with growth in Northern YM

Fifteen years ago, Northern Yearly Meeting was established in Wisconsin, Minnesota, and adjacent areas as an offshoot of Illinois Yearly Meeting. The latter's classic meeting-house and grounds, almost a century old, in a setting of corn and soybean fields 80 miles southwest of Chicago, had become overcrowded. In the period 1945-1975, new worship groups developed to the north and west, producing increasing numbers of participants at yearly meeting sessions. Northern Yearly Meeting, established in 1975, continued to grow and now has 34 monthly and preparative meetings and worship groups.

"Where Do We Go From Here?" was the theme of Northern Yearly Meeting sessions held Sept. 20-23 at Luther Bible Camp near Eau Claire, Wisc., in a landscape of forests, pastures, fields, and lakes. The 160 adults and 60 children present represented about a third of the number of members and attendees of participating meetings and worship groups.

Meals were cooperatively prepared, served, and cleaned up by attendees, under the direction of a cheerful, professional cook. Small groups gathered after breakfast for worship-sharing, hymn singing, or Bible study. A large meeting for worship came next, followed by a meeting for worship to conduct business, clerked by Laura Fraser.

On the last day a mini-parade of children and adults skipped single file, with drum, cymbal, and song, through the main room where someone announced they were "future leaders of Northern Yearly Meeting."

Afternoons were given over to workshops dealing with facets of the yearly meeting that sustain the participants spiritually and organizationally. Evening activities included a panel on the history of Northern Yearly Meeting; an intergenerational barn dance with live music, a time for "soap box oratory"; an intergenerational bonfire program; and late night singing.

The yearly meeting adopted a minute on the Persian Gulf situation from a Quaker point of view, and reports from seven workshops included these statements: "We have faith in ourselves, in each other, and in God. We have certainty in the midst of uncertainty. We are grateful for the spiritual experiences we have in gathered meetings for worship."

To cope with growth in Northern Yearly Meeting, plans are underway for more inter-visitation within the region, increased emphasis on subregional gatherings, and improved communication.

Francis D. Hole

### NPYM explores issues of potential, patience

Friendship teaches us to believe in the potential in life and to have patience with it, the same lessons we learn through nature and in our spiritual lives. These were among the thoughts presented by John Punshon, Friend in Residence at North Pacific Yearly Meeting, held at Pacific Lutheran University in Tacoma, Washington, on July 12-15, 1990. The theme was "Servants no longer—I have called you friends" (John 15:12-17). A total of 431 people attended, including 53 Junior Friends and 83 children.

Worship-sharing groups, interest groups, and plenary sessions either focused on the theme or kept it an important part of the background throughout the gathering. In his talk, John Punshon said early Friends took their name from the scriptural passage, understanding it to mean their religious lives were to be based on community, building their relationships with one another as seekers of Truth. "Friendship is part of the redemptive plan of God. . . . Our nature, our calling, our responsibility is to be corporate. It is not our option that draws us into community; it is our leadings from God," he said.

Jesus implied the connection between friendship and corporate responsibility when he declared, "I will no longer call you servants, but now I will call you friends." The contrast between the two roles is profound when one understands that in the original Greek, the word translated as *servant* could also mean *slave*. Also, in Greek culture, a friend of a king was a special confidante. Viewed within this framework, Jesus' statement cast aside subservience and called his followers to join in his spiritual work and share his responsibility. He emphasized that in this bond, we are chosen; we don't do the picking ourselves: "You did not choose me, but I chose you and appointed you that you should go and bear fruit. . . ."

In the same chapter, Jesus describes working with the Spirit in terms of connectedness, nourishment, strength, and mutual bonds: "I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing." John Punshon said the way we achieve this bond is through prayer and meditation, asking and listening and being open to the Spirit and willing to take risks when led. In this, our relationship with God, our model is our personal relationships, drawing lessons from corporate living and accountability.

In worship-sharing groups, Friends explored the significance of friendship and the expression of the love of God in their

personal lives. One plenary session was set aside as a memorial meeting for worship for ten Friends who died during the previous year. From the spirit of worship, Friends shared memories of ways those lives had touched others and left imprints. Most often, our search together brings joy and understanding and new horizons, although sometimes it can bring hard lessons in forgiveness.

When we face the areas that divide us, waiting in faith and listening with our hearts, we seek personal transformation as well as answers. In 1986, when NPYM's *Faith and Practice* was published, Friends were polarized over wording in the section on marriage. The question is whether marriage is "a covenant between two persons and God" or "a covenant between a man and a woman and God." This year one plenary session was structured as worship-sharing, with the query, "How have I grown in my understanding of loving relationships in the last three years?" Within this format, Friends shared from their hearts in ways that had not been possible on other occasions. Although Friends could not reach unity on the issue, there is more acceptance of individuals and more emphasis on the quality of love in relationships than on the genders involved.

This yearly meeting encompasses a broad geographical area, with Friends coming hundreds of miles from several states. In one plenary discussion, Friends examined the purpose and direction of yearly meeting. It is apparent this gathering plays a significant role in the lives of many Quakers by bringing people into a wider community to work, witness, pray, and conduct business. Here Friends test the Quaker principles we use in the world and develop future leadership. As the yearly meeting looks toward the future, with increasing growth of its numbers, we will explore new ways to share responsibility, conduct business, and meet the needs of those in far-flung areas.

In the next two years, North Pacific Yearly Meeting will meet in Dillon, Montana, where young meetings and worship groups will carry heavy roles in planning and implementing. As we look forward to that time together, we remember John Punshon's words about the new view creation spirituality and friendship can bring to our spiritual lives: "Potentiality is as important a part of our universe as reality—seeing the world as it might become, through God's eyes."

Melissa Kay Elliott



## Notes Between Measures

# Our lives as melody

by Rebecca Martin Young

The discussions that produced the name of this department also provided food for thought about the meaning of the title. As a music lover, I usually have music playing on the stereo or radio as I work, and I often stop in the midst of my writing to attend to a particular passage. As a composer, it is not at all unusual for me to interrupt my writing of this column to move from computer to piano or guitar and polish a few measures of the current piece of music on which I am working. So, in a very real sense, these columns are truly "notes" typed between measures of music.

On the other hand, the more I think about it, the more I realize how much I view life from a musical perspective. We, as humans, seem to be like music notes waiting to sound or waiting to be played. When that moment happens and we become a part of the music, we perhaps become notes *within* measures. The rest of the time, especially when we are at loose ends, we may be more like notes *between* measures. When I am that way—a note running around looking for a measure or a song of which to be a part—I'm usually uncentered and maybe even a tad pushy, as in "Hey! Let me get in here. This is my note. Someone hear me."

Sometimes I see my life as a collection of notes in the measure defined by the life transitions of birth and death; the measure that makes up my life is one segment of the song played through the lives of all the people who ever existed. The other people playing during my measure provide leading notes, ending notes, harmonies, and counterpoint to my melody. (From their perspective, theirs may be the melody and mine the counterpoint and harmony!)

Sometimes my life seems an entire song, with the measures marked by different events. This song is varied and seldom dull:



Michael McCurdy/The Man Who Planted Trees

a quiet obligato or an accompaniment to someone else's main theme. Sometimes it is the main theme, part of a grand and glorious chord, played in minor or major keys or monotone. Perhaps it is repetitive minimalist, discordant and restless and disturbing to others, harmonious, or even sounding in unison. But the important thing is that it is my song, and unique, and all things work in music: discord, harmony, monotone, chords. As I always try to hear music with open heart and mind, so I should "hear" people, for their lives are their songs.

James Swan has written a wonderful book, *Sacred Places* (see review, page 42). He says that "in a sense, we are all musical notes being played by nature all the time." According to his theory, all geographical places on the earth have their own resonances or "notes" which can vibrate through each of us. "Different people resonate more powerfully with different places, according to who they are as well as the specific power of place. When someone feels pulled to a certain place by a higher force, they are getting a message about their need to be activated in a certain way. If they surrender to the call of intuition, they are renewed, perhaps transformed."

When it came to deciding about the music for review in this column, I discovered that waiting for me in the FRIENDS JOURNAL office was a musical and literary experience. The Paul Winter Consort and Earth Music Productions teamed with Chelsea Green Publishing to produce a book/audio-cassette package of Jean Giono's *The Man Who Planted Trees*.

This powerful eco-fable has been around since *Vogue* magazine first published it in 1954. The original music is new. Composed and performed by the Paul Winter Consort as background for narration by Robert J. Lurtsema, it truly brings the tale to life. The music fits the story effectively, and is stimulating in its own right, evoking peace, openness and communication, human pomposity, desolation and bleakness, and, above all, hope and a sense of having one's eyes lifted to far horizons.

The package of book and cassette cost \$21.95. Five percent of all sales will be donated by Chelsea Green to Global Releaf's campaign to ease the threat of global warming and to replenish the earth by planting trees. □

Rebecca Young is an organist, freelance writer, editor, and researcher. She is the newsletter editor at Haddonfield (N.J.) Meeting.

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Irene McHenry, Head

## News of Friends

**Quaker fashion and the expression of individuality, lifestyle, and faith are examined in a clothing exhibit at the Chester County Historical Society in West Chester, Pennsylvania. The exhibit will continue through March 1991. It includes 22 mannequins in historic Quaker dress and a display of samplers and quilts stitched by Quaker women and girls.**

The exhibit is augmented by prints, drawings, and photographs illustrating "plain dress" from 1775 to 1900. The plain dress was not actually one unchanging style, but rather was a simpler, plainer version of current fashions. According to Mary Anne Caton, costume cataloguer and curatorial assistant at the Chester County Historical Society, Quaker fashions changed through the years along with clothing shapes in fashion. Often women who chose to wear the plain dress continued to wear the style popular at the time of their decision. Plain dress for women normally included an apron or fall-front dress derived from 18th century styles, a neckerchief or fichu, a small cap, a bonnet, and a shawl. Fabric could be silk or taffeta for fine dresses, wool or cotton for work dresses. Men's plain dress typically included a collarless straight tall coat worn over a long vest and high band-collared shirt.

The textile exhibit presents 24 samplers made between 1759 and 1832. For a Quaker girl, needlework was valuable training and



George Fistrovich/Chester County Historical Society

could also provide an expression of belonging, as she used forms that expressed Quaker ideals. Included in the exhibit are genealogical samplers, alphabet samplers, a darning sampler, and a globe sampler, which was made exclusively at Westtown School. Also on display are two quilts and a selection of tools used in stenciling and stamping textiles.

At noon on January 16, Bea Harrison, a clothing consultant, will present slides and a mini-review of clothing in her talk, "The Yeas and Nays of Quaker Clothing."

Admission to the museum is \$1.50-\$2.50. Hours are 10 a.m.-4 p.m., Tuesday, Thursday, Friday, and Saturday, and 1-8 p.m. on Wednesday. For information, call (215) 692-4800.

**Approximately 200 Friends and sympathizers witnessed their opposition to conflict in the Persian Gulf by standing in a circle of silent worship on Nov. 17 in front of Independence Hall in Philadelphia, Pa. The group was primarily composed of members of the American Friends Service Committee's National Board and Corporation, who were in Philadelphia for the annual corporation meeting and public gathering. From the worshipful silence, Stephen Cary, board chairperson, read a statement prepared by the members, who also mailed postcards with their opinions about the conflict to George Bush.**

### Atlanta Friends Build for the Future

It was a beautiful spring day in April when we gathered on our new meetinghouse site to break ground, hear and sign our covenant, plant a tree, picnic, and celebrate being another step closer to the haven we hope to create.

This celebration followed a very difficult year of feeling nomadic, grieving the sale of our first Quaker house, meeting in two inadequate rented facilities, and searching to define our needs and vision for a new meetinghouse. We had tried for the past ten years to find a way to make a beautiful and well-loved old house meet the needs of a rapidly growing community, especially our bumper crop of new babies, and only after careful exploration of many alternatives, concluded that our best path lay in leaving this home for an uncertain future. We have experienced continued growth this year in spite of our facilities and are both overjoyed and overwhelmed as we welcome newcomers with open arms to a house that is not a home.

An energetic and talented committee has

met weekly for the last year and exercised inspired leadership to keep the entire meeting involved and informed for the many decisions that had to be made. The major steps of purchasing the property, selecting the architect, and agreeing on the final design may have appeared easy to some members because of the careful and detailed preparation done by the committee and their constant encouragement for meeting-wide involvement. We cut long wish lists created in brainstorming sessions down to the essential and financially feasible elements. The meeting architect, Geddes Dowling III, has not only shown sensitivity to our Quaker process, but has also attended meetings for worship and worked with the committee to express the testimony of simplicity in the final design.

The selected site is a corner lot in Decatur, Georgia, two miles east of our former location, and was purchased from Metropolitan Atlanta Rapid Transit Authority. The fact that the rail line runs under the property created its own set of special design problems, but none that proved insurmountable.

Since we were anticipating continued

growth, the new meetinghouse will be 8,300 square feet, containing an octagonal meeting room that will seat 200 with natural light from windows and a skylight, a large lobby, kitchen, library with fireplace where meetings of 30 people can be held, seven classrooms, two of which have movable walls, a nursery, and preschool room that open onto a playground. There will be a resident's apartment, ample parking, room for a garden, and the flexibility for multipurpose use. Some meeting members are working toward starting a Friends school, perhaps as early as fall 1991. The projected occupancy date of the meetinghouse is summer 1991.

We are currently planning for the major financial commitment we have made, even as we celebrate how much is in hand. Of the total \$675,000 needed, \$427,000 has been raised; additional pledges total \$60,000, and we are working hard to secure the remaining \$200,000 from the other sources.

We move forward with faith in our vision and hope that way will open as we continue to grow in the Light.

Mary Ann Doe



**Vegetarianism is consistent with the concerns of Friends**, according to a minute passed by Gwynedd (Pa.) meeting:

Gwynedd Friends Meeting wishes to record that vegetarianism, as an expression of reverence for life, is in accordance with our Peace Testimony, and with principles of simple living.

We believe also that vegetarianism is in keeping with our concerns for a healthful lifestyle, for preservation of the environment, and for feeding the people of the world.

Although many of us do not feel called to act fully on this concern in our own lives, we acknowledge the authenticity and depth of this leading in those Friends who do share it.

Gwynedd Friends Meeting supports the Friends Vegetarian Society of North America as an organization within the Society of Friends addressing these and related concerns.



**Elizabeth Gray Vining** received a Lifetime Achievement Award from the Free Library of Philadelphia on Nov. 8. She is author of 29 books, including *Windows for the Crown Prince*, which is based on her experiences as tutor for Prince Akihito of Japan from 1946-1950. He became emperor of Japan on Nov. 12, 1990. Elizabeth Gray Vining, 88, lives in Kennett Square, Pa. While she was working for the American Friends Service Committee in the mid-1940s, Emperor Hirohito requested an American tutor for his son. She was chosen and went to Japan for the purpose of broadening her young student's vision of the world.

**The first four Scouts in the United States to earn the Religious Society of Friends' "Spirit of Truth Award"** are Jennifer Marsh, Katie Potts, Meredith Wood, and David Turlington of Greensboro (N.C.) First Friends Meeting. Also honored was Ben Kimel, who as a Cub Scout, earned the "That of God" award. The awards were given on Nov. 11, 1990. The awards were developed by Friends Committee on Scouting under the auspices of Friends World Committee for Consultation. For information on the requirements to earn the awards, write to Bruce Johnson, Friends Committee on Scouting, 7397 Hickory Log Circle, Columbia, MD 21045.

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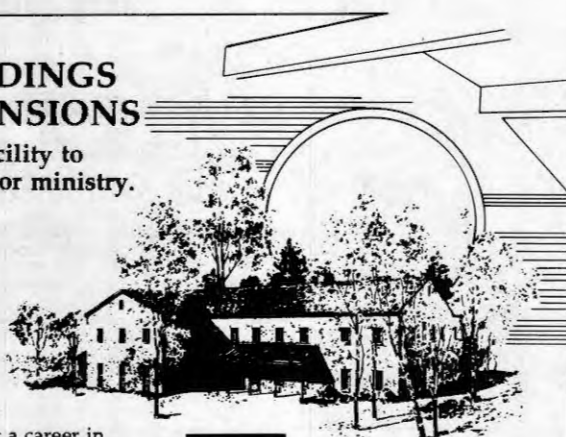
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## Bulletin Board

• The Dwight and Ardis Michener Memorial Lecture will be held Jan. 20 at 1 p.m. at the Orlando (Fla.) Meetinghouse, 316 E. Marks St., Orlando, Fla. Charles Brown III, former clerk of Philadelphia Yearly Meeting and Westtown teacher, will speak on "Pray and Pay Attention," or "How to Enjoy Meeting for Business." He will also lead a seminar following the lecture and on the following Monday morning. The lecture is sponsored by Southeastern Yearly Meeting.

• Copies are available from FRIENDS JOURNAL of one person's written directions to attending doctors and health-care providers, to be referred to in the event of illness or unconsciousness. The documents include a paper conveying power of attorney for medical decisions, a wallet-size statement to be carried with a person, and a formal Declaration for the Direction and Protection of My Attending Physicians and Other Health-care Givers, which is to be witnessed and notarized. The documents are the product of the personal search of a Friend in North Carolina. To obtain copies, send SASE to FRIENDS JOURNAL, 1501 Cherry St., Phila., PA 19102-1497.

• *A Peasant of El Salvador*, a play performed for the Henry Cadbury Event several years ago at Friends General Conference Gathering, is in its tenth year of performances and is available for scheduling through spring 1991. The setting is a village in El Salvador in 1975, and the action continues from then to the present. Written by Peter Gould and directed by Paul Nelsen, its plot is drawn from the author's travels, from interviews, and from several well-known books about the political situation in El Salvador. It includes music by Latin American musicians and composers and a tape recording of the late Archbishop Oscar Romero's homily of March 23, 1980. For information, contact Bonnie Stearns, Gould & Stearns, RD 2, Box 62, West Brattleboro, VT 05301, telephone (802) 254-8355.

• A documentary giving a first-hand look at the 1990 Nicaraguan elections has recently been completed and is one of four finalists for best documentary at the American Film Institute's American Video Conference Awards. It recently won honorable mention at the Philadelphia Film Festival. The hour-long tape, *10 Days/10 Years: The Nicaraguan Elections of 1990*, looks at the crucial days before, during, and after the elections, contains extensive live footage of Daniel Ortega and Violeta Chamorro, and features a 15-minute impromptu debate that took place in the central marketplace of Managua



among Nicaraguans of every political persuasion. The film is primarily in Spanish, with English subtitles. Copies cost \$89.95, plus \$2.95 for shipping and handling, available from Downtown Productions, 22 Railroad Street No. 2, Great Barrington, MA 01230, telephone (413) 528-9395.

- Haverford College is seeking originals or copies of correspondence, or other materials of the late Lewis Benson on Quaker topics to fill out its Benson File. Such material should be sent to the Quaker Collection, Haverford College Library, Haverford, PA 19041, attention: Diana Franzusoff Peterson.



The Bird/LNS

- Would you as an individual, or would your monthly meeting be interested in "adopting" a person awaiting execution? Helpful efforts might include seeing that the woman or man receives cards at regular intervals, or a magazine subscription—things to give the person a sense of being connected to the world outside. Sometimes prisoners sentenced to execution are kept isolated from others, particularly women, who may have no peers. Such isolation occasionally continues for years. If interested, contact the Committee for Criminal Justice at (215) 241-7235 or 1-800-DIAL PYM.

- The 1991 National Quaker Youth Conference—better known as Youthquake '91—will be celebrated in Burlington, Vermont, Dec. 27, 1991 to Jan. 1, 1992. Young people 14-20 may register. Adults are needed to be workshop leaders, family group leaders, and counselors. Youthquake is intended to promote understanding of one another, be challenged to live spiritually guided lives, build and celebrate a sense of Christian community, and address the Quaker witness. Registration costs of \$295 to \$450 will include accommodations, meals, and admission to activities. Optional side trips are available for additional fees. Early registrations will be discounted; deadline is Sept. 1, 1991. Registration forms are available from Youthquake, 12915 Poppyseed Court, Germantown, MD 20874.

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## Film/Video

### Woman and Her Symbols

By Mary Hopkins, produced by Claire Simon. Quaker Video, Box 292, Maplewood, NJ 07040. Set of three tapes: The Great Mother Earth, From Earth Mother to Love Goddess, and Women Revisioning Ourselves. Cost is \$50 per tape, or \$135 for the set.

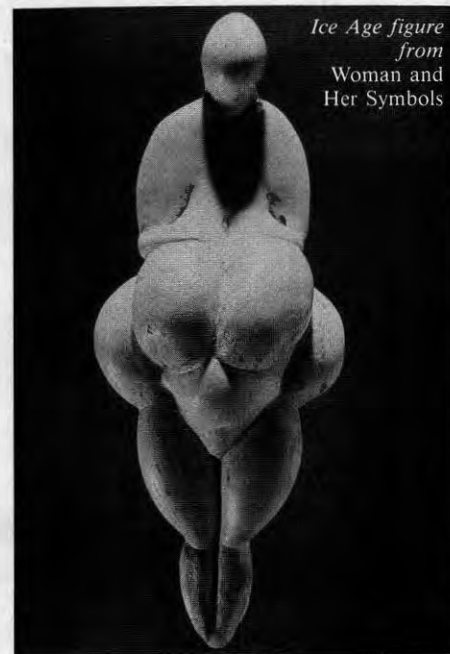
Tracing back through time to capture the essence of female deity, Mary Hopkins illustrates her points in these three videos with the works of present-day female artists. Combining her knowledge gained as director of the National Women's Caucus of Art, her study of Carl Jung, and her years of experience narrating slide shows, she has produced a progressive set of videos with Claire Simon. The tapes could easily be described as women revisioning themselves as human beings, because the tapes give back to women pride in feeling and being who they are, stripped of patriarchal views.

The first tape is difficult both because it covers a vast amount of material and because it challenges our present way of viewing religion and the way women view themselves. I have been privileged to offer tape viewings in Quaker circles, in my local community, to women-only groups, and to mixed groups. After viewing the first tape in the women-only groups, we discussed the need we feel as women for female images of God.

The following two tapes began to meet those needs. *From Earth Mother to Love Goddess* documents, as Mary states, "the fall of female divinity and the rise of our patriarchy, where only the Love Goddess is a permissible role model for our women." The Love Goddess is woman as viewed by men. And what happens to women's images of themselves when they are brought up seeing themselves only through the eyes of men? Miss Piggy. Overdressed, heavy make-up, unhappy, always trying to find a male mate. But when offered other goddesses as role models defined by women, we emerge whole, complete. Ageism is clearly addressed. Male artists have traditionally created images of elderly women as dried up, useless, ugly hags. Is it no wonder the cosmetic surgery industry is such a success? The women's experience is different. At Illinois Yearly Meeting this past August, I held a worship-sharing workshop with 20 women. We met daily, viewed a video, and spoke out of worship. Afterward we talked, not wanting to break up the supportive closeness we felt. It was during these talks that we learned what each of us had discovered when we first came

to Quakers: elderly Quaker women are beautiful.

In tape three, *Women Revisioning Ourselves*, Mary looks at collective themes emerging from the work of five artists. These artists reach into the collective unconscious to either create new images of women and the female divinity or to recreate what already exists. Their art may be alien to men,



Ice Age figure  
from  
Woman and  
Her Symbols

but it speaks to the experience of women. One example is Carol McDonald, who paints expressions of her daily life. I can relate to her paintings of a laundry basket full of clothes just taken off the line, a red shirt hanging on a door, and the stack of folded clothes, their intricate patterns and many colors depicted in oil.

I hope more tapes are on the way because, as Mary states, these tapes are "dolefully incomplete" in their focus on only white European culture. As we recreate our myths and envision ourselves as truly equal partners in society, more women will examine women's art. And, Mary believes, as women's art enters the mainstream, then will be the dawn of civilization in which men and women are full partners.

Sebrine Tingley

Sebrine Tingley lives in South Bend, Indiana.



## Books

### Liberating Visions

By Robert Michael Franklin. Fortress Press, Minneapolis, Minn., 1990. 174 pages. \$9.95/paperback.

Involved as a youth in the liberation movement of the 1950s and 1960s, Robert Michael Franklin now analyzes the messages of four black leaders: Booker T. Washington, W.E.B. DuBois, Malcolm X, and Martin Luther King, Jr. He characterizes them as "public moralists" and juxtaposes their thinking with the philosophy of William Galston and John Rawls, whose theories of justice he considers relevant to the spirit and intent of black leaders. Franklin feels the urgency of a critical exchange between contemporary moral philosophers and African-American religious and political thinkers and has placed these four black leaders and their messages within the scope of William Galston's concept of human good and John Rawls's understanding of the theory of justice.

He presents their messages within a framework of four topics: a metaphor summarizing who the thinker was, each man's background and experience, each one's concept of the moral life and how it is evidenced in his teaching, and each one's understanding of the just society and how he was affected by it. The book is born out of the author's desire to "Hear again the wisdom of the brilliant and skillful black leaders" as they poignantly address the issues of their time. There are opposing views among them as each seeks authenticity. The author labels them according to how he sees their profiles.

He regards Booker T. Washington as the "adaptive person," because, regardless of his slave background, Booker T. Washington advocated that blacks should take advantage of whatever opportunity possible to develop skills and become economically independent and good citizens.

The author sees W.E.B. DuBois as a person who represents "the strenuous life," manifested in his academic brilliance and arduous struggle for the liberation of black people. Unlike Booker T. Washington, W.E.B. DuBois encouraged blacks to become active in the political system and stressed that change would depend on blacks exerting themselves in every phase of society. As a man of learning himself, W.E.B. DuBois believed that "the right to learn is undoubtedly the most fundamental."

Malcolm X's way of being in the world is referred to as "the defiant life." He was a man who fought the odds of incarceration and hate and whose life was full of turmoil. Those experiences and his contact with Elijah Muhammad and the Islam religion in-

fluenced him to become a leader of militant blacks in the civil rights movement. In his mind, black nationalism was the solution to overcoming oppression and racism.

Robert Michael Franklin sees Martin Luther King, Jr., as a man representing "the integrated life," with his belief that all human life is sacred and that people must live interdependently. This philosophy included the idea that blacks and whites have the same basic needs, best fulfilled when they work and play together in this democratic society. This is the philosophy the author sees as the most redemptive. King's background as a Christian minister, with a keen sense of justice for all, makes his message meaningful to our multi-racial and pluralistic society.

It is refreshing to read Robert Michael Franklin's four profiles and the manner in which he reviews these men's messages. However, there is some uneasiness in his attempt to fuse their thinking with that of contemporary philosophers William Galston and John Rawls. The author states that these two contemporary thinkers provided "the kind of questions a public ethicist is compelled to answer," and certainly these four leaders asked many such questions.

Noel Palmer

Noel Palmer is vice president of State University College of Technology at Farmingdale in New York. He is also a minister under the auspices of the Religious Society of Friends and conducts programmed worship services once a month at 15th Street (N.Y.) Meeting.

### Israeli Pacifist

By Anthony G. Bing. Syracuse University Press, Syracuse, N.Y., 1990. 200 pages. \$24.95.

This biography of Joseph Abileah, written by an Earlham College professor active in the Middle East peace movement, chronicles a different kind of Israeli peace activist. Other activists—while opponents of their government's occupation policies—are virtually all members of the Israeli army reserves. Abileah, by contrast, is a committed pacifist. While the others' understanding of the plight of the Palestinians, though sincere, is largely abstract, Abileah counts Arabs as close personal friends and neighbors. While others see separate Israeli and Palestinian states as the optimal solution, Abileah seeks a peace settlement that goes beyond nationalism.

This book chronicles Abileah's life as the young musical prodigy who grew up in Palestine's Jewish community and later became concertmaster of the Haifa Sym-

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## Books *continued*

phony. It describes in rich detail a commitment to nonviolence and Israeli-Palestinian peace that is not simply a reaction to the rightward drift in Israeli politics of recent years, but one which has its roots in the Mandate period, where he worked closely with representatives of both communities to calm their mutual fears and hatred.

His controversial advocacy of a Middle Eastern federation of Israel, Palestine, and Jordan is a position worth considering, especially since the cultural and economic ties which bind these peoples, despite a long-standing state of war, may some day make this vision a reality. His pacifism, while also seemingly overly-idealistic in a region where issues of national survival are at stake, is also important. This use of violence by both Israelis and Palestinians as a means of defending their nationhood produced the vicious cycle of violence, terror, and oppression in the first place.

The most important message the book brings is hope: It is people like Joseph Abileah who make peace possible. And it is people like Tony Bing who teach us that there are those who are making a difference.

*Stephen Zunes*

*Stephen Zunes is an assistant professor in the Department of Politics at Whitman College and attends Walla Walla (Wash.) Preparative Meeting.*

## The Active Life

*By Parker Palmer. Harper & Row, San Francisco, Calif., 1990. 160 pages. \$15.95.*

Parker Palmer, rejecting the monastery, looks for a way between the polar opposites of activity and contemplation into a dimension of spirituality that could liberate from frenzied activity and mere passive rapture. He wants an *active* life, creative and self-revealing, not lacking in either joy or pain, but with awareness of life's masks and of the reality behind them. He wants genuine community and actions expressive of inward being, with the risks that follow. His new community would welcome disillusionment, believing that beyond is reality and freedom. Parker explores the Orestes myth (though he does not call it that): if we flee from our furies, they will pursue us; if we turn and greet them, they become the Eumenides (the well-wishers.)

Here's a psychological bravery lesson essential to be learned. Can we distinguish between true actions (expressive of freedom) and re-actions (expressive of defense and pride)? Parker analyzes five germinal poems:

a Tao poem; Martin Buber's reworking of the Talmudic tale of an angel's disastrous good intentions; Jesus' "temptations"; the account of the loaves and the fishes; and, finally, a paradoxical poem springing from the war-horrors of Guatemala. In the latter, Julia Esquivel greets death as resurrection, claiming a self-forgetful life, a renewed communal sense that lays bare all illusions and realizes a loving union with both the dead and the living.

This is a high, noble, deeply humane proposition, conceived mostly, however, within the parameters of humanism. The book is not an exercise, as was intimated in its beginning, in Christian devotion, but largely an examination of the pathology of activism. It sets a goal, expresses a longing, but its wistfulness may suggest a solution that seems to come short of Christian salvation.

*J. Bernard Haviland*

*J. Bernard Haviland is a member of Media (Pa.) Meeting, where he serves on the Worship and Ministry Committee. He is also clerk of the Philadelphia Yearly Meeting Epistle Committee.*

## Sacred Places

*By James A. Swan. Bear & Company Publishing, Santa Fe, N.M., 1990. 237 pages. \$12.95/paperback.*

Author James Swan brings a wealth of experience to the writing of this book, subtitled *How the Living Earth Seeks Our Friendship*. As he garnered degrees in conservation education and resource planning, he became more and more aware of the need to explore the psychological basis for the ecological crisis. He helped found the modern field of environmental psychotherapy, in which he holds a doctorate. He has spent many years, not in study *of*, but in study *with* native Americans and native cultures of other countries.

James Swan sees the earth as a living organism. As such, he feels there is a wealth of human experience of how this organism communicates with humanity through sacred places, sources of special energy. He is a scientist who believes nature is objective, that science and nature originally walked hand-in-hand, and that to try to "keep faith and science in separate compartments . . . is near to madness and unnecessary."

There is, as yet, no scientific data which can be replicated to support the concept of a life-force or super-physical energy. Our scientific system has become external, and, unfortunately, if we can't measure something, then it supposedly does not exist. ". . . if





people are aware of situations and conditions, and this awareness seems best expressed in terms of energetic interplay, then we need to take these impressions as a challenge to scientific research, and not dismiss them as superstition simply because we can't measure them."

The chapter headings speak for the wealth of information in this book: "The dilemma of sacred places in a modern world"; "Sacred places on trial"; "Minding the spirit of place"; "The new earth paradigm"; "Visiting a place of power"; "Sacred places of the United States."

I found it best to read this book as a journal, a chronicle of one person's guided experience. It presents a lifelong exercise in which a scientist has set aside the *known* and experienced life and places. Then he has reported both the processes and feelings of living the experiences. He encourages us to do the same; to not discount the transcendental and mythical out of hand. Swan presents the experiential alongside the scientific, gives specifics to help sort out the differences between the effect of energy of place and similar thought patterns experienced by the mentally disturbed or those on psychotropic drugs.

This book has value for everyone concerned with the survival of our planet and troubled by the increasing artificiality of the modern way of life. It presents the thesis that "higher states of consciousness may be a natural and very important aspect of human life" and may "prove as essential as technology in saving our planet from ecological and military ruin." I was particularly impressed by the thorough way the author presented the history and the current status of the abuse of native Americans' way of life, and also that he has proposed *directions* for scientific research of transcendental phenomenon.

Becky Young

Rebecca Young is a freelance writer and editor whose column, *Notes Between Measures*, appears regularly in *FRIENDS JOURNAL*.

## Everybody Says Freedom

By Pete Seeger and Bob Reiser. W.W. Norton, New York, N.Y., 1989. 286 pages. \$29.95/cloth, \$19.95/paperback.

This book, subtitled *A History of the Civil Rights Movement in Song and Pictures*, is for two kinds of people: those who lived through the civil rights movement that began in 1955 when Rosa Parks refused to move to the back of a bus, and those who were born after that date and want to know about that stirring time.

This handsome volume is a remarkable and original mosaic that captures the spirit of the movement. It is not a song book, but it contains the written music for many anthems and ballads of the movement, including "We Shall Overcome" and "Everybody Says Freedom." Many songs were collected by Guy and Candie Carawan of the Highlander Center, a meeting place for grassroots activists. It is not a picture book, but it contains a number of fine, mostly unfamiliar photographs of significant individuals, groups and events. It is not a straight history, but contains a chronological text woven from contemporary records and the authors' own vivid narration.

Profiles of well-known leaders and less-well-known individuals such as Myles Horton, who inspired Rosa Parks, provide poignant and memorable insights and clues to the basic philosophy of the movement and how it took hold.

John Lewis of the Student Nonviolent Coordinating Committee (SNCC), and now a U.S. Congressperson, wrote: "I had the feeling we were involved in something like a crusade . . . [t]o redeem the soul of America." Dorothy Cotton, who worked for Martin Luther King, Jr., during the 1960s, observed: "Some people think the movement happened because Martin Luther King or Stokely Carmichael stood up and said, 'Let's march,' and everybody marched. Not true. People were working for months and sometimes years in small ways in their communities, learning about citizenship and its responsibility

ities and teaching it to their neighbors."

This is the story of a time when a remarkable number of courageous people of all kinds were united in a nonviolent movement for social justice. Will we ever see such a time again?

Jennie H. Allen

Jennie H. Allen, a member of Scarsdale (N.Y.) Meeting and of the *FRIENDS JOURNAL* Board of Managers, occasionally does editorial work at the United Nations.

## In Brief

### Catching Fire: Men Coming Alive in Recovery.

By Merle Fossum. Harper & Row Publishers, San Francisco, Calif., 1989. 193 pages. \$8.95/paperback. Merle Fossum draws on his experience as a family therapist to explain how trying to be the strong, silent, aggressive, and emotionally independent man glorified in our society has left many men out of touch with their emotional and spiritual selves. Behaviors such as alcoholism and materialism often evolve as men struggle to meet our cultural ideal of maleness. *Catching Fire* is a self-help guide for men wanting to break out of such destructive patterns. Chapters discuss topics such as relationships, the family, spirituality, and sexuality. Exercises are included to suggest ways of developing alternative behavior patterns.

### Growing Friends

By Rosamond Robertson, with drawings by Susan deFeu. Quaker Home Service, London, England, 1990. 89 pages. \$12/paperback. Rosamond Robertson, a psychiatric social worker, addresses two issues here. She talks about the difficulty in making "the journey inward" as an adult and continues the discussion to include the problems of orienting the modern family toward the same journey. With such busy lives, parents cannot always find time for creative listening and prayer (either silent or with words or readings). To encourage children to grow in the Spirit, readings are given and followed by creative activities. The readings are from several sources: the Bible, writings of Friends and others, and from the author's personal experiences. The activities are clearly explained, relate well to the reading, and can easily lead to further discussion. (Available from Pendle Hill Bookstore, Pendle Hill, Wallingford, PA 19086. Please include \$1.50 for postage and handling.)

## Resources

• Witness for Peace in Nicaragua publishes *Nicaragua Hotline*, which gives detailed, current information on contra, military, and peace activities in that troubled region. The March 29 issue described kidnappings, harassments, and discussions with contras that had happened the week before. For a subscription, send \$12 to WFP, P.O. Box 33273, Washington, DC 20033.

• American Disabled for Accessible Public Transport (ADAPT) is a civil rights group which has organized protests, lawsuits, and civil disobedience for six years to draw attention to the needs of the disabled. They publish an 18-page quarterly newsletter called *Incitement* with news of protests, successes, and violations. They organized the "Wheels of Justice" event in Washington, D.C., last March to speed passage of the Americans with Disabilities Act (ADA). Write to ADAPT/Incitement, 1208 Marshall Lane, Austin, TX 78703.

• *Music for Little People* is a catalog of cassettes, videos, and musical instruments for children from around the world. To receive a copy, write to Music for Little People, P.O. Box 1460, Redway, CA 95560.



Jane Hasilow/The Outreach Manual

• Interested in making your meeting better known in your community? Trying to find appropriate ways to let others know about Quaker values? *The Outreach Manual*, published by Quaker Home Service in London, offers insights on how Quakers are seen by others, alternative uses for meeting-houses, use of advertisements, how to organize an inquirers' day, and ways to make visitors feel welcome. Copies are available for \$5 from Pendle Hill Bookstore, Pendle Hill, Wallingford, PA 19086.

• The Wider Quaker Fellowship, a program sponsored by Friends World Committee for Consultation, keeps members in approx-



"UN Peacekeepers: Soldiers with a Difference"

imately 80 countries in touch with international and personal concerns of Friends. The program mails to each member a packet of articles, pamphlets, poems, and lecture transcripts four times a year. A sample of 1990 titles includes: "To Save from Fear," by John Macmurray; "Today Was the Future Yesterday," by Gordon M. Browne, Jr.; and "Meditations of the Heart," by Howard Thurman. For a sample mailing and information on membership, write to WQF, 1506 Race St., Phila., PA 19102.

• *Seeking the Kingdom* is the transcript of a lecture Marshall Massey gave at Canadian Yearly Meeting in 1989. He discusses present circumstances relating to the environment, predicts future crises, and calls Quakers to witness to a new sacred order of nature. Also provided is a historical look at the plans that were neglected and led to the Valdez oil spill. The transcript is published as Canadian Quaker Pamphlet No. 33 and is available for \$3.25, plus postage and handling, from Quaker Hill Bookstore, 101 Quaker Hill Drive, Richmond, IN 47374.

• "Avoiding Rape On and Off Campus" is an excellent small handbook to send to your daughter at college, or any female friend. Filled with life-saving prevention techniques, this guide pays particular attention to date rape, party rape, and student-professor harassment. Special sections give tips on how to use public transportation safely, how to choose between fight, flight, or submission when assaulted, and how to help in the rape victim's recovery. To get a copy, send \$5.95 to State College Publishing Co., P.O. Box 209, Wenonah, NJ 08090-9990. Bulk discounts are available.

• "Video Violence and Values" is a workbook for parents and group leaders to use in discussing violence in videotapes, films, and other media. The workbook provides a structure for three sessions, with suggested assignments for home viewing, group viewing, and questions for discussions. Discussions focus on feelings and values and reactions to presentation and approach of visual images. Written by Dave Pomeroy, a minister in the United Church of Christ, the workbook is designed to spark debate and seeking. Cost is \$5.95. The book may be ordered from Friendship Press Distribution Office, P.O. Box 37844, Cincinnati, OH 45222.

• "UN Peacekeepers: Soldiers with a Difference" is the latest publication in the Headline Series of the Foreign Policy Association, a private, nonprofit, nonpartisan educational organization. Written by Augustus Richard Norton, professor of political science at West Point, and Thomas George Weiss, associate director at Brown University's Institute for International Studies, the 64-page booklet details the strengths and limitations of peacekeepers and ways to improve and expand peacekeeping throughout the world. Other booklets in this series are "Canada: Unity in Diversity," "The Cocaine Connection: Drug Trafficking and Inter-American Relations," and "Women, Poverty, and Progress in the Third World." Each booklet costs \$4, plus \$1.75, with discounts available for quantity orders. Write to Foreign Policy Association, 729 7th Ave., New York, NY 10019.

• *Global Change and the Human Dimension* is a new journal published by Butterworths Scientific Ltd. with support from the United Nations University. Each issue will contain news and reports from the university's Human Dimensions of Global Change Program. The program, initiated in 1988, is composed of teams of scholars documenting environmental change through risk assessment, international law, policy options, and the relationship of environment to economic development. For further information, contact Butterworths Scientific Ltd., 88 Kingsway, London, England WC2B 6AB.

• "Friends in Youth Work," a directory of opportunities for youth among Quakers, includes more than 100 suggestions, ranging from camps and schools to service projects. Published by Friends World Committee for Consultation, the booklet lists a contact person for each entry, a description of the service, and any special criteria or qualifications needed. To get a copy, send \$3 to FWCC, Section of the Americas, 1506 Race St., Phila., PA 19102.

• British poet John Hemming has put together a collection of light verse entitled *More than Meets the I*. A frequent contributor to *The Friend* and *Quaker Monthly*, Hemming's poems can be silly or sacred, but always to the point. For this collection of 60 poems, send £3 to the Ebor Press, Huntington Road, York, YO3 9HS, England.



## Milestones



Douglas Keith

### Births

**Gallagher**—*Hannah Sarah Orchen Gallagher*, on Oct. 28, 1990, to Kathy Orchen and Donald Gallagher, members of Richmond (Va.) Meeting and Midlothian Preparative Meeting.

### Marriages

**Sturm-Miller**—*Lawrence Miller, Jr.* and *Carol Sturm* on Nov. 3, 1990, in Doylestown, Pa. Both are members of Doylestown Meeting.

### Marriage Dissolution

**Yoakam-Schmitt**—*John Yoakam* and *Bob Schmitt* on Nov. 4, 1990. Both are members of Twin Cities (Minn.) Meeting.

### Deaths

**Harper**—*Jean Sherwood Harper*, 94, on Nov. 1, 1990, at Cadbury Health Care Center in Cherry Hill, N.J. She was born in Cornwall, N.Y., the third of five children. Her father died when she was four, and her mother raised the children to be self-sufficient and saw all of them through college. They grew up with a deep love of home, animals, and all of nature. She received her bachelor's degree from Vassar College in 1918. In 1920 and 1921, she tutored Anna and Elliot Roosevelt while their father, Franklin, was on the vice-presidential campaign trail. In 1923, she earned an M.S. in horticulture at Cornell and ten days later married Francis Harper. Their devoted marriage lasted nearly 50 years. Much of their family life focused on camping trips, and she reveled in all forms of rustic living. She and her husband waged a determined campaign to protect the Okefenokee Swamp from development pressures, and her connection with Franklin D. Roosevelt was influential in his eventual establishment of the Okefenokee National Wildlife Refuge. An advocate of world disarmament since the 1930s, she was national secretary of the Women's International League for Peace and Freedom. After many years of acquaintance with Quakers, she joined the Religious Society of Friends in Mt. Holly, N.J., later transferring her membership to meetings in Chapel Hill, N.C., and Cornwall, N.Y. She embraced life joyfully and was open to new perspectives, never losing her childlike innocence and optimism. She is survived by her four children: Molly, Robin, and David Harper, and Lucy Harper Traber; seven grandchildren; and three great grandchildren.

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**Mullis**—Francis Lee Mullis, 42, on Nov. 4, 1990, of AIDS-related complications, in North Carolina. A leader of the local gay community for many years, he served as chairman of the Carolina Gay and Lesbian Association; editor of their newsletter, LAMBDA; and as a member of the Gay Pride March committees. He founded the parent organization of the Southeastern Conference of Lesbians and Gay Men and was instrumental in establishing the North Carolina Lesbian and Gay Conference. He continued to serve on these boards and as co-chairperson for the tenth annual southeastern conference in 1985, as well as an advisor for the 1986 and 1988 conferences. He recently served as staff manager for the Heartstrings Project, a local fund raising project for AIDS services. He was the recipient of the 1990 Pride Award for service to the lesbian and gay community. A conscientious objector during the Vietnam War, he performed alternative service with the American Friends Service Committee in Philadelphia. A graduate from the University of North Carolina-Chapel Hill in 1984, he retired from Radian Corporation, where he was an associate scientist for data systems. He was a member of Durham (N.C.) Meeting. He is survived by his mother, Beula Mullis; and long-time partner, Phillip Pendleton Moon.

**Wilson**—Lewis E. Wilson, on Aug. 14, 1990. He was a member of Clifton (Ohio) Meeting and previously was a member in New York Yearly Meeting. He is survived by two sons, Alex and Brook Wilson; daughter, Louise Clark; and sister, Helen Wilson.

## Calendar

### JANUARY

8—United Nations Amendment Conference for the Partial Test Ban Treaty.

20—Ecumenical Sunday, sponsored by the National Council of Churches. Theme is "Hallelujah! Praise God, All You Peoples!" Discussion packets available from NCC Communication Unit, Room 850, 475 Riverside Drive, New York, NY 10115, or call (212) 870-2227.

20—Dwight and Ardis Michener Memorial Lecture at Orlando Meetinghouse, 316 E. Marks St., Orlando, Fla., at 1 p.m. Charles K. Brown III, former clerk of Philadelphia Yearly Meeting and Westtown teacher, will speak on "Pray and Pay Attention," or "How to Enjoy Meeting for Business." He will lead a seminar following the lecture and on the following Monday morning. Sponsored by Southeastern Yearly Meeting.

### FEBRUARY

7-10—World Council of Churches gathering in Canberra, Australia.

15-18—Friends for Lesbian and Gay Concerns Midwinter Gathering at Sidwell Friends School, Washington, D.C. Theme is "Gay Gifts: Sparking New Light among Friends." Contact FLGC, c/o Friends Meeting of Washington, 2111 Florida Ave., N.W., Wash., DC 20008

15-18—Friends Conference on Religion and Psychology, Northern California Conference. Theme is "The Loving Response: Compassion or Compulsion." To be held at Ben Lomond Quaker Center. For information, write to Eve Daniels, P.O. Box 212, Trinidad, CA 95570.

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

**Mexico City Friends Center.** Reasonable accommodations. Reservations recommended. Casa de los Amigos, Ignacio Mariscal 132, 06030 Mexico D.F. 705-0521.

**Casa Heberto Sein Friends Center.** Reasonable accommodations. Reservations. Asociación Sonorense de los Amigos, Felipe Salido 32, Hermosillo, Sonora, Mexico Friends Meeting, Sundays 11 a.m. Phone: (011-52-621) 7-01-42.

### Books and Publications

#### Subscribe to A Friendly Letter

Get ten exciting back issues—free!

Now, with a subscription to *A Friendly Letter*, you can have ten of its 100-plus searching, crisply written reports on key Quaker issues and events—a \$15 value—free. Pick from the back issue list sent with your first issue. Many of these reports have been the first—and some the only—coverage of these important topics. Few Quaker publications have caused as much talk and controversy per page as *A Friendly Letter* since it first appeared in 1981. Read it and see why. A year's subscription (12 issues) is \$17.95; sample copies free from *A Friendly Letter*, P.O. Box 1361, Dept. FJ-6, Falls Church, VA 22041.

**George Fox's 8 volume Works** (1831 edition) are back in print—at a great price. New introductions by Douglas Gwyn and others. Library bound, acid-free paper. Projected price is \$160 + \$7 shipping for 8 volumes. Sets may be reserved for refundable \$40 deposit—shipping Fall of 1990. This would be a wonderful, lasting gift for your favorite meeting library. Prospectus available. Reservations and orders:

George Fox Fund, Inc. c/o Douglas Garrett, 324 S. Atherton St., State College, PA 16801.

#### Free Catalogue

##### The Friendly Bookshelf

There's a unique collection of Quaker and Quaker-related books, tee shirts, music and audio tapes, buttons, postcards, and other items offered in *The Friendly Bookshelf*, plus free gifts with every order. Write for your copy today: *The Friendly Bookshelf*, Dept. J6, P.O. Box 1361, Falls Church, VA 22041.

**For Kids!** Great gift. *Peace On Our Minds* magazine by/for kids 8-18. \$15/yr to Peacemakers, RD 1-171, W. Edmeston, NY 13485. Gift card on request.

**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.

**Thinking about Homeschooling?** Get our book *The Three R's at Home*. Send \$7.95 to PA Homeschoolers, Route 2-Box 117, Kittanning, PA 16201.

### For Sale



#### Crones: Interviews with Elder Quaker Women

V.H.S. video by Claire Simon, \$18.50 postpaid. Also, the trilogy *Woman and Her Symbols*, \$135/set, \$50/each part. Postpaid. P.O. Box 292, Maplewood, NJ 07040.

### Help Needed

**Hampstead Meeting House,** London, was built in 1907; it now needs extensive refurbishment to accommodate growing numbers and the needs of disabled members. We would appreciate your support in reaching our target of £50,000—approximately U.S. \$97,000. Donations to: The Treasurer, Friends Meeting House, 120 Heath Street, London NW3 1DR, U.K.

### Opportunities

**Consider a Costa Rican Study Tour** July 16 to August 5, 1991, in combination with attendance at Friends World Conference in Tela, Honduras. Call or write Roy Joe & Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. (513) 584-2900.

**American Friends Service Committee Workcamps** in Central America. AFSC welcomes applications from prospective participants in the summer workcamps in Mexico and Cuba. July and August. Working knowledge of Spanish is essential. Ages 18-26. Costs include round trip travel to the area and a participation fee. We also seek two or three co-leaders, ages 25-35. Modest honorarium and travel expenses. Contact Hilda Grauman, AFSC, 1501 Cherry St., Philadelphia, PA 19102. (215) 241-7295.

**Study Spanish in Guatemala.** Family living, CASA, Box 40142, Albuquerque, NM 87196. (505) 242-3194.

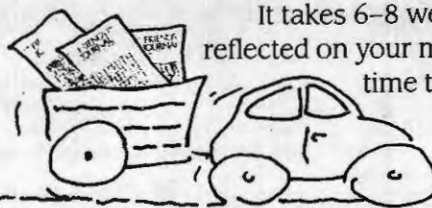
### Personals

**Intelligent Options** for singles who eschew hyperbole. Member newsletter provides self-descriptions, interests and photos. Quaker run. P.O. Box 4456, Kingston, NY 12401.

**Stable, loving, Quaker couple** seeking to adopt Caucasian child(ren). Infant(s) - toddler(s), male or female, from corrective handicap to excellent health. Contact Charles & Jean Howenstine, 21 S. May Ave., Athens, OH 45701. (614) 594-8900.

## Take Friends Journal with you when you move.

It takes 6-8 weeks for a change of address to be reflected on your mailing label. Please let us know in time to avoid an interruption of service.





**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.

**Unique worldwide tape program** invites participants. Air thoughts, make friends, use your talent, advertise. Write: Network, Box 188, Monticello, GA 31064.

**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 who care about peace, social justice, and the environment. National and international membership. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

## Positions Vacant

**Beacon Hill Friends House** in Boston seeks Director: areas of responsibility include administration, finances, program planning. Should feel comfortable with Quaker process and enjoy living in a diverse community of twenty interested in spiritual growth and social concerns. Salary, housing, and benefits provided. Start in January. Address inquiries to Search Committee, Beacon Hill Friends House, 6 Chestnut St., Boston, MA 02108. (617) 227-9118.

**Cleveland Friends Meeting**, affiliated with F.G.C. and Wilberites, seeking a resident(s). Interesting house located in cultural center. Write Jody Taslitz, 10916 Magnolia Drive, Cleveland, OH 44106.

**Staff person needed** to direct musical theater production at Friends Music Camp. Other possible staff positions: teachers of instrumental music, jazz improvisation leader, etc. Send inquiries, resumes to FMC, PO Box 427, Yellow Springs, OH 45387. (513) 767-1311.

**Executive Director**, sought by Friends Services for the Aging—a corporation aimed at co-ordinating and making more cooperative many of the functions and activities of approximately a dozen different Friends corporations serving the needs of the elderly. Write: Lloyd W. Lewis, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348.

**Friends Peace Committee** of Philadelphia Yearly Meeting seeks a Program Coordinator to work with meetings on legislation, disarmament, etc. Salary minimum is \$19,147 with extensive benefits. Applications requested by February 1 to start around March 1. Contact Robert Dockhorn, Associate Secretary, at (215) 241-7238.

**Innkeepers in Vermont.** Looking for a quiet, gentle, live-in couple to operate small (4 bedroom) guest farm/inn, high in mountains. Popular, long-established inn (since 1957) and retreat center. I'd like the couple to be good homemakers, enjoy people, like animals, nature, the environment, and getting up early. Couple will share operation of farm and inn with owner, Ann Day. Please apply in writing to Ann, c/o Knoll Farm Inn, RFD 179, Waitsfield, VT 05673.

**New Garden Friends School** of about 60 students from preschool through middle school seeks a new Head to begin July 1991. Please send resume and letter of interest to Helen B. Parker, NGFS Search Committee, 3701 Parkwood Drive, Greensboro, NC 27403. Equal opportunity educator and employer.

**Pendle Hill seeks Director.** See display ad on page 35.

**Psychotherapist** to practice within a chiropractic office that considers the mind, body and spirit together for health. Quaker values, holistic orientation, family and individual therapy experience required. Contact Frank Lichtner DC, 347 Second Street Pike, Southampton (Lower Bucks Co.), PA 18966. (215) 322-1880.

**Quaker family seeking retired handyman/couple** to live in guest apartment and "care-take" our waterfront home and grounds. Boat knowledge helpful, slip available. Very pleasant, low keyed situation. Write: David Romberger, Cool Point, Bath, NC 27809. (919) 923-9111.

**Western Yearly Meeting** is accepting applications for the position of Associate Superintendent, employment to start on or before July 1, 1991. Applicants should have administrative experience and organizational skills and be willing to travel within the yearly meeting approximately three Sundays per month. The Associate Superintendent will have staff responsibilities for the Boards on Christian Education, Social Concerns and Outreach. Complete job

description and application form may be obtained from Western Yearly Meeting, P.O. Box 70, Plainfield, IN 46168. The deadline for applications is March 1, 1991.

**Monteverde Friends School** needs elementary and secondary teachers for July 1990–March 1991. MFS is an English dominant bilingual school located in the rural mountains of Costa Rica. We offer a unique opportunity to work in small multigraded classes. While our salaries are low, the position is rich in experience. Please contact: Jean Stuckey, Monteverde Friends School, Apartado 10165-1000 San Jose, Costa Rica. Telephone 61-1107.

**Executive Secretary** for the Religious Education Committee of Philadelphia Yearly Meeting. Full time, including some evening and weekend work. Requirements: active Quaker; background and experience in administration and children's religious education. For more information write: Search Committee, Religious Education Committee, 1515 Cherry Street, Philadelphia, PA 19102. (215) 241-7221. Deadline for applications: February 10, 1991.

## Positions Wanted

**Married couple** seeks opportunity to relocate after several years at rural Friends boarding school. Dianne teaches organic gardening and is a handspinner. Jamie supervises the work program and student living areas. We are looking for ways to tend land, take care of animals, live a simpler country life. Would like to help run farm, ranch, or country business. Write Jamie Jordan and Dianne Taylor at John Woolman School, 12585 Jones Bar Road, Nevada City, CA 95959.

**Quaker woman seeks internship** on a biodynamically run farm. Marty Simmons, 4013 Patton Edwards Dr., Chattanooga, TN 37412.

## Rentals and Retreats

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

**Southern France.** Old stone house, quiet village near Avignon, beautiful historic region. Simply furnished, 2 BR, sunny terraced yard, trees. 5,000 fr (\$950)/month, June–September. Marc Simon, Rue de la Tour de l'Oume, 30290 St. Victor la Coste, France, or J. Simon, 217 High Park Blvd, Buffalo, NY 14226.

**The Berkshires, Massachusetts.** Baldwin Hill Farm Bed & Breakfast. Box 125, RD#3, Great Barrington, Mass. 01230. (413) 528-4092. Friends farm homestead in Berkshires on 450 acres. One mile from Route 71, two miles from Rte. 23, and 2½ miles from Rte. 7. Near all fall, winter, summer attractions and activities. Dining nearby. Marvelous views, pool, full country breakfast.

## Retirement Living

**Foxdale Village**, part of the tradition of fine Quaker life-care communities. Thoughtfully designed apartments are complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. For information write: 500 Marylyn Avenue, Department F, State College, PA 16801. Telephone: (814) 238-3322.

## Schools

**Junior High Boarding School: Grades 7-9.** Creative academics, challenging outdoor experiences, cooperative work programs in a small, caring community atmosphere. Arthur Morgan School has two openings for students in January. 1901 Hannah Branch Rd., Burnsville, NC 28714. (704) 675-4262.

**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.

## Services Offered

**Typesetting by Friends Publishing Corporation.** Our organization offers you professional typesetting at friendly rates. We typeset books, manuscripts, newsletters, brochures, posters, ads, and every issue of *Friends Journal*. We also produce quality type via modern transmission. Call (215) 241-7282, or 241-7116 for more information.

**Free Personalized Retirement Financial Plan;** free popular Stock Market book (while supply lasts); and free list of companies who are socially responsible to the environment, all as a way to introduce myself to you. I am a Friendly investment professional, established with the same firm since 1972. I specialize in Professional Money Management, Retirement Planning, and Tax Exempt Bonds. I strive for ethical business standards and social awareness. Please call or write me: David Pear, Vice President, Investments, Dean Witter Reynolds, Inc., 1850 K Street N.W., Suite 900, Washington, DC 20006. Telephone (202) 862-9118 or 1-800-745-2451.

**Solar Architecture:** save the environment and energy. Your solar dream home designed by Robert Bennett, Architect & Engineer. Pennsylvania, New Jersey, Delaware. (215) 667-7365.

**Chiropractic Care:** Health is optimal physical, mental, social, and spiritual well being. The Inner Light of our spirit and the Innate Intelligence of our body are equally essential if health is to be attained. Offering chiropractic care with this concept in mind. Frank Lichtner, DC, and staff: Southampton (Lower Bucks Co.), Pa. (215) 322-1880.

**Cadbury and Stevens Construction Company,** General Contractors specializing in residential renovations and restorations. (215) 664-2786.

**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.

**Wedding Certificates,** birth testimonials, invitations, announcements, addressing, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Book early for spring weddings. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020. (215) 752-5554.

**Socially Responsible Investing**  
Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and business. Call: Sacha Millstone; Ferris, Baker Watts; member NYSE, SIPC. (202) 429-3632 in Washington, D.C. area, or (800) 227-0308.

**General Contractor.** Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115. (215) 464-2207.

**Moving to North Carolina?** Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (919) 294-2095.

**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.

## Summer Camps

**Friends Music Camp**—One of the most exciting, challenging youth programs in existence. Ages 10-18. Write FMC, P.O. Box 427, Yellow Springs, OH 45387. Phone: (513) 767-1311 or (513) 767-1818.

**Vermont Adventure:** The Farm and Wilderness camps seek cooks and counselors for a 9-week summer program. Skills in cooking farming, canoeing, hiking, swimming, carpentry, and crafts. Quaker leadership, diversified community. Write or call Carla M. Mazzariello, Farm and Wilderness, HCR 70, Box 27, Plymouth, VT 05056. (802) 422-3761.



' . . . We have lived in ways that have helped provide the occasion for this war. We have kept silent as our government first armed Iran, then armed Iraq, setting the stage that made the recent actions of Iraq possible. . . . With all our hearts, minds, and souls, we pray for all those directly involved in the conflict, and for a renewed vision of peace among the nations.'

—*New England  
Yearly Meeting*

