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Among Friends

Gifts and Community

I am not a victim and I am not dying of AIDS. I am a strong, loving, and whole person who is living and learning with AIDS.” Keith Gann’s words challenged us. His article (“Swimming in Deep Water,” FJ February 1988) was the first we received from a person with AIDS.

“Many Friends,” Keith wrote, “have special gifts of healing. I encourage them to make those gifts available to people with AIDS. . . . I live in a world of people who are capable of being strong, loving, and whole. We ultimately share all our experience, our joys, and our sorrows.” Until his death in 1990, Keith continued to speak out on AIDS, establish close friendships, and encourage people to share their gifts. Even as he became weakened by illness, his spirit and sense of wholeness remained strong. His sense of empowerment and capacity to find community touched others.

When Patrick Kent died January 22, the issue of AIDS became far more personal for me. I met Patrick in the 1970s soon after I joined Central Philadelphia (Pa.) Meeting. I loved his personal energy, keen English wit, and passion for the arts. His messages in meeting often challenged me. I admired his editing and writing skills as well. As editor of our meeting’s newsletter for several years, he brought a brightness and enthusiasm.

As Patrick’s health declined rapidly this winter, my meeting did what it does best—to hold one of its members in close loving care. Friends ministered to Patrick in a variety of ways. Some of us visited him in the hospital. Many sent cards, took meals, held him and his family in the Light. In the last weeks of his life, when Patrick was too ill to come to meeting, several of us went to worship with him. I participated in such worship one evening shortly before his death. It was a deeply spiritual gathering. The ministry was powerful, the sense of community strong.

In May we published a Forum letter written by a woman whose husband has AIDS. She noted that she had seen no articles on AIDS last year in the JOURNAL. “Why,” she asked, “is there no outcry, no concern, no support among Friends for those of us suffering [from AIDS]?” The response from our readers was immediate and took many forms: personal letters, articles, reprints from other publications, notes of concern. I forwarded copies to her and her husband in touch by phone. I sent Patrick a personal statement he had written to the journal, asking if the editor might consider it for publication.

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Cover photo by Margaret Rice
Why Anonymous?

I was so pleased upon receiving my second issue of FRIENDS JOURNAL to see the issue of sexual abuse and its impact on women's perspectives being addressed (FJ June). I was very glad to have found a religious journal willing to speak to the realities of women's experiences. The article was excellent, but my pleasure in it was greatly reduced by your choice to force anonymity on its author.

What happened? What legal concern was so compelling that you chose to prop up the walls of her and so many other women's shame and isolation, rather than joyfully support them in tearing them down? Your concerns about the “sensitive nature” of the article was a direct message to her (and at least 1/3 of all women) that if they are not embarrassed to share their names, they should be. Naming yourself is a vital part of naming your experience. You robbed her voice of a lot of its strength when you erased her name.

Allison Allen
Priest River, Idaho

Something is on my mind and I have to ask about it: the decision—against her will—not to publish the author’s name of the beautiful piece, “Sexual Abuse and Women’s Response to War and Peace” (FJ June). Rightly or wrongly—and I don’t know which—I cannot help wondering if you are being unnecessarily timid. I am troubled.

A suit by the author’s father (or another family member) would seem to me the equivalent of their committing social suicide. But I don’t see how, just to avoid being sued, FJ can justify “smoothing things over” in a manner painfully similar to what her mother would do, and to what society in general almost always does. A suit could not only be easily defended—I believe—but could also be of immense value in bringing the whole issue of sexual abuse and war, about which she so beautifully writes, into the open.

Would you be kind enough to let me know your reasons for the decision?

Robert Murphy
Sheridan, Wyo.

...Author’s Response

When I submitted my article on sexual abuse for publication, I raised the legal issues myself in my cover letter. I know, having read other pieces by survivors of abuse, that author’s names (especially if they’ve kept their birth names, as I have) are changed by the publishers to avoid suits. I even discussed the matter with an attorney who attends our meeting. After considering the issues as carefully as I could, I decided that I wanted to have my name appear with my article.

Even after arriving at my own conclusion, however, I was not without qualms. While a suit probably could be defended easily, it could also cause a great deal of turmoil, even if the outcome were in my and FRIENDS JOURNAL’s favor. While it is unlikely that any of my family members will ever see my article, I am still, frankly, afraid of my parents. When I read in Robert Murphy’s letter that a suit would be “the equivalent of their committing social suicide,” I thought—ah, but he doesn’t know my mother! She has been very irrational throughout the whole ordeal of my “coming out” to my family about the abuse, and her behavior has been nothing if not unpredictable. I cannot count on a rational response from my family.

I really appreciate the readers of FRIENDS JOURNAL affirming the importance of my article. I confess that I was disappointed at first to reach a decision (made with the editor; he called me on the phone before the article appeared and we talked the matter out. I found him both straightforward and compassionate) not to use my name. I like to get credit for good work, and I have a religious conviction about speaking truth openly. But at the same time, the decision not to use my name was something of a relief, since I have not banished all my fears about my family, or about the possibility that others (some in my yearly meeting, for example) might find my article a confession of weakness and a reason to find me unreliable. Believe me, it was not easy to make a decision about whether or not to use my name.

Politically, I think policies not to print survivors’ names do more to protect the abuser than they do the abused. That’s not healthy. When I spoke publicly as a survivor at the teach-in (out of which my article arose), it was empowering to me; using my name and naming my abuser feels like speaking truth to power.

Confronting my family members with the abuse last December felt like speaking truth to power. If my name had appeared with my article, it would also have been a form of speaking truth to power.

But the emotional aspect of decision-making is not as cut-and-dried. I care about FRIENDS JOURNAL, and to expose a small, hard-working, dedicated staff with limited financial resources to the risk of a legal entanglement is not something I could do lightly. And, as I said, there are ways that using my name would make me feel uncomfortably exposed, too.

After my conversation with the editor, I was left with a sense that printing such articles anonymously was not a decision FRIENDS JOURNAL was making once and for all, but was a decision they would continue to question. With whom do they stand? What are they led to do? I felt that the staff would continue to ask themselves those important questions, in the manner of Friends, and remain open to new answers.

I am satisfied with the careful consideration the staff gave to using my name. It was not a perfect decision, but it’s a decision I can live with. There just is no perfect decision in this case. I am comfortable with the outcome: I felt included in the decision-making, and I felt that I had something important to say that would get said whether or not my name appeared with the article.

...Editor’s Response

The decision not to publish a byline with the article “Sexual Abuse and Women’s Response to War and Peace” (FJ June) was one of the toughest ones I’ve had to make. It was made only after careful discussion with the author herself, my publishing colleagues, and one of our Board members, who is an attorney. The editor part of me said, go ahead, publish the article. But I felt I must consider the issue more broadly. Without question there are possible legal questions involved. The Journal does not have attorneys...
AIDS: The Will Not to Believe?

Why have Friends ignored AIDS? A phrase comes to mind: "The will not to believe." Novelist Herman Wouk used these words to describe the world's unwillingness to believe that Hitler's holocaust was taking place. Corporately, the community of faith does not want to recognize a new holocaust even more destructive than the Nazi one. I have watched this will not to believe from the beginning of AIDS in this country.

At a conference of microbiologists in 1981, a colleague at the Centers for Disease Control mentioned to me that there was a strange new immunodeficient disease occurring in California in gay men. Over the next few years I watched as AIDS became a "gay disease," then a disease of minorities who shot drugs. It also became a sexually transmitted disease and a judgment from God. Whatever it was, the patient was blamed. I had the image of the lepers of the Middle Ages ringing their bells and shouting, "Unclean, unclean," as they traveled their homeless lives.

My first direct experience with AIDS was through hospice. I met John while Chris was dying. I helped conduct a Quaker-like memorial service for Chris. The little apartment was filled with friends, Chris's nurses, food, and love. In the weeks following, during John's deep grieving, Chris's mother sued John for Chris's insurance, although the family had disowned him; John's employer went bankrupt and fired him; his landlord took his car for a bounced check; and he contracted symptoms which could be AIDS. There was no doubt that John and Chris had loved each other deeply. The last time I heard from John he was being cared for by friends in Tennessee.

My second and even more devastating experience was as an AIDS buddy with Fried. He was my age and we enjoyed good music and old movies together. He started losing his mind and I didn't understand the signs of AIDS dementia. He did have a Catholic funeral attended by his coworkers, most of whom thought he died of cancer. As a hospice volunteer I had seen many people die, but this time it broke me up.

I could not go through that again so I became involved in the faith community's response to AIDS. Slowly and even painfully the community is recognizing the weight of the disease on people's lives. The Atlanta (Ga.) Meeting has supported me in my work with the Atlanta Interfaith AIDS Network. This small group of churches and synagogues has a day care center for people with AIDS. It supplies education including speakers on the ways the faith community can respond to the needs of those affected by AIDS. The network provides pastoral counseling for those who do not have a faith community or one they trust.

However, it has been an edifying struggle to get the faith community to ask about AIDS. It is as if ignored it will go away. Friends and other religious institutions must believe that this disease is nowhere near peaking. The more vulnerable have been the first wave. Now we will see it in our youth. We must have informed our children how to be responsible for their health. We will soon be burying more of them dying of AIDS.

What disturbs me the most in the letter of the "concerned reader" (Forum, FJ May) is her feeling that she could not go to the Ministry and Oversight Committee of her meeting and ask for a support or clearness committee. Every Friends meeting should have designated a person or persons responsive to questions about AIDS. This includes counseling those affected by AIDS.

If Friends are not comfortable talking about AIDS and being intimate with people with AIDS, then we must ask, "What are Friends afraid of?"

Perry Treadwell

Perry Treadwell is an immunologist, investigator in men's studies, and, currently, clerk of Atlanta (Ga.) Meeting.

prepared to defend us, nor a budget to pay such costs—and such costs could be sizeable.

The author is correct. We shall continue to question the decision, and we do remain open to the Light. Sexual abuse of women is an issue Friends must address, and the pages of our magazine will be a place where that may occur. We thank all those who have written to express support for the author as well. She demonstrated great courage in speaking out on such an important issue and deserves our greatest respect.

Gulf War resistance

Rather than go through with court-martial proceedings, I have just been released from the military with an other than honorable discharge. Because of your interview with me (FJ May) I have received an assortment of cards and notes from Friends. These letters have been gems of encouragement and support during times that could have been extremely depressing for me. I thank those Friends who wrote, and I thank FJ for its article about my sanctuary with Boulder (Colo.) Meeting.

A free conscientious objector,

James L. Harrington
Boulder, Colo.

Thank you so much for the kind editorial (FJ June) and all your support and the Friends support throughout this war. The letters I received from Friends around the country gave me strength when I needed it and made me feel like a member of a loving community in spite of my physical isolation and very antagonistic surroundings. If anyone you know wrote me and I did not write back, please apologize to them for me. To my knowledge, I have written everyone back, but I also know that many letters never made it to me.

To date I have received about $1,000. This leaves me speechless. "Thank you" cannot come close to expressing my gratitude. In the future, when I am financially able, I will contribute an equal amount in each person's name that contributed to my fine, to the Friends in Austin, Texas, who treated me so well and whom I love so much. I know they will make it accomplish good works many times its worth. In my wife and me, you have friends for life.

Agape and peace,

Dave and Patty Wiggins
Austin, Texas

Choosing faith

While Eric Johnson's article "Why I Am an Atheist" (FJ January) certainly caught my eye and made me think, I must say that the responses to that article disturbed me more than the article itself. Was it someone like Eric Johnson who was in Paul's mind when he added a sentence to the effect of "If the hand says 'Because I am not an eye, I am not part of..."
the body," to his description of the Church as the body of Christ? Holding this thought in mind helps me understand when so many Spirit-following Friends reject my own conviction about the importance of Christ.

The disturbing thing about the replies was their seeming idolatry of reason. I have not yet found a way to reconcile this with my convictions about logic, reason, creation, and the Creator.

As I understand these things, logic is a property of the created, physical, temporal world. Reason is how logic is reflected in the human mind. To apply logic to things eternal is akin to studying great architecture by looking at a single photograph. Our reason is most often three dimensional, sometimes four, and to expect an eternal, pan-dimensional being to be limited, is at best error, at worst idolatry.

If I am forced to choose between faith and reason, I hope I'll take faith every time.

Daniel W. Treadway
Ames, Iowa

Was there consensus?

"Lesbian pastor Bet Hannon was forced out of her job by Iowa Yearly Meeting." This quote (News of Friends FJ May) has distressed me to the extreme. As part of my professional responsibility I have served on a committee on sexuality to the Episcopalians and have been saddened by their attitudes toward same-sex relationships, all the while feeling proud to be a Friend, where I believed such prejudice not to be a part of our Society. I think the brilliant research that showed homosexuality to exist in 20 percent of every culture where the statistics are available, is clear evidence that this is a natural phenomenon. But despite that, believing in that of God in everyone, I would think this enough to rule out taking such an action against Bet, or any other person in a same-sex relationship.

How can such an august body as the Iowa Yearly Meeting take such a repressive action? Surely this action needs to be reconsidered. Am I to believe that there was consensus?!

Sally Oppenheimer
Princeton, N.J.

All stick, no carrot

Carol Atkinson's letter (FJ June) discusses the costs of alcohol and tobacco in our society. Interesting, but this line of thought misses the real reasons that prohibition was brought to an end. Oceans of money and lack of public support led to corruption of our police and justice systems. Government cannot afford to be seen as illegitimate. One of the reasons Franklin Roosevelt became unbeatable at the polls was that "he brought back beer."

Despite the personal cost, the use of alcohol, tobacco, marijuana, cocaine, and glue sniffing are victimless crimes. No one holds your nose and forces these things on you.

The following are incarceration rates per 100,000: United States (425), South Africa (333), Soviet Union (268), Asian countries (140 or less), European countries (120 or less). Yes, we're number one! These numbers suggest to me that building more prisons is not the way to go. Our approach to crime is all stick and no carrot. Something like half the people in jail here are in for drug related offenses. We have come rather far along with the notion that we should put everybody in jail for their own good.

Arthur D. Penser
Huntsville, Ala.

What love will do

Two comments on the thoughtful, provocative articles in the May issue about the peace testimony. First, on Jude O'Reilly Geisheker's article "When Called, I Will Go." I can empathize with his concerns about the inequities of the military draft and recruiting system. But Jude's concern for poor recruits blinds him to a far greater inequity: U.S. soldiers of whatever color and class are far more privileged than the Third World denizens they are typically used against. As the recent Gulf War has shown, soldiers are not merely sheep led to the slaughter. Soldiers are taught to kill and, with the help of modern technology, can do so with a mind-boggling efficiency. Thus, the solidarity he seeks is in actuality a solidarity with murderers, as well as with victims.

Second, I was struck by a question raised in William C. Kashatus's article, "The Dilemma of Teaching about War." He wrote that he wonders "how much the most vocal pacifists appreciate the fact that others fought and died to protect the freedom of speech they themselves enjoy today." For one thing, wars don't protect freedoms, they undermine them. Freedom of the press was a casualty of the recent Gulf War. Or consider the plight of the Japanese during World War II, the socialists during World War I, and so on. More important, the real freedom fighters today are groups like the ACLU and FCNL—not the military, which is invariably willing to compromise the Bill of Rights in the name of "national security."

And let's not forget our own Quaker legacy. The "vocal pacifists" who founded Pennsylvania paved the way for the authors of the Bill of Rights by creating the first colony to practice the freedoms we now take for granted. As William Penn once wrote: "A good end cannot sanctify evil means; nor must we ever do evil, that good may come of it. . . . Let us then try what love will do."

Robert Levering
San Francisco, Calif.

CPS remembered

Richard Moses did an excellent job of reviewing four books on the World War II experience of conscientious objectors (FJ June), and his remarks about my effort were much appreciated. He did miss one other fine volume of personal memories by a Quaker, Thomas Waring. Something for Peace is a touching story of his personal spiritual struggle. It is available from him at PO Box 565, Hanover, NH 03755, $10.95 plus $1.25 shipping.

I would like to report that copies of my book cannot be ordered from Northland Press in Winona as indicated. That publisher no longer exists. Order from Densenbrock, 3300 Darby Rd. 803, Haverford, PA 19041-1095, $10.95 postpaid.

Readers may be able to help in a related effort to rebuild the list of former CPS men and their current addresses. A number of us are cooperating with NISBCO in setting up a regional network of computers in our homes. We hope to collect all available mail lists for reunion groups and organizations, entering them into a common file, with updated information. Researchers and writers, and those needing to reach select groups, such as those men who were part of a specific CPS project, would find such a complete computerized file a useful tool. Anyone having access to a mail list of World War II conscientious objectors, CPS or prison, please contact NISBCO, 1601 Connecticut Ave. NW, Washington, DC 20009-1035, or me at the address above.

J. Henry Densenbrock
Haverford, Pa.
A Ministry of Touch

by John Calvi

Dec. 1983—In October I began to research and organize getting massage to people with AIDS. I have found that I can do massage and not get AIDS, though no one seems to know how this disease works. Through the Colorado AIDS Project and the Department of Health I began to give massage to a small group of men. It was quite a shock to enter into the lives of some of these people. It’s as though leprosy has come back the way some families, friends, and professionals act. For some, it changes their bodies so much they dare not go out in public. Some look as healthy as anyone else, but it can be seen in their eyes that the last kiss they had on the lips was 1½ years ago.

Aug. 1984—My work this week is to help Mikel deal with his approaching death with the same grace he used to deal with his life—also, to deal with the fact that his caregivers are tired of giving to him. With Scott we are working on helping him maintain some sense of personal power while sight in his right eye leaves. For Ron we work on his recent realization that he is personally undernourished by an old pattern of giving, when he really wants to receive, which he is not good at. Last week he gave up some

Readers’ Response to AIDS

One Friend’s response to the AIDS pandemic

In the summer of 1988, I was invited by Friends General Conference to address the issue of AIDS during a plenary session of the yearly FGC Gathering. Through that experience, I became acquainted with a number of people who are doing nursing, social work, support counseling, etc. with HIV-infected people. Friends are involved with People Living with AIDS (PLAs) in many capacities, so it pained me to read a letter in FRIENDS JOURNAL from an HIV-infected woman who seems to feel Friends are not concerned about the plight of persons like her and her husband. That concern may not be reflected on the pages of FRIENDS JOURNAL, but I believe it is reflected in the lives and ministries of many Friends who are responding to people with this devastating illness.

My monthly meeting, Friends Meeting of Washington, D.C., was one of the first religious institutions in the metropolitan Washington area to open its doors to memorial services for people who have died from AIDS. At that time, the doors of many other denominations were closed because of fear, judgmentalism, and/or bigotry.

Additionally, the meeting offers a twice-monthly coffeehouse, called the Comfort Zone, as a place for HIV-infected/PLAs and their friends to gather on alternating Saturday evenings. This offers socialization and recreation in an alcohol- and smoke-free environment, with lots of good food, music, and companionship. The meeting has also helped stock a food bank for HIV-infected people, who use much of their financial resources for medications. The meeting also supports—with money and “feet”—walkers in the D.C. Metropolitan AIDS Walk-a-thon. For these services, members of Friends Meeting of Washington received the Gene Frey Award for Religious Support from the Whitman-Walker Clinic at the 1989 Annual Volunteer Recognition Dinner—an event that attracts more than a thousand people every year.

Personally, I have been involved with the pandemic as a volunteer counseling with the Gay Men’s Counseling Collective since October 1981 and as a paid staff AIDS health educator at the Whitman-Walker Clinic since June 1986. Having lost more than three dozen friends and acquaintances to AIDS and having many other friends living with HIV infection, I have grieved for ten years while working to ease the burden of my sisters and brothers, their families and friends, who suffer with this awful illness.

For the last five years at the clinic, I have done HIV prevention education on the streets with male, female, and transvestite prostitutes, intravenous drug users, and the homeless. I’ve conducted formal trainings and seminars on HIV prevention with the mentally ill, developmentally disabled, the elderly, high school and college students, incarcerated women and men, employees of many companies in the metropolitan area, church, civic, and community organizations. Either I or one of the 55 volunteers of my speakers bureau respond to requests for HIV/AIDS education seven days a week from 8:00 am to midnight. If two or more people are willing to learn, we will show up, armed with brochures, condoms, videotapes, and training materials.

Because of my expertise in working with the HIV-infected addict, I give trainings throughout the United States for the National Institute of Drug Abuse (N.I.D.A.) or the Office of Substance Abuse Prevention (O.S.A.P.). As a founder and board member of the Washington Area Consortium on HIV Infection in Youth, I have tried to reach teenagers both in the schools and street environments. I served as a consulting editor for the Safe Choices training manual developed by the National Network of Runaway and Youth Services for

continued
Feb. 1986—From the audience of 100 men, a beautiful black man raises his hand and asks if there is any suspicion that the AIDS epidemic was planned. Do any rich people have it? In a voice a bit black and fagy I say, "Well, you know, Rock Hudson didn't live downtown." They all laugh very loud. For the first time I am in a prison teaching about AIDS. Their laughter is good and rids me of the doubt I had about reaching them. They've been wanting to know about AIDS since an inmate died last summer and another last week. In the last month the clinic has overflowed into the psychiatric ward with inmates who have AIDS. The sheets from the last death bed were burned unwashed in a field. The men are scared, and the news I have to offer them is painful. By sharing needles they have been at risk for a few years now. They may have the virus. They may have already passed it to a wife and perhaps a child-to-be. I am as tender and clear as I can be. It's a painful witness.

Oct. 1986—I begin to see clients my second week back in D.C. One fellow is
As an individual I have done some volunteer work with an AIDS organization in my community. I hope that the recently formed New York Yearly Meeting AIDS Task Group will increase Friends' options to do something about AIDS in a Quaker context.

Annie Fredericksen
White Plains, N.Y.

FGC Task Group is formed

The Ministry and Nurture Committee of Friends General Conference established an AIDS Task Group in the spring of 1989. The general goals of the group are to find out what Friends are doing regarding AIDS and to find ways to support monthly and yearly meetings in these endeavors.

During the spring of 1990 the Task Group published a statement on AIDS in the FGC Quarterly, acknowledging the pain and isolation AIDS is creating among us. We also requested that Friends write to us about what their meetings were doing and how we might be helpful. (We continue to invite responses, c/o FGC, 1216 Arch St., #2B, Phila., PA 19107.)

At the 1990 FGC Gathering, we and Friends for Lesbian and Gay Concerns sponsored a display of more than 300 panels from the Names Project Quilt. A special effort was made to include panels memorializing Friends. Young Friends attending Junior Gathering visited the quilt as part of their program.

During the Gathering we also sponsored an evening interest group, "A Friendly Response to AIDS." The five members of the panel and the 17 attenders shared their experiences—in meetings that had given spiritual and concrete support to Friends with AIDS, in meetings doing outreach on AIDS to the wider community, as HIV-positive Friends, as Friends frustrated that Friends weren't doing more.

As of this writing, we expect to be continued
very near dying, though he was quite hearty before I left. “Greg, what are you doing? You told me you were just going to stick around while it was fun,” I tell him. “Yes, well, my family is taking good care of me so I guess I am not ready yet,” he replies. His family is in the next room, relieved that I am a professional they do not have to help. They do not want to watch. They do not touch him. They wash whenever they touch something he has touched. It is clear they love him deeply but in this setting they don’t know how. The cancer has so disfigured him and made his breathing so difficult that not holding him or touching his hand hurts them nearly as much as the idea of doing so. They are very jealous of the nurse, the friend, the former lover, and me because we touch in love and without fear. And for this the family finds something wrong with each of us.

Dec. 1989— I have been with Keith two weeks. Last night he asked me for massage and asked me what I felt. Oh, dear. So I tell him gently and clearly that I feel there is less of him each time we have worked over the last two years. Less body and physical energy and always lots of spiritual energy. He says he’s been wondering if he’s dying. We share many ideas about this. He’s certain he’ll pass over easily at the right time and not commit suicide. He feels as though he’s done his life’s work and in that sense is ready to go, but simply doesn’t want to go yet. He feels himself getting lighter, as though getting ready to fly away. He sees afterlife as a relief. I say I’d rather have him here, but only if it’s fun for him, and I don’t want him to wait until it’s awful and leave in a huff without saying goodbye. I want him to watch and see when it’s coming and do what’s needed to make it a going-away party. He laughs at this. He’s so good. It’s an honor to be asked to listen to the wanderings of this tender child who will be 37 on Christmas.

There is no sanctuary

Among meetings actively involved with these issues is Penn Valley Friends Meeting in Kansas City, Missouri. We have had several members with this diagnosis, and at this present time Friends are creating a memorial panel to become a part of the Names Quilt Project (begun by a Friend, Cleve Jones) for one of these men who died recently. Our present clerk is a man who has lived for six years with a diagnosis of AIDS. [see accompanying letter. Eds.]

In 1989, a young man who had no place else to go but the streets became our resident Friend for a short time before his death. Although he was not a member or an attender, his presence was a reminder to us all that for some HIV-positive individuals there is no sanctuary from dehumanization and stigma.

Personally, I have written two books about HIV-infection and AIDS and the influence Friends have had in the healing of “dis-eased” lives. Please, may I reassure the Concerned Reader that there are meetings and Friends, members and attenders, who are compassionately concerned and actively involved with those who have AIDS and those who are HIV-positive.

Gary Wick
Kansas City, Mo.

Threshing session at Philadelphia YM

Seventeen Friends were drawn to a threshing session in March at Philadelphia Yearly Meeting by the topic: Friends Response to AIDS. We discovered many common experiences. Our initial, and to some extent abiding, responses to AIDS are the emotions of fear, sorrow, and anger. In the midst of these emotions, we have recognized the importance of speaking our truth, and of affirming where we are. By standing in the measure of
March 1991—Last fall I helped half a dozen friends with AIDS to die. After seven years of this work I am both amazed and weary at the beauty and horror of this epidemic. I can feel great joy in being of help. Two of the people I helped in the fall were lovers. Joe and Julio died within a few months of each other. Julio was from El Salvador and had helped the rebel army as a teenager. When I saw him last he was lying in his hospital room in great pain. He asked me why something so painful as the epidemic had come to gay people. “Why did God do this? We are not bad!” I held him and tried to ease the terror. “I don't know if there is reason or logic to this,” I said, “but if there is, maybe God wants to show what happens when tender people are put into hard places.” He liked that a lot. He died not long afterward. Joe was in another hospital and could not go to his memorial, which hurt very much.

Feb. 1991—The music is not very good. It is too white. It has the passion of white people “getting down.” It is white bread fresh out of its plastic. To my right sits an old friend, someone I have loved for years. We know each other more and better than is comfortable, and this is precious. He has just found out he has the HIV infection, and he moves from laughter to fearful tears many times a day. The chorus leans into a song about AIDS. It is not a good song. It is schmaltzy and slow and needs a few beers to be thought beautiful. But the sentiment touches off a flood of tears in my friend. His body shakes silently. He hears them singing about him and about all our friends who’ve died. And who would be next? We are surrounded by many other people we know. They must not see this crying, because his positive test for the virus and his recent illness are not public. For now they are secrets for the treasured few. I want to hold him as I did earlier in the day, but that would burst a dam of secrecy and restraint. I move my leg next to his and connect from knee to ankle. The man next to him is also sobbing. He is another friend of ours who also has the virus. He has just been told he should start toxic medications next week. He is terrified and bitter. They have a muted communion as the song wails on, feeling their fear with each other. They have traveled from two coasts to tell each other the same news. I feel my love for them. I am so fed up with AIDS. And this moment of great fire has burned all its wood for now.

March 1991—Claude calls with great news. After 10 years with AIDS and a roller coaster ride of near death and good health, he is being used to test a new medication. The initial test looks very good. There is no toxicity, and the drug does only what it was designed to do—to bond with the virus so that it cannot reproduce. His energy is better, and some infections are clearing. It makes us both teary. Dare we believe that the horrible can be made manageable?

AIDS Forum continued

Light given us, we have come to the understanding that we must take action. And it is through our action, and through our relationships with people living with AIDS, that we can experience spiritual growth and some degree of personal resolution. Some of us have found strength in the midst of suffering, and hope in the midst of despair. Responding to the AIDS crisis has caused each of us to consider our understanding of sexuality, of spirituality, and of death.

We feel a responsibility to make ourselves available to Friends and meetings that need to talk about AIDS. If you need to talk to another Friend, I may be called at (215) 732-5079.

Many Friends are responding to the AIDS crisis in a variety of ways, but there is not a Quaker response. A meeting in June in Philadelphia provided an occasion for Friends to consider a corporate response to AIDS. A report on this meeting will be shared with Friends more widely.

Kenneth Sutton
Philadelphia

A personal index

I am grateful that an AIDS patient would think to scan the FJ index for some friendly comfort. Thinking of essays offered among Friends during the years, I venture to make this personal “index” for those in trouble.

- Death—Friends have a clear stand, as the memorial minutes of our meetings give witness. Physician Emily Wilson often said that from our birth we are preparing for our death. Do not confuse death with violent ending. Friends hold the egalitarian view that to each person one’s own life is equally dear.
- Honesty—George Fox made the clarifying stand that our aye is aye. Honesty is a solution to the ambiguity required of concealment. If our society fears a disease, then the honest patient may enact the valiant role of saving what he or she has.
- Compassion—When we feel with any sufferer, we most clearly show we are following the way of Jesus, the healer. Compassion is not approval. We may utterly disapprove of the drug needle carrying the dread disease, or the promiscuous, sexual activity that endangers our young people and their newborn children. But Friends work tenderly with all such victims.
- Proven Truth—Friends like the work of the laboratory; they support experiment and dissemination of fact. Any epidemic carries fears and distorted stories. Friends speak out for truth.
- Help from other readers—how often have we found these headings in the JOURNAL, if not by title, then by embodiment in many themes?

Thoreau Raymond
Coeymans, N.Y.

A compassionate ministry is needed

You asked, “What are Friends thinking and doing about the AIDS crisis?” Let me say at the beginning I am not a formal Friend. I am a Southern Baptist minister who graduated from Earlham School of Religion. I recently produced a booklet for our Christian Life Commission entitled, Ministry to People with AIDS. Another Southern Baptist minister named Bill Amos has written an absolutely superb book entitled When AIDS Comes to Church (Westminster Press, 1988). We are also doing several AIDS Awareness Conferences, one coming up in June in the state of Louisiana.

I suppose all of this is simply say that persons with AIDS deserve compassionate ministry rather than judgment. We are doing what we can to ensure that happening.

Jim Hightower
Nashville, Tenn.
Being Present for Another

by Ted Hoare

In his book *Thinkers of the East*, Idries Shah tells a story of three men who went on a journey together. On the road they found a coin and, having no other money, began to argue among themselves as to what to buy. One wanted something sweet, another several sweet things, and the third something to quench his thirst.

They appealed to a wise man passing by to adjudicate between them. He went to a nearby shop and bought a bunch of grapes, which he divided between them. “But this is something sweet to eat,” said the first; “several sweet things,” said the second; “something to quench my thirst,” said the third. Although they had felt their needs to be different, each was satisfied by the same thing.

The parable speaks to the present condition of the Society of Friends for, as Margaret Heathfield, clerk of Quaker Home Service, reported to London Yearly Meeting for Sufferings (*The Friend*, 11/11/88, p. 1439), hunger—spiritual hunger—is prevalent amongst us.

Although Friends would describe their needs differently and would look for differing means for satisfying their hunger, refreshment would come for many if they could find someone who, recognizing that God is immanent in each one of us, offers a listening ear to their story. Even in a healthy body things happen that are helped by a visit to the doctor. The same is true for our spiritual being. The time may come when, through force of circumstances, we are forced to confront our life with the truths that the ground of our being throws at us. This confrontation may come about as a result of illness, loss of job, failure of marriage, death of a loved one, or other causes. But it may also come about through a growing realization that what we have been doing in

To listen, to reflect back, to hold the other in prayer—these are ways we can provide helpful spiritual guidance.
our life has lost its savor. We become disillusioned with ourselves or we realize that our outward life, successful though it may have been, is bringing no satisfaction to our inward being. We feel the need to bring the two into harmony. The Queries of London Yearly Meeting tell us, “Remember that no one can live to (him)self; and be ready to seek counsel and help from another.” To whom then can we turn?

Many Friends go to a directed retreat, usually run by the Jesuits or one of the women’s religious orders. Philadelphia Yearly Meeting has even published its guide to the retreat houses within the yearly meeting territory! If we are fortunate enough to have been at Woodbrooke or Pendle Hill at the right time, we may have received help there. If we happen to be a member of a meeting that has some wise elders, they too may be able to help, but as correspondence in The Friend from time to time shows, many elders themselves feel the need for support.

In the past it was recognized that many Friends had the gift of spiritual guidance. William Penn described George Fox as a discerner of spirits; Margaret Fell had a wide ministry by correspondence, as had Isaac Penington. “Opportunities,” when spiritual guidance was given, were taken by traveling Friends; we know, for instance, how Elizabeth Fry was influenced by William Savery. Many Quaker journals disclose Friends with the gift of discernment, and the Society today is the poorer because of our reluctance to recognize such a gift.

In recent years, the Society has tended to neglect the mediated ministries of teaching and eldering, emphasizing those we can experience directly. The result is some Friends now feel that, because there is that of God within, the spiritual journey ought to be a do-it-yourself affair. The Religious Society of Friends, we are told, has done away with the laity; we are all ministers. But we tend to forget that this word has many connotations, that there are differing ministries, and that each requires particular gifts. The idea that some Friends may have the gift of being able to be present to another as a spiritual guide is therefore not currently accepted.

What qualities do we need to look for in a spiritual guide? The guide is neither an authority figure nor a therapist, but one who has, for some time, been taking his or her own spiritual journey. Such people will recognize that true guidance comes not through their intellect, but when in the company of another, they act as a channel for the Spirit. Their role is not to direct, for it is the one who seeks who brings the agenda, but to be present for the other, to listen, to reflect back, to hold the other in prayer. There is no hierarchy, for each guide will have their own spiritual guide to whom they regularly turn.

How does one become a spiritual guide? First of all, it is a gift; it does not come by just taking a course and passing an exam. However, like all gifts, it will not develop unless worked upon. Several books have been published recently that help us consider whether this is a call to which we might respond. For those who feel a leading to pursue the matter, a course is now being offered by the School of the Spirit group, of Philadelphia Yearly Meeting, at the San Damiano Retreat Center at Ashton, Pa. Courses are also being offered elsewhere by other denominations and Friends may find themselves welcome, for the Holy Spirit transcends denominational boundaries. There is often a recognition that Quakers may have something special to contribute. Such programs provide an opportunity to practice and test the gift. Some authentication is desirable because being present to another at their deepest level is something not to be lightly undertaken.

I recall reading that “The concept of the spiritual life is threefold: 1) Personal direct experience of God; 2) Struggle to express understanding of that experience; 3) Acting out that inspiration in our lives; but that nowadays the middle strand is almost entirely missing in the Religious Society of Friends.” This is something we need to address.

Quakers do not have a fixed set of beliefs, a creed, to which they are expected to subscribe. Surely this places upon each one of us a greater responsibility to review our beliefs as they change or mature. But how many of us ever sit down with another and talk through such things as where we are in our relationship with God, whether we have any conception of God at work in our own life, whether prayer is any longer meaningful to us, and, if so, what form it may take? It is with these sorts of questions that a spiritual guide can help us. In his book Spiritual Direction for Every Christian Gordon Jeff writes:

The director is less a person who supplies answers than one who suggests questions for the directee to think and pray about. What I believe is called for is a greater trust in the indwelling Holy Spirit within each person and a belief that each person, in discussion with another, is likely to uncover what is their own right path. Good direction is to do with trusting that the Holy Spirit is at work in each directee, and allowing them freedom to discuss their own path, not necessarily during the direction session but in the thinking and praying they do afterwards. As in counseling the real work is frequently done after the session.

As Friends, we claim there is that of God in everyone. We talk about being able to find the sense of the meeting in which we have come together and waited upon God. Can we not, therefore, accept the idea that if we meet with another at a deep center, the Spirit will be present, guidance will be given, and we shall be helped forward on our way?
Reflections on Forgiveness

by Rick Herrick

The more we forgive, the easier it becomes. The benefit is extraordinary—a deep sense of inner peace.

My first teaching job was at The Bolles School, a small, private high school in Florida. Midway through my third year there, the headmaster retired. He was succeeded by the man who managed the school finances. One of the first things the new headmaster did was fire me.

I was deeply hurt. I believed I had been a good teacher and had received no communication from the school to indicate otherwise. I remember going to his office that day thinking I was about to be promoted.

The shock of being fired soon turned to anger. The real bitterness I felt toward the headmaster took on a physical dimension. I had trouble sleeping at night, and my stomach was often tied in knots. The situation was made worse because I held it all inside—I didn’t share the shame and hurt with anybody.

I kept going over and over the events of my three years at the school. What had I done wrong? How could this be happening to me? My career was ruined. The bitterness and anger increased.

After a month of this, I decided I either had to seek professional help or put the matter totally out of my mind. I was too shy to seek professional help. So, how was I going to put this man out of my mind?

The answer slowly came that I must forgive him—unconditionally. About six months prior to these events, a colleague from the school had recommended a book on Eastern meditation. I combined techniques from the book with Christian practices of contemplative prayer and began to work daily on the problem.

Gradually, I saw the situation differently. I came to see the headmaster’s action not as an attack on me, but an attempt to hire his own people and to steer the school in his direction. I also came to realize that my own actions were directed more at furthering my career than enhancing the welfare of the school. During my time at the school, I had worked hard to finish a dissertation, publish an article, and had sent out several applications seeking a teaching position at the college level.

We had both acted to further our own self-interest. I learned, through the inner work, to view him no longer as my enemy but as a fellow traveler out to make his mark on the world. Once I came to this understanding, the forgiveness was easy. I was now able to think of my former tormentor as friend. My mental anguish along with the accompanying physical symptoms were healed.

This experience taught me two lessons about forgiveness. The first is that we forgive for our benefit, not for the benefit of the other person. The mental hurt was mine, not his. His action was justified by his point of view. It was my problem that I had misinterpreted his action as an assault against my self-image as a teacher.

Secondly, I learned that the heart is a muscle. It is a well-known fact that physical exercise increases the ability of the heart to do work. The more the heart is exercised, the more efficient and effective it becomes. The same is true with the spiritual heart. The more we forgive, the easier it becomes. The benefit is extraordinary—a deep sense of inner peace.

The Death of Dad

My father died on June 18, 1990. His death followed a nine-month siege during which time his heart and lungs failed and his body became riddled with cancer. I was fortunate to live nearby and could spend a lot of time with him at the end. He had been, without question, a wonderful father. Watching him die was both anguishing and enlightening.

It was also on occasion quite annoying. He could be a very difficult patient—mad at mother, short with me, angry at the hospital staff for seemingly petty reasons, uncharitable in his general conversation. Nothing was ever quite right. It was as if a spirit of meanness descended.

I tried to gain perspective on such moments by thinking that this response came from a man who had lost control of his world. He was hooked to an oxygen machine, which severely restricted his movement, had little use of his hands, and very little strength. His mind remained sharp, although he seemed puzzled by his condition and at times quite scared. He resented his loss of control.

Most hospital visits, however, were rather routine. We watched TV, mother did the crossword puzzle, I read a book. We talked about old friends, old times, members of the family. Dad was funny (he so often was) and charming. The visits were pleasant.

One afternoon mother and I returned from lunch to an extraordinary change in my father’s attitude that was subtle but unmistakable. He was his funny, charming self, but different. His presence had an aura of forgiveness and love.

Editor of Quality Living magazine and an avid reader of FRIENDS JOURNAL, Rick Herrick lives in Valle Crucis, North Carolina.
which he quietly communicated to us. Everyone and everything was forgiven. He was at peace with himself and his condition and in love with his world.

I drove home that evening thinking quite differently about forgiveness. It is more than a decision about a specific person or set of events. It is, rather, a general approach to living, a way of looking at the world, a frame of mind produced by a spirit of goodness and love that permeates one's entire being.

Cove Creek Baptists

I am a person who welcomes religious proselytizers when they come to the door. One morning I was blessed with a visit from two lovely ladies from the Cove Creek Baptist Church. They sat down with Bibles in hand and quickly began talking about what a difference it made now that "Christ had come into their lives."

After a time the conversation turned toward my religious convictions. I told them I did not attend a church, was not really interested in doing so, but that spiritual practice and matters of religious faith were the central focus of my life. I also told them about some of the books I was reading and showed them my journal. They were a little confused.

Upon leaving, Irene blurted out: "Are you a Christian?" I answered that it depends on how Christian is defined. "I am a Christian as Mahatma Gandhi understood the term," I said. I explained that although Gandhi was a Hindu, he had been very impressed with the teachings of Jesus. In response to a similar question, Gandhi replied that he was a Christian if being a Christian meant trying to live according to the Sermon on the Mount. "I am a Gandhian Christian," I concluded.

That answer did little to end their confusion, but to their great credit they returned the next week and each week thereafter for the next nine months. Two deeply religious women with a fundamentalist approach to the Scriptures and a Gandhian Christian began a religious dialogue that greatly enriched my life.

We differed often on questions of scripture and theology, but over time we came to understand we held much in common.

The high point in our relationship came when I attended a revival at their church. They were proud that I came. I was excited about attending my first revival in a small Baptist church in the mountains of North Carolina.

The service began with prayer and song, followed by an emotional sermon by a traveling preacher who specialized in revivals. Then came the testimonials—people coming before the congregation to confess their sins and to witness to how Christ had changed their lives. I watched with academic interest and some skepticism.

In the midst of this ritual, a young couple in their twenties walked slowly to the front. There was a hush of silence. The young man, with obvious difficulty, began to speak. Though the church was small, it was very difficult to hear him. The young woman gently took his hand, looked at him lovingly, and the young man gained confidence. He confessed to the congregation that he had been cheating on his wife for the last two years; however, Christ had recently come into his life to save both him and his marriage.

I was impressed with the man's courage. What happened next was unbelievable and totally unexpected. The entire congregation gathered around to hug him and forgive him. My lady friends introduced me to his mother-in-law, who couldn't contain her pride and newfound love for this man. There was literally a spirit of forgiveness in the air. It moved me deeply. I embraced my friends and thanked them profusely for including me in what became one of the core religious experiences of my life.

As I drove home, my first thought was: "Well, Rick, Nixon went to China and you encountered genuine forgiveness in a fundamentalist Baptist church." Then a deeper and far more important thought emerged. What I had just experienced was the essence of religion. Questions of belief and ritual matter little. What is important is the spirit of forgiveness—the authentic love and acceptance that flows among and through human beings. The act of forgiving allows love to flow. The source of love is a mystery (most attribute it to God); however, as was evident to me that night at the Cove Creek Baptist Church, it has the power to uplift and transform one's life.
In the early '40s, Selective Service tapped me halfway through college. I hopped aboard a train and spent several undistinguished years at Quaker-run CO camps in Tennessee and North Carolina. Most of our news of the war’s progress, in those pre-TV days, came from some powerhouse 50-kilowatt radio station such as WBT Charlotte or WHAS Louisville.

As television soon came along, I figured World War Two was our last radio war with reporters such as H. V. Kaltenborn and Edward R. Murrow creating “word pictures” of London’s devastation by V-1 and V-2 rockets.

From on now, wars would be seen, at first in black-and-white and then in color, in living rooms. The Korean War was black-and-white, whereas the Vietnam War was a mix of black-and-white and color.

It never occurred to me that the Gulf War would come to me 50 years after Pearl Harbor by radio. Yes, radio! But that’s what happened.

Away from yellow plastic ribbons (made by the folks who bring you police and fire lines) and an almost unanimous media frenzy, I spent the duration of the war in Mexico. We started going to Mexico for a few winter months 22 years ago; at the time the whole family, including three sons, made it down.

Nowadays just Phyllis and I stay at the 16-room Hotel Principal in the mountain-rimmed city of Oaxaca in southern Mexico. Over the years we’ve become friendly with the owners, Jorge and Diana Brena.

A few years ago, returning from a late breakfast with them and about to recline for afternoon siestas (except for restaur- ants, nearly everything shuts down in Oaxaca during the hot afternoons), I tuned on my portable shortwave radio, which is no larger than a paperback book, to hear alarming news: the Challenger space probe had exploded shortly after liftoff; crew feared lost. The Voice of America and the American Forces Radio network (not yet transmitting from a satellite) kept us informed. To this day I have never seen a video of the explosion.

That’s how it is for many gringos in Mexico—we get our world news on shortwave radio. Nearly all of our gringo friends, some of whom live year-round in this pleasant inland city, are experienced at tuning in to shortwave. They know which bands to try at various times of the day to receive the Voice of America from Washington, D.C., the Canadian Broadcasting Corporation from Montreal, the BBC from London, not to mention other European and Asian stations.

Even friends fluent in Spanish ignore Mexican newscasts. Most satellite dishes are owned by well-to-do Mexicans, who watch Hollywood-made movies.

As military news censorship, Showed no U.S. dead or wounded. But the BBC, admittedly subject to Gulf censorship, was quite descriptive, often when a rotating reporter had returned to London. They spoke of dead enemy soldiers and civilians lying on the side of the road. In some ways radio, harder to control than TV, gave a more rounded view. I can now understand why some participants in the war against Iraq (what will historians call it? Surely not “Desert Storm”?) related back in the states that when they really wanted to know what was happening they too tuned in to the BBC there in the desert. Their own AFRTS was heavily programming music and sports.

Although I consider myself a red, white, and blue USAer, I thought our own Voice of America fell behind the BBC. The VOA was too jingoistic. Although they carried some live briefings and Bush’s addresses to the nation, they often sounded canned. (In fact most BBC newscasts are live, whereas VOA makes some use of taped newscasts.)

Most of us are so obsessed with the ratings war between CBS, NBC, and ABC that we forget that while these networks are financed by advertising, we, the taxpayers, support nearly 2,000 employees of the Voice of America, most of them in Washington, D.C. (They are not a happy lot these days.) And while
we can read newspapers that editorialize on the plight of the Kurds, we can actually hear what our government's view is. Yes, the VOA broadcasts daily editorials "reflecting the view of the United States government" heard by millions throughout the world.

Overall, I thought the best U.S. broadcasts came from Boston on the international shortwave facilities of the Christian Science Monitor. You'll recall that a few years ago the daily paper was trimmed back, its editor quit, and money was channeled into radio and TV. The loudest signal on the band in southern Mexico came from the Monitor's 500 kilowatt transmitter in Cypress Creek, South Carolina. An equally strong transmitter is beamed to Europe from Maine.

Until the Gulf War, shortwave listening in the States was largely confined to hobbyists. But as things heated up in the desert, radio stores were running low on shortwave radios. A store in Vienna, Virginia, which specialized in them, had its shelves all but emptied in no time. Some buyers, of course, were government types who wondered how the BBC was treating the conflict. Others may have had it with overheated network TV anchors and wanted to see what Cologne or Amsterdam or Vienna was saying.

Curious, though, that not a single person has asked me, on my return from Mexico, how that country viewed the war. What editorial slant did the newspapers in the world's largest city take? Nobody seems concerned. Are we so self-centered up here above the Rio Grande that we don't care? Or is Mexico just sand, sun, and sea—except, of course, when there's an oil shortfall Mexico might help out with?

Mexico was not a supporter of U.S. aims and hardly paid lip service to Bush. In fact, not only did some Mexico City newspapers editorialize against the U.S. aggression (Mexico has had experience with U.S. aggression), but anti-war rallies were held publicly throughout the country, even in placid Oaxaca, where we were staying. Many from the states wore badges reading, in Spanish, "North Americans Against the Gulf War." Such hand-lettered badges "positioned" the wearer as different from the "Bomb'em-back-into-the-Stone-Age" patriots who wanted to see Iraq's leader dead and who now, in late spring, find over 100,000 of his people (soldiers and civilians) dead and dying, and Hussein still in power.

President Salinas told his nation that war was "unjust and inhumane," and the head of the PDR (which some say actually won the presidential election of 1968) was outspoken. Cárdenas, who has a strong following in Mexico and was robbed of the presidency, said the United States was undertaking the war purely to gain control over Middle East oil supplies.

Now having been back from Mexico long enough to catch up on my reading, I see the print media was hardly unanimous in supporting the Gulf War, a wrong assumption I had made in far-off Mexico.

Out West, The Rocky Mountain News of Denver opposed most of Bush's moves. Here in the East (once-editor Martin Nolan left his editor's post), The Boston Globe hammered away at the aims and methods of the Bush war. In fact, New England's largest daily acquired the nickname the peacenik paper," a name given to it by the weekly Phoenix. The Berkshire Eagle was not far behind the Globe and hardly a gung-ho mouthpiece for Washington.

Nobody was surprised at The Village Voice, The Progressive, or The Nation, all of which opposed the war. No, the real shocker was that ultra-chic glossy, The New Yorker. From August onward, this supposedly stodgy weekly magazine was critical of The Bush Rush to War. And even now, in its April 22 issue, the magazine asks:

Given the environmental catastrophe sparked in Kuwait and the chaos and carnage unleashed in Iraq, the Gulf War may begin to look less and less like a victory in the months ahead. Wars don't have happy endings. The only happy part is that they end at all.
by George E. Keenen

A
ll is not well in the garden of language. It is overrun with the kudzu of bad puns. The simile flowers are infested with hype. Journalese is destroying the vernacular. That great aide of Language, the dictionary, has fallen into circular reasoning: in Webster’s New World, the twelfth definition of bad is “good”.

The euphemisms are failing. Doubletalk mites have weakened the rhetoric. A blight of cliches has hit the irony. Worst of all, war metaphors have infested the metaphor trees, which threaten to bear bad fruit.

My neighbor is fighting a War against Fat. Her husband has declared War on Crabgrass. My pharmacist has offered me a weapon in the War on Plaque. We recently suffered a Newspaper War, a Price War, and a Redwoods War. Officials have recently declared victory in the war against the medfly. We even have a SILO (a chain retail stereo outlet based on a war metaphor) in our town.

Some war metaphors are generated by politicians. We have had the Cold War, the War on Poverty, the War on Crime, the War on Cancer, the War on Drugs, the War on Hunger, the War on Illiteracy, etc. Each comes complete with its enemies, weapons, warriors, and real (not metaphorical) victims. Such wars are fought primarily in the media, and are never won.

In the War on Poverty, for instance, L.B.J. was the warrior, money was the weapon, and the poor were both victim and enemy. Another president, Jimmy Carter, not only declared war on inflation, he decreed that the word not be spoken. (His chief inflation warrior, Alfred Kahn, spoke it in public and was rebuked. Kahn, resorting to metaphor, began calling it a banana.)

Curious about the seeming superfluity of war metaphors in our culture (as a writer I’m aware that no one has yet written an epic of peace), I called George Lakoff, a world-renowned linguist who specializes in metaphor (Metaphors We Live By, Lakoff and Johnson, University of Chicago Press).

“Does our culture have more war metaphors than other cultures?” I asked.

“We don’t know yet,” he said.

“Why are there so many of them?” I asked.

“You have to understand what a metaphor is,” he said. “You probably learned in grammar school that metaphor is a method of direct comparison used by writers to intensify their language.”

“Like Shakespeare?” I asked. “‘Life is a tale told by an idiot,’ or ‘all the world’s a stage’?”

“Yes, but metaphor is a great deal more than just a nice figure of speech,” he replied. “Our thought processes are largely metaphorical. Which means, we use metaphors to think.”

I was starting to get it. So that’s why people go around calling one thing an-
Dear Helpful Hannah...
by Sydney Chambers and Carolynne Myall

Dear Helpful Hannah,
I have been attending Quaker meeting for worship for the last year, ever since I left home to enter college. But still I don't understand how to know when to speak in meeting. What should I do?

Uncertainly Silent

Dear Silent,
Over the years, Friends have developed guidelines for "bringing a message" which thee may find in Faith and Practice, etc. etc. But Quaker classics present these guidelines in a format which may be difficult for the visual young people of the Computer Age. I hope this flow chart, Speaking Into the Silence, will help.

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**Flow Chart: Speaking Into the Silence**

1. Enter meeting for worship
2. Center and wait
3. Message input from within
   - Message intended for anyone but thee?
     - NO → Return to center
     - YES → Message intended for anyone but thee this minute
       - NO → Message intended for anyone but the last (possibly confused) speaker?
         - NO → Others likely to mistake message for political announcement?
           - NO → Message truly "thee"?
             - NO → Message also "not-thee"?
               - NO → Must thee speak?
                 - NO → Return to center
                 - YES → SPEAK
               - YES → MUST THEE SPEAK?
             - YES → MUST THEE SPEAK?
           - YES → Return to center
         - YES → Others likely to mistake message for lecture (academic or parental)?
           - NO → Message truly "thee"?
             - NO → Message also "not-thee"?
               - NO → Must thee speak?
                 - NO → Return to center
                 - YES → SPEAK
               - YES → MUST THEE SPEAK?
             - YES → MUST THEE SPEAK?
           - YES → Return to center
   - YES → Return to center

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*"Speaking into the Silence" appeared in Friendly Woman, Vol. 9, No. 8.*
Robert K. Greenleaf: Servant-Leader

by Larry Spears

His attempts to put Quaker beliefs into action continue to have a quiet but powerful impact.

It is a rare occurrence for a Friend to become better known outside of Quaker circles than inside, but such is the case with Robert K. Greenleaf, who died Sept. 29, 1990, at Crosslands retirement community, in Kennett Square, Pennsylvania, at the age of 86. A former member of Monadnock (N.H.) Meeting and Kendal (Pa.) Meeting, Greenleaf's pioneering work in developing the servant-leader idea continues to have a quiet, but powerful and growing impact upon people working within large and small institutions.

During the 1970s, a half-dozen articles by Robert Greenleaf appeared in the pages of FRIENDS JOURNAL. However, it was a series of essays and books on the paradoxical concept of servant-leadership, written during that decade and published by Paulist Press and the Robert K. Greenleaf Center, that brought him to the forefront in issues involving leadership, management, and the creation of a more caring society through promoting change in our many institutions.

Greenleaf spent most of his organizational life in the field of management, research, development, and education at AT&T, retiring in 1964 as director of management research. He subsequently held a joint appointment as visiting lecturer at M.I.T.'s Sloan School of Management and at the Harvard Business School. In addition, he held teaching positions at Dartmouth College and the University of Virginia. His consultancies included Ohio University, M.I.T., Ford Foundation, R. K. Mellon Foundation, Lilly Endowment, and the American Foundation for Management Research.

Upon his retirement, he launched a whole new second career, becoming a noted author, lecturer, and consultant on leadership and management issues. In 1964 he founded the Center for Applied Ethics, a not-for-profit organization which became the Robert K. Greenleaf Center in 1985.

Greenleaf's concept of servant-leadership encourages increased service to others; a holistic approach to work; promoting a sense of community; and sharing of power in decision making to build a more caring society. In 1970 he published The Servant as Leader, which was the first in his series of essays on the servant-leader concept. In the 20 years since, more than 200,000 copies of this work have been sold worldwide.

In this seminal essay, Greenleaf defined the servant-leader concept this way:

The servant-leader is servant first. . . . It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. . . . The difference manifests itself in the care taken by the servant—first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer, is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or at least, not be further deprived?
The practical applications of servant-leadership are of keen interest to people working within all kinds of institutions. A number of for-profit and not-for-profit corporations have jettisoned their traditional hierarchical models in favor of Greenleaf's proposed organizational model of primus inter pares (or "first among equals"). This model advocates a group-oriented approach to analysis and decision-making as a means of strengthening institutions and creating a better, more caring society. It emphasizes the power of persuasion and seeking consensus over the traditional "top-down" form of leadership. In essence, it reflects Greenleaf's attempts to put Quaker beliefs into action outside of the Religious Society of Friends.

Robert Lynn, former vice-president for Religion at the Lilly Endowment in Indianapolis, Indiana, has said, "Greenleaf had an important voice in the shaping and thinking about management of corporations and not-for-profit organizations. He was immensely appealing to people in both the business and private world who were looking for some way of combining their exercise of power with the understanding of their religious faith."

Servant-leadership cuts across all sorts of boundaries. It is an idea which has been embraced by both religious institutions and secular corporations; by non-denominational universities and by seminaries; and by trustees and staffs of both for-profit and not-for-profit organizations.

At the heart of the servant-leader concept is the importance of a leader to nurture both the institution and individuals affected by the institution. As Greenleaf said in Institutions as Servant:

Caring for persons, the more able and the less able serving each other, is the rock upon which a good society is built. Whereas, until recently, caring was largely person to person, now most of it is mediated through institutions—often large, complex, powerful, impersonal; not always competent; sometimes corrupt. If a better society is to be built, one that is more just and more loving, one that provides greater creative opportunity for its people, then the most open course is to raise both the capacity to serve and the very performance as servant of existing major institutions by new regenerative forces operating within them.

Another important aspect of Greenleaf's writings on servant-leadership involves the roles of boards of directors and trustees within institutions. His essays on these applications are widely distributed among directors of profit and non-profit institutions. Greenleaf urged trustees to ask themselves two questions: "Whom do you serve?" and "For what purpose?"

In Trustees as Servants, Greenleaf writes:

We live amidst a revolution of values, some good, some bad... And one of the good consequences, in my judgement, is a greater disposition of able people... to work in teams rather than to strive to be prima donnas—not so much for idealistic reasons as because the word is getting around that it makes a more serene and fulfilled life.

The power of persuasion by servant-leaders was of great interest to Greenleaf. He frequently cited the example of John Woolman's successful efforts, over a period of 30 years, to individually persuade 18th century Quaker slave-holders to abandon the practice. Woolman's method, said Greenleaf, was one of gentle, clear, and persistent persuasion. Greenleaf used this example from Quaker history to emphasize the power and influence individuals can have upon society.

Robert K. Greenleaf authored two books, Servant-Leadership and Teacher as Servant, published by Paulist Press. Additionally, he wrote many separate-ly published essays. His impact on the wider world grew out of his embracing Quaker beliefs and attempting to put them into action within institutional environments. His writings have a growing influence on countless readers. His work is increasingly quoted by other authors; in fact, more has been written about Greenleaf and servant-leadership during the past year than ever before. Most importantly, the practical applications of his ideas continue to pop up within a variety of large and small institutions worldwide.

In a 1975 article, "On Being a Seeker in the Late Twentieth Century" (FJ Sept. 15, 1975), Greenleaf addressed modern-day seekers: "There is a theory of prophecy which holds that prophetic voices of great clarity, and with a quality of insight equal to that of any age, are speaking cogently all of the time." Greenleaf, himself, continues to speak to all of us with power and clarity through his encouraging notion that each of us should strive to be both servant and leader.

For more information on servant-leadership, contact the Robert K. Greenleaf Center, 1100 W. 42nd St., Suite 321, Indianapolis, IN 46208; (317) 925-2677.

What is spiritual? What is secular? Many Friends believe the border is vague: we live our spirits in our everyday lives. But sometimes, it seems to me, Friends may falsely elevate economic and political issues to a level of spirituality.

Do Friends believe the answers to injustice are given us by God? If so, can we dispense with economic research and analysis?

In the economics that I studied in graduate school and that I have tried to impart to my students, there are certain rules for fact-finding and analysis, which, it seems to me, are sometimes ignored in Friends' publications and Friends' utterances. They cannot be summarized in a few sentences, but here is the flavor.

For fact finding, stand apart (as best one can) from your prejudices or ideology. Leftists and Rightists, radicals and conservatives should agree on facts, for they are, after all, facts. If we can't discover facts for sure, then let us depend

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on high probabilities, achieved through large, random samples in objectively-structured studies. Use primary or scholarly sources where possible. Be wary of "facts" assembled by interest groups.

For analysis, include all the data any reasonable person of any persuasion believes are germane. Avoid selective perception of information that yields a preordained conclusion. Always present both sides and show why, on balance, you come down on one side (if you do). Compose your generalities from specifics, never the other way around.

When I protest about some Quaker publication, I am often told that "economists disagree," which is true. But our disagreements rarely extend to whether the proper fact-finding or analytical methods have been used.

Here is an example of faulty analysis, surely done in all innocence. The main speaker in a yearly meeting told us, in worshipful tone, that Friends ought to pay higher prices for Central American bananas. When the meeting ended, we sank into silence.

Yet I could not feel spiritual. I knew that the incomes of poor pickers depended not on the price of bananas but on the wage level of the region. If we paid higher prices, we would only increase the profits of banana companies, reduce the quantity picked (a fundamental law of supply and demand), and throw some pickers out of work. Yet there was no way for me to protest, for this was a spiritual gathering.

A fact-finding example comes from the May 1990 issue of the Newsletter of the Friends Committee on National Legislation. Here, a table showing "1990 taxes versus 1977 taxes adjusted for inflation" told us that the top 1 percent were paying $84.4 billion less in taxes in the later year. I knew the table was incorrect for two reasons.

First, 1990 had not yet ended, and no one knew how much anyone would pay. But second, richer people have been paying more in taxes, both absolutely and relatively to the total, after the tax reforms than before. This surprised me when I first discovered it. But the information comes from IRS data, an original source I have studied carefully, for all brackets and for several comparative years. There is no doubt it is fact.

Why are the rich paying more? No one knows for sure; we have the data but not the reasons. But I believe giving up tax shelters and paying higher capital gains tax more than offset the
lowering of rates for the upper brackets. I discovered FCNL used the data of an interest group, Citizens for Tax Justice, which selectively perceived lower rates for higher brackets but apparently ignored loss of tax shelters and higher capital gains tax.

Since many in Congress look upon FCNL as a source of unbiased facts, a few more examples like this could damage its reputation and that of Quakers as well.

An analytical example comes from a recent publication of the American Friends Service Committee, *The Global Factory: Analysis and Action for a New Economic Era*. In this publication, the AFSC criticizes multinational corporations for opening up plants (maquiladoras) on the other side of the Mexican border, for two main reasons: (1) by moving, they create unemployment in the United States, and (2) they pollute Mexico.

Both reasons may be true. But what the information left out—which I submit an objective observer would consider relevant—is it is much easier for U.S. workers to find other jobs than Mexicans, because job availabilities here have been greatly increasing. U.S. workers have greater unemployment protection than Mexican, and as our firms move abroad, other firms (Japanese, for example) come to the States to employ those who lost jobs. Finally, our total manufacturing output and employment have not diminished, except in the current recession, which we presume is temporary.

As a result, it seems to me, the AFSC proposed to protect the jobs of relatively well-off U.S. workers at the expense of Mexicans, whose alternative opportunity is probably hunger or worse.

The AFSC authors obtained their information from a book with an axe to grind, called *The De-Industrialization of America*. This book in turn quoted, out of context, an author who studied the ill effects of general unemployment, which *De-Industrialization* (and hence AFSC) improperly translated into the effects of unemployment caused by a firm moving to Mexico. In general unemployment, workers cannot easily find other jobs, but when a specific plant shuts down during a generally prosperous period, they often can.

Nor did the AFSC take into account longstanding historical evolution, in which manufacturing for centuries has moved from high-wage to low-wage areas, and the increased demand for workers in the latter places always raised wages and promoted industrialization (North to South in the United States, for example). Nor did it mention training in new technology and financial endowment of educational institutions in Mexico that multinational corporations have undertaken. Among others, the Monterrey Technology Institute is a prime beneficiary.

I submit that an educational work, which this document purports to be, should have included all arguments, pro and con, and then told on balance why AFSC accepts what it does. When only one side is presented, the document is dogmatic, not educational.

The most sensitive point for me has been the under-developed world, whose economics has been my special area for three decades. Economists virtually all agree that a major cause of hunger is the agricultural policies followed by almost all third-world governments. Farmers are required to sell their output to government agencies at low prices and to buy their seed and fertilizer from the government at high prices. Because of this squeeze, their earnings plummet, they abandon their fields, and crowd the city slums. With fewer farmers, people go hungry.

When governments by their pricing policies take away all the earnings of land, then any land they “give” the peasant becomes worth zero. It is as if they gave away government bonds with face value of, say, $100,000, but which could not be redeemed or sold and which paid no interest. They would be scraps of paper.

Sandinista Nicaragua was among the countries that “gave” land to peasants but took away earnings through the policies mentioned above. Yet, to my dismay, I found that defense of the Sandinistas for their “care of the poor” had become almost an article of religious faith among Friends. Denver AFSC announced in their newsletter a celebration of the Sandinistas’ tenth anniversary of their overthrow of Somoza only a few months before they were themselves

If Friends seek the truth, we must judge facts by social science methods more than by our prior perceptions.
voted out. Friends have conveniently looked aside as Sandinistas murdered political opponents. The AFSC sympathetically printed the Sandinista government’s “explanation” of atrocities that it committed against indigenous peoples (Breaking With a Bitter Past, Statement by AFSC Board, August 1987, p. 9). All this has nothing to do with the Contras, whose support I opposed as much as anyone.

It is not simply that Friends’ organizations operate under different rules from the social sciences or that their conclusions are different from my own. It is also the air of righteousness attached to those doctrines. Paying higher prices for bananas, believing that the rich control the tax system, condemning multinational corporations, and blanket support for third-world government policies seem now to have been elevated to Truth in parts of the Society of Friends.

This new “spirituality” is reflected in many ways: in vocal ministry, in announcements after meeting and on the bulletin board, in the topics chosen for discussion groups, in the speakers we select for major occasions, and in all ways that reflect the culture of the Society of Friends. These are such subtle themes that I doubt many Friends give them a second thought.

A recent study of rumors, reported in “Science Times” (New York Times, 6/4/91), submits that there is a human tendency to shape and perceive events according to one’s prior world view. Of course, Friends are human like others. But if we seek the truth, we must judge facts by social science methods more than by our prior perceptions. Otherwise, we raise error to spiritual truth, much as the Catholic church equated “terracentrism” (“the sun circles the Earth”) with God in the 16th century.

I recall AFSC work camps of the late 1940s, high school and college institutes, and educational teams aboard student ships to Europe; how they scrutinized all facts and all sides of issues; and how they reflected upon them through Quaker values.

But if I should come in fresh today, pick up some Quaker literature, and sit two or three times in a meeting, would I feel comfortable? Would I wonder how fundamental was today’s spiritual base? Or would I decide that one’s “righteousness” depended on what Pat Gilmore of Denver Meeting has called one’s “political goodness quotient?”

On Truth and Bananas

by Deborah Fink
is not separate from spirit; nor is it separate from matter. For me, finding spirituality is seeing through the illusion of separation and knowing the root system that connects all things to each other and to the Center.

From this it follows that how we get along together, how we get our food, how we build our houses and how we handle our wastes are all spiritual questions, if examined at their roots—radically. I do not like it when Friends treat these questions as merely surface phenomena, as if we were pushing chess pieces around, being smart and winning points. When it feels to me as if Friends are doing this I fidget and grouse, perhaps something like the way Jack Powelson fidgets and groused when what he hears violates his principles.

But our differences go beyond whether we look up or down to find the Spirit. I came to Friends during the Vietnam War, a time when the underpinning assumptions of white U.S. culture were disintegrating; and I needed a religion that helped me sort through the chaos. I was opposed to the war, but I didn’t like to hear people say the United States should stop the war because it was bad for our economy or because it was costing too many U.S. lives. From Friends I got a different message—an outcry at the taking of any human life, a rejection of violent means to accomplish anything, a commitment to the human integrity of the political opposition, a willingness to take risks, and a dogged determination to persevere. Friends drew the connections that made spiritual sense of my impulses. They were unifying the spiritual and the political.

It is Friends’ discernment of connections—the patterns that bring together the discord and chaos into stillness and truth—that I continue to find intriguing and creative in Quakerism. I have little interest in a religion that dichotomizes experience: When I hear discussions of disembodied spirituality I get terminally bored; they remind me of questions of how many angels God can put on the head of a pin. Nor do I need to attend Quaker meetings to hear detached discussions of world affairs. I want to explore the interrelations, to know how things happen and what they mean; and I find wisdom and support for this often enough in Friends.

For me it takes nothing away from the Spirit to believe that the Spirit reveals itself in the unfolding events of the world. This is what I understand in the image feminist Friend Sequoia draws of the “poured out” God, the God that empties herself in the creation of the world. The happening of the world is the ripening of the Spirit, and I am a part of this, not separate from God. What I do with the beauty and power that is in me matters. The Spirit is manifest in my intellect, my strength, my culture, my emotions, and my life experiences: These are the ways given to me to know and act.

God is both infinitely diverse and always the same, just as waves on the ocean are separate and diverse, yet still the same substance. My understanding—my infinite grain of truth—will differ from that of others. I and other Friends who live in western Europe or North America are uniquely privileged to know certain truths, just as we are woefully unable to understand certain other conditions experientially.

It is no accident, for example, that British and North American Friends testimony on nonviolence has evolved in the context of the most violent culture that has ever existed on the earth—a culture that has spread itself across the world murdering, pillaging, enslaving, and oppressing other peoples. We have the highest homicide rate in the world. We watch murders on television,

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for enjoyment. Our children play at killing each other. Violence is laced in the bananas we eat for breakfast, in the coffee and sugar that keep us going, and in the computers that organize our lives. We have experienced aspects of this violence and have meditated on our participation in it and the paradox of the benefits we all reap from it, even as we reject it. Friends have come honestly by their testimony against violence. In this, we are truly speaking from the center of our lives. We know deeply and radically that what we say is true. For most Friends, nonviolence is not a tactic but a continuing challenge.

Yet knowing this to be true is not the same as insisting that everyone in the world must come to our truth to be worthy of our friendship and support. Different revelations emerge from different historical experiences. Many of the world's revelations of the spirit are compatible with Quakerism or complementary to it; some seem to be oppositional. I do not believe we will find spiritual unity until we have fully honored diversity.

Different perspectives produce different facts and different criteria for absorbing and interpreting facts. A lot of ferment about proper fact-finding and analytical methods exists even within the social sciences of European and U.S. intellectual tradition. Much of this relates to decentralizing authority and to the recent insistence on hearing voices previously discounted. Where once scientists sought facts to capture the "one true story of how things are," many now acknowledge the simultaneous validity of multiple, even contradictory, findings. Social scientists are in the midst of searching discussions on where authority lies, how we use logic, how we know something to be true, and what we discount. Science is not abstract truth; its findings are always relative to the political and social system in which it is embedded. For me, recognizing the political nature of science makes it more complex and more real. I also find this view of science to be compatible with Quakers' nondogmatic, decentralized search for truth.

As one who came of age in the Vietnam era, I carry a skepticism that borders on the cynical. I believe that my government lies and that the mainstream media routinely distort information. Having seen too many erudite and righteous untruths, I probably wouldn't accept a set of figures from the government as an "original source" from which to evaluate others' statements. I don't believe anyone can give me a definitive answer that settles my seeing; I mentally file virtually every fact I know according to its source. Nor do I think I will ever know "all the facts" about anything. There are an infinite number of facts in a blade of grass—and infinitely more in the web of human complexity. I see multiple sides to complex questions—not just two sides. For me, reaching an understanding involves experiencing, listening, or reading broadly, weighing, sifting, and waiting. Accepting a diversity of authorities in no way implies acceptance of all statements as being equally true; it implies that truth is more complex than it appears. Some of what I hear may decide is nonsense—simple nonsense or profound nonsense that can bring new openings. None of my admitted uncertainty means I have no right to my beliefs or that I must leave the large questions to those who know for sure.

Because I believe knowledge is complex and sometimes contradictory, I don't expect any one rendition to fully enlighten me. When I read a publication of the American Friends Service Committee, I read it as a reflection of an extended and continuing meditation on the spiritual and political meanings of pacifism and social justice. A publication such as *The Global Factory* cannot begin to present all arguments on every side of an issue. This book links problems caused by transnational manufacturing corporations in poor countries with workers' problems in the United States. It presents the insights of two AFSC programs and is a much needed, broadly accessible work in progress. Friends and others are invited to use *The Global Factory* as a discussion guide and to use it critically, not as a Bible. The issues raised in *The Global Factory* mean something in terms of the freedom and spiritual integrity of a large number of people, and that is its value. I would hate to see the acceptance or rejection of this or any other message held as a litmus test of one's Quakerly righteousness. [*The Global Factory* is published by the American Friends Service Committee and costs $7.50.]

If Quakers are going to argue about the price of bananas, I hope we do it deeply, respectfully, diversely, and actively.

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**Science is not absolute truth; its findings are always relative to the political and social system in which it is embedded.**
Breaking the Bitterness Barrier
by Jessica Shaver

People from around the world will gather in Japan this month, as my family has done in previous years, for the 46th anniversaries of the atomic bombing of Hiroshima and Nagasaki.

In my experience, most U.S. citizens don't want to be reminded of the bombs we dropped. If they allow themselves to think about them at all, they do so uneasily. The very word Hiroshima puts many in the States old enough to remember World War II on the defensive. The immediate responses may be, "Well, they started it!" and "What about Pearl Harbor?" and "The A-bombs saved U.S. lives and ended the war."

By contrast, in Hiroshima and Nagasaki this August, there will be a different spirit, a spirit of mourning. Although we sometimes assume the Japanese attitude toward us is one of blame and condemnation, and brace to counter it with our own accusations, the message of the Japanese is not one of bitterness. They do not attempt to justify Pearl Harbor. They feel only profound sorrow for the suffering the A-bombs caused—and a determination born of that sorrow to see that no one, anywhere, experience one like it.

I think it's time to break the bitterness barrier, time to stop pointing fingers, time to let go of the blame, with its underlying shame and guilt. Here's one way we could do that:

This December 7 will mark the 50th anniversary of Pearl Harbor. Veterans will be gathering in Hawaii to commemorate the unprovoked attack upon the United States. I want to challenge those veterans to extend an official invitation to the survivors of both atomic bombs to attend the ceremonies.

I think they will be surprised to find many of the survivors of Hiroshima and Nagasaki are not military men like themselves but men who were grade school students then, women who were young housewives. These people didn't want a war any more than we in the States did.

Hiromu Morishita is one of our many friends who is a hibakusha—one of the "fire-bombed people." Now a professor of calligraphy, he was a schoolboy in 1945. He was standing with other students by a bridge when the B-29 flew over Hiroshima. No siren sounded, but suddenly there was a flash a thousand times brighter than the sun and an explosion that canceled out all other sound. The 7,000-degree heat melted his left ear, the side of his face, the backs of his hands.

Emiko Okada was eight. Seeing her city in flames left her terrified of red sunsets. Michiko Yamaoka was 15. She was gazing at the bomb when it exploded and for a second, she says, it was beautiful, so multicolored. The next instant it had turned her world to hell.

"No one looked human," she says. "People were aflame. There were hands and arms in the debris and voices crying, 'Mother, help! Teacher, help! Water! Water!'

"Soon the river was so full of bloated corpses you couldn't see the water. Right in front of my eyes, my best friend jumped into the river and I never saw her again." She pauses as the translator echoes her words.

"The bomb to end the war killed over 200,000 people in three seconds." She is not accusing anyone. She is just stating facts.

Three days later, it all happened again in Nagasaki. We have good friends there, too, survivors of the bomb which took 74,000 lives, half of them Catholic and many of them children. I don't know any survivors who hate the United States, but all of them hate the atomic bomb.

I grew up in Hiroshima. Six years after the war ended, our government assigned my father, Earle Reynolds, to study the effects of the first A-bomb on the growth of the children there. During our three years on a U.S.-Australian Army base, I found so many four-, five-, and six-leaf clovers that even as a first-grader, I wondered whether their abundance was a result of radiation.

What began as impersonal research for my father eventually became a very personal concern on the part of our entire family, leading us in 1958 to sail a yacht into forbidden areas of the Pacific Ocean in protest against nuclear testing.

Our yacht was overtaken by a U.S. destroyer and my father arrested—although my parents, my brother Ted, a Hiroshima yachtsman, and I had all entered the zone deliberately. After a lengthy trial resulting in a conviction, the sentence was overruled in a higher court.

For many years, my father taught peace studies at the University of California, Santa Cruz, attempting to encourage U.S. citizens to prepare for peace with the commitment and planning that we prepare for war, and to develop an economy that benefits more from peace than from war. (Even my mother's mother felt strongly enough about this to transfer her shares of stock in companies such as railroads, which profited from war, to what she considered more innocuous ones.)

In all of this, as an expert in the field of radiation (although his findings were suppressed by the Atomic Energy Commission when they were trying to get U.S. support for our nuclear testing program), my father deferred to those he considered the real experts on radiation—the hibakusha. More and more they were looking to our family to be their voice to the rest of the world.

My mother, Barbara, devoted 15 years of her life to the hibakusha. As a new Hiroshima grew up around them, these people had become outcasts, living in shacks overhanging Hiroshima's rivers, unable to find or hold jobs, afraid because of their ugly
keloid scars even to be seen in public. With weakened resistance to illness, hibakusha also lived in terror that any fever or malaise they or their children felt might be the beginning of the fatal radiation disease to which they had watched one friend after another succumb.

My mother taught the hibakusha simple handcrafts, which she sold in the States so they could make a living. She gave them the confidence to appear in public, despite their disfigurement, and even to speak to groups about their experience. She visited patients in the A-bomb hospital and told them about the love of God.

She took groups of hibakusha on two peace pilgrimages around the world to present their message: “No more Hiroshima!” to teachers, students, legislators—any group that would listen. She founded the World Friendship Center in Hiroshima so foreign visitors could meet with hibakusha and learn first-hand what had happened there. For her efforts, the mayor of Hiroshima made her an honorary citizen of that city.

When my mother died last year, the loss was covered in every newspaper in Japan. Two Japanese TV stations sent reporters and camera crews to cover the memorial service in Long Beach, California, where Barbara had lived for ten years, close to me and my family.

She had understood what the hibakusha are trying to tell all of us. They don’t care about assigning fault. They just want to appeal to the rest of us to resolve our differences without nuclear weapons, without war. Only once, in all the years our family lived in Japan, did we encounter bitterness. It was in Hiroshima’s A-bomb hospital, where, years after the war ended, those who had survived the initial blast, the shock wave, the heat, the “black rain,” were succumbing one by one to radiation poisoning.

One patient, in an unprecedented breach of Japanese reserve, rallied to accuse my mother, as an American, of killing her.

My mother waited as the dying woman vented her fury and hatred. Then she gently covered the woman’s hand with her own. “I understand how you must feel,” she said. “Please forgive us for dropping the bomb.”

In mutual pain they cried together.

Days later, Barbara returned to the hospital. The first person to greet her was this same patient, not only still alive but up and recovering. Releasing the bitterness had enabled her to recover.

We in the United States need to release the blame and bitterness, too, so we can recover as a nation. December 7 could become a symbol of that release, a day that would no longer “live in infamy,” but testify to healing and reconciliation.
to the beloved and familiar mix of yearly meeting. There is never enough time to spend with friends, both old and new. However, there was more time set apart for worship this year, and the blessing of that time spent with God and each other flowed through the rest of yearly meeting.

Gay Howard

Soul-Mystery-Earth

In the high desert behind San Diego, Calif., 50 participants at the tenth annual retreat of the Southern California Conference on Religion and Psychology met to consider the theme “Soul, Mystery, and Earth: Coming Back Home.” Rancho del Cielo, a Presbyterian conference grounds, offered an expansive mountain vista, natural stone gardens, silence, birds calling in oaks and pines, hiking, and rumors of snakes, coyotes, and mountain cats.

The April 12-14 gathering began with Joe Franko of Claremont (Calif.) Meeting asking each person to choose an animal to identify with that night. Young or old, large or small, fierce or timid, totems came to mind as we sat in a circle and meditated. Then out of the silence, Shepherd Bliss spoke about connections between rebirth and renewal of the soul with mythology. Shepherd is a group animator and community builder who also teaches psychology and men’s studies at JFK University. Telling us stories, drawing analogies, singing poetry about earth, darkness, and healing, Shepherd was accompanied by a background of drum rhythms by Charlie Miller, Roberto Almanzan, and Joe Whitehead Roberts, from the Bay-area group, Sons of Orpheus.

The weekend took us, in small groups and in assembly, through poetry, song, mask-making, journal writing, personal sharing, dance, and the exploration of dreams. Our efforts were beautifully summarized in the final meeting for worship. Out of the silence, Connie Zehr and Tracy Wilson carried two heavy white sacks to the center of the floor and emptied them. With a rush, two piles of filtered sand, one dark brown, one rust-colored, created twin peaks, parted by about one meter of space. Then Connie and Tracy each took one end of a long iron rod and slowly pushed the rod clockwise through the peaks. As it circled twice, a yang-yin symbol appeared. We fell into contemplation of the symbol.

Unity in diversity, male-female, light-dark, old-young, good-evil—dualisms dissolved for us into comradeship that went a long way toward mitigating the sickness we all were suffering as a result of the Persian Gulf War. We left feeling well and strong enough to go back to the “real” world, to our tasks, confident in the enduring power of earth and sky.

Jean Gerard

Partial Test Ban Treaty Conference

A conference to consider the Partial Test Ban Treaty (PTBT) was held in New York on Jan. 7-18. The treaty’s 117 parties includes the United States, three states of the Soviet Union, and the United Kingdom. Most parties at the conference acknowledged modern technology makes it possible to detect nuclear explosions with precision, given political will to establish monitoring. In fact, the Comprehensive Test Ban Treaty (CTBT) is fully verifiable with radioactive detectors, satellite and aircraft imagery, and on-site inspections, which complement seismic information. However, the United States and the United Kingdom argued that the problem of “decoupling” (muffling of the nuclear explosion by detonating the device in a large, underground cavity) cannot be solved.

Parties at the conference split over the appropriate timing and forum to negotiate a CTBT. Non-aligned nations suggested that with no technological obstacle and the Cold War over, it is time to convert the PTBT to a CTBT. However, the United States and United Kingdom argued they and their allies still must rely on nuclear deterrence and continued testing to ensure safety, effectiveness, and survivability of their nuclear weapons.

Many developing countries not only criticized the adherence to nuclear deterrence as obsolescent, but considered the continuing waste of resources on nuclear tests unjustifiable when parts of the world are facing poverty, starvation, and economic stagnation.

After intensive consultations, the conference adopted a decision acknowledging the complex nature of a CTBT, especially regarding verification of compliance and sanctions for noncompliance. The decision mandated that the president of the conference continue to pursue those issues through consultations.

The vote was: 74 in favor, two against (United States and United Kingdom), with 19 abstentions. The Soviet Union supported the decision, while most of its former eastern allies abstained. The Western alliance was breached when Australia, Denmark, Iceland, Ireland, New Zealand, Norway, and Sweden cast affirmative votes.

Fang Li
When the trumpet calls

by Rebecca Martin Young

I am delighted to share with you this month an example of “a Quakerly use of music for healing, meditation, spiritual growth, and celebration,” which I received from Lee Pennock Huntington of Norwich, Vermont. Lee wrote me a beautiful letter and included with it the transcript of the Service of Joy for the life of her late husband, William Reed Huntington, who died Feb. 18, 1990. I wish, along with Lee, that the entire service could be printed here, but must instead share with you selected portions of what Lee termed “a magnificent, and profoundly moving experience for all who shared it, with music an integral element. . . . I think the last segment, William’s musical vision, perhaps most beautifully expresses the concept of harmony on an earthly and a heavenly scale.”

The service opened with a Mozart Adagio, followed by the singing of “Joy to the World.” Stephen Cary spoke:

Friends, . . . as you can tell from the hymn we’ve just sung, this is going to be a celebration, not a wake. We are celebrating the life of one whose warmth and humor and charm and whimsy and adventurousness and commitment have touched all of us. We’re going to sing, and we’re going to hear music. We’re going to have, too, a time of quiet after the manner Friends, where each of us, out of the silence as he or she may be led, may rise and share with us whatever thoughts may come.

[Bill] let me into his life, there to savor the shining facets that made him a diamond among men. There was Bill the pacifist, the faithful laborer in the vineyard committed to moving the human family just a little closer to the Kingdom—in Europe with the American Friends Service Committee overseeing all the Quaker work on the continent after the Second World War. It was the Bill of North Africa succoring the suffering refugees from the terrible war between France and Algeria. There was Bill in New York directing the Quaker work at the United Nations. And there was Bill on the far reaches of the Pacific Ocean trying to sail the little vessel Golden Rule into the area where nuclear testing was going on, to make a gesture to end the curse of atomic testing. . . . There was Bill, the marvelously creative architect. . . . And then finally, there was Bill, the adventurer.

The Rochester Madrigal Singers sang a mantra, followed by “Morning Has Broken.” Then another song was introduced, which uses the final words of Ansel Adams’s autobiography:

I know that I am one with beauty
And that my comrades are one.
Let our souls be mountains;
Let our spirits be stars:
And let our hearts be worlds.

Lydia Sparrow told of a wonderful letter received from William the Christmas after her son died. “. . . This greeting of overriding love and joy is brought to you all and each and every one of you through the kindness and musical eloquence of the bearer and the collaboration of your good neighbor, . . . because, while searching for an adequate way of speaking to you and embracing you this particular morning, I was prompted by a mere wisp of the great Holy Spirit of Christmas, which suggested, out of the blue, that a trumpet might be more articulate than anything else that I could say or do or send you.” The letter came on Christmas morning, accompanied by the amazing sound of trumpets playing carols in Lydia’s backyard!

There are so many more beautiful and moving tributes to this wonderful man, but, due to space considerations, I will skip to Jennifer M. Huntington’s tribute. She read a quotation from Pilgrim’s Progress, at Lee’s request:

Mr. Valiant-for-truth was taken with a summons. . . . When he understood it, he called for his friends and told them of it. . . . When the day that he must go hence was come, many accompanied him to the riverside, into which as he went he said, “Death, where is thy sting?” And as he went down deeper, he said, “Grave, where is thy victory?” So he passed over, and all the trumpets sounded on the other side.

Jennifer also related one of the last conversations Lee had with William, a glimpse of the love and work they had together:

One night, some days before his death, about three o’clock in the morning, William awakened Lee in great excitement. “The muses are arranging everything!” he exclaimed.

“Arranging. . . .?” she asked.

“The whole thing!” he answered. Articulation was not easy for him, and he had to search for some of the words, but his exultation overcame the difficulties. “What do you call the music? The first part of the music?”

“Introduction?” she ventured.

“No, no. . . .”

“Prelude?”

“YOU know.” (The word he was seeking was overture, but she did not think of that until afterward.)

With great eagerness William gave voice to his vision. “When the director raises his stick, his baton, everyone has to be ready. YOU have to be ready for the cue. Are you ready?”

He listened intently in the silence. Then, “Can’t you hear it? It’s the harmony of perfection, the perfection of harmony!”

“Harmony of the earth, the cosmos?” she asked.

“Yes, yes! It’s everybody all together, doing what they are supposed to do! It’s marvelous!”

And then again, to her, “Don’t miss your cue!"

There was a long pause. At last he said, “The conductor didn’t raise his baton. . . .” Then he spoke quietly, “The moment came. . . .”

Two weeks later, again at three in the morning, the moment came. The conductor raised his baton, and the glorious music sounded, and all the trumpets sounded for him on the other side.
Building a New World Order at the United Nations

The building of a new world order has been a long-standing effort at the United Nations, and one that the Quaker United Nations Office (QUNO) works to encourage and support. What are the elements of a new world order as seen from UN headquarters?

Several aspects would be the same as those identified by George Bush, namely the transition to collective security and reliance on the rule of law. There is another important aspect—environmental protection and sustainable development—which needs to be added to our vision of the future. Recent initiatives undertaken through the UN are helping shed light on, and in some cases further, these important cornerstones of a more peaceful and just world order.

Collective security and the Gulf War

In individual interviews and in group meetings being arranged by QUNO with diplomats and secretariat officials, we are helping track lessons learned and lost in the international community's handling of the crisis brought on by Iraq's invasion of Kuwait. The view emerging is that the initial, universal response of condemnation and action to reverse this aggression was the closest coordination of collective security in the UN's history. The U.S.-tailored resolution #678 of late November effectively removed the UN from handling the situation, a result probably not fully understood by most member states at the time. QUNO is now in the process of evaluating the costs of that action against other possible outcomes and of identifying other paths that might have been taken.

The United Nations Decade of International Law

The 1990s has been declared the Decade of International Law by the General Assembly, following an initiative by the Nonaligned Movement. It is a time to review and strengthen the many areas of international relations where the rule of law has been introduced and developed to set guidelines and standards for behavior. QUNO has initiated a program for information on and support for the Decade of International Law, beginning with a briefing paper on the subject now available from our office. We plan to arrange meetings for government representatives and seminars for our constituencies to take stock and encourage action on the decade's goals as the program progresses.

1992 UN Conference on Environment and Development

A central element of a new world order—and one that has not yet received much support in Washington, D.C.—is the initiation of globally coordinated action to protect our environment and put both industrialized and developing countries on the track of more sustainable development. A UN conference of major proportions is being organized for June 1992, to be held in Brazil. In preparation, governments are meeting in a series of mega-negotiating rounds to produce the programs, financial and legal commitments, and development guidelines needed to secure the earth for future generations. The 1992 conference won't be the end of this effort, only the beginning, but a very important beginning it is.

The Quaker UN Office is supporting this UN undertaking in several ways. We help channel information on the range of conference issues to government representatives, to help clarify and expand their views, both from the scientific sphere and from the realm of service-oriented experience. As an example, in May our staff participated in a global symposium on the role of women in environmental protection and sustainable development and will bring this to the results of years of Quaker field staff work in developing programs around this question. Another major contribution made by QUNO is in organizing and hosting off-the-record weekend conferences for senior negotiators, where they can work on critical issues in an informal but structured setting before facing them in formal sessions.

A new world order is not simply a dream or a political slogan. It is what is required of us in this generation. We at the Quaker UN Office believe the United Nations will play a leading and essential role in getting us there, and we are working to support that dynamic process.

Stephen Collett
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August 1991 Friends Journal

Joining the urban ministry training program at the Chicago Fellowship of Friends will be Karen Mendenhall, from Iowa Yearly Meeting. She began her 10-month service in July, after being interviewed by Steve and Marlene Pedigo at Earlham School of Religion in April. Karen attended William Penn College with Steve and Marlene. The Chicago Fellowship of Friends inner-city ministry focuses on programs for young people.

Recommendations by the National Commission on Crime and Justice call for attention to the roots of crime; changes from punishment to alternatives to imprisonment; and community-based programs to prevent crime, help crime victims, and help released prisoners become contributing members of communities. The recommendations also call for close examination of the role of race and racism in our present system of punishment. The commission was convened in 1990 as part of a year-long program of the American Friends Service Committee focusing on problems of criminal justice policy. The commission’s work, which coincided with the 200th anniversary of the U.S. penitentiary system, included hearings and other public sessions. Among the commission’s membership are people from minority rights groups, state and congressional officials, a public health administrator, two ministers, people who work in corrections, and a former inmate. Copies of the commission’s report and recommendations are available by writing to the National Commission on Crime and Justice, 1501 Cherry St., Phila., PA 19102, or call Linda Thurston at (215) 241-7130.

Truly, their cup runneth over, says Ellen Gonzalez about copies of FRIENDS JOURNAL received at Casa de Los Amigos in response to a request in our May issue. The hospitality center in Mexico wanted two specific back issues of the magazine to fill out its collection, which was to be bound and kept for reference for local Quakers and guests. The FRIENDS JOURNAL office was not able to help, because our own supply of those issues was exhausted. As a result of readers’ generous response, the Casa will send us the extra copies it received to replenish our own supply. The help of all who sent copies and offers of assistance is most appreciated.

More room for books and students will be the result of a $3.8 million addition at Earlham College’s Lilly Library. The work began in June, is scheduled for completion in December 1992, and will provide 40 percent more space. The addition will be three stories high and will wrap around the present library to create a glass-enclosed atrium.
One feature of the addition will be the Arthur K. and Kathleen Postle Archives, housing the documented history of Earlham and the college's collection of Quaker materials, including the world's largest collection of Quaker genealogy records. The 5,000-square-foot archives will be climate and temperature controlled and will feature an expanded study area for scholars and visitors. The library addition is part of a building and renovation plan that is financed by a $34 million fund raising campaign completed last fall. Other projects include a visitors center at Conner Prairie Museum, a classroom building at the School of Religion, and two new residence halls.

A posthumous award for public service and work with delinquent children was awarded to Thelma W. Klaver by the Delaware House of Representatives on May 8. Thelma Klaver, who died April 8 at the age of 89, started her career as a biology teacher. After marrying Martin A. Klaver, she helped form the group that became the League of Women Voters of Greater Wilmington and was active working with young delinquents and on the state's juvenile correction system. She later taught handicrafts at the Delaware Art Museum. The resolution passed by the state House of Representatives listed her major civic, educational, and artistic efforts and commended her for her service to "untold numbers of Delaware children." At the time of her death, she lived at Kendal-at-Longwood, a Quaker retirement center in Pennsylvania, where she served on the first Board of Directors of the Residents' Association. She was also on the Board of Managers of Pendle Hill.

The new manager of William Penn House in Washington, D.C., is Martha A. Penzer. She is known among different branches of Friends, and her particular interests are interfaith dialogue and the arts. Most recently, she lived in Richmond, Indiana, where she was the 1997 Cooper Scholar at the Earlham School of Religion. The William Penn House, located on Capitol Hill, provides overnight hospitality to visitors traveling to the nation's capitol under the weight of a concern. Seminar groups are also offered on current issues and the political process.
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—The Lilly Endowment, Inc., 1986 Annual Report

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To commemorate the 300th anniversary of George Fox’s death, the quarterly publication Quaker Religious Thought will publish two special issues this year. Issues #75 and #76 will contain perspectives on Fox’s life and message: the centrality of Christ, Fox’s understanding of the church, his spirituality, his use of the New Testament, and his psychological profile. There will be debate of the theological and historical dimensions of current interpretations of Fox and early Friends. Contributors include H. Larry Ingle, Larry Kuenning, Eric Mueller, Alan Kolp, Paul Anderson, and Arthur Berk. These two issues are available for $3 each. Subscriptions to the journal are $10 for four issues, and $18 for eight issues. To order or subscribe, write to Theodore Perkins, Quaker Religious Thought, 128 Tate St., Greensboro, NC 27403-1837.

Orientation and training in nonviolent peacemaking for participants in Peace Brigades International (PBI) will take place Sept. 13-19 in Stanstead, Quebec, Canada. Teams of PBI volunteers are at work in Guatemala, El Salvador, and Sri Lanka. Their work includes accompanying threatened individuals and groups, disseminating information on the conflict, and peace education. Potential volunteers for Central America teams are required to speak Spanish and make at least a six-month commitment. Volunteers for teams in Sri Lanka must speak English and make at least a two-month commitment. There will be two parts of the session offered: orientation and training. The weekend orientation session will be held Sept. 13-15 and will cost $50 for registration. The training session will be Sept. 13-19 and will cost $100 for registration. Deadline for application is Aug. 28. Write to PBI, 158 Downey St., San Francisco, CA 94117, or call (415) 564-9707.

Proposals for workshops are being accepted for the 1993 Triennial of Friends United Meeting. The triennial will be held July 13-18, 1993, at Hamilton College, Clinton, N.Y. The theme will be “Proclaim the Year of the Lord.” Topics for each of the four days, respectively, will be spiritual empowerment, good news to the poor, deliverance and healing, and proclamation. Ideas are welcome and may be sent with a short description of the proposed workshop and leader to Triennial Workshops Subcommittee, 101 Quaker Hill Drive, Richmond, IN 47374. Deadline is March 1, 1992.

A sex education program for young people with severe learning difficulties is due to be published this year by Learning Development Aids in Cambridge, England. The resource for the program, entitled “Living Your Life,” offers information in seven teaching units, starting with basic information on sexual differences, and moving through exploration of different emotions, relationships, and roles and how they change through life. There is a unit on socio-sexual skills and on sexual choices and their consequences; on pregnancy, birth, and caring for a baby and the feelings this responsibility may arouse in people who are being cared for themselves. The program is designed to be flexible and adaptable to different levels of understanding. It is supported by the Joseph Rowntree Foundation’s Disability Programme. For information, contact Ann Craft, Department of Mental Handicap, Floor E, South Block, University Hospital, Queens Medical Centre, Nottingham NG7 2UH, England.

Used Christmas cards are needed to support social work projects in India. They may be sent to Oriol Pujol, Sadhana Society, Flat 39, Dalat Nagar (10-1), Santacruz (W), Bombay 400054, India.

A retreat for Quaker families is planned at Camp U-Na-Li-Ya, near Green Bay, Wisconsin, for Oct. 5-6. The theme will be “Our Spiritual Journey.” Programs will be available for both children and adults. For information, contact Phil Mounts, 505 E. Wisconsin Ave., Neenah, WI 54956, or call (414) 725-0560.

An educational tour of Russia, linking ecological understanding with Christian concern for the land, will take place Aug. 15-Sept. 4. Entitled “Christian Ecology in Russia,” the tour will examine Soviet ecological problems and the role of the Russian church. There is room for 150 participants from the United States, who will be joined by Soviet citizens on an inland cruise ship from Moscow to Zaborsk, Leningrad, Valaam, and small villages in northern Russia. The trip is organized by the North American Conference on Christianity and Ecology and the Soviet cooperative, Save Peace and Nature, in association with the Russian Orthodox Church. For information, write to Christian Ecology in Russia, c/o NACCE, P.O. Box 14305, San Francisco, CA 94114.

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AUGUST


July 31-Aug. 4—Iowa (Conservative) Yearly Meeting, at Scattered School, West Branch, Iowa. Write to Iowa (C) YM, RR #6 Box 266, Decorah, IA 52101, or call (319) 382-3599.

3-6—Indianapolis (Conservative) Yearly Meeting, at Earlham College, Richmond, Ind. Contact David Brock, 4715 N. Wheeling Ave., Muncie, IN 47304, telephone (317) 284-6000.

3-7—New England Yearly Meeting, at Hampshire College, Amherst, Mass. Contact Elizabeth Casden, 118 Walnut St., Manchester, NH 03104, telephone (603) 678-3251.

3-8—Evangelical Friends Church, Eastern Region Yearly Meeting, at Malone College, Canton, Ohio. Contact John P. Williams, Jr., 1201 30th St., N.W., Canton, OH 44709, telephone (216) 416-1660.

3-10—Pacific Yearly Meeting, at Craig Hall Complex, Chico, Calif. Contact Jane W. Peers, 808 Melba Rd., Encinitas, CA 92024, telephone (619) 753-6146.

6-9—Tenth Anniversary Missouri Show-Me Peace Walk, a 63-mile walk for nonviolence from Kansas City to Whiteman Air Force Base, home of 160 missile silos and the Stealth bomber. For information, contact Heart Haven, 3728 Tracy, Kansas City, MO 64109.

7-10—Iowa (FUM) Yearly Meeting at William Penn College, Oskaloosa, IA. Contact Del Coppler, Box 657, Oskaloosa, IA 52577, telephone (515) 673-9717.

7-10—North Carolina (FUM) Yearly Meeting at Guilford College, Greensboro, N.C. Contact Billy Britt, 5506 W. Friendly Ave., Greensboro, NC 27410, telephone (315) 522-9533.

7-11—Ohio Valley Yearly Meeting, at Wilmington College, Wilmington, Ohio. Contact Ellen Hodge, 4240 Cornelius Ave., Indianapolis, IN 46208, telephone (317) 923-8880.

7-11—Ohio Valley Yearly Meeting at Malone College, Canton, Ohio. Contact Ollie McCune, Rt. #1, Box 226, Alexandria, IN 46001, telephone (317) 724-3597.


11-18—Canadian Yearly Meeting, at Pickering College, Newmarket, Ontario, Canada. Contact Anne Thomas, 91-A Fourth Ave., Ottawa, Ont. K1S 2L1, Canada, telephone (613) 235-8553.

13-18—Jamaica Yearly Meeting, at Happy Grove School, Savanna, Jamaica. Contact Kenneth Joseph, 11 Caledonia Ave., Kingston 5, Jamaica, W.I.


14-23—Fifth World Conference of Friends, this section to be held in Chevakali, Kenya. This is one of three locations at which Friends World Committee for Consultation will hold the 1991 world gathering.

15-18—“Called to Be God’s People, A Quaker Christian Gathering,” at Quaker Hill Conference Center, Richmond, Indiana. Presentations by Terry H.S. Wallace, Christopher Stern, and Lucy Talley. Worship will be a significant part of the gathering. Sponsored by The New Foundation Fellowship. Scholarship and travel help available. Registration, room, and board: $50. To register, contact John Brady, 623 Pearl St., Richmond, IN 47374.

18-31—Middle East Witness in Palestine and Israel. Delegations will visit the occupied West Bank, Gaza Strip, and parts of Israel. For information, contact Middle East Witness, 515 Broadway, Santa Cruz, CA 95060.

22-28—15th Annual Quaker Lesbian Conference, at Camp Howe, Goshen, Mass. Scholarships and sliding-scale fees available. Camp is wheelchair accessible. For information, contact P. Atwood, 159 Hancock St., Cambridge, MA 02139, or call Jude at (617) 522-9533.


SEPTEMBER

12-14—Conference on FUM realignment, for representatives of those yearly meetings involved. To be held at the Holiday Inn, Des Moines, Iowa. Contact Del Coppler, Iowa Yearly Meeting, P.O. Box 657, Oskaloosa, IA 52577, telephone (515) 673-9717.

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many ways to learn how to meditate, and the Scriptures, the various arts express the standing of what is true, what is good, and sacred. This has taken him to many parts of Asia, Africa, Europe, and the United States. His search has been humble, straightforward, and sincere. The telling contains many anecdotes about things seen and people who guided him, including Tagore and Gandhi. He most values followers who have a strong sense of awe, wonder, and joy in the world; those for whom “the religious path is a way of life conforming to and expressing reverence and gratitude to a reality seen as sacred.”

The realities rest on the observable regularities of the natural environment, including constant change, with which Asian seekers identify their own lives. Many of the religions differ in explanations and observances, so each path has its own validity. Ecumenical efforts are not part of the Asian tradition. But nowhere can one experience complete reality, as shown clearly in Zen master Hakuin’s famous 18th century painting of a monkey reaching for the moon’s reflection in the water.

While many of the teachings are in the Scriptures, the various arts express the experience of those who walk on their own path. Always the aim is to strengthen the good in the world and to increase harmony among human beings and with the natural world.

Another important mark of all Asian religions is the need to quiet the mind and the body so one can become receptive. There are many ways to learn how to meditate, and the author’s explanation of the disciplines of reflective meditation for self-cultivation is followed by his equally full explanation of devotional meditation that leads to right action in the outer world. From such practice each follower must decide how his own experience fits in with and enriches his understanding of what is true, what is good, and what is sacred reality.

None of this is easy. The meditator does not seek tranquility for his own personal therapy. Rather, it is a discipline to come closer to one’s own way, and to enter into ever deeper discoveries. This has indeed been the author’s own experience, and he explains how negative bypaths and constant conformity to religious groups lead away from increasing one’s own awareness and ability to increase the good in the world.

This is not a book to be read amidst distractions. It is precise, comprehensive, and opens many doors that will lead the reader to walk with more devotion on the individual path. For those who truly seek, it is worth following this joyful Quaker’s lifelong search.

Theodore Herman

Recovering the Human Jesus

By Kenneth Ives. Progressive Publishers, Chicago, Ill., 1990. 301 pages. $21/paperback. We interpret our experiences like a puzzle, rejecting information that does not fit into our internalized structure. In this historical and scientific treatise on the human Jesus, readers are encouraged to analyze the evidence objectively, which explains Jesus from a social context: how the events of that era and the way people interpreted those events influenced their description of Jesus’ life. We are encouraged to examine how these same events molded Jesus’ teachings and actions, and how his divinity is either refuted or substantiated by different schools of thought.

What Does the Bible Say About Suicide?

By James T. Clemons. Fortress Press, Minneapolis, Minn., 1990. 126 pages. $8.75/paperback. Women attempt suicide three times more often than men, but percentage wise, our elderly commit the most suicides. This book uses biblical texts to show the controversy in defining suicide on a moral level, and urges discussions from religious communities to deal with this serious problem. Questions are presented, such as, did Jesus commit suicide? How do we interpret Scriptures today when they were written in a different social and political climate? The spiritual concepts presented are that God is the only source of life and freedom who can inspire us to be compassionate, love one another, and to create better support systems in our political, social, and mental health areas.

Thomas and Elizabeth Foulke of Gwynedd Friends Meeting: What Love Can Do

By Norma Adams Price and Barbara Sproggel Jacobson. Mesa Verde Press, Cortez, Colo., 1988. 222 pages. $4.95/paperback. (Available from Pendle Hill Bookstore, Pendle Hill, Wallingford, PA 19086. Please include $2 for postage and handling.) The story of these two Quakers, Thomas Foulke, an attorney, and his wife, Eliza, a teacher, unfolds in saga-like fashion, using direct quotes from Eliza and friends. They meet life’s challenges, sorrows, and joys and have a profound influence on all who meet them, especially the Japanese students whom they welcome into their home. We see the evolution of Thomas and Eliza, going to Japan, affecting organizational policy at Gwynedd (Pa.) Meeting, and becoming strong leaders and role models. As spiritual teachers they were embodiments of Quaker ideals, emphasizing simplicity, worship, commitment, and seeing God in all.

Theology of Peace

Edited by Ronald Stone. Westminster/John Knox Press, Louisville, Ky., 1991. 190 pages. $10.95/paperback. In these 12 essays written from 1938 to 1965, Paul Tillich, a religious socialist from Germany, expounds his theories on love, power, justice, democracy, the rights of the poor, and the creative divine essence that gives us hope and unifies all of humanity. He explains the need for ecumenical dialogue, international order, and he criticizes capitalism, nationalism, Bolshevism, anti-Semitism, and the nuclear arms race. Tillich did not support the American Friends Service Committee when it stood against weapons testing and the nuclear arms race and for pacifism. However, in 1957 he signed a statement with another organization against these same things. This became his position against first-strike use of nuclear weapons although he deemed use of nuclear weapons to be necessary to defend ourselves in case of attack. He was a faithful realist who did not expect a utopian world, but hoped for small victories over evil.
Why the most skeptical people in America subscribe to The Nation.

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The Nation is older than General Motors and the USSR. We even predate sliced bread. Yet, despite our advanced age, we have never settled for mere respectability. Indeed, the longer we’re around, the more we pride ourselves on disturbing the status quo. A paradox? Not to thousands of our readers still able to declare they are “radical,” let alone liberal. They prize the challenge we present forty-seven times a year. The challenge to their assumptions. Their sense of what the news portends. And the disinformation that too often masquerades as news. We always do our very best to keep all our readers freshly provoked. With regular contributions from such iconoclasts as Alexander Cockburn, Katha Pollitt, Christopher Hitchens, Molly Ivins, Gore Vidal, Calvin Trillin, and drawings from the likes of Edward Sorel (well, nobody else is like Mr. Sorel).

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Resources

- A Victorian Quaker Courtship: Lancashire Love Letters of the 1830's features the correspondence of Jonathan Abbott and Mary Dilworth, assembled by their great-grandson, John Abbott. These letters are personal, touching, and humorous, as they demonstrate the concern, care, and forthright manner of two simple Quakers in rural England. To get a copy, send $15.95 to Friends United Press, 101 Quaker Hill Drive, Richmond, IN 47374.

- Three recent Pendle Hill pamphlets include: Milestone 70, a journal by Carol Murphy exploring the texture of her daily life, books she is reading, messages in meeting for worship, and memories; Improvisations and Spiritual Disciplines, a look at keeping the sabbath, reading the Bible, keeping a journal, tithing, and praying, as seen through the eyes of musician Carol Conti-Entin; and To Meet at the Source: Hindus and Quakers, a discussion of similar values between two religions that seem quite different on the surface, written by Martha Dart, who, with her husband, Leon, has spent considerable time in India.

- The Journal of Chalkley Gillingham: Friend in the Midst of Civil War is a 40-page pamphlet published by Alexandria (Va.) Meeting. It chronicles the period from 1861 to 1872 when a few families set out to establish a working Quaker community without slaves. The author writes about how the community was "torn asunder" by the Civil War, leaving the religious fabric frayed and tattered. To get a copy of the pamphlet, send $4 to Gillingham Fund, P.O. Box 5623, Springfield, VA 22150. Proceeds benefit a scholarship fund for young Friends.

- John Macmurray was a unique 20th century philosopher in his exploration of the universal relationship between philosophy, religion, and psychology by creating a "philosophy of the personal." In Becoming Real: An Introduction to the Thought of John Macmurray, Jeanne Warren argues he was ahead of his time in seeing "self-understanding is no longer a luxury but a necessity." Warren includes excerpts of Macmurray's talks and publications, and her own analysis in this 32 page pamphlet. Send £2.50 to the Ebor Press, Huntington Road, York, Y03 9 HS, England.
**Milestones**

**Births/Adoptions**

**Coulthurst**—Loren Opal Coulthurst, on Dec. 17, 1990, to Desire L. and Lawrence J. Coulthurst. The father and paternal grandparents, Lawrence and Carol Coulthurst, are members of Somerset Hills (N.J.) Meeting.

**Elkinton**—Veronica Kate Jee Yun Elkinton, Oct. 19, 1990, in Korea. She arrived in the U.S. on Feb. 27, 1991, and was welcomed by her adoptive parents, Steven and Deborah Elkinton. Her father and paternal grandparents, David and Marian Elkinton, are members of Media (Pa.) Meeting. Her parents attend Langley Hill (Va.) Meeting.

**Taylor**—Michael Gilbert Taylor, on April 22, to Carol Gilbert and Edward Taylor. Carol is a member of Lincoln (Neb.) Meeting. Both parents attend Omaha (Neb.) Preparative Meeting.

**Marriages**

**Blackburn-Walters**—William Walters and Sarah Blackburn, on July 27, under care of Settle Friends Meeting, Yorkshire, England. Sarah has attended Cardigan Preparative Meeting in Wales and Bradford Meeting in Yorkshire. William is a member of Chena (Alaska) Meeting.

**Burnworth-Morey**—Kimberly K. Burnworth and Patricia A. Morey, on May 18, in Boston, Mass., under the care of Beacon Hill Meeting, where Kimberly is a member and Patty is a long-time attender. Both added the family name Walker to their surnames.

**Rehard-Nugent**—Patrick Nugent and Mary Kathryn Rehard, on May 4, in Evanston, Ill., under the care of 37th Street Meeting of Chicago, where both are members.

**Deaths**

**Brown**—William L. Brown, 77, on March 8, at his home in Johnston, Iowa, of emphysema. He and his wife Alice were among the original members of Des Moines Valley (Iowa) Meeting in 1954. He was born in Arbovale, W.Va., and became one of the world’s leading agricultural scientists. He played a vital role in the development of many plant breeding methods, and his career with Pioneer Hi-Bred International spanned nearly 40 years. He worked during a period of unequalled growth in farm productivity, from the time when Iowa cornfields averaged only 45 bushels per acre in 1945, to modern harvests with yields three or more times that size. He began as a scientist at Pioneer Hi-Bred and in later years assumed leadership roles as president and chief executive officer, and finally as chairman of the board. Among his many honors and national contributions, he was elected to the National Academy of Sciences in 1980 and was awarded in 1983 as the first chairman of the National Academy of Science’s Board on Agriculture. It was at his suggestion that the academy in 1984 began a four-year project on the role of alternative farming systems on productivity and sustainability, which led to release of the influential and widely read report, “Alternative Agriculture.” He had a rare ability to make complex scientific issues and challenges understandable to ordinary people, with his patient explanations. He was named 1990 citizen of the year by the City of Johnston, where he lived, worked, and was on the school board, the city planning and zoning commission, and was honorary chairman of the library development committee. He is survived by his wife, Alice; a daughter, Alicia Brown Mathis; a son, William; two sisters; a brother; and two grandchildren.

**Jacob**—Norma Jacob, 81, on May 3. Born in Leavesden, England, she graduated with honors from Somerville College, Oxford University. With her husband, Alfred, she was sent by Friends Service Council to set up food distribution centers in Spain to aid children evacuated from cities during the Spanish Civil War. In 1941 she came to the United States and lived on a mountaintop farm in Vermont, where she sheared sheep with hand clippers, drove a horse and buggy four miles into the village once a week, and milked a herd of goats. After moving to Philadelphia, she obtained a graduate degree in social work from Bryn Mawr and a Ph.D. from the University of Pennsylvania. Upon her retirement, she was executive director of the Onondaga County Mental Health Association in New York. She was a member of the boards of directors at Emblemere State Hospital, La Comunidad Hispana, and Friends Journal. She was a volunteer with the League of Women Voters, Planned Parenthood, Longwood Gardens, and Chester County Tourist Bureau, where she was recognized in both 1989 and 1990 as volunteer of the year. Active in politics, she “polled watched” at each election and was a delegate to the 1980 Democratic convention. She was seldom seen without her knitting, turning out a steady supply of

Philadelphia Yearly Meeting, this pamphlet has many helpful suggestions for the structure, content, and process of a clearance meeting for individuals considering war tax refusal. The financial, legal, and emotional ramifications to the individual, the individual’s family, and meeting are discussed and listed for easy reference. Send $2 to the Publications Committee, PYM, 1515 Cherry St., Phila., PA 19102.

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**Friends Journal**

August 1991
sweaters and mittens for the American Friends Service Committee's Material Aid program. In 1974 she moved to Kendal-at-Longwood, a Quaker retirement center, where she joined the Quakers and became active in organizing bus trips to points of interest for the residents. She was also editor of the center's newsletter and, most recently, planned presentations for the Current Topics program. She edited her quarterly meeting's history booklet and condensed Bliss Forbush's biography of Elias Hicks for the new newsletter. She also accepted appointment as a clerk of Western Quarterly Meeting. She was active in Philadelphia Yearly Meeting and Friends General Conference. Her favorite activities included travel, square dancing and Scottish dancing, and swimming. She is survived by two children, Piers Anthony Dillingham Jacob and Teresa Jacob Engeman; five grandchildren; and one great-grandchild.

Keeler—Sanno Keeler, 43, on Feb. 17, in Redlands, Calif., of metastatic breast cancer. She was a long-term member of Santa Cruz (Calif.) Meeting and was sojourning at Inland Valley (Calif.) Meeting. She was born in Santa Cruz, Calif. Books, internationalism, and the work for social justice were ongoing themes in her life. Raised a Quaker, she attended Argenta Friends School in Canada, and was the third graduate of Friends World College, after living in Norway, Tanzania, and India. She earned a master's degree in anthropology at the University of Connecticut, then served on Friends World College's Board of Directors, and directed its Latin American center in Cuernavaca, Mexico. She returned to the United States in 1973 to become principal and head teacher of Sandy River School in Maine. She went to California in 1976 to work with migrant farm workers' children. For the next 14 years, she taught English, Spanish, and basic skills in Spanish at the Watsonville/Salinas area public schools. She and her husband, whom she married in 1981, helped found the Watsonville/Amorosa Amnesty International group. In addition to her work with migrant farm workers, Keeler served on the Board of Directors of the Watsonville/Salinas Amnesty International group and on various other committees for the Watsonville/Amorosa Amnesty International and the Watsonville/Salinas area Quakerism. She and her husband, whom she married in 1981, helped found the Watsonville/Amorosa Amnesty International group. In addition to her work with migrant farm workers, Keeler served on the Board of Directors of the Watsonville/Salinas Amnesty International and the Watsonville/Salinas area Quakerism. She and her husband, whom she married in 1981, helped found the Watsonville/Amorosa Amnesty International group. In addition to her work with migrant farm workers, Keeler served on the Board of Directors of the Watsonville/Salinas Amnesty International and the Watsonville/Salinas area Quakerism. She and her husband, whom she married in 1981, helped found the Watsonville/Amorosa Amnesty International and the Watsonville/Salinas area Quakerism. She and her husband, whom she married in 1981, helped found the Watsonville/Amorosa Amnesty International and the Watsonville/Salinas area Quakerism. She and her husband, whom she married in 1981, helped found the Watsonville/Amorosa Amnesty International and the Watsonville/Salinas area Quakerism. She and her husband, whom she married in 1981, helped found the Watsonville/Amorosa Amnesty International and the Watsonville/Salinas area Quakerism. She and her husband, whom she married in 1981, helped found the Watsonville/Amorosa Amnesty International and the Watsonville/Salinas area Quakerism. She and her husband, whom she married in 1981, helped found the Watsonville/Amorosa Amnesty International and the Watsonville/Salinas area Quakerism. She and her husband, whom she married in 1981, helped found the Watsonville/Amorosa Amnesty International and the Watsonville/Salinas area Quakerism. She and her husband, whom she married in 1981, helped found the Watsonville/Amorosa Amnesty International and the Watsonville/Salinas area Quakerism. She and her husband, whom she married in 1981, helped found the Watsonville/Amorosa Amnesty International and the Watsonville/Salinas area Quakerism. She and her husband, whom she married in 1981, helped found the Watsonville/Amorosa Amnesty International and the Watsonville/Salinas area Quakerism. She and her husband, whom she married in 1981, helped found the Watsonville/Amorosa Amnesty International and the Watsonville/Salinas area Quakerism. She and her husband, whom she married in 1981, helped found the Watsonville/Amorosa Amnesty International and the Watsonville/Salinas area Quakerism. She and her husband, whom she married in 1981, helped found the Watsonville/Salinas area Quakerism.
Looking for a creative living alternative in New York City? Washington, D.C., sojourners welcome in Friends’ home. For information call (212) 673-1730. We also have overnight accommodations.

Mexico City Friends Center. Reasonable accommodations. Reservations recommended. Casa de los Amigos, Ignacio Mancura 132, 06030 Mexico D.F. 705-0231


Books and Publications

*Friends Journal*  August 1991 41

**For Sale**

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Crones: interviews with Elder Quaker Women: VHS video by Claire Simon. $18.50 postpaid. Also, the trilogy Woman and Her Symbols, $13.95, For a Peaceful Heart, $13.50 postpaid.

**Opportunities**

Consider a Costa Rican study tour. February 6-17, 1992. Call or write Roy Joe and Ruth Stuckey, 1182 Homestead Road, Sabina, OH 45681. Phone: (610) 564-2900.

Study Spanish in Guatemala. Family living. CASA, Box 40148, Albuquerque, NM 87196. (505) 242-0198.

**Personalities**


Classical Music Lovers’ Exchange—Nationwide link between unattached music lovers. 1 (800) 233-CMLS, Box 31, Palham, NY 11953.


**Positions Vacant**

American Friends Service Committee has the following positions open:

- Indian Program Director: The Indian Program is looking for a Program Director to continue its work supporting the rights of self-government of Indian nations. Recruitment closes 7/9/91.
- Associate Executive Secretary: The Portland-based Associate Executive Secretary position encompasses key administrative, program, and communication responsibilities for the region. Recruitment closes 8/29/91.
- Gay and Lesbian Youth Program Director: This rapidly growing Bellingham-based program seeks a Program Director with demonstrated administrative, supervisory and youth experience. Recruitment closes 7/5/91.

To receive an application packet, contact the office at (206) 632-0550. AFSC is an EOE and AA employer. Women, people of color, differently abled and gay and lesbian people are especially encouraged to apply.

Child Care: "Au Pair" wanted to live with Quaker family in suburban Philadelphia home, to love and care for two children. Child care experience required. Contact Miriam Schafer, 7 East Growfield Road, Ardmore, PA 19003 (215) 468-1614.

For more information call (215) 241-7282. 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.

Position Wanted

Child Care: More than a sitter, less than a mom. Gwynedd Friends Pre-school experience and references. (215) 675-7991.

Position Wanted


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Hawaii—Island of Kauai. Cozy housekeeping cottages. Peace, palms, privacy. $75/week, 147 Royal Drive, Kapaa, HI 96746. (808) 822-3271.

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Efficiency apartment, Blue Ridge Mountains, Burns, N.C. All-season recreational area. Quaker Meeting/community nearby. $150/week. (704) 662-6168.

**Retirement Living**

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**Newtown Friends Boarding Home** and its partner, Friends Village, offer rooms, suites, and apartments; a caring atmosphere and enriching activities at reasonable rates in a beautiful area of Bucks County. Call Director Lee Gourley at (215) 668-3546 or write Friends Boarding Home, 50 Congress Street, Newtown, PA 18940.

**Schools**

The Meeting School, celebrates the transition from youth to adulthood by encouraging students to make decisions in their own lives in a Friends (Quaker) boarding high school in southern New Hampshire. We emphasize experiential education, striving for innovative and challenging academics while working with consensus and equality regardless of age and gender in the students. The school is based on simplicity, honesty, the peaceful resolution of conflict, the dignity of physical labor, mutual
Meetings

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

MEETING NOTICE RATES: $12 per line per year. Payable a year in advance. No discount. Changes: $8 each.

TUCSON—Pinza Friends Meeting (unprogrammed), 10 a.m. 931 N. 5th Ave. Information: 864-5155 or 327-8973.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school and adult discussion at 9:45 a.m., worship at 11 a.m. at Quapaw Quarterly Meeting. First Friends Meeting, 1801 S. Louisiana. Phone: (501) 224-5257.

California

ARCATA—11 a.m. 1920 Zehndorfer. (707) 677-0461.

BERKELEY—Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at University Ave. Phone: (510) 548-0925.

BERKELEY—Strawberry Creek, 1800 Sacramento. P.O. Box 5065. Unprogrammed worship 10 a.m.

CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children 11 a.m. 214-1731.

CLAREMONT—Worship 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

DAVIS—Meeting for worship, First Days, 8:45 a.m., 354 L St. Visitors call 753-5924.

GRASS VALLEY—Singing 9:30 a.m. meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone: 273-6485.

HEMET—Meeting for worship 10 a.m. 3436 Chevrolet Ave. Phone: (714) 927-7978 or 568-2261.

LA JOLLA—Meeting 10 a.m. 7380 Eads Ave. Phone: 490-9000 or 456-1020.

LONG BEACH—10 a.m. Onizuka at Spaulding. 454-1004.

LOS ANGELES—Meeting 11 a.m. 4167 S. Normandie. Visitors call 296-0733.

MARIN COUNTY—10 a.m. 177 East Blithedale Ave., Mill Valley. Phone: (415) 383-1229.

MONTREY PENINSULA—Friends meeting for worship, Sundays 9:30 a.m. Call (408) 999-2200 or 375-0134.

OJAI—Unprogrammed worship. First Days 9 a.m. Call 645-4497 or 468-3320.

ORANGE COUNTY—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa. 92627. (714) 796-7691.

PALO ALTO—Meeting for worship and First-day classes for children 11 a.m. 957 Colorado.

PASADENA—Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m. meeting for worship 11 a.m. Phone: 792-6263.

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting. Unprogrammed. Call (714) 682-3584 or 792-7778.

SACRAMENTO—Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 452-9317.

SAN DIEGO—Unprogrammed worship, First Days, 10:30 a.m. 4441 S. Pacific Beach. (858) 278-5320.

SAN FERNANDO VALLEY—Unprogrammed worship, First Days, 9:30 a.m. to 11:30 a.m. Phone: 792-6223.

SAN FRANCISCO—Meeting for worship, First Days, 11 a.m. 2160 Lake St. Phone: 752-7440.

SAN JOSE—Worship and First-day school 10 a.m. discussion 11:30 a.m. and First Days 2:30 p.m. (408) 291-0408.

SAN LUIS OBISPO—Meeting for worship, First Days 10 a.m. at 1041 Lake Ave. Phone: 752-7440.

SANTA BARBARA—Sunnymount School (below the Mission), 2100 Indian St. Children’s program and child care. P.O. Box 10120, Santa Barbara, CA 93110. Phone: 965-4276.

SANTA CRUZ—Monthly Meeting 10 a.m. Louden Nelson Community Center, Paul Niebacck, Clerk, (408) 425-7717.

SANTA MONICA—First-day school and meeting at 10 a.m. 1440 Harvard St. Phone: 829-4069.

SANTA ROSA—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.

WESTWOOD—Los Angeles—Meeting 10:30 a.m.; University Religious Conference, 900 Hilgard (across from SE corner UCLA campus). Phone: (213) 206-2113.


YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 31142 Fox Trail, Yucca Valley, (619) 965-113.5.

Colorado

BOULDER—Meeting and First-day school 10 a.m. Phone: 449-4060 or 494-2852.
New Mexico

ALBUQUERQUE—Meeting, First-day school 10:30 a.m. 1600 5th St. N.W. Clerk: Avis Vermilye, (505) 897-7093.

LAS CRUCES—10 a.m. Sunday, worship, First-day school 10:00 a.m. 3622 S. Solano Ave. (505) 573-2514.

GALLUP—Friends Worship Group, First-day school, 10:00 a.m. For information, call 723-9042.

SANTA FE—Meeting for Worship, Sundays 9 a.m. and 11 a.m. Ocean Drive, (505) 983-2073.

SILVER CITY—Gila Friends Meeting 10 a.m. Call 388-3388, 336-9556, or 535-4173 for location.

SOCORRO—Worship group, first, third, fifth Sundays, 10 a.m. Call 385-0013 or 635-0277.

New York

ALBANY—Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 438-8819.

ALFRED—Meeting for worship 10:30 a.m. each First Day in The Parish House, West University St.

AMAWALK—Worship to 10:30 a.m. Quaker Church Rd., N. of Rte., 205-32, Yorktown Heights. (914) 271-0474 or 737-7776.

AUBURN—Unprogrammed meeting 1 p.m. Seventh-day worship. By appointment only. Auburn Prison, 135 State St., Auburn NY 13021. Requests must be processed through Ruth Stewart, 46 Grant Ave., Auburn NY 13021. Phone: 315-252-9097.

BROOKLYN—Worship and First-day school 11 a.m. (child care provided). 110 Schermerhorn St. For information call (212) 417-3478, ext. 9. Mailing address: Box Brooklyn, N.Y. 11201.

BUFFALO—Worship and First-day school, 11 a.m. 72 N. Parade near Science Museum. Call for summer hours.

JULIS HEAD RD.—Worship 10:30 a.m. Sundays. N. Dutchess Co. 1 mile E. Taconic Pk. (914) 266-2233.

CANTON—St. Lawrence Valley Friends Meeting, (315) 388-6766.

CENTRAL FINGER LAKES—Penn Yan, Sundays, Sept. through June. 180 Main St., opposite Inn & Erie. Phone: 315-568-2091.

CHAPPAGUA—Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 139 Quaker Rd. (914) 737-9089. Phone: 212-872-7531.

CLINTON—Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 953-2243.

CORNWALL—Meeting for worship and First-day school 10:30 a.m. Rte. 107, off W, Quaker Ave. Phone: 496-4643.

DURHAM—Meeting for worship and First-day school 11 a.m. Rte. 40, (518) 664-6557, 892-2227, or 677-3693.

ELMIRA—Sunday 10:00 a.m. Sundays 15 West 6th St. (607) 733-7797.

FREDONIA—Unprogrammed meeting 10:30 a.m. Call (716) 664-4207 or (716) 672-4518.

HAMILTON—Meeting for worship 10 a.m. Chapel House, Colgate University, Phone: Joel Plotkin, (315) 684-9320.

HUDSON—Meeting for worship 10:30 a.m. first and third Sundays. 343 Union St. (518) 851-7954, 986-9540, or 209-0461.

ITHACA—Worship 11 a.m., Anabel Taylor Hall, Oct.—May. worship 10:30 a.m., Hector Meeting House, Perry City Rd., June—Sept. Phone: 273-5421.

LONG ISLAND (QUEENS, NASSAU, SUFFOLK COUNTIES)—Unprogrammed meetings for worship, 11 a.m. First-days, unless otherwise noted.

LONG ISLAND (SUFFOLK COUNTY)—Worship groups: Churches, 9:30 a.m., East Islip United Methodist Church, 924 Union Ave. (631) 851-8880.

LONG ISLAND (NASSAU COUNTY)—Worship groups: Churches, 9:30 a.m., Garden City United Methodist Church, 3rd St., Garden City, (516) 876-9594.

LONG ISLAND (QUEENS COUNTY)—Worship groups: Churches, 9:30 a.m., Old North Shore Church, 360 Locust St., Great Neck, (516) 432-8282.

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3. Stapeley residents appreciate our Friendly service, which is synonymous with our Quaker tradition. One of our residents summed it up this way: "I know that when I have needs, Stapeley will meet those needs."

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Stapeley, the in-town Quaker alternative.
6300 Greene Street Philadelphia, PA 19144

Yes, I want to learn more about Stapeley.
Please send me more information so I can arrange for a tour.

Name

Address

Telephone

Return to: Carol Nemeroff
Director of Admissions
Stapeley in Germantown
6300 Greene Street
Philadelphia, PA 19144
Or call: (215) 844-0700