The Anguish of Vukovar • Growing Toward the Peace Testimony
Among Friends

A Place Called Hope

Election '92 is over. What a relief, I say! It seemed like a long campaign. The last month, with the debates and media advertising blitz, was particularly wearing on the nerves. Frankly, I am grateful we will soon have a new president. Friends will unite, I am sure, in the hope that President Clinton will provide strong, compassionate leadership in helping as address many of our nation's problems in the next four years.

The danger, I sense, is that the initial feeling of euphoria following the election will dissipate before many months have passed. The problems facing our country, after all, are serious and run deep. Simple legislative steps will not solve them in fast order. Decaying cities cannot be rebuilt overnight. The environment may take decades to clean up. It will take patient planning and belt tightening to begin to make any substantial reduction in a national debt that was long in the making.

My fear is that a society in the depths of a recession, where unemployment is high and people are hurting, will demand the quick fix. We saw the depth of despair that exploded in Los Angeles this year. More widely, people now expect some positive change, which will be measured by jobs, decent housing, affordable health care. If it doesn't happen, we may expect anger and disillusionment with government officials who "broke their promises," then a whole new cast of politicians lining up to "throw the bums out."

Yet, I feel immensely optimistic. There seems to be, in this new president from Hope, Arkansas, a youthful energy, idealism, and commitment to make things happen. Never in recent times has there been such involvement by so many in the political process. It is wonderful that women and racial minorities are heading to Washington, D.C., in growing numbers. May this be just the beginning. New faces and fresh ideas are long overdue. Though the Ross Perot candidacy seemed clumsy and, at times, strange, I believe the overall effect of his message was extremely positive. How refreshing to hear real issues talked about in such down-to-earth, often amusing ways. Perot made ordinary people believe they are important, that they deserve to be listened to. May the movement for citizen involvement continue to develop.

In the months ahead, we must listen closely to our Washington colleagues at Friends Committee on National Legislation. Their insights into the workings of a new administration, the key issues before Congress, ways in which we can lobby for positive legislative change will be important for Friends to hear and act on. Our representatives will need to hear from us, and FCNL will be an invaluable guide for Friends during this time of change.

So another year comes to a close. As Christmas approaches, all of my colleagues, smiling from the facing page, join me in wishing you good health and a blessed, joyous Christmas season. May you find time to be with friends and family, hear music that inspires, enjoy laughter of children, see bright stars in dark December skies, take pleasure in the sharing of simple gifts. May the special mystery of Christ's birth touch hearts and souls. In this season of hope, may we deepen our commitment to work for a better world.

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Cover art by Forrest Crooks,
reprinted from the December 15,
1957, cover of FRIENDS JOURNAL
Thoughts on sanctions

The phrase economic sanctions sounds like a Pentagon euphemism for "trade embargo" or "frozen assets," used to legitimate the violent power struggles of various ruling elites and their aspirants.

When sanctions are applied in places such as South Africa or the Near East, can we really extend ourselves to war and violence support them? Circumstances differ. Where should these people draw the line when it comes to push, shove, pressure, coercion, force, military action? Can such measures be limited, controlled, changed? Which is truly nonviolent all the time?

Some of us may on occasion passively go along with sanctions. After all, while talking is going on, there usually is little if anything shooting, is all to the good, and which should be encouraged. But, can we at the same time speak up to help control what is being done? And not just try to ignore the whole mess? Can we in some ways help keep it nonviolent? Still, people are starving, and we must try to help them as best we can.

We need to be reminded that what we plant now will be harvested in the future, these thoughts perhaps being more important than those about what is happening in the here and now. If only we could just control weapon and armaments production and embargo their shipments, what a blessing that would be in years to come.

Karl E. Buff
Mountain Home, Ark.

Outreach and numbers

I have considerable trouble with George Newkirk's Viewpoint letter in the August FRIENDS JOURNAL, which suggests the decline in Quaker numbers is somehow associated with such internal problems as hurt feelings or fear of speaking out. Most Friends I know are pretty good at "plain speaking," and, I guess, there are always going to be some who are disappointed to find we have considerable amounts of clay feet.

It's my view that our decline in numbers—and I consider it to be serious—has little to do with in-house matters, but rather that we are no longer publishers of truth. There are thousands of Friends out there who don't know are Quakers, because we have never given them a chance to find out. Shame on us.

I suggest the growth of unprogrammed meetings here in New England is ample evidence that all we need to do is get at it. In the last 40 years, I can think of eight or nine reopened meetinghouses, two purchased ones, and one new construction, plus a number of new unhoused meetings or small worship groups. A closed meetinghouse should be considered an affront to our lack of caring about our beloved Society.

At Dover we opened a house that had been closed since 1912. We collected names from alumni lists of Friends schools and colleges, subscribers to various Friends publications, etc. Eight or ten met regularly for several years before growth slowly started. We published news items and letters to the editor about the meeting and Quaker concerns. Later, we started a public vigil that met once a week, rain, shine, or snow, for more than ten years. We worked with local historical societies to let them know about our historic structure and our history in the community since 1667, and we had our building placed on the National Register. Most important of all, and it wasn't easy, was the devotion of a few members in providing child care and First-day school, which enabled young couples with small children to attend.

Several years ago, we had so many children that the meeting moved to raise a large sum of money to double our space. This year we are again feeling the pressure of numbers. We encourage and support members and attenders to go to yearly meeting and send children to Friends camp. To help attenders and new members, we have an annual series of sessions on clerking, membership, the meeting for business, Quaker history, Friends testimonies on peace and simplicity, and on Faith and Practice. A: the rise of meeting, there is a member of Ministry and Council available to speak to anyone wishing more information about the meeting or Friends in general.

Additionally, the meetinghouse is available for use by local groups, such as Veterans for Peace. It is also widely used by various meeting committees and members and attenders who develop special concerns of their own. There is, for example, a journal writing group that meets regularly at members' homes and a community group that meets for potluck suppers.

All this takes a lot of energy and also creates a lot of energy, but the soul of the meeting is First-day worship.

Silas B. Weeks
Eliot, Maine

Friend George Newkirk has stirred a response in me with his Viewpoint on membership statistics in the Society of Friends.

I, too, wonder at our smallness and long for the whole world to know and experience the gifts of our Quaker heritage. When I try to envision how we could get to "bigness," I immediately feel exhausted. It takes so much from all of us in our monthly meeting just to keep our smallness healthy! We try to be a community where each person matters, where each wound or disagreement gets attended to, even if it means spending a year on a seemingly small item of business. We know each other by name. All of us must get to know each of "them" well enough that they become part of a real caring community, part of "us." We grow organically, and it's hard to imagine that happening quickly.

I recall visiting a very large Quaker meeting that met me at the door in a shockingly unFriendly manner, due to their largeness. They assured me that several monthly meetings had broken off
from this one when it seemed too big. I assured them they needed to do it again, as they had lost the Friendly tradition as well as the possibilities of true community. I suspect they had “Pentagonitis,” a disease of modern culture that fears if it isn’t big, it can’t be powerful.

Whenever I’m tempted to worry about our smallness, I feel called to return to holy obedience. What can we give to the world if we don’t first be there for each other’s needs, continue to look backwards enough to hold onto our identity, and embrace in a personal way each person that God brings to us? This is a lot to do, but if we lose our identity and personal mutual support, we will also lose our power.

I’m afraid one of our weaknesses is obvious to me: without paid personnel, we have only what extra time we can give to each other and the occasional luxury of a member who can afford, on their own time and money, to get training in needed skills, such as religious education, pastoral counseling, etc. We have been blessed to have someone able to get a master’s degree in religious education and then dedicate herself to our meeting; it has been an important aid in our ability to add families with children to our membership. We happen to have a trained pastoral counselor among us to call on for advice in sticky problems.

These are luxuries for most non-pastoral meetings, and we must be honest that this limits most meetings’ time and skills to reach out to new members. I’m not suggesting that having pastors would be the solution, but we must be honest about the limits of being all-volunteer.

What was the one obvious problem to Friend Newkirk was not obvious to me: the denial of the right to be heard, the right to dissent. This may be the single problem for many meetings, but in the 14 years I’ve been with our meeting, it has seemed to me quite the opposite. I’ve seen an amazing number of long-term and short-term members and attenders simply drop out when they were unhappy about something. There was no attempt to express themselves or explain themselves. The meeting may wonder why we don’t see them anymore, but rather than pry into people’s right to worship with us or not, we usually accept their quiet disappearance. We have had people refuse outright to talk with us when we’ve approached them about reports of unhappiness with the meeting. We often seem to attract people so radically individualistic that they lack understanding of what it takes to make bonds. They’ve found a place where no one will tell them what to believe, but they think they can experience the bonds of real community without the difficulties who is re-reading the Gospels, looking past the signs of “patriarchy” for the base truths that are life-affirming and beyond gender. I follow with rapt interest the reports of a Friend who has been among Tibetan Buddhists and is contemplating the meaning of reincarnation. I am intrigued by genderless, non-anthropomorphic images of the divine such as “a string through the center holding everything together.” All of these stretch my limited understanding, and force me to reexamine assumptions that may confine the divine to too small an image.

But is it Quakerism? A Friend wrote in a letter to the editor of Friends Journal that he is “one step closer to resigning my membership as a Friend” because another Friend’s discovery of the Hindu goddess Kali was unacceptable to him as part of Quaker worship. I, too, have considered leaving the Society of Friends, but not because of the beliefs of others. I have thought of leaving because my increasingly unorthodox findings might be more than the vessel should be asked to hold. I hide dimensions of my spiritual life because they are too tender to be subjected to misunderstanding and rejection. I fear my quaking and trembling in worship will be a distraction to other Friends. And, except on rare occasions and in small and trusted groups, I suppress the urge (leading?) to dance with joy in meeting for worship.

And so I ask, dear Friends, how big is the vessel of the Society of Friends? Can it contain both thee and me as we search down different paths? Can we celebrate each other’s discoveries and urge each other on to find more of where our paths lead? What if our paths diverge widely and seem never to curve around to touch? Does the openness of our seeing and faith in the versatility and durability of truth suffice to hold us together?

Some may feel that for the sake of community and clarity we must select a band of Quakers who are “one step closer to resigning my membership as a Friend.” Can we find a way to hold the vessel of the Society of Friends so wide that it contains everyone? I pray that the vessel is large and strong and stable one that can include the whole community of earnest seekers and draw us into that truth that passes all understanding.

Patricia McBee

We invite letters in response to Pat McBee’s question: “How big is the vessel of the Society of Friends?” Look for a special Forum next spring. —Eds.
of sharing differing ideas. They believe they are pacifists because they don’t kill others, but they don’t see that peace on Earth will never come until we all commit ourselves to stick it out together in love, even when our differences emerge.

Perhaps for Quaker meetings to even survive, there needs to be constant, conscious education in communication skills for everyone—how to express ourselves in non-threatening ways, how to listen accurately, etc. We might also overtly discuss in clearness meeting for membership the need for commitment to both speak and listen in disagreements. This commitment is absolutely connected with our religious belief that there is that of God in everyone. The community expects that we will honor our own light by speaking up, and that we will honor the light in everyone else by listening.

I don’t see any way for our meetings to grow other than through humble obedience. We must stay strong and true to our principles, to the gifts we’ve been given, while making ourselves available and known for those God calls to us. The numbers must be left to divine discretion. We are not a failure because we’re small; we will only fail if we let the gifts we’ve been given slip through our hands while we try to play the numbers games with other churches and institutions.

**Membership**

I share Friends Journal with a Catholic acquaintance who was concerned to read about our shrinking membership and asked if my small meeting was suffering. When, in answering, I divided our numbers into recorded members and regular attenders, concern turned into amazement. Some people being assumed are members are faithful attenders.

The phenomenon of the regular attender is unusually Quaker. In my meeting, up to one-half present are not recorded members. Attenders plan First-day school, edit the newsletter, shape decisions in meeting for business, and donate more time and money than do some recorded members.

Attenders give different reasons for non-membership. A few don’t want to part from their family’s faith tradition. Some aren’t sure they’re “good enough” to be recorded Quakers. Still others feel formal membership, like sacraments, is athietical to the spirit of Friends.

Printed membership figures do not capture the reality of the meeting community. Perhaps it’s time we consider the meaning and value of membership, and perhaps recorded members should lead the way by examining the meaning of membership in our lives. Do we live our lives witnessing to the importance of our membership in the Religious Society of Friends? If convinced Friends, do we share the story of our convinicement with others? If birthright Friends, do we share how membership has enriched our lives?

Heidi Koring
Lynchburg, Va.

**Crying in the wilderness**

Susan Holling’s sharing (Parents’ Corner, May FJ) of what it means to be a TV-less family struck a responsive chord. We thought we were the only ones! Yes, we’ve heard all about depriving our kids and how they will like it more somewhere else because they were deprived at home. In fact, I always felt the other kids were deprived. When ours were adult and on their own, they did not rush out to buy a TV, and none of them is now a TV addict.

As for Harriet Heath’s suggestion of having family television time, my gut response was revulsion. We now have a fine color TV, which I watch perhaps an hour a week. The idea of being required to watch it daily and discuss the shows, especially when I had kids at home, would really have ruined my day. Busy parents don’t need more noise, more intrusion on the all-too-limited time they have with their kids. Susan says it in one sentence—they don’t have time for TV. This has always been my own response when asked if I had watched a certain program.

Obviously, people like Susan and me are voices crying in the wilderness, but for people who really would like to try a less TV-influenced home, I offer the following:

- Move the TV out of the living or family gathering room. Make the place where the primary caregiver spends the most time a place with a good light and comfortable furniture where a child can snuggle and/or be read to without the intrusion of noise. Children shouldn’t have to compete with TV to tell about their day. The TV could still be available in some room where it cannot be heard in the living room. If the adult warmly welcomed the child into this pleasant space without TV and the children had to choose, parents might be surprised at the real togetherness time that ensued. In any case, at least the adults would not be bombarded with noise and visual distraction. If the living quarters are small, earphones could be required on viewers.

I would like to propose a few TV queries:

1) How many hours per week can you hear the TV on?
2) What things do you wish you had more time for? (Mediation, letter-writing, reading to self or child, writing, music-making, telephoning, and supporting friends come to mind.)
3) Which programs do you watch that nourish you? Which simply eat up your time or worse? Which do you overhear, therefore keeping you from doing things you would rather do?
4) How much would you miss the TV if it were broken?

For the following queries, I quote New England Yearly Meeting’s Faith and Practice: Are your recreations consistent with Quaker values: do they refresh your spirit and renew your body and mind? Do you make your home a place of friendliness, refreshment, and peace, where God becomes more real to those who live there and to all who visit there? Is worship a daily part of your personal and family life?

Thank you, Susan Holling, for a glimpse into such a home.

Laura B. Robinson
Amherst, Mass.

**CPS issue praised**

The entire January 1992 issue of FRIENDS JOURNAL, “Civilian Public Service Revisited,” brought back many memories of my CPS days. I particularly liked Stephen Cary’s article.

I spent almost four years in Coshon, Ohio, Presbyterian Hospital in New York City, and Big Flatls. Because of my association with Friends in CPS, I volunteered for reconstruction work in Finland with the American Friends Service Committee after the war. Through all these years I have been a member of Wider Quaker Fellowship, seeing it as one way to retain my relationship with Friends. I must also add that while I studied at Yale Divinity School I was an associate member of New Haven (Conn.) Meeting and had a traveling minute to the meeting in the Hague, the Netherlands.

Carl A. Viehe
Chapel Hill, N.C.
It was a horrible Christmas morning. Everything had gone wrong. Half of the presents I'd ordered hadn't arrived. The turkey was a big frozen lump, because I'd forgotten to defrost it. The kids were already squabbling over their new Christmas games. Most of all, I was tired—tired from weeks of playing Mrs. Santa Claus herself, trying to give everybody a perfect Christmas.

I ran to my room, slammed the door, and indulged in a first-class Christmas cry. I cried for all the frustrations of the season: long lines at the post office, burnt cookies, cross words I'd said to the children. I cried for the neighbor whose child had died five days ago. I cried for the children who would get nothing for Christmas and for those who would get too much. I cried for the child I no longer was. After a while my husband knocked timidly at the door. "It's time to go to meeting," he called.

The meeting room was lovely with its simple decorations. It smelled of juniper and pine, candle wax and coffee. Centering down, I looked at the faces of the people around me, faithful Friends who shared my life. Just looking at them made me feel better. In the silence, the bands around my heart began to loosen.

There was a little spoken ministry, but the feeling came to me that I would be happy to sit with these people in this place for a very long time. Toward the close of meeting, a woman stood to read Luke's story of the Nativity. When I heard the familiar words, "For unto you is born this day, in the city of David, a Saviour which is Christ the Lord," tears welled up again.

This time, though, they were tears of gratitude and wonder at the eternal mystery: that Christ, born so long ago in Bethlehem, had been born again this morning in a meetinghouse in Texas.

A regular contributor to our pages, Yvonne Boeger is a member of Live Oak Meeting in Houston, Texas.
Growing Toward the Peace

by Frederick Fico

Most Friends would probably agree that how we work for peace is as important as the peace we work for. The saying, “It’s better to light a candle than to curse the darkness,” carries some of the flavor of this. Affirmation and example are emphasized over opposition and condemnation.

Similarly, Friends’ peace testimony is not merely about making peace but about living a peace whose origin is in our relationship with God. Perhaps my own experience in peacemaking can help emphasize for Friends how “answering that of God” is key to the worthiness of our means as well as ends.

This never occurred to me in 1968 when I was a senior at Columbia University during the Vietnam War. Many of us believed the priority was to defeat U.S. imperialism abroad and capitalist exploitation at home. Opposition to both was easily linked to Columbia, which was conducting military research and building a student-only gymnasium on park land adjacent to a poor neighborhood. The culmination of a series of demonstrations occurred in May, with civil disobedience and arrests at the gym construction site. In response, a group of us blockaded a classroom building and took a university official hostage, thus starting the “Columbia Revolution.”

It was intoxicating. I helped raise the red flag over another building as the takeover spread. I wore a red armband. I joined the “violent resisters” in the occupied buildings. (During the arrests, this meant we were supposed to throw grapefruit at the police.) I attended lots of meetings!

We considered freedom, defined by majority rule, a sham fundamentally incompatible with justice. And we knew justice from Marx’s Communist Manifesto: “From each according to his abilities, to each according to his needs.” Bringing justice to a people brainwashed by “the system” might, of course, require violence. (You know! You can’t make an omelet . . .) And a leadership “vanguard,” as Lenin called it, would certainly be necessary to direct the struggle against the enemy and to correct the misguided among the masses. This was, after all, a revolution to change the world so that peace and justice would prevail. The end would justify the means.

My personal experience in this revolution ultimately burned through the narcotic-like euphoria of collective certainty and action. For one thing, too much was clearly preposterous. (I’ve already mentioned the grapefruit.) But the bullying proved even more penetrating. The gorge finally rose for me during the campus strike that followed the arrests of students occupying the classroom buildings. I was part of a team whose job was to disrupt those classes that were still being held. But as that action commenced, I remained rooted outside the targeted classroom building. Recall that I had earlier helped take a man hostage. I had been arrested. I had helped bring a university to a halt and maybe even changed the course of a nation. But on those building steps that day, something in me said “No.”

I went home. I got into screaming arguments there with a cousin who had actually joined the U.S. Marines. (You know, the trained killers of U.S. imperialism.) Even more aggravating, he’d conclude every argument with, “I still love you, cousin.” And he meant it. Friends might recognize something familiar here, despite its source in a warrior. I could not evoke from that enemy the hatred I directed at him. And a hatred unreturned can’t be sustained forever.

The wider world was also teaching its lessons. Richard Nixon was narrowly elected president in November 1968, in part because of the excesses of my generation of student activists. I decided that I owed “the system” political penance. So I worked in McGovern’s 1972 campaign. I may have even joined an upper Manhattan Democratic Party club! (My memory may have blocked on some of this. But I recall even longer meetings than the revolutionaries used to hold, and that strongly suggests I was among Democrats.)

Later still, after the communist conquest of Southeast Asia, the return of tortured American POWs, the Vietnamese boat people, and the mass murders in Cambodia, I began to reassess who the world’s “bad guys” were. The Iranian Revolution of 1978 reminded me of Columbia in 1968. You know, sincere, idealistic students, taking hostages. And the self-assured hatred that permits enemies to be treated as objects rather than as human beings deserving dignity and respect.

So by 1980 I had come to believe that a free and open political process was the only real generator of a justice worthy of that name. Better to trust a process involving all than any self-selected, coercive vanguard. Peace, it seemed to me, would more likely emerge from the right relation of freedom and justice in any society and in the world.

But one of the clearer things to emerge for me from that dozen years was caution about myself in such matters. I had had the experience of believing fervently and then of coming to recognize that belief’s wrongness. Moreover, I knew
the even worse wrongness I might do or support in the name of that belief, especially when reinforced by other like-minded people. Most people who survive adolescence probably have had some version of this experience in learned humility. It took me a few more years, and at a higher cost to others.

I finally made my peace with that cost to others in early 1988. I was passing time in the library of a church where our Friends meeting met. On this occasion, I was casually reading a banner listing the “12 Steps” of an Alcoholics Anonymous program. One of those steps called on recovering alcoholics to make “direct amends” to people who have been harmed “except when to do so would injure them or others.” I thought back to those days 20 years earlier when I had participated in the reckless hurting of others in the name of peace and justice. There was no way to make direct amends or ask any of them for pardon. But I could ask God to heal those harms, and to seek that pardon for me.

And I believe I completed that day—a 20-year process—a single step toward the Friends peace testimony.

The peace testimony grows out of an affirmation of that of God within all, a relationship linking even mortal enemies in a hope of ultimate reconciliation. The first movement in any peacemaking grounded in the peace testimony must therefore seek that relationship with God through our relationship with others. The abuse of others is an act of violence against both relationships. The real trick—rarely managed—is to see that God within others clearly enough to forestall abuse (and the need for pardon). This guarantees the worthiness of both ends and means.

It is difficult to reliably infuse this aspect of the peace testimony into peacemaking because the needed discipline is, at its core, sacrificial. One lives an example that others are implicitly called to follow. One witnesses to a Truth that one hopes will resonate in others. But fundamentally, the peace testimony must call to each of us as individuals. It is the way “I” must live my life, whatever the consequences.

Such living and witnessing are hard enough in themselves. But worse, they may engage real conflict and danger in the world that risk commitment to the peace testimony itself. In the midst of such conflict, it often becomes easier to tell others what they should do rather than affirm and live what we believe our God has called us to. If conflict degenerates, it becomes easy to strike back in the way one has been struck. Worse still, in my experience, it is not so great a distance to believing one is justified in coercing another’s compliance. In the anti-war movement of the 1960s, for example, the slogan changed from “Hell no, we won’t go!” to “Hell no, nobody goes!”

But the peace testimony becomes something fundamentally different as a demand on others. George Fox illuminated the difference when he told William Penn to carry his sword as long as he could. It is knowing that we cannot know all of God’s mind or what God has called to in another. It is the humility that recognizes that a soldier may be as pleasing to God as a pacifist.

Let me put this into a more current
context. Not long ago I attended a meeting of the local Operation Rescue, which attempts to stop abortions through civil disobedience at abortion centers. Many of the members believe their commitment to the unborn child is part of a witness God calls them to. I asked a question: If Rescue had the power to close every abortion clinic in the nation, even though a majority in the country wanted them open, would the group do so? The response: silence. A longish silence. Another, considerably more disburbing question, had been evoked: would God ever call us to merely subdue others? The same question could be posed for Friends: Would Friends, for instance, close down a nearby military installation or weapons production plant even if most citizens wanted them open?

We seldom have such power, of course, and the fear and reality of conflict may forestall a more affirmative witness. So we curse the darkness. We condemn the evil others say or do, or even condemn as evil the others themselves. The Friends meeting I attend has heard these often enough in political and social testimonies and concerns. More the pity still, I have often heard in political and social witness at meeting the same kind of alienation, bitterness, contempt, and even hatred that I came to recognize at Columbia. And if this is what Friends manage, should we be so surprised at the rest of the world?

How, then, can we take the curse out of our speaking to the wrongness of a person, people, or society? More broadly still, how can we witness to others with the peace testimony?

Partly, the answer depends on what we want to accomplish. If the integrity of the message is paramount, then most of the concerns over response by others are eliminated. For example, in the Old Testament the prophet Samuel told Saul, Israel's first king, that God wanted the prisoners he took executed. When the more humane Saul reasonably hesitated, Samuel himself killed them and simply pronounced God's judgment on Saul for his unfaithfulness. In the New Testament, John the Baptist, dressed in rags and subsisting on locusts and honey, screamed to people from a riverbank to repent and prepare for the Messiah, heedless of the effect of his "image" on those he was trying to reach. Of course, the grave danger of such an exclusive focus is misinterpreting God's will in this regard!

If we do seek response, integrity is not enough. Integrity alone cannot help us to stay in relationship. Integrity alone cannot help us to discern what in the other's experience sets up resistance or to understand the pain the other may be experiencing. Integrity alone cannot help us to receive the witness the other may have for us or to commit to companionship with that other in the Truth that is shared.

For these, of course, a right balancing of integrity and love is needed—something harder still than the mere addition of them both. With only integrity we may fail altogether to reach the other. But with love alone we may be drawn so much into the world of the other that we fail the very witness we are called to give. The balance must preserve the precious, God-given uniqueness of ourselves and what we must offer.

What this means is a commitment to relationships that may be ambiguous and stressful at best. And who wants that? Even given the commitment to try, who can bring it off?

Alone, probably not very many of us or for very long. But in our meetings, we might manage better. A beginning would be to at least put away the rhetorical weapons, or to at least acknowledge that they are being used. It's often hard to see this for ourselves in an emotional moment of anger or outrage. To learn the required discipline, we need the help of others.

More fundamentally, we need to recognize that the peace testimony begins with worship, with seeking that of God within ourselves and others. The discipline of the peace testimony will—if it's just discipline—break again and again. Only worship has the possibility of re-making us into people who can live the testimony rather than subdue our nature to fitfully act in accord with it. A suggestion to meetings to emphasize that priority: Dissolve all committees except the business meeting and ad hoc groups who consider necessary business. If we don't get the worship right, we'll never get the peace testimony right. We need to honor the priority and do less.

Individual meetings might also recognize that we will always need help. Specifically, meetings might routinely seek from someone "outside," and maybe even not a Friend, an assessment of how we're doing. We become blind as individuals to some things. We also become blind as a group to some things. An outside person can help us see the places we cannot.

And finally, we might be more honest, humble, and forgiving. We are all human beings, not angels. We probably shouldn't expect of others more than we can manage ourselves. A condemnation we spare ourselves is one we spare ourselves. A condemnation we spare ourselves is one we spare others.

Even so, working as hard and as faithfully as we can, we still might not get right what it means to live the peace testimony. But the generation now in our nurseries might inherit meetings still more capable of it. We wouldn't be doing badly if that were the result! Not at all.

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The Anguish of Vukovar

by Joel GAzis-SAx

Beginning on July 25, 1991, the city of Vukovar, Croatia, came under attack by forces of the Yugoslav Federal Army (JFA) and Serbian irregulars. The people of this Danube River city held off their attackers until November 19, 1991, when the JFA and Serbian siege finally succeeded.

The city and its environs held 84,000 people before the war. Official statistics identify 43.7 percent of these as Croats and 37.4 percent as Serbs.

Palo Alto, Calif., Friend Joel GAzis-SAx visited Vukovar via Serbia in August 1992 while traveling under a concern to witness the effects of the Balkan war firsthand. His prior work as facilitator of the Middle East and Quaker conferences on the PeaceNet electronic network only partly prepared him for what he found in former Yugoslavia. His regular reports to PeaceNet Friends, entitled MIRacles, reported not only the destruction of cities like Vukovar and nearby Osijek, but also the destruction of the hope and the community the people of Yugoslavia had enjoyed before the war.

The following report was written upon his return to Zagreb, Croatia.

Voljem Vukovar (“Love for Vukovar”). I see this slogan over a local ice cream stand every day I am in Zagreb. Near Trg Jelacica, the main square of Zagreb, a hand giving the V sign advertises a shop whose proceeds go to the survivors of Vukovar. And over many election posters for Franjo Tudjman, supporters of the ultra-right wing militarist Paraga have written one word: “Vukovar.”

“Vukovar,” the old woman who shared my train cabin on my last trip back from Osijek said as she pointed to herself and regarded me coldly. She uttered the name of her town as a rebuke for me, the man from California, and for the whole world. The war drags on, creating new scenes of destruction in other places, and the wound that is Vukovar stays open.

Vukovar—occupied Vukovar—stands as a central symbol of the injured Croatian psyche. The memory of the utter destruction of this city on the Danube both serves to illustrate the need for peace and to obstruct the peace process. “I don’t want to hear about the other side,” a woman who works with Vukovar survivors in Zagreb told me after she heard about my trip to the city’s ruins. “I want to suffer with my people.”

That Vukovar and its people felt the sword of fire is undeniable. You might be convinced, as you pass through the villages near the city, that the Croatian government has created a myth called Vukovar, a big lie that claims destruction where there has been none. There is little sign of the war, save for a few bullet holes in the walls of houses at strategic intersections and of public buildings like the post office. Everything you see is intact. People walk the streets. Life continues. The UN Protective Force checkpoint at the newly renamed “Bridge of the Serbian Heroes” seems completely unnecessary.

Then, the road bends and you look across a field to the burned-out shells of multistoried apartment buildings. The houses in the village facing Vukovar are riddled with holes made by every type of conventional weapon imaginable: bullets, grenades, shrapnel, large bombs. It is worse across the field. Everyone on
the bus stands up and stares. The bus comes closer to Vukovar. This is no myth, no folk tale. It is a clear and palpable wound in the world’s body.

The train station, the factories, the houses, the shops, the apartment buildings, the kiosks—everything has been scarred or demolished by the heavy fighting. Nine months after the JNA overran this city, you cannot avoid the evidence of the destruction.

The center of town no longer stands as such. Piles of rubble—bricks, plaster, and bits of metal fittings you normally don’t see—mark the intersection. Wrecks of the autos the Croats and the Serbs used to block the JNA tanks lie atop these piles. The things the people owned and treasured are buried in these piles. A few people—ordinary people—walk through the heaps.

Perhaps 100 Serbs live in Vukovar today. You cannot help looking around and wondering what they find to do. Vukovar has lost all of its industry, its riverport, its businesses. The only place we found to spend money were two cafes: one in the center of town and one on the river front, facing Vojvodina. Here and there is a house the current residents were able to fix, an apartment building whose hole could be patched.

The acting municipal authorities have surveyed the city and marked every building with one to three stripes of spray-paint. Green stripes show that the building has sustained no structural damage. The roof may be gone, the windows shot out, or, in the case of a church, the steeple may have disappeared, but the building inspector is confident it can be reclaimed with relatively little effort. Yellow denotes there is structural damage which can be fixed. A wall may be missing. Red marks a total loss. The inspector must bend over low, in some cases, to mark these. About 40 percent of the houses I saw were marked with green, about 20 percent with yellow, and about 40 percent with red.

The mayor shows us the hospital. A shiny new plate shows the accomplishment in process of a Beograd construction company. Vukovar, he explains, was the result of Croat nationalism. The leading Serbian intellectuals and managers of the town had lost their jobs. He had many Croat friends, and he insists he bears no ill will toward them. He never mentions the JNA attack.

When the JNA arrived at the hospital, he tells us, they found 350 men in the basement, all dressed in doctors’ coats. Some wore military boots and some were barefoot. All of these men, he insists, have been returned in prisoner exchanges.

I know the story he has been addressing. The Croats say that during the evacuation of the hospital, the patients were routed through hostile Serbian towns for several days. Doctors and other hospital staff were imprisoned. Angry villagers pulled patients from the buses. They were never seen again. At least parts of the story have been confirmed by international human rights organizations. Amnesty International, for one, includes human rights violations against some of the Vukovar hospital staff in its 1992 Report.

Six buses from Vukovar, say many Croats, remain unaccounted for. Whether the Serbian story is the truth or a fabrication against the truth or a fabrication in response to another fabrication, I don’t know. The truth I can confirm is that Vukovar lies in ruins, that a tremendous amount of military force exploded here, and that, in many places, there is next to nothing left.

How the local Serbs feel about what happened can be measured in many ways. The mayor speaks for himself and, perhaps, reflects an official view. The Serbian national symbol, four C’s in a quadrant (meaning “Together we must stand”), appears on many walls and sidewalks. I stop to photograph the shirt of a young boy, colorfully emblazoned with Chetnik symbols and heroes.

A Serbian Orthodox priest waves at our bus, holding up the V sign plus a thumb to bless us and to show his Chetnik sympathies.

As my group tours the ruins of Vukovar’s castle, I pull one of our guides aside. I tell her about the many young Croats who have told me how much they miss their Serbian friends. Tears come to her eyes. “Yes,” she says. “We miss them, too. We don’t understand this war either.” She goes off to tell her other young friends about what I have said. You can see them listen and nod. It is good news acknowledged with much sadness.

I go for a walk after our castle tour. I make sure my feet always stay on solid ground because unexploded bombs and mines still hide in the dirt. In the courtyard of one of the castle outbuildings, I pick up large, rusty bomb fragments. On one large piece, I can read the date of manufacture: 1986.

I take this piece into my pocket and join the large crowd that walks down the street closest to the river. We pass blasted homes, apartments, and businesses. Zoltan Toth, assistant to the mayor of Subotica, calls my attention to one shop with the Chetnik sign painted on the window and the plea: “Don’t shoot. We are Serbs.”

Children come to watch the visitors. We bring cameras, tape recorders, and other things they have not seen in months. We poke our heads into the houses once occupied by their neighbors. In one, a Hungarian reporter from Subotica and I find a Christmas tree with the toys scattered on the floor around it. The children watch our reactions. We come from another world, the world beyond the Danube, beyond the destruction. They run and hide as we pass.

Zoltan points out the building where the Yugoslav Communist Party held one of its early organizational meetings during the 1920s. The beautiful baroque structure is but a shell. A small blue diamond on one wall shows it is a cultural landmark. The stripes at its base are red.

Across the street, we find a monument to the fallen Partisans. The bronze statue, stylized after the Pieta, depicts a mother cradling her dead son. The shellings has toppled the statue. A large, irregular shell hole gapes in the chest of the young man.

After this, we find huge holes in the bridges, sunken boats in the harbor, and a star-shaped grenade still implanted in December 1992 FRIENDS JOURNAL
the sidewalk. We find a cafe on the river front where we enjoy our favorite drinks. The waiters give change in Krajina dinars. I exchange ten dollars for this money from a country which no other nation recognizes, the land of the Serbs of Bosnia, Dalmatia, and Vukovar.

Back in Zagreb, the response to my trip is mixed. Some want to hear all the details. Others prefer to forget. Still others are angry that I made the trip at all. I begin to see the importance of Vukovar as I have never seen it before. Vukovar has taught me that it is not only important for the Croats to be open to peace; the Serbs and the Bosnians must be labored with as well.

The anger of the survivors of Vukovar and other calamities in this war is understandable. When a pilot drops a bomb on you, you do not know his name. You do know his nationality. What is happening in former Yugoslavia is that the man who bombs you is the same nationality as your neighbor. You want desperately to personalize the war. You want a face to go with the bomb so that you do not feel powerless. So, you put your neighbor’s face on the bomb. Somehow, then, the war begins to make some sense to you. You decide that you do not want to see that neighbor again. He has become “the Chetnik,” the murderer of your family and your village. Amid all the powerlessness that goes with being a refugee, you find power in your hatred. It becomes all that you have.

The hatred this generation feels, we must remember, is a new thing. Both Croats and Serbs talk about the sense of loss they feel as a result of the war. We hear from some outsiders (Friends Committee on National Legislation for instance, in its paper, “Conflict in the Former Yugoslavia”): “The conflicts that have boiled forth in Yugoslavia are tensions that are deep rooted in Yugoslavian history.” This is one of the few times I have disagreed with this excellent Quaker organization. If there is a history relevant to the conflict, we will find it not in deep-rooted animosities, but in the history that stretches back to Alfred Nobel’s invention of nitroglycerin, which unleashed new, catastrophic capabilities of war upon soldier and civilian alike and gave rise to the modern arms trade.

The anger emblazoned on the walls of Zagreb, Beograd, Osijek, Vukovar, and doubtless many other places in former Yugoslavia is not congenial to either the people or their culture. The hatred the survivors of Vukovar feel can be traced to a specific experience: the incessant, anonymous pounding by the most lethal weapons now in regular use in this world. The rest of the hatred in this region stems from similar experiences, from manipulation by politicians, and from sympathy for those who have suffered what we have not. We must do what we can to heal this new mental illness among the Croats, Bosnians, and Krajina Serbs, and we must contain that contagion that is common to all wars of our age.

I meet many people who make the rounds of wars: journalists, doctors, peace activists, relief workers. They mutter their litanies of the horrors they have seen here and in other wars, but next to none speaks of the problem that makes the killing possible: the arms.

Focusing on the hatred is just a way of avoiding the big problem. When I speak to the role of the arms trade, I often hear some situation-specific variant of “Guns don’t kill people. People kill people.” One Croat activist told me without the guns, the Serbs would use knives.

Such talk ensures that the killing goes on. When we read and repeat stories of the atrocities, we become excited. They become our opium. We are, at once, moved to charity and to bellicosity. The Bosnians and Croats become saints, the Serbs monsters. I both welcome and warily regard the growing world sympathy for the Bosnians. Preventing the bankruptcy of Croatia, Slovenia, and Macedonia, while doing all that we can to uphold the dignity of the Croatian, Serbian, and Bosnian refugees, should be a major part of our work. But if we give to help the refugees, if we come to former Yugoslavia to help the refugees, if we suffer with the refugees, and we do nothing to ensure that this war or any future war creates no more refugees, then we are nothing better than war voyeurs.

While I was writing this article, three drunken Germans came to the Center for Peace, Nonviolence and Human Rights in Zagreb, hoping we could arrange a trip to Slavonski Brod, where they wanted to photograph the shelling. For them, the killing was an entertainment, their chance to show their family and friends the most exciting set of slides they had ever produced. For the people of this region—for the Serbs, the Croats, and the Bosnians—the killing is something that destroys their family and friends. In Vukovar, many families and friends were lost and not forgotten.

I will always remember Vukovar. This is not enough. We must support those who seek to heal the residual hatred that Vukovar, Sarajevo, Banja Luka, and all the other civic battlegrounds of this war have left behind. We must remember what to do to prevent more Vukovars from happening. The one factor that made Vukovar’s destruction possible was not ethnic tensions or economics or any of the usual things that war experts cite: it was the presence of high explosive weaponry. When peace activists and relief workers fail to speak to this, they ensure that Vukovar—with another name, another people—will burn again.

Remember Vukovar. Love Vukovar. Do everything you can to prevent the next Vukovar. It may be your city.
Evangelical and liberal Friends must recognize and honor each other's sense of the sacred, the inviolable.

In our different forms, Friends in the United States represent many different trajectories and traditions of Quaker faith and practice. Our churches and meetings are the fruit of different movements: westward migrations, Christian missions, peace and justice activism, church planting, seeker quests.

But it is clear we represent overall two major streams of Quaker tradition, what we call liberal and evangelical, or universalist and Christ-centered. Not all of us would categorize ourselves purely as one of these or the other. We Friends are irrepressible in our zest for recombinant forms! But all of us are drawn along

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with the flow of either the liberal or evangelical stream, to some degree.

Recent events in Friends United Meeting suggest that the forces that first polarized us into these diverging streams in the 19th century are pulling us at renewed force. We may be on the threshold of new schisms and alienations—among the people who call themselves "Friends." Together we form a volatile chemistry. Perhaps that is why we are also called "Quakers." But it is not as if we have come up with these differences all by ourselves. In our own idiomatic way, our diverging Quaker streams embody the same polarization that has reached crisis proportions in our culture today. Sociologist James Davison Hunter portrays this conflict in his recent book, Culture Wars: The Struggle to Define America (New York: Basic Books, 1991). Hunter defines the two opposing forces in U.S. culture today as orthodox and progressive. These cultural forces are at war today over a wide variety of issues: abortion, homosexuality, women's roles, the family, education, the arts. I do not wish to deny or minimize other important considerations in our culture today. Sociologist Hunter portrays the conflict in his recent book, Culture Wars: The Struggle to Define America (New York: Basic Books, 1991). Hunter defines the two opposing forces in U.S. culture today as orthodox and progressive. These cultural forces are at war today over a wide variety of issues: abortion, homosexuality, women's roles, the family, education, the arts. I do not wish to deny or minimize other important considerations in our culture today. But the cultural conflicts described by Hunter are those that most routinely divide U.S. Friends today.

Hunter's main thesis is that we misunderstand these conflicts if we view them as primarily political, and especially if we trust the media to portray them adequately and fairly. At the root of these conflicts are two fundamentally different worldviews, different understandings of moral authority and its sources.

In the orthodox, Hunter sees the commitment to an external, transcendent, definable source of authority, most often the Bible. In various ways, the orthodox impulse is rooted in the conviction that there is an authority that lies somewhere beyond the marketplace of ideas where religions are bought and sold, where beliefs are broken down and analyzed, where values rise and fall like the stock market. This authority lies with a God who transcends this world, whose thoughts are not our thoughts, and whose Scriptures contain Truth beyond our social norms and cultural fashions. For the progressive, moral authority lies most centrally in immanent, personal experience, in a progressive unfolding of truth. There is a sense that Truth is an evolving process, a continuing revelation, from ancient times down to the present. In traditional faiths today, the progressive impulse manifests itself in efforts to reshape the language and symbols of centuries-old traditions. For example, we see the exploration of feminine images of God, as a supplement or as an alternative to traditional, patriarchal images of God. This revisioning of God is seen as a necessary theological "update" to match the changing roles between men and women today.

In the United States, these two worldviews, orthodox and progressive, represent the two historic watersheds that have shaped our culture: the Reformation of the 16th and 17th centuries, and the Enlightenment of the 17th and 18th centuries. Our cultural foundations are built upon both the Enlightenment's liberation from traditional Christendom, and the missionary zeal of Protestant biblical faith. As these foundations shift, cultural conflicts are generated, in both religious and secular spheres. In a wide variety of faiths today, we find orthodox elements seeking to stabilize traditional norms of faith and morality, and we see progressive elements working to redefine those norms in response to new social conditions.

With our origins in mid-17th-century England, the Quaker birth moment is right at the cusp between the late Protestant Reformation and the early liberal Enlightenment. We are strongly imprinted with both identities. Our position is epitomized by the early Quaker preaching of the light within, the spiritual presence of Christ, abiding with every woman, man, and child, wherever they are, whatever they may believe. At heart, the Quaker witness to the light is neither Protestant nor liberal—but it easily shifts in either direction. It is strongly centered in Christian understanding, but it is also open-ended, universalist in its implications. Thus, in relation to its cultural environment, the Quaker faith is strongly paradoxical. As Friends, we are called to be living paradoxes—never an easy vocation. But if we abide in the light as the light abides in us, we can make peace with that vocation, find peace among ourselves, and discover a Quaker reconciling ministry to our nation's society at large.

Friends are uniquely positioned to be peacemakers in a society increasingly paralyzed by culture wars. Our divergent Quaker branches, a painful sign of our own brokenness, our disfiguration, can be transfigured in the light, to become olive branches held out to a divided nation. Friends, reconciled to one another, can serve as wounded healers in U.S. society. That is to say, our own divisions, the thorn in our flesh that belies our peace testimony, can be used by God to reveal a new way of wholeness. Like the Suffering Servant in Isaiah's sublime song, our scars may yet serve for the healing of the nation—if we can cleanse ourselves of the cancerous, political spirits of smugness, resentment, and prejudice.

God can turn our most glaring liabilities into our most powerful assets. Consider the apostle Paul, for example. On the road to Damascus, God turned the blind zeal that made Saul a persecutor of the church, into the tireless, self-giving passion of Paul, missionary to the Gentiles. That zealous, persecuting condition was the very thing in Paul that God transmuted into an amazing gift for reaching out to all kinds of people, and enduring intense hostility. To be sure, Paul retained a number of rough edges. But he also became the personal paradigm that inspired Jewish Christians, for generations to come. Can it be that our divided condition, which epitomizes the culture wars all around us, might be transformed into some paradigm for peace? Can we renew our covenant, redefine the basis on which we remain "Friends" in the most sacred and self-giving meaning of that cherished name?

Our Quaker dilemma finds a helpful precedent in the historic council that took place in Jerusalem, in the earliest
years of the Church. There, Christians came together around a deep, irreconcilable conflict. The Jewish Christians of Jerusalem were very disturbed that in places like Antioch, Gentiles were joining the church, the Messiah movement, without becoming Jews. That is, they were not submitting to circumcision or practicing the kosher lifestyle. After all, Jesus was a Jew. Belief in Christ, the Messiah, was thoroughly Jewish. How could a Christian not become a Jew also?

For their part, these new Gentile Christians were finding Christ, worshipping in Christ's Spirit, and witnessing Christ to others with great vitality. They were pioneering a Jesus movement that did not depend upon temple or synagogue. There was no way they were going to become Jews in order to become Christians. It simply did not speak to their experience outside Judaism. Still, they did respect that the Hebrew faith provided the matrix for understanding Christ. And they recognized that the Hebrew covenants of Abraham and Moses were vital patterns for understanding the joyful, cross-cultural, Christian community spreading through the eastern Mediterranean.

Did they iron out their differences there in Jerusalem? Did they come to unity? Well, no, not exactly. You might say they agreed to disagree. But that isn't really an adequate description. More precisely, they covenant together around their disagreement. They reconstructed the Church as a bi-polar unity: a Jewish Christian identity, centered in Jerusalem, and a Gentile Christian identity spreading rapidly from Antioch to other Greco-Roman urban centers. Specifically, the agreement came to this: the Jerusalem Church agreed to recognize the validity of the Gentile Christian faith; and the leaders of the Gentile mission agreed to collect funds among their churches to aid the poor and suffering church in Palestine. No victory for the hardliners. No glib glossing over of differences either. Instead, a rather soft-hearted and hard-headed covenant, recognizing the integrity of both parties, as well as the relative needs and resources of both.

That is the kind of covenant renewal we require among Friends today. Not hard-hearted renunciations of one another, nor soft-headed declarations of "peace, peace, when there is no peace." Instead, let there be soft-hearted, hard-headed, covenant-making faithfulness with one another in the presence of God.

Covenant faith is related to the contracted relations that form our secular society, but it raises them to a higher level. The contractual logic that forms our capitalist economy and our democratic political life functions upon narrow visions of self-interest. By contrast, covenant consciousness provides a larger vision of our ultimate solidarity. As in marriage, covenant conceives a faithfulness based in love and forgiveness, rather than limited obligations and penalties. Covenant respects that we have different experiences, based in personal history, gender, and sub-cultural background. But it works to bring us together in the care of a transcendent God who is more than the sum of our parts, whose love is greater than our imperfect loves, and whose interest is in all creation, not our self-centered hopes and desires.

Thus, covenant is not simply a set of customs, tacit agreements, and formal contracts among people who happen to find themselves together. It is the idiom of intentional community, faithfulness, relationship, commitment. In contrast to our negative freedom from, covenant expresses our positive freedom for, our freedom to bind ourselves to one another in faithfulness to something greater than ourselves. If covenants can bind parties as different as women and men, or God and humans, I suspect that covenant can bind orthodox and progressive into a new solidarity. But, just as the Hebrew people's covenant with God elicited the name Israel, God-wrestler, any new covenant we may find among ourselves will be born and sustained by serious grappling with one another.

I want to suggest how we might forge a new covenant, a peace treaty, within our Quaker context of our national culture wars. One important task (suggested by Hunter) is to recognize that our differing positions are not arbitrary, but are rooted within different traditions. In other words, we must find historical perspective on our differences. As evangelicals and as liberals, we sometimes look at what each other is doing with shock and disbelief. What feels like true Quakerism to one looks like a betrayal, an act of random violence upon Quakerism to another. "How could they call themselves Quakers and do that?" But if we look at the different trajectories we have been on for over 150 years, our differences become more comprehensible. We may still disagree, but at least we can recognize that our evangelical and liberal counterparts are acting in good faith with the tradition they have received.

Then, if we want to engage in constructive dialogue around these differences, let us ask one another how our practices fit with the rootstock of our Quaker tradition. Evangelical Quakerism will not always make liberal sense. Liberal Quakerism will not always make evangelical sense. But we can constructively challenge one another to square our faith and practice with the foundations of our Quaker heritage.

Historical perspective is closely related to another imperative: we must recognize and honor each other's sense of the sacred, the inviolable. I would offer some specific examples. For their part, liberal Friends must press forward in their rediscovery of the Bible. This is partly for the sake of understanding evangelical Friends: read their book, learn their language. But at a deeper level, these Scriptures provide the language, the symbolic field, and the prophetic vision that has informed Quakerism for the vast bulk of our history. We cannot read and learn from earlier generations of Friends without knowing their language. We cut ourselves off from our own heritage when we do not know the Bible. Let me make one thing clear: the goal is not to read the Bible exactly as evangelical Friends do. Even better will be to struggle around our differences faithfully together, by reading and interpreting the Bible from our dif-
different perspectives, our different personal experiences.

For their part, evangelical Friends need to understand and respect the liberal reverence for nature—both human nature and the natural order of our environment. Yes, we are fallen, sinful creatures. But that’s not the whole story. There is still great blessing, great beauty in each person. Yes, God’s grace comes from beyond us, but it takes hold of wonderful natural resources and intentions in each person. This must be affirmed. And liberal Friends are taking important steps toward balancing our relationship with Creation. Friends Committee on Unity with Nature and other Quaker groups are finding new ways to hallow the earth, to rediscover our spiritual relationship with all creatures.

Some Friends are exploring the animistic religions of Native Americans and the goddess spiritualities of ancient times to reconnect with the earth. This “neo-paganism” seems exotic and promising to some, while to others it seems exotic and dangerous. I personally do not believe it will provide the panacea some Friends expect. But I do recall that no less a Christian than Paul found the universe to be teeming with spiritual forces. To be sure, Christ put these spirits in a new perspective for Paul—all the principalities, powers, elemental spirits of the universe were created in and for Christ, and nothing in creation will separate us from the love of God in Christ. But the Lordship of Christ does not deny the reality of these spiritual forces of nature, or our relationship with them. It is past time for Christians to relate their faith again to a living cosmos, to rediscover a dimension of New Testament faith that we have lost in our scientific age.

Evangelical Friends may not choose to follow the lead of some liberal Friends in exploring Native American animism. But I think our different paths into a more creation-centered Quakerism can eventually find convergence. We must reclaim a shared sense of the sacred in nature—especially in this age of ecological crisis. We have some wonderful resources within our own tradition for this spiritual reclamation. The writings of George Fox, John Woolman, and others abound with a rich sense of covenant bonding with God’s creation.

Let me suggest two more examples how we might honor one another’s sense of the sacred. I would urge evangelical Friends simply to accept that some liberal meetings bless same-gender unions.

It may not be an action that Friends churches will ever themselves take. But covenant faithfulness between two people is something to be honored, especially when that couple is willing to live out their relationship under the nurture and guidance of their home meeting. In a market culture like ours, any time two people commit themselves unconditionally to honor and love one another in the sight of God, I feel I am in the presence of the holy, the covenant.

Conversely, I would urge liberal Friends for the same reasons to take seriously and honor the deep evangelical concern for family relations and values. I would suggest that our public silence on families does not serve us well. The family is the primal covenant of creation. It is a primary force binding nature and culture together, sustaining society. In our local meetings, families need encouragement and active nurture. And in the public realm, injustice, human rights abuses, and social dysfunctions will only worsen if families continue to unravel. Marriage and family may not be the panaceas evangelicals sometimes make them out to be. They can be the place of the most terrible abuse and neglect. But that only makes it clearer that Friends must nurture marriage and family vigorously—as traditional Friends meetings once did. I would urge liberal and evangelical Friends alike to make the linkages stronger between our concern for families and other, wider social concerns, such as alternatives to violence, prisons, economic justice, and world peace.

In all these matters, we must find new bases for fellowship together, form new alliances for joint action. As destructive as our culture conflicts are today, they are only made worse when we write each other off, and withdraw into the subcultural enclaves that make us comfortable. We must remain engaged, we must challenge and learn from each other. We must be willing to admit our own weaknesses, instead of bashing one another for theirs. James Hunter observes that as liberals, we often are too weak with our sense of boundaries, our sense of who we are and who we are not. And as orthodox, we often are too rigid about our boundaries—too quick to declare who is in and who is out.

In that regard, Dan Seeger’s recent essay, “The Boundaries of our Faith” (appearing in a briefer version in Quaker Religious Thought #77), offers refreshing perspective. Reflecting on the controversies in New Yearly Meeting over goddess spirituality, Dan is enthusiastic about the explorations of individual Friends in alternative spiritualities. But he cautions Friends bodies against formally sponsoring experiments and inquiries into spiritual traditions that are really extraneous to historic Quakerism. By analogy, he reasons that many Friends who are enthusiastic about witchcraft would be greatly offended if their yearly meeting chose to sponsor the performance of a Roman Catholic eucharistic service. They would rightly argue that ritual sacraments are outside our tradition. Well, so is witchcraft.

Finally, Hunter suggests that we choose carefully the environment for working on our differences. Friends World Committee for Consultation, of course, remains an important channel for working on inter-Quaker reconciliation. In my experience, local area gatherings are much more constructive than the large national and world gatherings. Local gatherings can lead to ongoing dialogue, joint actions, and covenant renewal. Covenant-making is strongest when it is local, personal, and situation-specific.

If we are blessed to experience a covenant renewal among Friends in the years to come, I believe we will build it out of many different localized experiments, generating out of shared concerns. In this era of cultural conflict within our nation, Friends have an important peacemaking role. It begins at home.
The Quaker doctrine that the Inner Light shines in every person, no matter the religious affiliation, has led many of us to eschew dogmatic statements. For we know well how Christian dogmatism has been used in the past to persecute people, Quakers among them. Also, scientific reductionism, so characteristic of modern intellectual thought, has eliminated traditional religious terminology from the thought and speech of many educated persons, even in those for whom religion is still a vital concern. Quakers are horrified by all forms of religious fanaticism; as a group, they are tolerant and well educated; that is why many Quakers today would hesitate to say—at least in public—that we are nothing and that Christ is all. Such a statement does not seem universal enough; it does not appear to be a balanced view of things.

Although most modern Quakers behave reasonably, it is emphatically clear to students of history that this was not always the case. Religious excess, which today in the West has been largely relegated to Christian fundamentalists, was not at all foreign to the first generation of Quakers. The following excerpt from a letter to Margaret Fell, dated 28 February 1656, is a striking example:

There was in this city [Worcester] one William Pool an Apprentice to George Knight—both Quakers; the young man was aged about 23 years and on Friday the 20 of February, he went forth to his master’s house about evening into the Garden, and (as ‘tis reported) being asked where he had been, he said that he had been with Christ, Christ had him by the hand, and he had appointed and must be gone again to him. But being gone, he came not again, nor was heard of until Sunday following, February 22, and then it was found that he had stripped himself, laid his clothes by the water-side, and drowned himself, and accordingly by the Coroner and his quest was judged guilty of self-murder, and was buried in the Parish of Chaines, by four of the clock on Monday morning, his Mother, an honest and godly woman, being much troubled thereat, the aforesaid Mistress Peirson endeavored to comfort her with this persuasion. That she would fetch her son to be alive again; and about six or seven hours after he was buried, the said Mistress Peirson and other Quakers went to the grave, dug up the young man, opened the shroud and laid the corpse upon the ground, rubbed his face and breast with her hand (and some say, laid her face upon his face, and her hands upon his hands) and commanded him to rise. But he not moving she kneeled down and prayed over him, and so commanded him in the name of the living God, to arise and walk. This being done, and he not obeying, she caused him to be put into the grave again, and thence departed, having only this excuse left her, that he had not been dead four days.

Although the early history of Quakerism is replete with such incidents, today we would relegate them to the “lunatic fringe” among the first Quakers. Seventeenth-century England, a time of great political and religious instability, was not a century characterized by reasonable and prudent behavior. Many of us, however, would not expect to find such excess in the lives of more enlightened individuals of that time, most notably among the early Quaker theorists and leaders. Yet even there, excess is not rare. A prominent example is the life of James Nayler.

James Nayler, one of the most illustrious men of the Quaker movement, was highly educated, and a brilliant orator; more important, he was a kind and generous man whose dealings with people provided, for the most part, an illustration of the best of Quakerism at that time. Yet he had a tragic flaw, the results of which threatened to destroy the Quaker movement. He was so impressed by George Fox’s emphasis on the Inner Light that he, like George Fox, totally identified with it; his private life was no longer important to him. Yet his followers led him to believe that he was not merely an outstanding individual through whom the Inner Light shone brilliantly, but that he was the Inner Light, Light Itself.

What a pathetic, and if not for its tragic consequences, what a comic episode his entry into the city of Bristol provides for the modern reader! Here is Jane Yolen’s account of it, as quoted from her book, Friend, the Story of George Fox:

Nayler rode upon a horse, his hatted head bowed, his hands folded in prayer. Surrounding him, in various stages of undress, were seven men and women on foot, slugging through the muddy cartways and puddle-filled roads. At the head of the procession, leading the horse by the bridle, were Hannah Stranger and Martha Simonds. Occasionally they would let go of the bridle and fling down their garments or bunches of wild-flowers in the mud before the horse so it might step on them instead of the water. All the while, the strange, mad company—with the exception of the praying Nayler—sang "Hosannah! Holy, holy, Lord God of Sabaoth."

What a mad parody of Christ’s entry into Jerusalem! Today, we would consider Nayler and his followers in need
of compassion and understanding; in the 17th century, he was considered a dangerous blasphemer and dealt with severely. These two examples are illustrations of a fact that cannot be denied: what we today would consider unbalanced behavior could be found in all strata of the early Quaker movement.

To judge a movement, however, we must comprehend its essence; the essence of Quakerism is not to be found in excessive behavior and religious hysteria. For an example of Quaker balance at its best, let us now consider the life and teachings of George Fox. Although minor examples of 17th century excess can be found in the life of George Fox, his was a highly spiritual and balanced view. I would like to illustrate this with one shining example. George Fox was frequently persecuted for his religious views. Always outspoken, Fox often referred to himself as a son of God. Like James Nayler, Fox had subjugated his personal will to the will of the Inner Light as he saw it; therefore, he considered his true father to be God. Fox always answered his accusers according to his conscience, without any fear of the consequences, which often meant long stays in jail under extremely difficult conditions. He considered himself sanctified and even without sin, since Christ had obliterated his sins. He denied the need for churches to mediate between God and anybody. To the Puritans, these views were judged to be both blasphemous and seditious. On one occasion, after a certain Judge Bennet had examined his prisoner in court for several hours, the former became furious by Fox's confident replies. "Who do you think you are, Christ?" asked the judge, hoping to finally trap George Fox. To this question Fox quietly replied, "Nay, we are nothing, Christ is all." Yes, this quote was spoken by none other than George Fox, the founder of the Quaker movement.

For me, the quote represents the essence of George Fox and the early Quaker movement. The first part of the sentence guards against all forms of vanity; the second part is a bulwark against despair and points to the source of all our glory. It is truly a balanced view. If Mistress Peirson had realized the wisdom of the first part of Fox's statement, she would have accepted mortality and not have tried to play God by attempting to resurrect the dead. If James Nayler had realized that he was nothing by himself, he would not have identified himself literally as the new Christ, and would thus have averted tragedy. George Fox knew he was nothing by himself, which prevented his self-confidence from ever slipping into excessive vanity. He also knew that Christ was all: this gave him his mission and the strength to accomplish it, despite great tribulations. But is George Fox's reply to Judge Bennet as applicable to the spiritual needs of the modern world as it was in Fox's era? Can it help prevent our excesses? When one takes into account the symbolic language that Fox used, I am confident the answer is yes. Examples of 20th-century excess are not less common than 17th century ones, although they have taken different forms. We can all provide many examples taken either from our own lives or from the lives of those around us. I will briefly provide two examples, taken from newspaper articles.

One tells of a little girl and her father who were travelling by car in Italy. The father stopped the car in the middle of a tunnel: although only in his middle 30s, he was experiencing a heart attack. He told his daughter to leave the car and summon help. These were his last words. The frightened seven-year-old tried to flag down cars that passed, but nobody stopped. The cars whizzed by with such force and came so close to her that she fell down on several occasions. Although she was crying, bleeding, and obviously very frightened, she proceeded to walk several miles before someone on that busy highway finally stopped to help her! I doubt whether Mistress Peirson or James Nayler at their worst would
ever have been so self-absorbed as to not have had time to take pity on a little girl in such desperate circumstances.

The second newspaper article is no less disturbing. It informs us that New York City ambulances, despite their screeching sirens, are experiencing increasing difficulty in transporting heart attack victims and other emergency cases to the hospital in time because so many drivers deliberately refuse to make way for them! These two examples are symptomatic of a widespread narcissism and collapse of concern for others that threaten the very foundations of contemporary society.

What is wrong with our world, the excesses of which seem even to dwarf those of previous ages? Meditation on George Fox's statement, "We are nothing, Christ is all," reveals a possible answer. I contend that we have split this statement and have discarded the second half. A sense of transcendence no longer guides and inspires the modern world. We are left with the first part, that we are nothing. How many people are driven to alcohol, drugs, and other destructive behaviors by the belief that they are nothing, unbalanced by the view that Christ is all! How many others, whose vitality makes them repress their fear of nothingness, have hidden their nihilism by reversing the first part of Fox's statement to read that we are all! This view is as unbalanced as its opposite. We all commit serious errors; we are all mortal. The terror of mortality, unbalanced by a sense of transcendence, is at the root of much of the destructive behavior of the 20th century. If God does not exist, if I can't become God, at least I can create the illusion of being God as best I can; at least I can strive to become more of a god than my neighbor. This is why the gods of greed and egotism have such a large following today. For many others, whose excesses do not fit into the above-mentioned categories, the lack of an adequate guide often drives them to drown their anxiety—and with it their souls—by wasting their time on trivial pursuits. I contend that the modern age desperately needs a sense of transcendence as formalized by the second half of George Fox's statement.

For those who believe I am advocating a return to Christian fundamentalism, I provide the following quote by Isaac Penington, a prominent 17th century Quaker: "It is not the outward name, but the inner life and power that is the Saviour." A Jew might choose to say, "We are nothing; the Lord God of Israel is all"; a Buddhist might say, "We are nothing; dharma is all"; others might choose to say, "We are nothing; Truth is all." As Christ said, by our fruits shall we be judged; the tree of human life shall never produce the fruit that the world so sorely needs until its trunk is firmly grounded in transcendence and its branches pruned by true humility. Let us, therefore, return to the spirit of George Fox, so aptly illustrated by the statement, "We are nothing, Christ is all." Let us, if necessary, restate it according to our own spiritual language; let it become the words that chasten, console, and inspire us. How else are we going to find the strength to do what is needed? □

Although minor examples of 17th-century excess can be found in the life of George Fox, his was a highly spiritual and balanced view.

George Fox always answered his accusers according to his conscience.
In December

When my friend gave me the raspberries her father had picked last summer before he died, raspberries her father picked and labeled and her mother packed and sent, deep liquid red in a tiny glass jar, as if the raspberries were not sacred, as if they were him as they poured out onto the white plate quicker than blood so in the end there was no ceremony but only hunger without thought, only the sharp raspberries alive on my tongue, when my friend gave me those raspberries they were a gift out of season.

—Robin Dellabough

From Brokenness

This is the daily Christmas miracle: that glancing off each granite face, the Seed at last finds lodging in the broken place, and from the dark heart of the cleft sprouts Grace, springs green.

—Helen Weaver Horn

Only One Slight Opening

Tall poplar trees cast extended shadows on my ice-covered ground.

Far above me, branches, tightly intertwined, leave only one slight opening.

But enough—the low-horizon sun finds, even there, room for making a star of sudden wonder, spreading light.

—Emily Sargent Councilman

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by Grace Yaukey

When I was a little girl in China, the bungalow in which we lived had a room called the guest room. I loved that room especially. One corner of it was partially closed off by a folding Japanese screen decorated with flying cranes, and in the corner behind the screen stood a washstand on which there was a basin and pitcher of heavy chinaware with a pattern of pink roses. Beside them was a soap dish with a lid also with roses.

Beneath the top of the washstand was a drawer, and in the drawer were nice guest towels given to my mother over the years. Underneath that drawer were two doors that opened to show a chamber pot with a lid and in the same rose design as the other pieces. I thought all of this was particularly beautiful.

There was a dresser in the room with a mirror that could be tilted forward and back, and on each side of the mirror were little shelves with small drawers. These could be opened and closed. Underneath the top of the dresser was a drawer and beneath that two narrower drawers. Then there was another long drawer at the bottom. I liked to open those drawers just to see if the last visitor had left any little thing. Once I found a hairpin; another time, two safety pins fastened together; still another time, a straight pin. Then once I found a little bag made of some satiny material. It was tied with a bow, and I loved its sweet smell. I took it to show to my mother. She said, “Well, I think someone left it there so the drawer would have a nice odor, but you may have it if you like.” So I took it and tucked it in beside my doll in her bed.

Another fascination of the guest room was the bedspread. It was patchwork made of squares of the same size, all of them silk or satin, none of cotton, and all joined together by fancy feather-stitching of different kinds. My mother told me that when she graduated from Bellewood Female Seminary years ago, each of her classmates promised they would send her a square to make a bedspread. The squares had finally all come, and mother put them together and lined them with bright red Chinese silk, which had been given to my parents. So now this beautiful spread was laid out whenever we were having guests for tea or on special occasions. I would often go in, lean on the bed, and run my fingers over the featherstitching and look at all the pieces of silk and satin and velvet, and wonder where they had come from. My mother said, “Well, some are from the big end of a man’s four-in-hand cravat. Some are scraps left over from a dress or cap—from lots of different places.”

One year when it was getting cold and winter was coming on, my parents began to talk about Christmas. I knew they had sent an order to Montgomery & Ward a long time before. Their talk of Christmas made me think of Santa Claus. I was rather troubled about Santa Claus because something had happened a while ago that made me wonder if there...
really was a Santa Clans. I had gone into the guest room one day and was wandering around. I was just learning to read and really didn’t have enough to do, so I had pulled out the bureau drawers. In the big bottom drawer there lay a little pile of things. I picked the top one up; it was a beautiful little dress for a doll, just about the size of my doll. Then there was a petticoat, a pair of panties, a little jacket, a crocheted cap and a coat to go with it. I put them all back neatly and felt so excited I didn’t know what to do. And yet there was no one I could ask about them. Somehow I had a feeling I wasn’t supposed to have seen them, so I closed the drawer carefully and didn’t look in that drawer again.

On the night before Christmas, we were in my mother’s room where there was a fireplace. There was a fireplace in each of the rooms in that house. My father had kindled up a nice coal fire in Mother’s room and got it to burn brightly. Then he fetched a big bowl of mixed nuts that had come in the Montgomery Ward order, I was sure. He passed around a dish of cracked nuts for us all.

I knew there was a pitcher of hot cocoa waiting in the kitchen, and I thought maybe marshmallows had come in the Christmas package, but I wasn’t sure.

Just when we were about to settle down and have our cocoa, there was a tremendous racket at the front gate. I heard our Chinese cook run from the kitchen along the hall. I heard him pick up the lighted kerosene lantern that always stood by the front door at night. Then I heard him open the door, cross the porch and go down the steps and along the walk to the front gate where the bell was jangling. And I heard talking that I couldn’t possibly understand because it was part English and part Chinese all mixed up. Then we heard steps coming toward the house, crossing the porch, entering the front door. My father got up to see who was there. I peeked from behind him. It was Santa Claus! Santa Claus! Our cook looked a bit bashful and amused. My father welcomed Santa and asked him to sit down with us. But Santa said, “Thank you very much but I haven’t time to sit down. I have to go to so many places yet tonight.” He couldn’t even stay for cocoa.

Then Santa Claus pulled two packages from the pack on his shoulder. One he gave to me and one to my sister, who was seven years older. Then he hurried from the room.

“Mother,” I said, “that was Santa Claus!”

“Grace, why don’t you open your package first?” mother said. So I tore off the brown paper wrapping and then holly paper, and finally tissue paper. There lay a doll in a box, a beautiful, beautiful doll, all dressed in blue. She was asleep. I lifted her up and her eyes opened! I was astonished. I looked at my mother, my sister, my father. How could this be? This blonde doll in her new box made my old doll seem so very old.

Now Mother told Pearl to open her package from Santa Claus. I don’t remember what her package contained, but I do remember that she was not excited by it.

Finally we had our cocoa—with marshmallows!

Next morning, after a breakfast of buckwheat cakes and Golden Syrup, we opened our stockings. In mine there were honey balls, chewing gum, crayons, a book you painted in with pictures already drawn, and, at the bottom, an orange. Pearl’s stocking contained—in addition to candy and an orange—a book of short stories by American writers. She was 12, going on 13, and she started to read that book right away. For her there was also a jumper dress and a patent leather belt to go with it.

Father’s present for my mother was his own Chinese translation of St. Luke and some long underwear because she was always cold. She also received a jabot, a frilly collar with lace. She gave Father the Moffat English translation of the New Testament.

Then Father called the three servants in to receive their presents. The cook wore a sprig of pine behind his ear to celebrate. Father handed each one of them a little package wrapped in red paper and containing a few silver dollars.

There was one last package; Mother handed it to me. I opened it to find all the little things I had seen in the guest room dresser drawer—doll clothes with tiny lace collars and little buttons. They were so much nicer than the clothes my new doll wore. Then I saw the card: “From Santa’s helper.”

“Mother,” I said, going up to her, “I really like the things Santa’s helper gave me much, much better than what Santa brought.” I leaned against her knee. She didn’t say anything, just gave me a great big hug.

“Thank you, Santa’s helper!”

Later on my father found out that “Santa” had been on a British gunboat patrolling the Yangtze River. The men on the boat had the names of all the Western children under 18, and had pooled their funds to bring them presents that long ago night before Christmas.
Iowa Yearly Meeting (Conservative)

Yearly meeting is a retreat for those who are laid-back, as well as an opportunity for workaholics. It's a time to get acquainted or reacquainted with a broad spectrum of Friends—from those of us who have the constant challenge of explaining why we are called "Conservative" Friends, to visitors from places near and far. It is a business meeting as well as a time to hear from and talk with representatives of our Quaker organizations.

Yearly meeting is an event of spiritual refreshment, a time to review the current activities of our monthly meetings in the context of our spiritual roots. It is a time of worship and renewal.

This year's gathering was held July 29-Aug. 2, at Paullina, a historic rural meetinghouse situated in green fields of corn and soybeans in northwest Iowa. God's bounty has never been more apparent.

Christine Hadley Snyder, a member of Dayton Monthly Meeting and Ohio Valley Yearly Meeting, was resource person for the week. Her presentation was entitled "Panama, Two Years After the Invasion." Kay Whitlock, executive secretary of the North Central Region of the American Friends Service Committee and author of Bridges of Respect, led a discussion on gay and lesbian issues. Kenneth Sutton, a visitor of Friends General Conference, spoke about Friends and AIDS. Reports from AFSC, Friends Committee on National Legislation, Friends World Committee for Consultation, and the Iowa Peace Network emphasized the extent of Quaker involvement in the world. The yearly meeting was pleased to hear the positive report from Robert Griswold, director of Scattergood Friends School. Scattergood, a four-year boarding high school near West Branch, Iowa, is the major commitment of the yearly meeting.

The remainder of the time was used for yearly meeting business and Quakerly socializing, both of which tended to expand to fill the available time!

Sherry Hutchison and George Welch

Ohio Valley Yearly Meeting

Ohio Valley Yearly Meeting's 172nd annual session was held Aug. 5-9 at Manchester College in northern Indiana. Young Friends were a strong focus of the gathering, with a record 54 attending, along with 103 adults. The junior yearly meeting focused on Native Americans and their relationship with the natural world. After several years of consideration, way opened to hire a field secretary to work year-round with teen-age Friends. In spite of this commitment, we still labor to involve more adults in care of young Friends during our sessions.

Another major development was restructuring of our committees, including the sitting and planning of annual sessions and the nurture of monthly meetings. Hopewell Monthly Meeting was joyfully welcomed into our fellowship.

Marty Grundy and Asia Bennett addressed the theme "Awakening the Witness Within." Marty Grundy, a Quaker historian and assistant clerk of Lake Erie Yearly Meeting, urged Friends to open themselves to the living witness of the Inner Light, which convicts and empowers us. She said, "We usually can help others only through the sharing of our wounded place." She reminded us of Fox's definition of church: people who hear and obey Christ. It is crucial to discipline ourselves to making time to pay attention to the inward teacher.

Asia Bennett, executive secretary of Friends World Committee for Consultation, Section of the Americas, drew on her many years with the American Friends Service Committee. She spoke of George Fox's charge to answer that of God in every one, and she encouraged us to recognize that we witness through work and that God's work can be done in all walks of life. She reminded us of Quakers' methods of seeking God's leading, citing examples of Quaker initiatives today in Moscow and the workcamps of earlier years.

Interest groups reflected Friends' many concerns and involvements, and the annual talent show again showcased our gifts, foibles, and whimsies. We were also blessed with many opportunities for worship and worship-sharing and time to visit with old and new friends.

Betsy Neale

Canadian Yearly Meeting

A yearly meeting that spans five time zones and several thousand miles of territory, with barely 1,200 members, has one big advantage: annual sessions can be the occasion for much travel and discovery. This year Canadian Yearly Meeting was held almost as far west as it could get, at Shawnigan Lake, British Columbia, 25 miles "up island" from Victoria on Vancouver Island. For that reason, some assumed it would be a small gathering, but there were around 300 Friends in attendance, double the usual number.

This year the pre-session retreat was incorporated into the first two days of Friends' time together, allowing all ages to build community and move smoothly into the annual session. The magnificent scenery, with sun-
Friends became bogged down in difficult business later in the week, they were indeed led out of the business session by the children, who took people by the hands and brought them out to the lawn, singing “Dear Friends.” As the children gathered hundreds of adults in a circle, they led us in singing “Amazing Grace,” ending with hugs, and reminding all where priorities lie.

The 297th annual session took place July 26–Aug. 1 at Silver Bay on Lake George, with more than 650 Friends and 170 young Friends. New York Yearly Meeting is blessed with a spectrum of Quaker diversity, a blessing that often seems to be a burden and is a challenge we are sometimes unable to meet, as we struggle together to find the Light. Former yearly meeting clerk Willard Gaeddert challenged us to reject “either/or” thinking and to choose a “both/and” approach. The tone of his remarks helped generate a gentler yearly meeting.

The one difficulty was dealing with the assumption of Friends World College’s program into Long Island University. Among the matters to be settled is disposition of valuable waterfront acreage, with five parties involved. In a long and difficult session, Friends advised the yearly meeting trustees of their various views. The trustees will continue to handle the matter, although many Friends remained uncomfortable with the outcome of this meeting.

The concern of Quaker diversity was addressed by Wilmer Cooper, author and dean of Earlham School of Religion. He advised Friends that we are not alone in this difficult area, but have company among Friends, other Christians, and religious groups in general. Indeed, Friends may be the most diverse religious group in the world, largely because we espouse freedom of belief and action. We owe ourselves and newcomers a worldwide perspective of the great variety among Friends, some of whom may prove enormously difficult for others of us. We must share our remarkable message of hope by maintaining a vision of a gathered people, a vision that goes beyond our own pet projects and personal views.

Dulaney Bennett, clerk of the Board of the American Friends Service Committee, spoke about the spiritual basis of Quaker service. She reminded us that our service through the AFSC is a holy experiment now 75 years old. It is based on faith, risk, and change. We must remain persistent in our efforts to see what love can do.

Both talks were interpreted in sign language for the hearing-impaired.

Among business concerns was a report from the Committee on Renewal, which addresses issues such as declining membership, difficulty in finding Friends willing to serve...
Nebraska Yearly Meeting

The 85th annual assembly of Nebraska Yearly Meeting on June 4-6 was enriched by intercultural, interracial, and intergenerational activities. Creative leadership reminded attendees of the message we are all children of God and have much to learn from one another. The quiet, rural atmosphere surrounding Council House Meeting in northeast Oklahoma enhanced the theme of "Reaching Across," as we became more aware of one another.

Leadership from five Friends agencies also helped us become aware of what is happening in the wider circle of Friends. We were moved by the story of the Mowa-Chocota school in Alabama. We realized once again how wide-reaching the Friends family is and how many opportunities there are for us to serve. As concerned and committed members of Friends United Meeting, we empathized with our representatives over the struggles and changes that are occurring. We are hopeful that a renewed and meaningful organization will prevail.

Our presiding clerk, Dean Young, sensitively guided us in exploring new meaning, goals, and relationships within our own yearly meeting. Friends approved releasing him for travel among Friends in the Kansas-Oklahoma area for Friendly visitation.

The yearly meeting approved continued support for the Friends of Jesus community in Wichita, Kansas. We see this as an increasingly important urban ministry. We commend those who are involved who, as Jesus did, go and work where the needs and hurts are.

The yearly meeting sessions closed with a traditional banquet, followed by a report from our two representatives to the Honduras site of the 1991 World Conference.

Kay Mesner

Philadephia Yearly Meeting

FRIENDS JOURNAL did not receive a report for Philadelphia Yearly Meeting this year, so we offer the following insights and images of the 312th annual session, held March 25-29 at Arch Street Meeting House in Philadelphia, Pennsylvania. -Eds.

Minute of Exercise*

We had our highs and our lows; we had our smooth places and our rough spots. Throughout our sessions, however, one experience persisted. It was the experience, time and again, of knowing the presence of the Holy Spirit.

It was the experience of feeling, individually and corporately, that we were brushed by the wings of the spirit that emanates from God.

It was the experience of knowing God's presence, not only in our general worship, but also as we attended to business.

It was the experience of knowing, firsthand, that our meetings for business can truly be meetings for worship.

It was the experience of finding more often, and more consistently, at a deeper level, at a level of spiritual depth and energy where we find refreshment, nurture, and a sense of being washed by the water of God's love.

It was the experience of feeling, at some deeper level, our love for each other and the promise of a beloved community.

It was the experience of knowing, again and again, that we have something to say to the world and feeling anew the energy and ability to say it.

It was the experience of feeling that these yearly meeting sessions were somewhat different, and that we were changed because of them.

As we gathered, we had in our minds a recent newspaper story that characterized us as a people growing older; but we knew this story to be in error in any meaningful way.

We are a renewed people. We saw all about us our young people, and we approved with joy, and profound unity, a facility to support their burgeoning numbers.

We shared with each other our differing spiritual metaphors, experiences, and journeys; and with it all we were restored as we touched that Oneness that is above us, and

Photo by Dana Conick

*In Philadelphia Yearly Meeting, a minute of exercise is an opportunity for the presiding clerk or other selected person to lift up for the meeting his or her thoughts about the ways in which the Spirit has worked among them.

Arthur M. Larrabee, clerk

December 1992 FRIENDS JOURNAL
The Militarization of Education

by Harold Jordan

Recently there has been a lot of public discussion about the 25 percent cut in military personnel. This had led many to expect a decline in military activity in the schools. To the contrary, military recruiting has been affected less than one might think, and there is every indication that military recruiters will maintain an aggressive posture in the schools.

During the first year and a half of the cutbacks, recruiting goals were reduced. However, this has changed, and recruiting quotas are now being increased.

Recruiters are finding, however, a growing disinterest among young people in enlisting in the services. According to a recent survey of 10,000 high school students conducted by the Pentagon, there has been a significant decline since the winter of 1990 in the numbers of the 16- to 21-year-old men who indicated they might enlist in the services. Recruiters have met their (reduced) quotas, but they have had a harder time doing so.

Those in charge of recruitment are adopting more sophisticated methods, placing emphasis on developing cooperative relations with educators. The objective is to get teachers and school administrators to facilitate the military presence in the schools. Special emphasis has been placed on expanding military testing in the schools, using the Armed Service Vocational Aptitude Battery (ASVAB), and gaining access to student directory lists.

The American Association for Counseling and Development, the major professional association of guidance counselors, was recently hired to help the military develop a new version of the ASVAB test, which remains a significant tool for military recruiters by targeting students who appear to do well in certain areas.

Recruiting presence is also expanding in various community service activities. Recruiters now run “adopt a school” programs in many school districts (e.g., “Operation Charm City” in Baltimore, and “Operation Capital City” in the District of Columbia). Military personnel run tutoring programs and extra-curricular activities. These activities are expanding to the middle and elementary school levels.

Doubling the Junior ROTC program and expanding the number of military magnet schools in public school districts is a third initiative. In some places, full-time Junior ROTC high schools, called “career academies,” are run under a military structure. In the wake of the riots in Los Angeles this past spring, officials in Washington, D.C., resurrected discussions about a domestic role for the military, addressing social problems such as education and drug abuse.

“The army is a very, very important institution in American society,” Major General Wallace Arnold, head of Cadet Command told Army Times in August of this year. “Its underpinnings are the societal mores, goals, and worth of young people in our nation.”

Military recruiting has a dual purpose: to enlist young people in the services and to build public support for the military. In view of this, the decrease in numbers of military personnel is not likely to lessen military presence in our schools. More emphasis will likely be placed on some recruiting tactics (such as military testing and cooperative ventures with educators) than others. Not only will the militarization of education continue, it will be undertaken in more insidious ways, under the guise of community concern and assistance to students needing vocational guidance.

Through the AFSC’s national Youth and Militarism Program, we are working to expose and oppose this growing military influence on our young people. Regional staff and volunteers are linking their efforts with community-based, regional, and national groups across the country in a National Campaign to Demilitarize our Schools. (The campaign’s newsletter is available from the AFSC Peace Education Division, 1501 Cherry St., Phila., PA 19102).

Our united efforts need the support and involvement of more people. Those in the peace movement need help to maintain our too-limited investment in challenging the military presence in our schools.

AFSC Notes

Can Our Nation Afford This Kind of Justice?

One American in 7 is poor.
1 out of 5 children go to bed hungry.
The wealthiest 1% has more money than the lowest 40% of the populace.

National Equal Justice Association

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Four stars for academic programs and five stars for quality of life were the ratings given to Earlham College in the 1993 edition of The Fiske Guide to Colleges. The guide evaluates 315 colleges, and places Earlham in the category of "the best and most interesting colleges in America." The guide is meant to help young people and their families pick a college. The guide cites for praise Earlham's off-campus study programs and strong offerings in biology, geology, Japanese studies, social sciences, languages, philosophy, and English. Its quality of life is commended for its supportive atmosphere, attractive campus, and general wholesomeness.

Warren Witte is the new executive director of Friends Services for the Aging. A member of Chestnut Hill (Pa.) Meeting, he comes to the position from a 30-year career with the American Friends Service Committee. For the past eight years, he was associate executive for information and interpretation at AFSC's national office in Philadelphia, Pennsylvania. His AFSC work has taken many forms and has taken him many places, including Iowa, Colorado, Washington state, and Hong Kong. A native of Wisconsin, he received a bachelor's degree from the University of Colorado.

Friends Services for the Aging is an association of 15 Quaker organizations that offer services to older adults in Pennsylvania and New Jersey. It was launched in 1991 to coordinate and enhance Quaker care of the aged. Its member organizations include Quaker retirement centers and Philadelphia Yearly Meeting's Committee on Aging, which provide services to more than 4,000 people.

Reliving crucial events of the 1960s Civil Rights Movement was the way two young Friends, Nelson Alexander and Brooks Johnson of Des Moines Valley (Iowa) Meeting, spent their summer. They flew to Nashville, Tennessee, where they began retracing the original route of the Freedom Ride, spending time at significant sites along the path. These sites included the home where Martin Luther King, Jr., stayed in Birmingham, Alabama, as well as his former home and church.

The boys also visited the Tuskegee Institute and several people closely connected with the Civil Rights Movement. Nelson and Brooks said they learned first-hand how physically draining the original ride must have been. As was probably the case in the original trek, there was no air conditioning on the bus in which they rode, and there were often long periods without meals.

Their pilgrimage was supported by individual Friends and by their meeting.

New growth in worship groups and meetings, large and small, in Baltimore Yearly Meeting is reflected in interest in study courses on Quakerism and weekend retreats. This information, offered by the yearly meeting's Committee on Ministry and Counsel, makes it important for Friends to seek ways to welcome inquirers, to address their needs, and to take their ideas into account. This may take the form of offering midweek meetings for worship or two meetings for worship on First Day, providing information on vocal ministry and matters of Quaker history and process, and establishing spiritual formation groups. The committee's statement adds: "For the most part, we go to meeting with expectation and a sense of need to touch that deeper center within which hunger for meaning, for clarity, for a corporate presence. We sense that such experiences in death cannot be churned up from our own efforts. Yet the paradox is that at the same time it is only by some striving, by some preparation, that we experience our own spiritual journey."

From the It-Hurts-to-Laugh Department: Edward Snyder, former executive secretary of Friends Committee on National Legislation spoke at Pendle Hill in October in a pre-election lecture series. He told about two mythical people who were comparing notes on the state of the country. One person asked, "Don't you think the two biggest problems in this country are ignorance and apathy?"

The other person answered, "I don't know, and I don't care."

From the Unforgettable Names Department: The carpool committee at Des Moines Valley (Iowa) Meeting calls itself "Transportation a Go-Go." Their invitation to those needing a ride suggests Friends and friends "give it a whirl."

Chuck Fager, on sabbatical from writing and publishing The Friendly Letter, recently led a seminar on "Wisdom in the Christian and Biblical Traditions" at William Penn House.

December 1992 Friends Journal
in Washington, D.C. The first talk dealt with the background and biblical texts about Wisdom, which was used as a sacred image in the Bible and is translated by some scholars as Sophia, a feminine image of the sacred.

Chuck says he feels that Wisdom, as a theme and as a sacred image, is an important part of the Scriptures, but has been long neglected or misunderstood. He believes the concept is connected to spiritual traditions in the Religious Society of Friends.

Microfilming more than 100 titles of the Quaker collection at Haverford College will be made possible by a grant from the national Endowment for the Humanities. Some of the material is considered important—and fragile. The Quaker collection consists of more than 32,000 volumes, dating from the 17th century to the present, including letters, journals, diaries, meeting records, deeds, and account books. Much of the material is accessible internationally, including the William Penn papers.

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Maryland's earliest dated building and is considered one of the purest historical structures in the state. The original longleaf pine paneling inside has never been painted. Friends use it for worship during the summer and a newer, nearby, brick meetinghouse during the rest of the year.

The restoration project took nearly six years of planning and work to repair the damage of time, weather, and termites. In an effort to keep as much of the original building as intact as possible, the building's foundation was lifted 12 inches off the ground.

Paul Lacey is the 1992 Indiana Professor of the Year. He is a professor of English at Earlham College. He was one of 43 state winners, out of 434 nominations, selected by a panel in a national evaluation. Winners were chosen on the basis of testimonial letters from former students, fellow teachers, and others, as well as demonstration of the candidate's scholarly achievements and teaching effectiveness. When asked about the award, he said he's in a profession where a lot of people do a good job and could easily be on the winners' list with him.

Paul has had a long-time love of literature, which took him away from an intended law career. "The law seemed more useful for helping people, but doing something I valued and loved so much seemed better than doing something out of duty." He still gets "that flutter feeling" before walking into a class to teach. "I suppose in part it's because it matters to me what happens there, and I'm convinced that what I'm supposed to be doing is the most important thing in the world."

Among the most satisfying aspects of his job is conversation with individual students, which sometimes begin with a discussion about coursework and launch into deeper questions about values and the predicament of the individual in human society. To leave himself open to the freshness of each exchange, he tries to respond to a student's question as though it is the first time it has ever been asked.

Paul Lacey has taught at Earlham for 32 years, after earning a doctorate at Harvard University. He has held many leadership responsibilities at Earlham, including a term as provost and one as acting president. He has written extensively about literature, particularly about American poets, and Quaker values in education. His writings include Pendle Hill pamphlets and articles in Friends Journal. He and his wife, Margaret, have three grown children, Mary, Patrick, and James.

Parents' Corner

Expressing Holiday Joy

by Harriet Heath

Kathy Orebin writes: "As Christmas comes forth, the challenge of our expressions are somewhat tested for me. I do not care to speak through things, as my parents did and do for me. ... [However,] I feel as though to be ashamed if I do not follow Christmas tradition in gift giving."

Kathy speaks for most of us. What do we want to express during this special season? And how can we, in the middle of the glitter and the expectations others put upon us, find ways to integrate the meaning of the season?

Becoming aware of our issues, as Kathy is doing, is a first step. The next is to consider alternatives. For instance, there are many ways to give gifts: giving promises of time together or of doing special favors; giving no gifts; giving little, special gifts; giving little gifts over several days; planning special family activities; forgetting the whole holiday; deciding with family and friends on special gifts for each. The reader may be able to think of other possibilities.

Harriet Heath, a consultant and licensed psychologist, is a Friend in the Philadelphia, Pa., area and is director of the Parent Corner at Bryn Mawr College.

Before we decide which options to use, we must determine what our goals are. What is the meaning of this special season, and what do we want it to be for our families? Kathy Orebin implies that she wishes to express her love for her family in ways other than through gifts. If the goal is to express the joy of the season, then time together may be more in keeping than gift-giving.

Even when goals are recognized, we may worry about how our dear ones will feel about our new ideas. Do we change our expressions to fit the understanding of those we love?

In the case of our children, we are teaching them our values, as well as wanting them to join in our choice of celebration. Our children live in worlds outside our immediate circle, and we need to help them deal with the two worlds. How will they perceive the lack of gifts at home when they hear their classmates elaborate on what they received? Taking into consideration the perspective of everyone involved is necessary if our dear ones are to grasp our vision. Whatever we choose, we will be developing long-term associations and memories for the entire family.

Looking back over the last 30 years, I realize my husband and I were part of a group of parents that met an expressed need by creating a tradition for the holidays. Raised as a Methodist, I felt music, and especially carols, best expressed the Christmas season's joy for me. But in our silent meeting for worship, there was no place to expose children to the joy of singing in a religious setting. When other parents expressed the same concern, we decided to hold a family carol sing on Christmas Eve.

With some trepidation, we approached the overseers, requesting to use the meeting room—where there was not even a piano close by. The overseers' only request was that we make the service open to all. Our Christmas Eve get-together began at 5 p.m., early enough for young children but late enough for working people to get there. To our astonishment, when we gathered in the candle-lit meetinghouse, it filled quickly and had every Christmas Eve since, except during a 1966 snowstorm. Our children are grown now and continue to join us for this event.

We've built a Christmas season memory that is meaningful to many of us. Finding those kinds of expressions puts the holidays to good use in family life.
Bulletin Board

- A training workshop for nonviolence trainers will be led by George Lakey on Feb. 9-12, 1993. It will teach participants how to create designs to empower their trainees to see what to do next in action situations. It will be presented within a context that supports and encourages community building. For information, contact the Training Center Workshops, 4719 Springfield Ave., Philadelphia, PA 19143, telephone (215) 729-7458.

- Publishing Quaker books in Russian is one of the next projects of the Quaker U.S./USSR Committee. The books are Testament of Devotion, Introduction to Quaker Spirituality, The Prophetic Stream, Quaker Practice: After the Manner of Friends, and an introductory pamphlet, The Religious Society of Friends. Most of the funds for the translation project have been raised, save for $5,500 needed to meet printing costs for all five publications. For information, contact Janet N. Riley, 886 N. Bailey St., Philadelphia, PA 19130, telephone (215) 763-8968.

- An art contest to celebrate the original meaning of Mother’s Day is being sponsored by Mothers Against Military AggressionS (MAMAS). The holiday, as conceived by Julia Ward Howe, was built around the theme “Mothers do not raise their children to kill other mothers’ children.” The contest will be twofold: a 50-word essay contest on the theme, and an art contest for card designs. Each will bear a $500 prize for the winner. The winning entries from the two contests will be combined in a color card, which will be sold for $1 apiece. Judges will be a panel of Philadelphia, Pa., Quaker artists. Finalists will have their work exhibited in the Philadelphia Free Library. Deadline for entries is Jan. 1, 1993. Send entries to MAMAS, c/o Friends Peace Committee, 1515 Cherry St., Philadelphia, PA 19102.

- The National Peace Essay Contest for young people in grades nine through twelve awards college scholarships of $500 to $10,000. Students will be asked to address the question of the United States’ role in the world in light of the dramatic changes that have taken place in the last several years. Organizers would particularly like to find people to serve as local contest coordinators from schools, clubs, and youth groups. A booklet on contest guidelines and a peace poster are available for those interested. Entries must be postmarked by Feb. 1, 1993. For information or a copy of the material, contact the United States Institute of Peace, telephone (202) 429-3846.

- The American Friends Service Committee’s 1993 calendar features each month a photo from an AFSC program, a thoughtful quotation, and a descriptive caption. Major religious holidays for Christians, Jews, Muslims, and Buddhists are shown. There is room by each date for notations. Cost is $10, including postage and handling. To order one, contact Connie Joly, AFSC Pacific Mountain Region, 2160 Lake St., San Francisco, CA 94121.

- Would you like to hear FRIENDS JOURNAL read out loud? Are you too busy to read but might have chances to listen instead? For many busy people, listening to a tape can accompany another activity, such as driving or cooking or gardening or working in the shop. And some people just can’t see as well as they did once. FRIENDS JOURNAL OUT LOUD is an experiment in making our articles available to the ear, as well as to the eye. The first tape presents six articles that have appeared in the Journal and are related to the theme of spiritual growth and self-realization. The articles are timeless and can be listened to repeatedly, their interrelated ideas building on one another. Cost of the experimental tape is $8.75, including postage and handling, available from Friends Journal, 1501 Cherry St., Philadelphia, PA 19102-1497.


- Money is needed to help finance a program to establish water supplies and start small rural businesses in Southern Africa. Stephen Husseney, a Quaker from Somerset, England, is working in Southern Africa to help people start productive businesses and survive in farming. The project’s aim is to stem the flow of country people to cities, where they have no homes, no family support, and no jobs, but often vainly hope for casual work that will pay them in cash. Funding for the project is already coming from a variety of sources, including Quaker Public Service in Britain and Quaker Service in Australia, and international donors in Europe. Often help has come in the form of filling immediate needs, such as a second-hand truck or a well-boring set. However, money is needed for on-going costs for steel and concrete for buildings, for fuel, and to repair vehicles. Mid-Somerset Friends have taken on this cause and ask others to join them. Checks or international cash vouchers may be made out to Dabane Support Fund and sent to Richard Porter, The Bakehouse, Templecombe, Somerset BA8 OJT, United Kingdom.

- Public support through letters and calls makes a big difference for conscientious objectors imprisoned at Camp Lejeune. A number have been released because of such support. Amnesty International has made the situation the subject of worldwide attention, has formally “adopted” 29 imprisoned COs, and named one CO worldwide prisoner of the month. (He was released in a month.) To find out about writing to CO prisoners, contact Priscilla Adams, regional secretary for Quaker Concerns, Haddonfield Quarter, Philadelphia Yearly Meeting, telephone (609) 235-3851.

- A bill to end the draft, the Selective Service Standby Act of 1992 (HR 4367), has been introduced by Rep. Peter DeFazio (D-Oreg.), who calls the Selective Service System “junk food for our national defense appetite.” To voice support for the bill, contact your congressional representative and members of the House Subcommittee for Military Personnel and Compensation, at the U.S. House of Representatives, Wash., DC 20515.

- The Center for Nonviolent Alternatives is a resource and activity center for exploration of alternatives to violence. The center espouses nonviolence as an active expression in people’s lives. Particular attention is paid to means, processes, systems, and the ways people get what they want. Exploring, tapping, and nurturing inner resources is the heart of this work. The center sponsors courses, workshops, conferences, reconciliation and conflict resolution programs, speaking tours, musical groups, men’s groups, storytelling, and scholarly papers. Training programs are held in India and in South Dakota. For information, contact Nonviolent Alternatives, 825 4th St., Brookings, SD 57006, telephone (605) 692-8465.

- Health insurance rates have gone up 400 percent in the last decade. Almost 40 million people who live in the United States are without health insurance. For information on what individuals can do, write to the National Insurance Consumer, P.O. Box 3243, Merrifield, VA 22166-3243.
• A Military Objector Legal Defense Fund has been established to help pay the legal expenses of conscientious objectors imprisoned for refusal to serve in the Gulf War. Contributions may be sent to National Interreligious Service Board for Conscientious Objectors, Suite 750, 1601 Connecticut Ave., N.W., Wash., DC 20009.

• Small grants of $500 to $5,000 are available for community groups who offer training and education on toxic hazards and management of toxic wastes. For information, contact Citizens Clearinghouse for Hazardous Waste, Box 926, Arlington, VA 22216.

• Workshops on active nonviolence techniques for local groups are being offered by the Fellowship of Reconciliation. Experienced trainers will vary the workshops' content according to local needs. Travel costs and honorarium for the trainer(s) are expected; some funds are available to help groups in need. For information, contact Richard Deats, FOR, Box 271, Nyack, NY 10960.

Calendar

DECEMBER

December—Central and Southern Africa Yearly Meeting, in South Africa. Contact Caroline Kaplan, Quaker House, Rye Road, Mowbray 7700, South Africa.


25—Pemba Yearly Meeting, at Chake Chake, Tanzania. Contact Emmanuel Shango Yohana, P.O. Box 100, Chake Chake, Pemba, Tanzania.

29-30—Barundi Yearly Meeting, at Kibimba. Contact Ntumwima Manners, B.P. 120, Gitoga, Burundi.

29-Jan.—New Year’s Gathering at Pendle Hill, featuring three separate groups: “One is a Whole Number” (for women who are separated, divorced, widowed, or never married), led by Sylvia Elias; “Rainer Maria Rilke: New Poems (1907),” led by Eugenia Friedman; and “A Time for Reflection, Discernment, and Renewal,” led by Peter Crysdale. The groups come together on New Year’s Eve for music and celebration, led by Jacqueline Corren, and culminating in a candlelight meeting for worship. Cost: $200. Contact Pendle Hill Extension, telephone (215) 566-4507.

31-Jan.—Woolman Hill’s annual silent retreat for reflection and renewal to begin the new year. Intention is to extend the feeling of a meeting for worship throughout the weekend, with quiet sharing of life and community. Cost: $85. For registration or information, contact Woolman Hill, Kents Road, Deerfield, MA 01342, telephone (413) 774-3431.

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33
**Books**

**Quakers World Wide: A History of FWCC**


New members of the Religious Society of Friends, faced with a plethora of Quaker acronyms, often find FWCC one of the most mysterious. More experienced Friends may know what it stands for, but can conjure up only vague images of regional offices, “right sharing,” and Friends going off to worldwide conferences. Friends involved in FWCC work may know a lot more about current programs in one area. But what is FWCC, really? Where did it come from, how has it developed, and where is it going?

Chronicling the history of an international organization is a daunting prospect for any historian, but Herbert M. Hadley has done his job well. Through meticulous research and careful analysis, he brings the first 50 years of FWCC alive. He has been involved in FWCC since 1947, serving as FWCC general secretary from 1956-1962 and as executive secretary of the Section of the Americas from 1963-1980. From this personal involvement, he has known almost all of the Friends who have held positions in FWCC and its sections. This personal authority adds a great deal to the text.

The first four chapters of Quakers World Wide deal in detail with the early history of FWCC to 1960, chronologically. Then the approach shifts to cover a different aspect of FWCC work in each succeeding chapter, up to the present. Throughout, there are useful summary sections at the beginning and/or end of each chapter, though these are not marked as such. Headings throughout the text, like headlines, help the reader pinpoint specific sections of the narrative. The attractive cover is by graphic designer Helen Hadley, daughter of the author.

With so many facts and figures, and with so much careful reliance on written minutes and records, the text occasionally becomes dry. Sometimes this reader wanted more human emotion, more of the personal stories behind the history. For example, early difficulties in world travel, the tensions between U.S. and British Friends in the early 1950s, and the personalities and personal lives—not just the achievements—of those involved at various stages are mentioned, but not often elaborated. The task Herbert Hadley faced, however, is a huge one, and it is understandable that he had to limit its scope.

Every possible question about FWCC’s history and development is answered here. There are fascinating insights and glimpses of a much smaller Quaker world than the one we now take for granted. It is worth remembering that FWCC has forged links with Friends across the world, not just solidified them. The ecumenical/interfaith movement, United Nations work, world mission and service, spiritual nurture between and among Friends—all of these have been fostered by FWCC.

As a reference tool, this is a particularly valuable volume. There are 33 photographs, spanning the continents and decades, a good general index, an index of personal names, and four appendices with facts about world gatherings, officers of Quaker United Nations Offices and FWCC, and world membership statistics to 1987.

Do you know what AFFC, PIP, and RWQL stand for? At the back of the book, there’s a useful four-page listing of acronyms.

Margaret Springer

*Margaret Springer is a member of Kitchener Area Meeting in Canada. She is an award-winning author of children’s literature and is a faculty member of the Institute of Children’s Literature, teaching writing by correspondence courses.*

**Experiences in the Life of Mary Penington**


This spiritual autobiography remained in manuscript form for many years, since the author lived 1625-1682. Her spiritual search began some years before George Fox began to preach. Her first husband, Sir William Springett, and his mother were opposed to the “popish” procedures of the Church of England, considering themselves Puritans. William was “the first person of quality to oppose formality and superstitions of the times” by refusing to have his first child baptized.

Mary had questioned religious practices since childhood. Much of the theme of this writing is Mary’s search for how to pray rightly. She and William both rejected the use of written prayers and even tore pages from their Bible to be free of the Lord’s Prayer and some of the “singing psalms.” William died barely more than two years after they were married, while Mary was carrying the child who became William Penn’s wife. Several years later she married Isaac Penington. When they were married in 1654,
they seem not to have heard of the Quakers yet. Her "cross" when she became a Friend was the need to relinquish the privileges of her station in life.

A helpful preface to the 1992 reprint and the introduction to the 1911 edition contain biographical and historical material relevant to Mary's life and times. In addition to the autobiographical material, the book contains a long and tender letter to her grandson, Springett Penn, encouraging him to follow in the footsteps of his grandfather. There is also an abstract of her will, an extensive bibliography, and a family tree.

Gil Sidmore's preface concludes with these words:

What makes the writings of Mary Penington of "great religious value" is that many will recognize the isolation, the uneasy feeling that all is not well, the struggle against Truth if it means being "different" and acting in ways that seem foolish to others. We each still have our "cross" to take up, our feelings of unworthiness to struggle with. This spiritual autobiography... gives us a glimpse of another's life, a spiritual struggle which, although in some ways very much of its time, is in others contemporary because the inner life is eternal.

Lois Barton

Lois Barton is a writer, editor, mother, and grandmother who grew up in Ohio Yearly Meeting (Conservative). She is a founding member of Eugene (Oreg.) Meeting.

It Was, It Was Not:
Essays and Art on the War Against Iraq
366 pages. $16.95 in Canadian currency or equivalent in U.S. dollars. Paperback.

If the author of Ecclesiastes were around today, he might say, "There are times for lies and times for truth." It is now time to tell the truth. There is an evil that people have seen under the hot sun of the Middle Eastern desert in 1991, but their stories were never heard, until today.

Mordecai Briemberg, a college teacher in Vancouver, B.C., and one of the directors of the Near East Cultural and Educational Foundation of Canada, recently edited a book that provides us with a truer picture of the Gulf War and its historical, and political context. More than 30 writers, artists, researchers and activists with various backgrounds, including Canadians, U.S. citizens, Britons, Iraqis, Iranians, Kurds, Palestinians, and Israelis have contributed to this project. Consequently the book is rich in different

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Following the Light for Peace


The pilgrimage of Lawrence S. Apsey from being a military reserve officer to being concerned about abolishing war and justice through transforming power merits consideration by all Quakers. He recognizes the remarkable value of the Quaker meeting for business for dealing with problems within a monthly meeting. He notes the substantial absence of a cultivated Inner Light in most of the world's population. He clarifies why democratic methods should formulate policies and why proficient management and au-
Scalors is some inherent problems with interpreting the faith.

The chapters concerning authority explain why some well-intentioned projects floundered because of confusion about the inherent need for bureaucratic administrators to exercise the authority of their position. Although predominantly autobiographical, the author seeks to provide useful guidelines for all people who would change the world. Dozens of peace projects are reviewed with the fiascos and minor victories providing a perspective on the anti-war movement of recent decades.

John R. Ewbank

John Ewbank is a patent attorney who lives in Southampton, Pa., and belongs to Abington (Pa.) Meeting.

Rescuing the Bible from Fundamentalism


As a nation, we are surrounded by the influence of fundamentalism, which has a chilling effect on both our foreign and domestic policies. Liberal Christians have let fundamentalists for too long define the meaning of the Scriptures and the public expression of faith.

John Shelby Spong, an Episcopal bishop from Newark, has opened a new understanding of the Bible for this writer. He does a good job of setting the books of the Bible in their historical and cultural contexts. His scholarship is respectable, and he has helped bring to life the various characters of the Bible, showing the reader the humanity of difficult people, such as Paul. He theorizes that Paul may have been a (rather repressed) homosexual. This is speculation, to be sure, but it helps one understand why Paul may have said or written some of the things attributed to him. Sexual repression can lead to people acting oppressive toward what they fear.

This book addresses the question of biblical literalism versus appreciation for the underlying message. The author points out some inherent problems with interpreting the Scriptures literally, which causes internal...
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The Guest House at Knoll Farm

The Fondness of fundamentalists for using biblical text as proof is little more than revisionist history and frequently ignores the true history and culture of the Old and New Testaments. In this book, fundamentalism is seen as missing much of the beauty to be found in the Bible. By its nature, fundamentalism dooms the very book it seeks to revive, because when the message is fixed to a particular interpretation, the timelessness of Scripture is lost. As the author reminds us, “The letter killeth, but the Spirit giveth life.” (H Cor. 3:6)

John Shelby Spong also states that being biblically illiterate or dismissing the Bible as irrelevant is just as wrong as fundamentalism. In both cases, an important message is lost. Practicing Christianity without understanding the Bible is a journey toward rootlessness. One of the important questions for non-literalists is “Who is Christ for us?” Anything said about Jesus must be subjective. The Jesus of biblical history is one thing, but the eternal Christ goes beyond the first-century experience.

This book has much to say to Friends, whether Christians or Universalists. There may be some liberties taken with biblical interpretation, with Jesus demythologized a bit more than some will be comfortable with. Nevertheless, John Shelby Spong draws the reader back to ageless truths that are available from careful reading of the Bible. This book is an informative piece to be used in creating a new and deeper understanding of Scripture. It can be used as a resource in reclaiming these sacred texts from the clutches of fundamentalism.

Rick L. Troth

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Boys Will Be Boys


After school was over in June, I walked into a classroom and found a teacher holding a baby with one hand and writing student reports with his other hand. What impressed me was that the baby was not his; it was the child of another male teacher who had brought his daughter to school as a break from his month-long parental leave. He was away for the moment, clearing his science room.

Boys Will Be Boys, by Myriam Miedzian, seeks alternative models for maleness similar to the scene above, as options to violent behavior, which she sees as a particularly male attribute. A major example of alternatives is, in fact, another Friends school, Germantown Friends School, and its parenting program for middle schoolers. It is up to us, the teachers and parents primarily, but also the toy makers, the TV and motion picture producers, the coaches, the politicians, to change the format of behavioral expectations of our boys, so they will grow up less violent. Miedzian gives credence on a global basis that boys are trained to be violent, and we mask the outrage by blaming the violence on tensions related to race, ethnicity, territoriality, and quest for power and influence. She is correct that Saddam Hussein, the men who beat Rodney King, the Bensonhurst killers, the Central Park rapist, and most world armies share a common attribute: their maleness.

Miedzian’s outrage moves her, nevertheless, to spend most of her pages outlining alternatives to violence: in films and videos (ratings based on violence more than on sex, unless of course the portrayal of sexual activity is itself violent), war toys (they should be banned or at least severely curtailed), TV (nonviolent children’s programs could be mandated), schooling (boys must learn to parent babies as part of the curriculum), sports (all games should begin and end with a handshake). The recommendations are sound and, in fact, are in many school programs already, but she reminds us that there may be some biological sources of violence that may require more work than reprogramming what boys learn in school or at home.

There is enough in Miedzian’s family background to sanction her exploration of alternatives to violence, for many in her family were victims of Nazi atrocities. Her family heritage has given her strong impetus to test her theories on her children, both girls, and to rely on other research both through books (she disagrees with Bettelheim’s excuses regarding male behavior) and through observations at a variety of schools and case studies of families. At best, her proposals are a radical test of wimanist principles, for she argues that change will be affected only when boys are more comfortable behaving like girls. Her observations carry weight, and when men, too, write such books we will know that her arguments have started to gain credence. Let us hope her message is heard by those who need to hear.

Richard Eldridge

Richard Eldridge is principal of Friends Seminary in New York City and is a member of 15th Street (N.Y.) Monthly Meeting. He is currently on the Board of Managers of FRIENDS JOURNAL.
**Milestones**

**Births**

Comerford—Emily McDonough Comerford, on Aug. 19, to Sally and Tony Comerford, who are members of Crosswicks (N.J.) Meeting.

Neumann—Julia Kathleen Neumann, on July 22, in Louisville, Ky., to Arloa Eckels and Paul Neumann. Her father and paternal grandparents, Louis and Nancy Neumann, are members of Miami (Ohio) Meeting.

Oliver—Ezekiel Dare Oliver, on March 5, to Hannah Willis, a member of Quaker Street (N.Y.) Meeting.

Pollock—Jeffrey Wentworth Pollock, on May 1, to Holly and Jeffrey Pollock. The baby's father is a member of Somerset Hills (N.J.) Meeting.

**Deaths**

Curtis—John H., Curtis, 78, on Aug. 29, in Kennett Square, Pa. He was a member of Haverford (Pa.) Meeting. Born in Winterset, Ia., he joined Evanston (Ill.) Meeting in 1936, where he was profoundly influenced by Lewis Benson, starting a life-long commitment to the revival of Christ-centered Quakerism. In 1942 he married Barbara Lloyd Cary, a member of Germantown (Pa.) Meeting. He was trained as an accountant and worked as a bookkeeper at Westtown School and for firms in the Philadelphia area, before joining the American Friends Service Committee as controller. He retired from the AFSC in 1974. He was a founding member of New Foundation Fellowship, visiting meetings and worship groups throughout the United States, Canada, and the United Kingdom until he was well into his 70s. He is remembered as a gentle, kind, retiring person. In addition to his wife, he is survived by three children, Peter, Christopher, and John; a brother, David; and three grandchildren.

Doehlert—Irene Nielsen Doehlert, 90, on Sept. 1, in Gwynedd, Pa. Born in Metuchen, N.J., she graduated from Douglass College and married Charles Doehlert. They became members of Medford (N.J.) Meeting. Religious education was their special concern; she taught the youngest children and later became a teacher in the public school system in 1938, with the cooperation of Burlington (Vt.) Meeting. She and her husband made Copany Meetinghouse near Columbus, Ohio, their home. They joined Burlington Meeting and worked to establish its strength. In 1973, they became residents of Faulkeways and members of Gwynedd (Pa.) Meeting. Her husband died in 1987. She is survived by two sons, Charles Doehlert Jr. and David Doehlert; a daughter, Margaret Barovich; nine grandchildren; and several great-grandchildren.

McKinley—C. Scott McKinley, 79, on Aug. 11, in Somerville, N.J. He was a graduate of Germantown Friends School and the University of Pennsylvania Medical School. He became director of the West Virginia Bureau of Industrial Hygiene and was the medical director for Union Carbide Plastic Division, retiring in 1975. He was a founder of Somerset Hills (N.J.) Meeting, serving as clerk and in many other capacities. He was also clerk of Shrewsbury-Plainfield Half-Yearly Meeting and a member of the boards of directors of The McCutchen, a Friends retirement home. He is survived by his wife, Francine Speier; a son, C. Scott McKinley; a daughter, Deborah Bright; three grandchildren; and a great-grandchild.

Rinden—Gertrude Jenness Rinden, 90, on Feb. 29, in Rochester, N.H. She was the last birthright member of Gonic (N.H.) Meeting, born before New England Yearly Meeting required a personal decision for membership. As a child, she embroidered pillows for the Friends guest house in what is now Ramallah, in the West Bank, leading her to a life-long concern for Friends schools there. She taught at Oak Grove Friends School in Vassalboro, Maine, until her marriage in 1926 to Arthur Rinden. That year they went to Fukien, China, under the Congregational Church mission board. There, she taught parenting skills, organized dramatic events in the mission church and school, and raised and taught her own three children. She left China in 1937, when the Sino-Japanese war approached Fukien, remaining for three years in the 1940s. She later taught college in Japan and became head of the lower school of Friends Seminary. She wrote and published a number of stories and books for children. In later years, she returned to her family's farm in New Hampshire to care for her sisters and brother-in-law. She was active in Gonic Meeting, continued to raise an excellent vegetable garden, despite her failing health.

**Marriages**

Chambless-Cook—Gary Allen Cook and Jay Dee Chambless, on June 13, at Jensen Beach, Fla. Gary is a member of Miami (Ohio) Meeting.

Lippincott-Vedova—David Andrew Vedova and Holly Kirk Lippincott, on June 20. David is a member of Ridgewood (N.J.) Meeting.

and enjoyed visits from meeting and family members. She is survived by her children, Paul A. Rinden, Margaret R. Kanost, and Edith Holley; eight grandchildren; and five great-grandchildren.

Saccul—Laurel D. Saccul, 79, on Aug. 4, at her home in Annandale, Va., of cancer. She grew up in Washington, D.C., graduated from the University of Pennsylvania with a degree in home economics, and was the first woman housing inspector of the District of Columbia. She and her husband, David H. Saccul, were founding members of Langley Hill (Va.) Meeting. She served on numerous committees, including Overseers, where she was appreciated for her quiet wisdom. She was active in a variety of community organizations, such as the League of Women Voters and Girl Scouts. She had a lifelong love of flower gardening and developed a wildflower preserve in the several wooded acres around her home. Her husband died in 1983. She is survived by her children, David E. Saccul II, Priscilla Burnham Chappell, Barbara B. Saccul, and Jonathan D. Saccul; a grandson, Nathaniel Laveristi-Saccul; three sisters; and several nieces and nephews.

Simkin—William (Bill) E. Simkin, 85, on March 6, in Haverford, Pa. A member of Pima (Ariz.) Meeting at the time of his death, he was born in Poplar Ridge (N.Y.) Meeting, and later was also a member of Swarthmore (Pa.) Meeting. Former president of the National Academy of Arbitration, a Harvard professor, and author of Meditation and the Dynamics of Collective Bargaining, his contributions to the field of mediation reflected his commitment to the Quaker peace testimony. He was appointed by John F. Kennedy to be director of the Federal Mediation and Conciliation Service. He attended Oakwood Seminary and Earlham College, where he was captain of the football team. He coached football at Brooklyn Friends School, believing participation in football could cultivate leadership and teach team cooperation, enthusiastic participation, and appropriate constraints. He was a member of Lake Forest (Ill.) Meeting. He lived a life dedicated to a better world, spending the better part of 30 years doing the less spectacular parts of committee and volunteer work at Lake Forest (Ill.) Meeting, Illinois Yearly Meeting, and the Chicago Regional Office of the American Friends Service Committee. She was a creative workshop leader and an energizer in the Women’s Center at Friends General Conference annual gathering. In 1979 she gave the keynote address, “Nurturing the self-catering, short and long lets. (44) 233-86107. Fax: (44) 222-441275.

Nigerian Friends Center. Refuges for socially concerned travelers. Apartment 5391, Mangala, Nigeria. Phone (011-055-2) 663616 or 66984.

Tideltle Friendly Eagle B&B. Peaceful oil rush farm, N.W. Pa., Allegeny River, brussel sprouts, chamber music; children welcome. Box 222 Tideltle, PA 16351. (014) 484-7130.

Hawaii—Island of Kauai. Cozy housekeeping cottages. Peace, palms, privacy. $75/nightly. 147 Royal Drive, Kapaa, HI 96746. (808) 632-4130.

NYC—Greenwich Village Accommodation. Walk to 15th Street Meeting. 1-4 people; children welcome. (212) 924-6520.

NYC—midtown B&B. One-bedroom apartments of your own in historic, Eastside neighborhood. $70-$125 double, plus $15 per additional guest. From simple to suite. (212) 726-4645.

A homey bistro in the heart of London? Short, medium-, and long-term accommodation available with excellent whole-food meals. Also meeting rooms for workshops, lectures, and conferences. Contact: Quaker International Centre, 51 Byng Place, London WC1E 7JX. Tel: 071-387 6648.


Washington, D.C., offer hospitality to women’s home in pleasant suburb nearby. By day, week, or month. For details call: (202) 270-2589.

For a creative living alternative in New York City? Pennington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to the community of the Friends. Call: (212) 673-1730. We also have overnight accommodations.


December 1992 FRIENDS JOURNAL
Woolman peace calendar with wooden wall quotes and pictures with dates identical to 1993. Send $6.00 to: Woolman Memorial, P.O. Box 427, Mount Holly, NJ 08060. Help us spread the message of John Woolman.

Opportunities

Consider a Costa Rican study tour. March 4-15, 1993. Call or write Roy Joe and Ruth Stickey, 1162 Hornebeam Road, Sabina, OH 45159. Phone: (513) 584-2900.

Craft Consignment Store looking for quality, hand-crafted items, especially dolls, and assorted items. All sizes, all costs, all quantities. Send photo, description and cost to Emma Jean, P.O. Box 554, Meetinghouse Road, Amherst, PA 15002-5504. (215) 629-2087.

Pendle Hill is requesting applications for the 1993-94 Henry J. Gabordy Scholarship for Quaker Studies. If you are a member of the Religious Society of Friends, fluent in the English language, 19-24 years of age, and are interested in a research project which would benefit the Society of Friends, and would like to be a research assistant at Pendle Hill to work on this project, please write Mary Hergenhan, Box F-2231, 338 Bushill Road, Wallingford, PA 19086 for an application.

Personal


Classical Music Lovers' Exchange—Nationwide link between untalented music lovers. (1-800) 233-CMUS, Box 31, Palam, PA 19071.


Positions Vacant

American Friends Service Community service projects in Central America. AFSC welcomes applications from prospective participants in the summer workcamps in Mexico and Cuba. July and August. Working knowledge of Spanish is essential. Ages 18-26. Cost: round-trip travel to the area and a participation fee. We also seek two or three co-leaders, ages 25-35: modest honorarium and travel expenses. Contact Hilda Grauman, AFSC, 1801 Cherry St., Philadelphia, PA 19102. (215) 241-7295.

Family Practice Opportunity on the Maine Coast

Oh, come on! It’s only for a year! Surely you can handle doing Family Practice in a large, rural health center with lab, x-ray, physical therapy, substance abuse and mental health counseling services, and a large patient education department on the coast of Maine with three other professionals. Just make your office would look out over Grand Manan Island and the house you’d be living in nestled in the woods so close to the ocean that you could sip in it all day long. It’s a real job. I’m going on sabbatical for a year, starting July 1993. I need you not to win on me! Give me a call if you think you can handle it. Ben Thompson, M.D., at (207) 733-5541.

Frankford Monthly Meeting and school need experienced director of children to raise funds for the restoration of meetinghouse and new construction for school. Contact Maggie Trickey, Frankford Friends School, (215) 533-5368.

Friends couple sought for one-year term for Aukland Friends School, New Zealand-Applications due April 1993. For information please write: Centre Committee, 110 Mt. Eden Road, Auckland, New Zealand.

Inniseer Village, an alternative life-sharing community for adults with mental disabilities is seeking volunteers for house parenting and work in organic garden, weaver, woodshop, bakery, or community center. Minimum one-year commitment. $150/month stipend, room and board, medical and dental insurance, $200 college allowance and severance pay. Located near Charlottesville, University of Virginia. Contact: Mark Canyon, Inniseer, Rt. 2, Box 604, Crozet, VA 22932.

Legislative Interns. Three positions available assisting FCNL's lobbyists. These are eleven-month paid internships, including daily living expenses. A positive working environment in which to live and learn. Write to: Friends Journal, 1501 Cherry Street, Philadelphia, PA 19102.

Retirement Living

Fieldsdale Village, a Quaker life-care community. Thoughtfully designed cottages complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and urban environment. Monthly fees from $1,110-2,040, 500 East Maylyn Avenue, Department F, State College, PA 16801. Telephone: (900) 253-4851.


Schools

Global Friends School offers high school academics within the context of real-life experiences, basing studies around service projects with native peoples. Tentative locations: Canoe Trip, Brittany, France; Residential, Mexico. Write Friends Journal, 1501 Cherry Street, Philadelphia, PA 19102.

Oney Friends School, a safe, caring, value-centered, educational experience for grades 5 through 12. Begin your college preparatory curriculum emphasizing a belief in the individual and his/her own abilities makes Oney a positive environment in which to live and learn. 6180 Sandie Ridge Road, Barnesville, OH 43713.

United Friends School: co-ed; K-6 emphasizing integrated education.
BOTSWANA
GABORONE—Kagiso Centre, 373652 or 353652.

CANADA
HALIFAX, NOVA SCOTIA—469-8985 or 477-3980.
OTTAWA—Worship and First-day school 10:30 a.m. 941 Fourth Ave. (613) 232-9923.
TORONTO, ONTARIO—Worship and First-day school 11 a.m. 60 Lownher Ave. (North from cor. Bloor and Bedford)

COSTA RICA
MONTEREY—Phone 61-09-56 or 61-26-56.

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

GERMANY
HEIDELBERG—Unprogrammed meeting 11:00 a.m. Sundays Hauptstrasse 133 (Junior year). Phone 06221-1386.

GUATEMALA
GUATEMALA—First and third Saturdays, 324740.

MEXICO
MEXICO CITY—Unprogrammed meeting, Sundays, 11 a.m. Casa de los Amigos, Ignacio Marcial 132, 06030, Mexico, D.F. 669-3216.

NIGERIA
MANA—Unprogrammed Worship 10 a.m. Sunday school at Centro de los Amigos, APTDO 5391 Managua, Nicaragua, 66-3216 or 66-9894.

SWITZERLAND
GENEA—Meeting for worship and First-day school 10:30 a.m., mid-week meeting 12:30 p.m. Wednesdays. 13 av. Mercezel, Quarecie Hous, Petit-Gaconnex.

UNITED STATES
ALABAMA
BIRMINGHAM—Unprogrammed meeting, 10 a.m. Sundays. Creative Montessori School, 1950 28th Court South, Homewood, (205) 933-7906 or 333-0905.
FAIRHOPE—Unprogrammed meeting 9 a.m. Sundays at Friends Meetinghouse, 1.2 mi. east on Fairhope Ave. Extend P.O. Box 213 Fairhope, AL 36533.

ARIZONA
ANCHORAGE—Unprogrammed. Call for time & directions.

ARIZONA
FLAGSTAFF—Unprogrammed meeting and First-day school 10 a.m. 4829 N. Beavon, 86001.

CALIFORNIA
LA Jolla—Meeting 10 a.m. 7360 Eads Ave. Visitors call 456-1020.

ARKANSAS
HOPE—Unprogrammed. Call: (501) 777-5382.

Bermuda
Queen’s Meeting, First-day school and adult discussion at 9:45 a.m. at Quaker Quarter Methodist Church, 1901 S. Louisiana, Phone: (901) 224-5267.

HOME—Unprogrammed meeting. 11 a.m. 2151 Vine St. at Walnut, 843-9725.

BECKLEY—Unprogrammed meeting. Worship 11 a.m. 1601 S. Hurstbourne Ave.

CHICO—10 a.m. singing: 10:30 unprogrammed worship, children’s class, 2603 Amarosa, 345-2429.

CLAREMONT—Worship, 9:30 a.m. Classes for children. 727 W. Harney Ave., Claremont, CA 91711.

DAVIS—Meeting for worship, First Days, 9:45 a.m. 345 S. St. Visitors call 573-9592.


GRASS VALLEY—Singing 9:30 a.m., meeting for worship 9:45 a.m. Information: 11 a.m. John Woolman School campus, 1255 John Bar, Phone 273-6485.

HILTON—Meeting for worship 9:30 a.m., 2665 Chochen Dr. Visitors call: (714) 925-2818 or 927-7679.

LONG BEACH—10 a.m. Oriaza at Spaulding, 434-1004.

LOS ANGELES—Unprogrammed worship 11 a.m. Sun., 7:30 p.m. Wed., 4167 So. Normandie Ave. (213) 290-9680.

MEXICO CITY—Unprogrammed meeting, Sundays, 10 a.m. Casa de los Amigos, Ignacio Marcial 132, 06030, Mexico, D.F. 669-3216.

MANCOS—Monday 10 a.m., 177 E. Brinley Street, Mos, CO, (970) 962-1940.

MORGAN HILL—10 a.m. 810 S. Main St., Morgan Hill, CA 95035.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 10:00 a.m. Call (408) 649-8508 or (408) 373-5003.

NAPA—10 a.m., 1777 Laurel, (707) 256-2604.

NASHVILLE—Unprogrammed worship, First Days 9 a.m. Call 648-4497 or 646-3200.

ORANGE COUNTY—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, Kennedy Lane, 2160 Key Lane, Costa Mesa, CA 92627. (714) 786-7691.

PALO ALTO—Meeting for worship and First-day classes for children in various homes.

PASSAIC—Orange Grove Meeting Monthly, 520, Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: 792-8923.

REDLANDS/RIVERSIDE/SAN BERNARDINO—Inland Valley Friends Meeting. Unprogrammed, Call: (714) 629-3078 or 792-7766.

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

SAN DIEGO—Unprogrammed worship, First Days, 10:30 a.m. 4495 Seminole Dr. (619) 538-1338.

SAN FERNANDO VALLEY—Unprogrammed worship, First Days, 10:30 a.m. to 1:30 p.m.; 15096 Bledsoe, Sylmar, 836-1933.

SAN FRANCISCO—Meeting for worship, First Days, 11 a.m. 2150 18th Ave., San Francisco, CA 94110.

SANTA BARBARA—Children’s program and Childcare. P.O. Box 49120, Santa Barbara, CA 93104-0120. Phone: 965-3032.

SANTA CRUZ—Meeting 10 a.m. 12th Avenue 10:00 a.m., Loudom Nelson Community Center, Clerk: Eleanor Foster, 423-2605.

SANTA MONICA—First-day school and meeting at 10 a.m. 1440 Hanover St., Santa Monica, CA 90401.

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

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

SACRAMENTO—Meeting 10 a.m. 4495 Seminole Dr. (619) 538-1338.

WESTWOOD (N. Los Angeles)—Meeting 10:30 a.m. University Religious Conference, 906 Hilgard (across from EN outside UCLA campus). Phone: (213) 296-2113.
MANHATTAN—Unprogrammed. Beest Campus Center, 160 W. 122nd St., New York, N.Y. 10027. (212) 854-0000. Meeting: 10 a.m., silence; 11 a.m. discussion, St. John’s College. (212) 854-0000.

KENTUCKY
BEREA—Meeting Sunday 9 a.m., Berea College. (606) 988-1745.
LEXINGTON—Meeting for worship and First-day school 10 a.m., 1st/3rd/5th Sun. (502) 859-2555, 859-2556.
LOUISVILLE—Meeting for worship 10:30 a.m., 3050 Bon Air Ave., Louisville, Ky. 40205. Phone: 452-6812.

LOUISIANA
BATON ROUGE—Unprogrammed meeting for worship 3 p.m. 133 E. Chimes St. Clerk: Marshall Videan. (504) 620-5369.

NEW ORLEANS—Unprogrammed meeting for worship, Sundays 10 a.m., 7102 Ferret St. (504) 885-1223 or 885-1224.

RUSTON—Unprogrammed. Call: (318) 251-2699.

MISSISSIPPI
HATTIESBURG—Unprogrammed worship, every 10 a.m., Wesley Foundation, 310 N. 22nd St., child care available. (601) 261-1150.

MISSOURI
COLUMBIA—First-day school, 1:30 p.m., Locust Grove Dr. Call: (314) 442-8384 for information.

KANSAS CITY—Penn Valley Meeting, 4405 Gillham Rd. 10 a.m., 924-3556.

ST. LOUIS—Meeting 10:30 a.m., 2539 Rockford Ave., Rock Hill, Phone: 922-3061.

SOUTH ST. LOUIS—First-day meeting at the Ecumenical Center, SMSU campus, 680 S. Florence Ave, Contact Louis Cox: (417) 882-3935.

ONTARIO—Unprogrammed meeting. Meeting for worship, 10 a.m. First-day school 10 a.m., 82 E. Pine. (504) 543-8497.

NEBRASKA
LINCOLN—Discussed 10 a.m., worship 11:30 a.m. 3319 S. 46th. Phone: 488-4178.

OMAHA—Unprogrammed worship 10 a.m., University Regio, Ctr., 101 N. Happy Hollow. 282-4156, 593-1462.

NEVADA
RENO—Unprogrammed worship 10:30 a.m., Youth Center next to YMCA, 1300 Foster Drive. 474-4023.
New Jersey


BETHANY—Meeting for worship 10:30 a.m. 108 Arlington Ave., Northfield. (609) 759-7661.

BRENTWOOD—Meeting for worship, Saturdays 10:30 a.m. 443-332, South St., Somerville. Mayor, 656-0455.


CHERRY HILL—Meeting for worship 10:30 a.m. 130 Old Marlton Pike, Cherry Hill. (609) 771-7232.

CUMBERLAND—Meeting for worship 10:00 a.m. 2100 E. Federal St., Vineland. (609) 652-8482.

EASTERN LONG ISLAND—Worship 10:30 a.m. 105 High and Union Sts., Sayville. (516) 722-2037.

ELIZABETH—Meeting for worship 9:00 a.m. 200 S. Orange Ave. Phone: 267-6331.

FAIRFIELD—Meeting for worship 10:30 a.m. 205 Chestnut St., Passaic. (201) 875-7881.

FAIR HAVEN—Meeting for worship 10:30 a.m. 180-45, Main St., Keyport. (732) 785-7752.

FLEMINGTON—Meeting for worship 10:30 a.m. 169 E. Main St., Flemington. R. E. Stover, 743-3233.

GLOUCESTER CITY—Meeting for worship 10:30 a.m. 501 Grand Ave., Gloucester City. (609) 455-0474.

HUNTINGTON—Meeting for worship 10:30 a.m. 437 S. Main St., Huntington. (516) 732-1200.

JERSEY CITY—Meeting for worship 10:00 a.m. 2000 Bergen Turnpike, Jersey City. (201) 464-0888.

JOHN HAMILTON—Meeting for worship 10:30 a.m. 1001 Township Rd., Toms River. (732) 341-8482.

KINGSTON—Meeting for worship 10:30 a.m. 112 County St., Kingston. (847) 772-8989.

LAURINBURG—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Toms River. (732) 341-8482.

LAWRENCEVILLE—Meeting for worship 10:30 a.m. 200 S. Orange Ave., Westfield. (201) 875-7881.

LIVINGSTON—Meeting for worship 10:30 a.m. 200 S. Orange Ave., Livingston. (201) 875-7881.

MENLO PARK—Meeting for worship 10:30 a.m. 1011 Park Rd., North Bergen. (201) 875-7881.

MIDLAND PARK—Meeting for worship 10:30 a.m. 200 S. Orange Ave., Midland Park. (201) 875-7881.

MONMOUTH—Meeting for worship 10:30 a.m. 200 S. Orange Ave., Monmouth. (201) 875-7881.

MONMOUTH COUNTY—Meeting for worship 10:30 a.m. 200 S. Orange Ave., Flemington. (609) 785-7881.

MORRIS TOWNSHIP—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Morristown. (732) 341-8482.

MURPHY—Meeting for worship 10:30 a.m. 200 S. Orange Ave., Morristown. (201) 875-7881.

NEW BRUNSWICK—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., New Brunswick. (732) 341-8482.

NEW JERSEY—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., New Jersey. (732) 341-8482.

NEW LONDON—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., New London. (732) 341-8482.

NEW PROVIDENCE—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., New Providence. (732) 341-8482.

OCEAN TOWNSHIP—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Ocean Township. (732) 341-8482.

PORT JEFFERSON—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Port Jefferson. (732) 341-8482.

POTTERVILLE—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Potterville. (732) 341-8482.

READINGTON—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Readington. (732) 341-8482.

RENOVATION—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Renovation. (732) 341-8482.

RIDGEWOOD—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Ridgewood. (732) 341-8482.

ROGERS—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Rogers. (732) 341-8482.

SALEM—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Salem. (732) 341-8482.

SAYRE—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Sayre. (732) 341-8482.

SOMERSET COUNTY—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Somerset County. (732) 341-8482.

STANFORD—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Stanford. (732) 341-8482.

TAPPAHANNOCK—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Tappahannock. (732) 341-8482.

WALES—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Wales. (732) 341-8482.

WEHO—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Weho. (732) 341-8482.

WESTFIELD—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Westfield. (732) 341-8482.

WILLIAMSTOWN—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Williamstown. (732) 341-8482.

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WOODRIDGE—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Woodridge. (732) 341-8482.

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WOODBURY—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Woodbury. (732) 341-8482.

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WRIGHT—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Wright. (732) 341-8482.

YORKTOWN—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Yorktown. (732) 341-8482.

Young Men's Christian Association—Meeting for worship 10:30 a.m. 100 Old Marlton Rd., Young Men's Christian Association. (732) 341-8482.
The Green Circle Program, inc.

The Green Circle Program (GCP) was founded in 1957 by Gladys Rawlins when she was a part of the Philadelphia Yearly Meeting, Race Relations Committee. GCP is a national organization offering programs which promote respect, understanding and acceptance of human difference.

GREEN CIRCLE I (K-6th gr.) •Feelings are OK •Human Differences •Commonalities
Green Circle I uses a flannelboard presentation, dramatic stories, and follow-up activities to encourage discussion about how each child builds a circle of caring and to provide some strategies for widening the circle to include people they see as unacceptable. GC I demonstrators are volunteers trained in the GC process.

GREEN CIRCLE II (Jr. & Sr. High) •Self Awareness/Self Esteem •Recognizing and Fighting Prejudice/Discrimination •Interdependence
Green Circle II offers a series of workshops and conferences designed to raise the awareness of Junior and Senior High students and those who work closest with them. The sessions seek to provide a framework which will encourage open discussions as well as provide specific tools needed to create and maintain a pluralistic society.

GREEN CIRCLE III (Adult organizations) •Personal Growth •Cultural Awareness •Interpersonal skills •Organizational Development
GC III offers a number of workshops and conferences focused on providing experiential learning opportunities which will facilitate a deeper understanding of the dynamics of difference and provide skills for creating organizations which recognize and utilize diversity—strengthening the whole.

Introducing Green Circle’s

REACH
offering a model for moving past blame and guilt which keep us immobilized and disempowered.
(Race, Ethnicity, and Cultural Honesty)

The REACH program is offered for members of intact communities (schools, religious groups, or business organizations) who want to reach past artificial boundaries toward a truly pluralistic society.

REACH is Green Circle’s comprehensive core program offered in either a 5-day retreat format or monthly 3 hour sessions.

PROGRAM GOALS:
•GUIDE PARTICIPANTS IN UNDERSTANDING THEIR ROOT RESPONSE TO DIFFERENCE AND HOW THOSE RESPONSES MANIFEST ON AN INSTITUTIONAL OR SYSTEM LEVEL
•TEACH SKILLS FOR RECOGNIZING, ACCEPTING AND INVOLVING HUMAN DIVERSITY

PROGRAM DESIGN & FACILITATION: Green Circle II & III programs are designed by Green Circle Vice President, Niyonu Spann-Wilson and use professional facilitators who are committed to working with the unique needs of each group. The facilitation process seeks to both raise awareness and increase capabilities.

For more information about sponsoring a Green Circle I presentation, becoming a GC I volunteer facilitator, or having a GC II or GC III (including REACH) program offered for your group or organization, Write to: Niyonu Spann-Wilson, The Green Circle Program, 1300 Spruce Street, Philadelphia, PA 19107 or call: (215) 893-8400; fax: (215) 735-9718.