January 1993

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FRIENDS | Quaker Though and Life Today

Quaker Thought

LUCRETIA MOTT'S 200TH **BIRTHDAY**

A time to reflect on the roles of women and men, heal gender hurt, and shape our future together.

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Among Friends

Seeking New Dimensions

e Quakers sometimes have a knack for turning a problem around by holding it up to the Light, and, in that illumination, finding a more healing approach. Our history is full of people whose clarity, faith, and conviction arose against injustices, wore down barriers, and replaced them with new visions. Lucretia Mott was one such person, and this month, Friends Journal celebrates her 200th birthday by examining a subject dear to her heart: gender equality and the way we women and men treat each other.

From the writers in this issue, you will hear overtones of anger and hurt, as well as a call to seek new dimensions in our lives together. You will hear from women and men who are listening hard to each other and finding new roles in a world of shifting expectations. And you will hear overtones of hope. These Friends' experiences imply an old truth: the things that divide us are often the places where we have the greatest opportunity to grow personally.

The call to confront what divides us is urgent and poignant. As Steven Smith says in his article "Healing Gender Hurt," the pain is deeper, the alienation between the sexes more difficult to bear because we men and women so desperately want—and need—to love each other.

Will we ever get the steps right to this new dance, or will we keep stepping on each other's toes? This question is a challenge to each of us personally, but it also is a charge to examine our corporate role as peacemakers. A Scottish Friend. Robin Waterston, says he first realized the connection between oppression of people of color and the oppression of women when he visited Swaziland. And then it struck him: When we institutionalize oppression at the most basic level of human relationships—the family unit—we endorse the use of oppression in all aspects of our world. He says, "The place to confront oppression is where it begins—in our homes, between the sexes, where behavior is learned."

Putting together this collection of articles was a rich experience, with many conversations with Friends across the country, by letter, telephone, and at conferences. Earlier than that, Margaret Hope Bacon and Alice Wiser were key people when the idea was embryonic and needed shaping. Margaret, from her experience of speaking and traveling among Friends, helped name the concerns of gender equality that Friends need to probe. Alice was a voice of encouragement for saying the hard things out loud and trusting each other to hear the feelings behind the words.

Most remarkable of all was the experience of talking to people about writing for this issue and having them run with the ideas. It seemed Friends were ready to open the discussion. Their articles speak for themselves. It is a conversation that will continue in our pages during the coming year, as we remember and appreciate Friend Lucretia.

In keeping with her determined witness, this is a call for new vision—and a celebration of our life and journey together as men and women. The image comes to mind of a line of hikers who one-by-one cross a rocky stream, then turn to help the next make a safe jump for shore. In the words of the old freedom song, "The only chain that we can stand is the chain of a hand in hand."

May we hold on to each other tightly—through hugs and tears and intrepid steps across raging currents. May we carry our history with us, like a knapsack full of courage and persistence to sustain us, as we blaze this new trail together.

melissa & Elliott

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Cover: Lucretia Mott, from the Friends Intelligencer archives

Forum

On patriotism

Many views expressed by Allan Kohrman in "Friends and Patriotism" (FJ August 1992) seem unexamined. His criticism that Friends are too quick to condemn countries supported by U.S. foreign policy while overlooking human violations of other countries ignores the issue of corporate responsibility. Friends often condemn Israel, for example, not because Israel is necessarily more oppressive than South Africa, but because the Israeli military machine was built by U.S. foreign policy, making us accomplices to every bombing raid in Gaza. It makes an urgent difference if the AR15 fired into a crowd of unarmed women was paid for by my taxes.

Allan Kohrman feels an "almost mystical relationship" to his country and believes God is calling him to pay his war taxes "much as God calls others to resist them." These are curious statements. In my opinion, nationalism should not be confused with divine calling; the allegiance owed to God is not owed to government, and the ultimate moral mandate is not legislated by Congress. If "mystical" is to retain any real meaning, it cannot be applied to a political entity. Blaise Pascal commented on this failure of discernment: "Because we cannot enforce justice, we justify force."

Finally, Kohrman says that "some Friends had difficulty realizing the U.S. was fighting [Iraq] to protect its access to Middle East oil, without which our economy and possibly our government would disintegrate." Aside from wondering how many Friends Kohrman spoke with, what effect he thinks the \$60 billion war had on our economy, and how long he believes the U.S. can continue to base its economy on cheap oil. I do not believe the threat of economic and political instability justifies the wholesale slaughter of 250,000 Iraqi people, most of them civilians and infants. When Allan Kohrman suggests the consequences of not fighting the gulf War might have been the loss of "our country's most cherished values," I sincerely question those values.

> David Rhodes Wonewoc, Wis.

I write to support Allan Kohrman's comments. We have too often abandoned the concept of patriotism to those who equate it with right-wing jingoism and left ourselves open to charges of partisanship, even charges of supporting groups whose actions we would abhor if they were done in the United States.

The Monmouth College seniors in my war and peace class are as loath to dismiss patriotism as an empty word as



they are to believe a military uniform comes with a license to kill. Some students truly believe we still live in a dangerous world and that one duty a patriot may be asked to perform is to defend our country. At the same time, they are quite open to discussions of Christian pacifism and to restricting force within legal and moral limits.

My own perception is that patriotism and Quakerism should not be opposite poles. I had Quaker ancestors who left North Carolina because of their antislavery views, their son joining an antislavery meeting in Indiana and supposedly becoming involved in the Underground Railroad, and their grandsons volunteering for Iowa regiments. It seems to me that there was a progression there in which religious persuasion and national ideals intertwined.

If one looks at our record of schisms to see how little toleration Friends have for nonconforming ideas, our record of expelling individuals for marrying out of meeting or joining the militia, one can understand how uncomfortable Allan Kohrman must feel when the conversation turns to the points he mentioned. I hope we listen to his concerns with the seriousness we accord to the Queries about our pacifist tradition. We need the challenges the Allan Kohrmans provide, the insights they can share.

William Urban Monmouth, Ill.

I wonder if other readers noticed the interesting juxtaposition of Friend Kohrman's Viewpoint piece with the illustration on the following page [see above]. One reads a plea for patriotism, then turns the page and finds a graphic metaphor by way of answer. To me it says: there is not one United States, but two. Which claims our loyalty?

On the left in the illustration is the U.S. mainstream, wedded to consumerism, the automobile, television, militarism, and national pride. This is the country that happily consumes 40 percent of the world's resources and wants above

all to increase the GNP. This is the country that has been the world's arsenal and dominant power ever since World War II, when it became the only nation to use nuclear bombs on a civilian population. This is the country of Exxon, G.E., the CIA, and the Pentagon. Over it flies the flag.

To the right, under the stars in a tent shared with an animal, is the alternative. This is the country that has protested-in peace marches, civil rights and environmental demonstrations, voter registration drives, and prayer. This is the nation of wilderness and historic and species preservation, of organic farming, of minority and women's rights, of simplicity and human-scale technology, of peace with justice. This is the country that has listened to Gandhi, gone to jail with Daniel Berrigan, and given sanctuary to refugees along with Jim Corbett. Although branded "radical" by the mainstream media, it is in fact conservative. It seeks to conserve our land itself along with our great national traditions of freedom, equality, community, and human dignity.

I love the United States. I love its vitality and vast variety, its willingness to accept even more differences, and the fundamentally humane instincts of its people. I honor the commitment to the welfare of future generations and the quest for liberty of conscience that brought my ancestors here. But I do not honor the military-industrial complex and the culture of greed and power that have taken my country from me. To them I owe no loyalty.

Rhoda R. Gilman St. Paul, Minn.

Allan Kohrman's central point was a good one: Quakers should love their country and show it. The United States is, after all, the country whose stated ideals—though infrequently met—are most compatible with those of Quakerism.

Granted, our government's behavior provides much to criticize, but that criticism would be more welcome and more likely to be heeded if delivered with mounds of praise.

Friends who find themselves frustrated with the nation's military adventuring and misplaced domestic priorities might find it helpful to think of the United States as a much-loved, but errant child. Just as a child will "tune out" the parent who only criticizes, our fellow citizens will ignore Friends if we never say anything positive about the country we share.

So, Friends, fly your flags, pay your country's taxes, and obey its laws if you possibly can. Remember, the United States is young, immature, and its feelings easily hurt. It will respond to our love.

Mark E. Dixon Wayne, Pa.

I was very disappointed to see Allan Kohrman's article given such prominence without any counterbalance. To put it quite simply: What is the difference in the view espoused here and those of all the other so-called Christian churches that say war is bad but still justifiable? If Quakers decide to give up their beautiful heritage of noncompromise with the evils of the world, they can easily become popular with—even one with—mainline religion and politics by adopting Allan Kohrman's suggestions.

Franklin Lynch Monticello, Ga.

I take exception to Allan Kohrman. This country was not founded on the values of liberty and freedom. In fact, it was founded on the enslavement of African people and the near extermination of the North American indigenous population as their land was stolen from them. However, many Quakers came to oppose slavery and generally treated native people well (though still participating in native cultural annihilation through Quaker Indian schools). We Friends need to continue our heritage of standing up nonviolently for peace and justice, but this also necessitates that we look deeply into the truth about what's wrong with our country, not cloud our vision with myths.

Annie Haught Petaluma, Calif.

Allan Kohrman noted that many Friends have an aversion to nationalistic and warlike aspects of patriotism. One reason for this is that patriotism has been used to manipulate public opinion and to silence critics. The history of war is the history of accident and error by the civilian governments involved as well as by their respective military leaders. It is embarrassing and painful to admit this particularly for relatives of someone killed or wounded in the war.

In the case of gross error, the victims are sometimes martyred. Examples are the martyrdom of General Custer and his men killed during the battle of Little Bighorn, and, more recently, the marines killed and wounded in Beirut, Lebanon. In the first case, the martyrdom of Custer and his men was used to gain support for expropriation of Indian land. In the second, by declaring the marines to be martyrs, President Reagan effectively ended the criticism of his Lebanon policy.

John S. Neff Iowa City, Iowa

I am so grateful to Allan Kohrman for writing his excellent article. He tackled a problem that has bothered me for years. It gives me great comfort to have him write so eloquently on a difficult issue facing many Friends.

Mary M. Markham Haddonfield, N.J.

I agree with Allan Kohrman that Friends on occasion may have been too harsh in their criticisms of our Government. But we U.S. Friends are citizens of our country and therefore are obligated to voice our discomfort with our government when our elected representatives pursue policies that perpetrate violence.

This is why I must disagree with Allan's implied support of our involvement in the Gulf War, a war that took the lives of so many people of color, not to mention the devestation of homes. Is the protection of the United States' access to Middle East oil worth the loss of lives? Absolutely not!

Unlike Allan, I feel extreme patriotism has its fallacies. God cares for all people and strives for world community under Christ. Therefore, when we exalt one nation to the detriment of others, we are frustrating God's plan for all people.

Neither can I accept Allan's inference that unprogrammed meetings would rather not discuss Christ and sin. As a member of an unprogrammed meeting, I do mention Christ often and speak of his divinity—much as George Fox did. Jesus



certainly speaks to my condition in his all pervading love that he demonstrated to his disciples. I would wish that all Friends would come to his life of blessedness.

Arthur Berk New Waterford, Ohio

Dealing with grief

Dealing with grief out of the experience of having lost my daughter Marcia at age 20 in 1979 due to an accident, I would agree with Bernie Wiebe's assessment (FJ September 1992) of the potential damage from self-pitying postures in dealing with grief. Such a posture, however, is not a valid description to characterize the wonderful work of Compassionate Friends, at least not in the three places that I have been associated with this support group. On the contrary, Bernie's own insightful testimony could serve as an example of what happens out of the offer of ongoing compassion, which apparently he received from his own faith community. Compassionate Friends simply takes this one step further from the vantage point of offering nurture via those who have suffered similar losses, including suicide.

Bernie Wiebe's single visit to Compassionate Friends, made at the "numbness" stage of the grief process he mentions, was simply too early and resulted in his providing readers with an invalid concern about "eventual paralysis" through such contact. I believe that if he had visited during the "yearning" stage of grief (as I did) he would offer an opinion similar to my own whereby it is much more likely that those who choose not to reach out to c/Compassionate f/Friends will suffer some form of destructive paralysis instead of eventually discovering the positive side of grief. Thank God we are both examples of the latter result.

Brett White Swannanoa, N.C.

A necessary tension

I found T. Noel Stern's description of the New Light/Old Light controversy (FJ, August 1992) quite interesting. There are lessons to be learned here.

For one thing, it is doubtful that the progressive vs. orthodox debate will ever be settled either among Friends or in our society at large. While I would never argue for the adoption of every idea that pops out of the human imagination (nor those continually rediscovered in the archives of religious belief), it has seemed

an odd paradox that those who stand firm on the bedrock of orthodox belief seem to quickly forget that the founders of those very ideas they now so desperately want to preserve were themselves the rejected and scorned of yesterday's orthodoxy. In fact, it was from the depths of convention and orthodoxy that these heretics and visionaries emerged determined (perhaps "called" is a better word) to find new forms of spiritual expression.

On the other hand, the progressive minded would do well to remember that even the most creative and precious flowering of spirituality will not last without roots to sustain and nourish its growth. Ultimately, the basis of the debate between progressive and orthodox factions has far more to do with psychology than theology. Our affiliation with a particular religious group is not coincidental.

There are those who hold tightly to what they believe is the fundamental "truth," who find eclecticism unsettling at best, and who have found liberation in the well-defined "structure" of unambiguous belief and tradition.

In contrast, there are others who would experience such beliefs as a cage dramatically restricting their vision of possibilities. These are people whose seemingly ambiguous views come not from a lack of conviction but from the growing awareness of the diversity of "truths" within the human experience, and even more so, from a sense that the unfathomable mystery behind creation is ultimately beyond any of the words or images we create to communicate about it.

There will be no great merging of these two positions, for the world looks very different to each group. The best we can do is to recognize that the tension between continuity and change is as old as the human race, and ultimately is essential. Both sides need one another for balance more than they seem to realize.

Michael Rehm Piscataway, N.J.

Homophobia lives on

Homophobia is powerful but just how powerful was recently brought home to me. My two daughters and one daughterin-law had a conversation about my being a lesbian. I feel I have a good relationship with all of them but...

In this conversation, my daughter, who is a mother of many young children, told me she said to them, "I don't have to worry about Mother because there are always several children here." My daughter-in-law then said, "I don't worry

because I only let her baby-sit one or two hours at a time."

I discussed this conversation with my other daughter and she said, "I know you would never intentionally hurt my children physically, mentally, or emotionally, but I am concerned that you might harm them unintentionally."

As far as I can determine, this lack of trust stems entirely from homophobia, and yet they feel they are not homophobic. What I see as homophobia, they perceive as "truth," and therein lies the power.

I experience this in the classroom when I talk about "facts" and "opinion." We label several statements such as "the room is six feet by six feet" as fact and the statement, "the room is small" as opinion. But when I get down to "Women are lousy drivers," that becomes a fact because that is the student perception (males and females!) of truth. Even in this simple example, the fact of higher insurance rates for young male drivers does not change minds. Many students "know," what they "know," and facts are irrelevant.

So it is with the mothers of my grandchildren. My example does not change their perceptions of gay people as molesters or recruiters of young impressionable kids—even grandkids. The facts are that straight men are the molesters; the recruiting is done by straight people who try to change us "for our own good." (I don't know any gay person who would consider recruiting—the life is just too tough.) Homophobia lives on "in the closet" because it is not recognized as such.

My name has been withheld because I am a teacher in a state where I could be fired for being a lesbian. My skill as a teacher or my track record would not be considered. But I would be glad to correspond with you through FRIENDS JOURNAL.

A concerned Friend

Rain forests, not pastures

As someone who spent five months in Monteverde, Costa Rica, in 1986, I read William McCord's article about the place first with interest and then with dismay (FJ, July 1992).

McCord states that the goals of the Monteverde Conservation League and the traditional Quakers of this community are in conflict with the needs of Costa Rican peasants for land and industrial development of the area. He clearly favors "the satisfaction of peasant needs," even if this requires that they use "conserved land." His view is shockingly short-sighted and definitely not in the interests of the peasants whose cause he claims to champion.

Had he examined the countryside on the way to Monteverde, he could have seen the sorry results of chopping down tropical forests for agricultural development: eroded hillsides, degraded pastures, farmers living in poverty. And because of Costa Rica's exploding population, that country is already 90 percent deforested. The removal of the remaining 10 percent would meet the agricultural needs of only a relatively few people and would do so only until the soil nutrients were lost via erosion and leaching during the rainy seasons, a phenomenon that has occurred throughout Central and South America. The traditional Monteverdians know this well, having watched their dairy pastures decline with consequent drops in milk production.

The small fraction of tropical forests that remain in places like Monteverde are infinitely more valuable as forests than they would be as second-rate cattle pasture or citrus orchard. They provide watershed protection with its anti-erosion benefits for deforested agricultural land downstream, as the original Quakers were wise enough to realize. They provide a major tourist attraction, as Monteverde illustrates so well, already providing truly sustainable employment for many local Costa Ricans. And they help preserve the remarkable biological diversity of the tropics, something that ought to be a major moral responsibility of humankind.

McCord would have Monteverdians sacrifice all these things to provide a short-term benefit now for a few at the expense of all those that currently depend directly or indirectly on a healthy forest and at the expense of the welfare of future generations of Costa Ricans. I hope that his viewpoint is not persuasive.

John Alcock Tempe, Ariz.

Correction

Our apologies for not knowing the name of the artist of the tree on page 14 of the December issue. It was drawn by Anna Koster and was reprinted from the Spring 1981 issue of Friendly Woman.

—Eds.

FRIENDS JOURNAL welcomes contributions from readers. Submissions to Forum should be no longer than 300 words, Viewpoint 1,000 words. Space is limited, so we urge Friends to be succinct.

LUCRETIA AND JAMES MOTT:



Sharing Work and Faith

by Margaret Hope Bacon

hat would the world be like if men and women, black and white, rich and poor, actually lived on the basis of equality? Where partnership between persons, not domination of one over the other, was the rule?

Lucretia Coffin Mott, whose bicentennial we are celebrating this year, spent her long life trying to live out the commandment that we love our neighbor as ourself. Drawing strength from the Quaker traditions to which she was born, she was a leader in the 19th-century effort to translate the Quaker testimonies against slavery and mistreatment of women, for peace and justice, into public life. In the process, she provided us with a model of what true partnership can mean.

Growing up on the island of Nan-

tucket, Lucretia Coffin saw many examples of partnership between men and women. One was that of her own parents. While Thomas Coffin sailed the high seas in quest of whale oil, Anne Folger Coffin took care of the family and operated a small store in her front parlor to help support her children. Like other Nantucket wives, she played a prominent role in the life of the Quaker meeting and of the town while her husband was at sea, and she continued to share tasks after he returned.

Not until the Coffin family moved first to Boston and then to Philadelphia did Lucretia Coffin learn that women were widely discriminated against among "the world's people." Attending Nine Partners School, she also learned that Quakers were not immune. The discovery that women teachers were paid far

Margaret Hope Bacon is a Quaker author and historian who has written many books and articles, including Valiant Friend, a biography of Lucretia Mott. Before leaving for southern Africa with a fact-finding delegation this fall, she found time to help conceptualize and shape this issue. less for equal work scandalized her and caused her to determine "to claim for myself all that an impartial creator has bestowed."

At Nine Partners she met a fellow teacher, James Mott, and entered with him into one of the greatest of partnership marriages. Among many common

Lucretia organized the Philadelphia Female Anti-Slavery Society (seal at right), which became the cradle of women's rights.

threads was a strong interest in education. James left teaching to enter business when they were married. He had a rocky time at first, and Lucretia scandalized Quaker Philadelphia by going back to work as a teacher to help support the family after she had had two children and was pregnant with a third. The Motts served on the education committee of Philadelphia Yearly Meeting (Hicksite), and were equally involved in planning for the establishment of Swarthmore College.

Lucretia and James were converted to the abolition of slavery by the preaching and example of Elias Hicks, and in the early days of their marriage became active in the antislavery movement. For a time, James ran a free produce store, where abolitionists could buy cotton and sugar substitutes that were not raised by slave labor. In 1830 William Lloyd Garrison visited the Motts and converted them to his brand of radical antislavery. In 1833 he returned to Philadelphia to organize the American Anti-Slavery Society, of which James was a founding member. Since women were at first not invited into membership, Lucretia organized the Philadelphia Female Anti-Slavery Society, which became the cradle of women's rights.

From this time on, the two worked in harmony on antislavery issues, taking turns as officers of the Pennsylvania Anti-Slavery Society, aiding escaping slaves in the underground railroad, raising money for the cause, and traveling together to England in 1840 to attend the World Anti-Slavery Convention. They were equal partners as well in peace issues, attending the early pre-Civil War meetings of the Pennsylvania Peace Society, becoming members of Garrison's New England Non-Resistance Society, and, following the Civil War, becoming active in the newly refash-

ioned Pennsylvania Peace Society and the Universal Peace Union. James was president of the Pennsylvania Society until his death in 1868; after that, Lucretia held the post for many years.

A traveling minister, Lucretia Mott was often accompanied by James when she visited distant meetings. Although



his wife was the more vocal, James never indicated that he felt belittled as his wife's companion. Instead, he gloried in her eloquence, while she depended on his supportive strength. Their talents were complementary; for example, James wrote much better reasoned letters than Lucretia. If the world sometimes called him Mr. Lucretia Mott, neither of them cared. James was himself a steadfast feminist. Once when Lucretia was talking on women's rights and James was sitting in the audience, some men, thinking she had gone too far, leaned over to complain to James. His stoic reply: "You had better listen to what she says."

The partnership flourished on the home front. The two shared parenting to a remarkable degree. Both Motts believed that partnership should include the children; they were to be treated with respect and without resort to physical sanctions. Lucretia argued: "Children have inalienable rights. . . . It is the master that is not prepared for emancipation, and it is the parent that is not prepared to give up punishment." She managed her large household and constant stream of guests by portioning out tasks to each member, including herself. James took care of woodchopping and sometimes marketing. Later, when the children were grown and James and Lucretia moved to the country, they worked on their garden together, delighting in having enough surplus produce to take to the Aged Colored Home or other

favorite charities.

Together the Motts discussed issues in regard to James's business. For a short time in the 1820s, he was a cotton merchant, but gave it up for wool as a result of these discussions. Lucretia often offered him advice on his investments. It was she who thought they ought to look into oil after an oil well was discovered in Titusville, Pennsylvania, in 1859.

Whenever Lucretia Mott was present at a marriage, she liked to make this statement: "In the true married relationship, the independence of husband and wife will be equal, their dependence mutual, and their obligations reciprocal." The Mott marriage amply demonstrated this sentiment.

Lucretia Mott's commitment to equality and partnership extended itself bevond her family circle. In the records of the Philadelphia Female Anti-Slavery Society, which she helped organize in 1833 and to which she gave herself for 37 years, there is no evidence of the sort of divisiveness that plagued sister organizations in Boston and in New York. Such difficulties were typical of other pioneer women's organizations, as women fell into the trap of imitating men and struggling for power. The Philadelphia organization included African-Americans and women from many walks of life. It was run on the principle of Quaker consensus, and it provided powerful support for women such as Angelina and Sarah Grimke and Abby Kelley, who ventured beyond women's established role.

Later, as the women's rights movement of the 19th century grew out of the female antislavery experience, Lucretia Mott was its guiding spirit and stamped it with her personal commitment to equality. It was inclusive, loosely organized, non-hierarchical. Leaders kept in touch by correspondence, organized conventions in various parts of the country, made decisions by consensus at the meetings themselves. Lucretia Mott always insisted that the conventions be open forums for the expression of all ideas, including the most unpopular. "Let each and all expound their own creed, and then let us judge," she observed.

The spirit of equality and partnership in the early women's rights movement, under the influence of Lucretia Mott, was in marked contrast to that of the later suffrage movement. After the Civil War, as the aged Mott turned her attention more to the peace movement, factions developed within the women's

movement; there were personality conflicts and schisms, and unpopular views were excluded. The suffrage movement became progressively less inclusive, as the leadership rejected the support of male feminists and began to discourage African-American women from playing a prominent role as it sought to win the South to enact suffrage legislation. The chasm that developed in those years between the women's movement and the civil rights movement has reverberations today.

One of the great problems of women's groups has been their tendency to link feminist goals with methods of domination, learned from fathers, brothers, husbands. Strong women are not dominating women. Lucretia Mott had the kind of strength that nourishes, not diminishes others.

Her strong feeling for equality was not limited to the issues of women's rights and of slavery. Lucretia Mott responded to any injustice she perceived. Thus she became an advocate for Native Americans, insisting that the majority population no longer try to force Indians to adopt white ways. When the Indian Committee of New York, Baltimore, and Philadelphia yearly meetings, on which she served, debated persuading Indian women to abandon their traditional role as growers of food and limit themselves to the kitchen, she observed that a council of squaws should be summoned before any such change was attempted. She worked also among the poor, among Irish immigrants, among prisoners. The concept of limiting herself to a single issue was impossible for her to contemplate since she was always Spirit-directed in her work in the world, and, in her experience, the Spirit did not make strategic choices.

Lucretia Mott believed that if people treated one another as true equals, many of the problems of the world would be solved. She felt that men were oppressed by the necessity of making money to support wives who had no opportunity to develop a role for themselves except that of expensive social butterfly. Men, as well as women, needed liberation. She often said that she preferred the term human rights to women's rights. She summed up her belief in a speech in Cleveland in 1853:

It has been sometimes said that if women were associated with men in their efforts, there would not be as much immorality as

When Lucretia Mott was present at a marriage she liked to make a statement: "In the true married relationship, the independence of husband and wife will be equal, their dependence mutual, and their obligations reciprocal."

now exists, in Congress, for instance, and other places. But we ought, I think, to claim no more for woman than for man; we ought to put woman on a par with man, not invest her with power, or claim her superiority over her brother. If we do, she is just as likely to become a tyrant as man is; as with Catherine the Second. It is always unsafe to invest man with power over his fellow being. "Call no man master"-that is a true doctrine. But be sure that there would be a better rule than now: the elements which belong to woman as such and to man as such would be beautifully and harmoniously blended. It is hoped that there would be less war, injustice, and intolerance in the world than now. Things are tending fast that way.

Although she cherished the tradition of equality in the Religious Society of Friends into which she was born and which continued to nourish her spiritually throughout her long life, Lucretia Mott was not blind to the fact that that tradition was often watered down by values imported from the larger society. She argued that the separate women's meetings for business might have had their use in helping Quaker women to develop their skills, but the time for them was well past. She worked within the Society for more than 40 years for combining the men's and women's meetings and giving women an equal voice in discipline and in representative meeting. She lived to see these things come about in Philadelphia Yearly Meeting (Hicksite), but died long before the meetings merged.

The Society of Friends of her day often looked askance on Lucretia Mott. Friends objected to her antislavery work outside of the Society of Friends, to her advocacy for women, and her espousal of nonresistance. For a long time, her home meeting denied her a traveling minute, because she was so controversial. Other antislavery Friends left the Society during this period in disgust, but Lucretia Mott continued to love it, and to believe it could change. By the time she was an old woman, the Society had swung around to back her. Today, we owe much of modern Friends' thinking to her abiding faith in the capacity of people to change, not through force, but persuasion.

Lucretia Mott did not see social action as in any way opposed to spiritual development. To her, Holy Obedience was the key. If one prayed earnestly always, and sought to find where the path of duty lay, one was constantly nourished. She liked to quote the prophet Isaiah, "Those who go forth ministering to the wants and necessities of their fellow beings experience a rich reward, their souls being as a watered garden, and a spring that faileth not."

Lucretia Mott was a woman ahead of her time. Equality has not come as quickly as she optimistically believed. But today many women and men in the Society of Friends are trying to discover what true partnership might mean, in the home, at meeting, in Quaker institutions, in the world. It is good to have Lucretia Mott as a role model, as she herself found models among the Quakers that had gone before her.



FRIENDS JOURNAL January 1993

The 16-Foot Female Grizzly Bear

by Lynne Shivers

s I sat in the Philadelphia City Hall lounge filled with potential jurors about ten years ago, I wondered what sort of case I might be picked to try. At first, being notified to come as a potential juror felt like a civic duty, but as I thought more about it, I was uneasy. What if I were asked to be part of a jury to decide about a capital crime? Could I in good conscience send a person to be executed? I was clear that I could not, regardless of the crime committed.

But what if the sentence were a long prison term? Could I in good conscience send a person to a long prison term, given the savagery and cruelty and loneliness of jails? The picture was very troubling. I found the concept of deterrence as the justification for punishments at least suspect, since I believe most crimes are carried out in desperation and panic, even though they may be planned. I continued to conclude that the prison system at all levels was the source of much evil and pain.

After much waiting, my name was called in the first pool of possible jurors. The 40 of us walked into a smaller room, and a man asked us questions about the case: Did we know the defendant personally? Did we know any of his family members? Did we know the policemen personally, or any of their relatives? A few people answered yes and were dismissed.

Then this smaller group was moved into the courtroom. One by one, we were told to sit in the witness stand as lawyers asked us questions. When it was my turn. I was very uneasy, but I wasn't sure why. I answered the lawyers' questions in ways that determined my acceptability as a juror, and it seemed as though I was about to become a jury member. One lawyer perfunctorily asked me quickly, "Is there anything that could prevent you from rendering a fair and impartial verdict in this case?" All of a sudden I realized my answer, and I said, "I'm afraid there is, your honor," speaking to the judge (a woman). "I am a member of the Society of Friends, and given the conditions of prisons today, I am not able in good conscience to send any person to spend time in a prison."

The lawyer shrugged and raised both hands, gesturing that considering me had been a waste of time. Someone told me I was dismissed. Before I could rise, the judge said, "May I ask you a ques-

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tion?" I nodded. She said, "As a Quaker, what sort of prison system would you like to see in this country?"

I looked around and suddenly realized there were about 80 people in the court-room—defendant, family members, police, lawyers, and other court officials—all listening to what I would say. I took a deep breath and said, "I have not thought about it in depth, your honor, but I would like to see a decentralized network of agencies around the country where people could be helped to substitute their antisocial behavior and learn trades so they could be employed."

She thanked me and I left the courtroom. I was so disoriented and embarrassed at testifying to my beliefs that I
got lost in the maze of staircases and institutional halls. I felt vulnerable and
alone and somewhat of a fink, not to
take part in my civic duty to be a jury
member. After all, William Penn helped
create an independent jury free from
judges' orders to decide a verdict one
way or the other.

A year later, I talked about this event with a Friend well-known for his work in prison and crime issues. He commented, "It will only be when many, many people noncooperate with the court and prison system that there will be any real changes in it. As long as we go along with it, it will continue to mangle and damage people's lives." That helped me see the event in a broader light: I was simply noncooperating with a social norm! And noncooperation with evil is the core of nonviolence.

Before I lived in Hiroshima in 1966-1967 for a year, I was a fairly typical Quaker, having joined the Society of

Where do Quaker women
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Friends while in college in 1962. (Then I learned my father's family had a long Quaker lineage back to 1690, but my great-grandfather had been read out of meeting for marrying outside the Society of Friends, so I am both a birthright and convinced Friend!) But seeing at close hand the profound consequences of the nuclear bombing in Japan changed me forever. There, I worked with a Quaker, Barbara Reynolds. She had become an activist by sailing into the Pacific nuclear testing zone in 1958 with her husband, Earle, thus completing the voyage of The Golden Rule. As we and other volunteer staff people of the World Friendship Center created a place where survivors of the atomic bomb and U.S. citizens could communicate, I learned day by day what it took to create a nonviolent initiative. I learned a little of Barbara's vision of a better world: "To create a higher standard of loving," she liked to write. Most of all, I learned it was possible to be a woman who was successful in creating alternatives to the world as usual.

Where do Quaker women get their strength to become successful activists? From each other, from models, both historic and living, small scale and large scale, from Margaret Fell's determination that Quaker women should have equal voice with Quaker men, from Lucretia Mott's courage, even when she was shunned by the same meeting to which I belong!

Whenever I feel discouraged about my social change work, I read movement history: labor history, women's history, Quaker history, peace movement, civil rights, any of the hidden history of real people challenging norms to create a new vision or institution or space for a small voice. I love to visit the Jane Addams Peace Collection in the basement of the Swarthmore College library. Originally established to hold Addams's papers, it now is a major repository for national social change organizations. I like to think of it as the attic of the social change movement: over there in one corner are Aunt Jane's papers, and here is Uncle Larry's work, and there are boxes holding Grandmother Susan's letters. The spirits of our models are usually invisible and silent in the larger society, but at the Peace Collection they are alive and happy to greet you!

So we first need visions and models. Then we also need skills and information. How did Lucretia organize with



the abolition movement? If I am afraid to speak up, then street speaking, for example, is a good skill to learn. Thus, the general concept of empowerment of self and others is a major building block. The field work that I carried out with A Quaker Action Group in 1967-1968 was a wonderful opportunity to see at close hand how an organization works. But if you're not able to do field work, you can apprentice yourself to a person who is an inspiring model activist. Anyone can take courses to learn needed skills and theories: group dynamics, nonviolence, history of nonviolence, mediation skills, and so on.

If these qualities were all that were needed to become successful activists. then most of us would qualify. But there is a major boulder that each of us carries, and that boulder prevents most women from becoming what we want to be. It is internalized oppression. As women, we have all been hurt by sexism; that is, rigid patterns of behavior and thought to which women around the world are supposed to conform. As Friends, we may have been protected from the worst manifestations of sexism by wise parents and alternative institutions, but the pressures to conform are nevertheless real and present. After awhile, no one has to tell us that a woman often does not know, for example, about math or investments or car engines; the message is inside us. We tell ourselves the invalidating message, silently and constantly. The details of the message vary from culture to culture-but the main message is identical.

In other words, women are expected to nurture others before we are allowed to nurture ourselves. In one sense, this is as it should be because women are child-bearers. But to the extent that *only* women are expected to nurture others before ourselves, it is a cruel and damaging oppression.

So, following a major mechanism of nonviolence, we need to noncooperate with the oppression as much as possible. To that end, here is a statement that completely contradicts the internalized message of sexism: "From now on, I promise that I will never again settle for anything less than absolutely everything!" If you as a woman say that statement out loud proudly, and often enough, strong feelings will arise. If you act on the premise that you have no real limits, then strong feelings will continue to arise. In addition, if a woman sees herself as powerful as a 16-foot female

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grizzly bear, the images of herself as powerless will eventually dissolve. The message here is: noncooperate with the images of women as weak.

We need to remember that sexism acts cruelly on men as well, but in different ways: for example, men are usually expected to do the fighting and killing for the defense of the country, and women are usually protected from that expectation. But each form of oppression also has social institutions that prop it up and give it legitimacy. We are familiar with those traditional forms of sexism in terms of inheritance, ownership, leadership, power, and so on.

Finally, support of ourselves and other women as leaders is critical to being a successful activist. We know that the issues we face are too strong for individuals to confront alone, so we need to learn how to work together. This will not be easy if we learned as little girls that loneliness was normal; but we can unlearn loneliness.

A person needs to do three things to be a successful leader: (1) Accept no artificial limits of responsibility. This means not assuming that a problem is only someone else's concern, but it does not necessarily mean that you have to fix everything! Sometimes just being aware of an issue is enough. (2) Be as close as possible to as many people as possible. This has nothing to do with sexuality. It does mean that closeness gives us safety, which is a great antidote to fear, which will come up if we challenge the powers that be. (3) Rest deeply. This means taking breaks, not working incessently, being gentle with yourself. Remember that nonviolence begins at home.

Finally, it is important to recognize how much fear enslaves us as women and prevents us from taking risks. Gandhi once said that fear is the greatest force that prevents social change. I remember in Chester, Pennsylvania, in 1968, some of us were challenging the fact that members of the school board were also members of the draft board. We joined with others to speak out at a school board meeting. The officials were embarrassed and forced us to leave or be arrested. I decided I was not ready for a jail experience, so I agreed ahead of time not to be arrested, but to take notes on what actually happened. As some of my friends were led into a police van, I stood on the lawn, taking notes. A policeman came over to me and said, "Move away, move away." So I did. He approached me a second time with the same demand, and I moved away again. But the third time he came over, I was standing on the pavement, and I knew that was public property. When he told me to go away from there, I said, "The sidewalk is public space, and I have a right to be here." I was amazed that he said nothing and turned away. I date that experience as the first time I consciously applied nonviolence to a conflict, and I learned then how powerful nonviolence can be.

I decided 25 years ago that one of my lifelong goals would be to help make nonviolence a prominent part of the world's society. To that end, nonviolence training in all its many shapes and applications, small and large, has been an important vehicle for me. There are no limits to where nonviolence can go! In 1967, nonviolence training was a slightly suspect and marginal idea. Today, nonviolence training takes place on six continents in the form of preparing for demonstrations and longer campaigns, peacekeeping, neighborhood organizing, nonviolent self-defense, community conflict resolution, prison workshops, nonviolence and children, nonviolent intervention, cross-cultural training, and on and on-the applications are endless.

I laugh with a German nonviolence trainer at the vision of someday co-leading a nonviolence training workshop in the White House. But if we are called to "Make history, rather than witness to it," as a Mennonite friend of mine says, can we dare to have visions smaller than that? Perhaps it is possible after all to make the whole world a society of friends.



families, and yet they persisted. They carried their witness to male leaders of the Society of Friends, to the civil authorities in England, and even to kings and queens.

As research into their lives and writings continues, we, as modern feminists and Quakers, can take courage from their examples. They combined clarity of vision and deep commitment; they balanced tough language with ecstatic words of joy. Early Quaker women were both humble and bold, and we have much to learn from them.

Now, please meet Esther and Sarah.

Esther Biddle

Esther Biddle was born into an Anglican family in 1629 and probably joined Friends through the efforts of Francis Howgill, a prominent Quaker preacher. Her public ministry extended from 1655, one year after her convincement, to 1694, two years before her death. Accounts of her work among Friends indicate she traveled to Newfoundland, Scotland, Ireland, Holland, France, and perhaps the Middle East.

Like many other early Quaker women, Esther Biddle wrote and published a number of tracts of warning and proclamation. These documents were written during the years of persecution and suffering among Friends and expressed her conviction that those who did not turn to God would be punished.

In Something in Short unto the Sons and Daughters of men as I was moved by the Spirit of God (1659), she asked, "O how long will you run on in rebellion against the unchangeable God who dwelleth in the Light, whom the Heaven of Heavens cannot contain?" She further urges, "all ye that are redeemed and redeeming, who have felt the power of an endless life, watering and refreshing your invisible life" to return to God and to "dwell and abide" with God. She predicted "that as sin, lusts and pleasures, and unrighteousness hath abounded in your mortal bodies, so life and consolation may much more abound. for ye stand by Faith; . . . "

Similar themes were sounded throughout her published writings. Drawing on stark images, often from the Bible, she warned her readers that their time for decision-making was short. She cautioned them that there was no escape from God's wrath, and she reminded them that God was gracious and patient; she proclaimed God's love for all.

Two incidents in the life of Esther Biddle reveal her as a woman one could call a feminist. The first comes from an entry in the *Journal* of George Fox. He wrote in 1659 that "there came a woman to me in the Strand that had a prophesy concerning King Charles three years before he came in, and she told me she must go to him to declare it." Fox, realizing the potential political explosiveness of this message, advised her to "wait upon the Lord and keep it to herself." When she persisted, Fox "saw her prophesy was true," he writes in his *Journal*.

The second incident comes from late in her ministry. Esther Biddle, who was by this time a widow, traveled under a concern to France, in an effort to mediate an end to the war between France and England. She succeeded in meeting with Louis XIV and pleaded with him to end the bloodshed. When she was refused permission to speak with Louis XIV, she asked, "Am I permitted to speak to the King of Kings, and may I not speak with men?"

When Esther Biddle approached George Fox with her vision of the restoration of Charles II and when she journeyed to Versailles to confront Louis XIV, she was brave and persistent in the face of male authority. She spoke as a woman who trusted her own sense of leading and saw no barriers between her private life and her public responsibilities. In this, she is like modern feminists, who argue that "the personal is political"; that is, action on behalf of one's private concerns inevitably leads to public activity on behalf of others.

Sarah Blackborrow

Other links between feminism and Quakerism can be seen in the life and ministry of Sarah Blackborrow. She appears in Fox's Journal as the woman who approached him "to complain... of the poor, and how many poor Friends was in want." Fox told her to gather "about sixty women... such as were sensible women of the Lord's truth and fearing God" to meet with him that very day. Together they founded the women's meetings that organized relief for Friends and their families who were suffering from persecutions.

Like Esther Biddle, Sarah Blackborrow wrote and published tracts. In A Visit to the Spirit in Prison (1658), she told

Early Quaker women combined clarity of vision and deep commitment; they balanced tough language with ecstatic words of joy.

of her conversion to Quakerism, indicating that when she was between eight and nine years old she began to feel "God's witness strive with me." She became convinced of her sin at that time and also sometimes experienced power over that sin. During the next few years, her soul continued to "thirst" for God, because she did not have sufficient knowledge of God. When she encountered Quakers, whom she called "Servants of the living God," they "declared unto me the way to life, and spake of God's witness and its working in the Creature, the same in me witnessed to them, and in that I knew that their testimony and declaration was of, in, and by the life and power of God."

In her writings, Sarah Blackborrow balanced the harsh language of her warnings with ecstatic descriptions of living in the presence of God's love and power. She insisted that "if I found not Christ in me, as neare and as wiling to deliver me as the Devill was to destroy me, I should never be saved, so I returned into the silence out of all babling talke; and so my mind came to be staid there in the power of that spirit to lead and teach me, which was convincer in my conscience . . . the true Teacher, which could never be removed into a corner."

When Sarah Blackborrow affirmed that "the same in me witnessed to them," she indicated she did not experience the preaching of Quakers to be a new idea, but rather a confirmation of the truth she already knew. Similarly, modern feminists often speak of the "click" experience, when the meaning of life, both its disappointments and its possible hopes for the future, becomes clear in a moment. The result is joy and a deepened commitment, to be lived out in shared goals and projects, just as Sarah Blackborrow's life reveals.

COARSE LUMBER

Having made
fine things of wood
I know how difficult
and unpleasant
it can be
to work with wood
that is all rough edges
and splinters everywhere.

Yet with enough time, effort, and love, a skilled craftsman can make exquisitely smooth surfaces from even the roughest boards.

I have seen this
in my life as well.
And I cannot say
how grateful I am that
all these years
You have been willing
to work
with such coarse lumber
as me.

-Dimitri Mihalas



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Healing Gender Hurt

by Steven Smith



The war of the sexes is alive and flourishing within the Society of Friends. Despite their historic role in promoting gender equality, Friends carry no special innoculation against gender conflict; indeed, in this as in other respects, Friends often find themselves to be a microcosm of the larger society. In an article in *Friends Bulletin*, Daniel Seeger noted that as Friends attempt to deal with various divisive challenges, "difficulties are multiplying, and a quality of

edginess is coming to characterize much of our discourse." We need only reflect upon our own experiences to highlight the problem:

- Within Friends' groups that we know, what is the quality of dialogue on issues of gender?
- Do we have unity on the issue of inclusive language?
- How are those who champion the rights and grievances of women viewed by others?
- Is dialogue on gender free of scapegoating, shaming, and generalized blame?

Many Friends' groups are currently preoccupied with issues of same-sex relationships and marriage, yet the larger issues of gender justice and harmony often remain unresolved. Regardless of sexual orientation, women and men

within the Society of Friends continue to struggle with issues of gender peace and justice. All too often, our efforts to ease the conflict seem merely to add fuel to the fire.

Responses to this ongoing conflict vary widely. After two decades of heightened skirmishes in which the voices of women were raised to public consciousness, we have entered a time of relative stasis and reaction. Some seek to retreat from the conflict entirely. Others find solace in trading horror stories with like-minded compatriots, sharing frustration at the inertia of those who receive advantages from the prevailing structures of power, and who pay lip service to equality while demonstrating indifference in their actions. Still others feel bruised by too many accusations; painful criticism has overloaded their capacity to adapt. Feeling unappreciated in their good faith efforts to support change, they see in their

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accusers an ideological hardening of the arteries, persons in whom political agendas have seemingly eclipsed compassion.

Unless wholly polarized, each of us can see some truth in each of these descriptions at various times and places; yet we often find ourselves caught in the crossfire, perhaps even contributing to the conflict. Exceeding our own limits of tolerance, in rising disgust and anger we declare another party beyond the pale, simplifying our consciousness by naming an external enemy. Assuming a mantle of righteousness, we presume nobility even as we indulge in recrimination.

Polarization and conflict are augmented by the misconception that only women are disadvantaged by present conventions of gender; that in promoting gender justice, women have everything to gain and men everything to lose. This misconception invites an unhelpful dynamic of grudging male concessions to self-righteous female critics, while obscuring men's enormous wounding by the culture, as they struggle with societal expectations of masculinity.

In this ongoing painful debate, Friends sometimes lose sight of another historic Quaker testimony, that of peace and conflict resolution. Thus the uniting of these two great Quaker testimoniespeace and gender equality-is the task before us. As in other efforts at peacemaking, peace must be based upon genuine justice. Women's oppression-their exclusion from political and economic roles, their deprivation and poverty, their victimization at the hands of violent men, the appalling facts of sexual abuse, the entrenched male bias in virtually all realms of public discourse, and so onmust be constructively addressed before one can speak with integrity of peace and harmony between the sexes. Likewise, the costs of the male role-in decreased longevity, stress-related disease, elevated suicide rates, diminished capacity for intimacy and affiliation, the burdens of assuming the active and responsible role, and other "hazards of being male"must be acknowledged and addressed, before peacemaking efforts can hope to be effective.

Quaker activism is not partisan empowerment (one group gaining at the expense of another), but a mutual, inclusive empowerment. In this work, perhaps the most important ingredient is listening: not merely the partial listening of one who is already formulating a rejoinder, but—in the spirit of Quaker worship—listening with an open heart and mind,

so that there is space for each person to speak with his or her own true voice.

o this work I bring no special wisdom. I hope only to be myself, engaging in honest dialogue with others, trusting that as we yield to service from the deepest integrity we can discern, all may see more clearly—and find our way to a healing of the heart.

I write not as a disembodied mind,

My overall impression . . . is that the Society of Friends is verbally committed to making gender equality a reality. We give it lip service, but we are still not deeply committed to making changes.

Margaret Hope Bacon FRIENDS JOURNAL, June 1990

Do we avoid being drawn into violent reactions against those who are destructive of human dignity? Do we reach out to the violator as well as the violated with courage and love?

Query on Equality
Faith and Practice
Pacific Yearly Meeting

pretending impartial objectivity. Rather, I write as a man, embodied in a male body: a sexual being, with a certain history, formed in a particular time and place, writing from a particular perspective. I write as a philosopher with a spiritual and psychological bent, seeking to comprehend the hidden dimensions of my experience in its broadest possible context.

I write also as a casualty in the war of the sexes. From females I have sustained many of my deepest and most lingering wounds, incurred through mutual ignorance, mistrust, and cruelty. With females I have often felt powerless, humiliated, cut to the quick, stifled, unvalued. I have vented my own hurt and anger in ways more wounding than I know. With women I have also felt the greatest joys of my life.

And I write as a Quaker, shaped from childhood by Quaker beliefs and prac-

tices, awed at an early age by Quaker spirituality, at odds with—and often in denial of—my own impulses toward violence, abhorring the violence of others, committed to healing. I look to Quakerism for resources in healing gender hurt. As a Quaker I aspire to speak from personal experience, from "what I know experimentally." Though often subtle, the truth about gender healing is not remote, but close at hand, hidden only by my own blindness. I and others know it in our bones, and can find it exemplified in lives we see—and indeed, in our own lives.

With the dawning of my male consciousness as a small boy came an unmistakable awareness that sex made a profound difference. I was different from my three sisters, my mother, my maiden aunt and grandmother, all of whom created the prevailing culture within our home. The differences I noticed, rooted in my body and the consequent role I was expected to fill, were those of power, of labor, and of degree of isolation.

In a distant way I knew that men ruled the world. Monarchs, presidents, members of Congress, industrialists, financiers, prominent figures of public life were nearly all male. In my own home, my father seemed to make the final decision in major matters affecting the family. The work of men seemed both of transcendent importance and more laborious. Women's work was supportive, connective, maintaining the fabric of home and community; men's work produced the bulk of our economic wellbeing. While my sisters worked close to the house-washing dishes or clothes, canning vegetables, cleaning house or sewing, I trudged to the barn or field to manhandle bales of hay, bushels of corn, heavy machinery, and acres of mud and manure.

In winter, the contrast grew stark: the warm, bright interior of the farmhouse was an island of comfort and cheer in the dark and unforgiving environs of the frozen barnyard and beyond. Within the house was a constant chatter of activity, floods of words serving as the fluid of commerce. Outside on the land, I moved in silence behind my taciturn father, or more often worked by myself, engaging in some repetitive task, alone with my thoughts. Summertime brought haying crews: jocular, warm men whose friendly banter and hard sweat labor seemed worlds apart from the apparently effortless intimacy and activity of the female world within the home.

At school I learned of other differences. My earnest Ouaker parents forbade me to fight, even in self-defense. I dutifully complied. As a result, every bully in school learned that he could attack me with impunity. I spent much of my recess time either warding off blows or fleeing from them, to hide out in humiliation with the younger children, pretending that I was doing as I really wished. I learned that as a male I inhabited a far more physically dangerous world than did my sisters. From them, safety and well-being came from community, from being with others; for me, safety came only in solitude. At such times, relieved of the fear of my vulnerability and difference, I could begin to reflect upon what I shared in common with my fellow human beings.

Blinded by the dominant culture, I associated power exclusively with the public realm. It involved hierarchies of authority, distribution of economic goods, military and police forces, and ultimately the threat of destruction. Public power was the coin of masculine dominance, exercised often for ill. I did not reflect on alternate modes of power: power as efficacy, power as vitality and joyful connectedness, power in aesthetic, emotional, and spiritual dimensions.

Had I been able to awaken to the realities of my personal experience, I might have resolved the apparent paradox that as a male, a member of the supposedly more powerful sex, I felt powerless throughout most of my life—not only around other males, but around females as well. I explained that paradox by my youthfulness, and by my differences as a Quaker. I did not see that many males, even if they rise to positions of economic and political influence, fail to find in their public power the means to satisfy their private needs.

Had I enumerated to myself the basic human requirements—for physiological necessities, for safety, for belongingness and love, for esteem, for self-actualization—I might have begun to see that for all of their vaunted public power, many men demonstrate in their lives a dramatic, objectively quantifiable lack of control over the goods that are essential to their lives and health. The masculine ethic of independence and invulnerable self-sufficiency prevents many men from acknowledging the depth of their need for others. Yet costs not explicitly acknowledged in awareness may still be darkly known in the body-in numbness

and in emotional pain, in ill health, in alienation of affection and the threat of violence.

do not ask of women that they cease to call attention to their oppression and suffering as women. Nor do I ask of myself and other men that we remain silent regarding our suffering. Each should be heard and responded to. Neither should be used to discount the other; nor is it fruitful to argue which is greater, more damaging, more unfair or unjust.

What is needed is a framework of understanding within which each suffering voice may be heard, and each damaged person taken into healing. What is needed is an enlargement of compassion, a willingness to hear one another's pain, to step out of the cycle of recrimination, defensiveness, and counterattack.

Central to Quaker belief and practice from the beginning has been the insight that opposition and strife arise from separation from the Spirit, and that in opening fully to our own depths, we open to our unity with one another. Once we have come to know or believe in the oneness of all persons in Spirit, we can no longer define others as enemies to be overcome. We must instead regard them as precious and sacred in their own right, in harmony with ourselves at the deepest level.

Effective social change becomes a matter not of outwitting or suppressing outward resistance, but rather of appealing to that of God in every person. Our effectiveness in such an appeal depends upon how fully we have relinquished our egocentric agendas, how deeply we have submitted to our own inwardness. Deep meditation and worship, "waiting upon God," is the practical basis for all truly effective social action.

As we do this work, we may find that our pain is a source of wisdom. In our wounds lies our strength, and the measures of our travail are simultaneously indices of hope. In the Republic, Plato observes that it is better for a physician to have a history of illness, in order to understand diseased conditions and their possible cures. Through inwardness opened by effort and suffering, one may come to know one's connectedness with other beings. In Quaker perspective, such opening is the way of true communion. Seeing the divine presence in another, we must humble ourselves before it, acknowledging our imperfec-



tions as our own. From this moral vision we are emboldened to address injustice by transforming ourselves and one another through a sharing in the Spirit.

At its best, Quaker service is joyful subversion, making common cause with all creation. No longer a grim and earnest affair, revolution becomes celebration, an act of play. The luminosity of creation shines forth, inspiring moral action. From such a vantage point, it becomes impossible to point an accusing finger of blame. The gifts of each are before our eyes, the magnificent contributions of women and men alike—always there for us to see, if we are but willing.

Quaker peacemaking in the war of the sexes thus manifests clarity of moral purpose, as in witnessing against sexist stereotyping, or to the wrongness of spousal abuse—while reaching out and holding up those engaged in the wrongdoing. It eschews self-righteousness, recognizing that both men and women are complicit in varying degrees in maintaining a cultural system that causes gender hurt. Genuine healing of that hurt comes through tapping into and acting from the "hidden unity in the Eternal Being," for which no individual self may take credit.

or myself and my brothers, I carry this hope: that we may open ourselves to the pervasive, often brutal realities of women's oppression and take steps to correct it. When women rage against us; when they insist upon their prerogatives at the most inopportune times; when they draw back in hos-

tility because of centuries of injustice and abuse still repeated today; when their awareness of their suffering is at last too much, producing a revolt—may we beware of demanding that they be more compassionate. At these times, may we remember that "woman's place" has been to be compassionate and empathetic. The call for compassion may be a disguised demand that women "keep their place," subordinate to men. Compassion must begin at home—with ourselves.

May we also realize that beneath women's fury may be a deeper hurt: a desperation that they cannot love us as they would want to love, a great sadness at their separation from us. For as we need to love them, we know also that they need to love us.

For my sisters, I carry this hope: when we men draw back from your protests,

no matter how gently couched; when we feign indifference, or become defensive, or are unwilling to listen; when we go about our lives as if you did not exist, seemingly secure in our privilege: I invite you to reflect that within us is also buried pain, suppressed by a cultural imperative that drives us away from our inwardness toward outward performance. What looks like male power to you may feel like a heavy burden of responsibility and demand to us. The ensuing numbness hastens us to our graves, alienated from ourselves and from you. Most of all, from our own deep need to love. For as you need to love us, we also need to love you.

For all, I carry this hope: that we learn to care through our pain; that we find within ourselves the courage to yield tremulously to the possibility of intimacy, and the promise of love. As we

explore within, claiming the darker fearful reaches of our selves, trusting increasingly to the "hidden unity in the Eternal Being," may we discover an easing of hardness, a softening of edges, an opening into moist playfulness, and the possibility of love. As beauty insinuates into ideology, stealing away our sharpness before we are aware, may we emerge from an anxious flatness into infinitely yielding, immeasurable depth.

May we see and hear one another as never before—and thereby know ourselves for the first time. Men loving women loving men loving women, women loving women, men loving men. Healing gender hurt calls us to our deepest selves, and prompts us to approach one another with acts of reconciliation, of mutual healing and love, sharing together the work of justice in a spirit of joy.



The story behind these paintings, from The Soldier Series, by Carolyn Wilhelm, will be featured in a forthcoming issue.

GROWING TOWARD NEW PARTNERSHIPS:

Queries for Men

by John Scardina

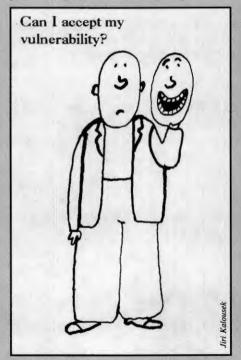
ucretia Mott wrote in later years, as she counseled young couples about to be married: "In the true married relationship, the independence of husband and wife will be equal, their dependence mutual, and their obligations reciprocal."

As a Quaker man, I can look to the marriage of James and Lucretia Mott as a model for healthy partnership in the 21st century. How can I move toward the realization of such partnerships with others? Perhaps the following queries can focus my growth:

Can I accept my vulnerablity? When James was unsure of himself as a young teacher, Lucretia urged him to seek success as a merchant, saying, "Thou must stop the eternal worrying." James accepted and trusted his partner's encouragement and that he could be vulnerable with her. We men need to learn to be vulnerable without fear of perceived weakness, so our true feelings might emerge more freely.

Do I grieve openly and fully? James and Lucretia lost their second child, Thomas, to a fever at the age of two. There was much grief for them, yet they continued to grow and thrive as a couple and as a family. Too often we men close

John Scardina is a member of Westtown (Pa.) Meeting. He works as a psychologist and therapist with Friends schools and families. down our emotions in the face of loss, and too often we jeopardize our partnership by our inability to grieve.



Am 1 a gentle warrior" in the spirit of Lucretia Mott?

Men as warriors need not revel in violence and oppression. We can still wage the Lamb's War with a spirit of strength, conviction, and determination that rivals the soldier's forcefulness, obedience, and destruction. James Mott witnessed the warrior spirit of his partner and stood with her through many dangers and difficulties, himself a warrior in their mutual quest for justice.

Do I accept my maleness without apology or shame? Men must not apologize for their maleness when confronted by patriarchy and oppression of women, instead seeking joint responses to injustice. Shame and guilt among men for the actions of male oppression do not lead to healthy gender equality. Just as men can be profeminist in fighting patriarchy, violence, and the abuse of power, women can be pro-masculinist in fighting suppression of feeling, gender guilt, and the feminization of caring. If, as Lucretia suggested, we are to be mutually dependent, we

Do I accept both the commonality and the separateness of men and women?

can also be mutually supportive.

We need not simply become androgynous to heal the difficulties between men and women. We can instead acknowledge our own maleness and femaleness. I need opportunities for ritual, sacrament, and worship that resonate with my male spirit—not to exclude or oppress women, but to celebrate our sexual differences.

Taking the Challenge Home

by Susan Hubbard

Ironically, a woman who will publicly take a stand on a political or social issue may well have a harder time taking a stand at home, when the unfairly treated person is herself.

espite efforts of the women's movement, the respective roles of spouses haven't evolved much over the past 20 years. One morning, following worship sharing at Intermountain Yearly Meeting, I had a poignant conversation with a young wife and mother. In tears, she shared the difficulty of making the transition from unencumbered childlessness to encumbered parenthood.

She was spending lots of time taking her kids to and from child care arrangements, supervising the youngsters in the dining room, and watching them during the evening. This woman visibly adores her children, and behaves toward them in a devoted and responsible fashion. Her husband was present at IMYM also. What about his participation in child care, I asked? He wasn't doing his share, she confided with some discomfort. She wanted him to be able to enjoy himself and to participate fully in IMYM, but then added plaintively, what about her own wish to do the same? I felt a wave of discouragement and found myself saying that her situation sounded typical of male-female dynamics, even in families that consciously support sexual equality.

Now let's imagine the situation in reverse. Suppose that habitually, the woman would simply take off on her own at IMYM, and proceed to whatever gathering pleased or interested her, confident in the assumption that the children were in her husband's capable hands, unless specific arrangements were made for her to be on duty. I am hard-pressed to think of any families in which this is the usual state of affairs.

One of Lucretia Mott's favorite say-

Susan Hubbard is a therapist, singer, and songwriter in Boulder, Colorado, where she belongs to Boulder Meeting.

ings was "In a true marriage relationship the independence of the husband and wife is equal, their dependence mutual, and their obligations reciprocal." This does not mean people have to behave identically and share all tasks equally. This would be a tedious and rigid way to live. But Lucretia's motto does imply a kind of fairness that takes into account the needs and feelings of both people. Unfortunately, it is all too common for family members to take each other for granted and to show less sensitivity at home than they would toward friends, colleagues, or even strangers.

It is enormously difficult to change people's feelings and behavior, compared to challenging an intellectual position they might hold. The young people I was describing are "enlightened" and fair-minded. Both are committed Quakers, well-educated and gainfully employed. Yet when it came to parenting, both automatically assumed the children were more her responsibility than his. Each of their behaviors was a reflection of that gut-level assumption. She experienced some pain and resentment as a result, and my guess is that he had little awareness of the whole issue.

What can we do in our own families, when our behavior falls short of what is right or fair? How is it that women still routinely go along with arrangements that exploit them, whether in major or minor ways? As long ago as the 1850s, Lucretia Mott gave much thought to the role of women in society and the family: ". . . as the poor slave's alleged contentment with his servile and cruel bondage only proves the depths of his degradation, so the assertion of woman that she has all the rights she wants, only proves how far the restrictions and disabilities to which she has been subjected have rendered her insensible to the blessings of true liberty."

or hundreds of years, Quakers have found a variety of ways to work toward positive change. The goal has never been to hurt others, to rage at them for the errors of their ways, or to override their beliefs. Rather, the goal has been to take a centered position on an issue, to express this in a respectful way, and then to follow through with congruent behavior, even when that means incurring some personal risk. Why not do this at home regarding a domestic issue?

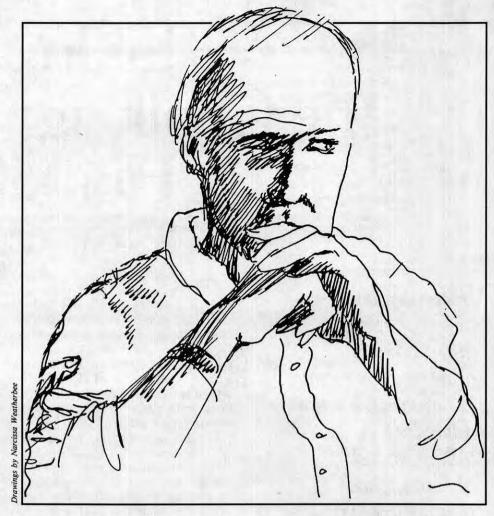
Ironically, a woman who will publicly take a stand on a political or social issue may well have a harder time taking a stand at home, when the unfairly treated person is herself. She may complain, rage, cry, or hold her tongue, but continues to behave in ways that support the status quo. I have seen this over and over in my practice as a psychotherapist, regardless of how "non-traditional" and "enlightened" a couple may consider themselves to be.

What is a woman to do, if she has already discussed her needs with her husband, requesting more equity in sharing daily, routine child care and household tasks, and nothing changes? Suppose he points out how much he is already doing, particularly compared to other couples they know? Suppose he points out that he mows the lawn, fixes broken latches, and changes the oil in the car?

et's imagine that the woman at IMYM had taken a different position behaviorally. Suppose she had told her husband in a friendly but unambivalent manner that as equally loving and responsible parents, they needed to map out an agreement addressing how they would share childcare responsibilities for that five-day period. It may well be that he would have been responsive and that the two of them could have avoided any difficulties. Or it may be that he would have been reluctant, irritated, evasive, or denied that there was any problem. This less favorable response would not mean she would have to become combative, nor would it mean she would have to back down.

The monthly meeting for worship for business could provide a model for people negotiating with each other at home. If one has an important concern at meeting for business, coming to consensus can take time and work. No one expects that it will be easy, no one expects to "win," and people attempt to treat each other's concerns in a respectful way. The process may involve raising the concern again and again, in different ways, looking for Light that will bring resolution to the issue. It is understood that the monthly meeting can't really proceed with action until consensus is reached.

One could use this model of problem solving even for a marital problem. Perhaps the young couple I mentioned could sit together without either going off to IMYM interest groups until they had a fair and reasonable agreement about care of their children. When two kids are required by adults to sit together quietly until they resolve a disagreement,



the kids often come to prompt resolution. If children can manage this, can't adults do so as well? Listening, using thoughtful and prayerful silence and seeking for that of God in the other person can bring an important level of respect to household conflicts that might otherwise be dismissed as unworthy or repetitious, and therefore remain unsolved. Household matters are not inherently trivial. It is through the mundane routines of ordinary living that basic attitudes toward others are expressed.

ometimes a monthly meeting cannot arrive at consensus on an issue and must struggle along as best it can, trying to use the differences in a creative manner while Friends wait for way to open. Sometimes a couple must tolerate a disagreement in as constructive a way as possible, without either person compromising his or her principles. In the mid-1820s, Lucretia Mott realized that she had to stop using all products of slave labor, no matter how much inconvenience this would cause her, because of the strength of her conviction that slavery was wrong. She

also preached at meeting about this. At the time, her husband, James, dealt in cotton. In principal, he agreed with Lucretia regarding a personal boycott of slave products, but didn't switch his business from cotton to wool until 1830. We can only guess at the kinds of discussions and tensions that must have existed in the Mott household during that five-year period. In the end, they reached accord, but initially she had to act on her own. This is a lesson that many women could profit from in their own homes.

Change can be hard, even when it feels both inevitable and right. It means disrupting habits, forming new expectations, feeling awkward, and sometimes dealing with negative reactions from other people. One needs to be really committed to the change, in order to sustain the new behavior through these early trials. A woman I saw recently for psychotherapy told me that she and her husband had each agreed to cook dinner three nights per week. This seemed fair, since each of them worked full-time at jobs that involved comparable amounts of responsibility. However, he would

often disregard their agreement and stay late at the office, calling her at the last minute. With her "filling in" on nights like this, he averaged about one night per week of cooking, while she cooked five nights. She was rationalizing his behavior and her own collusion with it, and was trying to repress her anger.

The alternative to struggling along in the same old way was frightening to her. It would mean confronting her husband in a straightforward, matter-of-fact way with his failure either to keep their agreement or to responsibly negotiate a change in the agreement. It would mean letting herself experience anger and disappointment, even while she looked for ways to address the situation constructively. It would mean not "bailing him out" by making dinner for him on the nights he had promised to cook for her. This last point is important: often people will complain about something without changing their own "enabling" behavior, which perpetuates the very situation they dislike.

or the husband in this situation, changing the status quo would mean rethinking the importance of agreements with his wife compared to his commitment to his job. In our culture, all too often men learn that work comes first and family comes second. Responsible and ambitious male employees may give 80 percent of their time and energy at the office, and then feel perplexed when those they love are unappreciative. Institutions that encourage people to neglect or abandon commitments to self or family are destructive to relationships. Men, more often than women, have to grapple with what "success" means to them in the area of work, and somehow find a way of balancing that with what "success" means at home.

Most of us know that children will test grown-ups, to see if they really mean what they say. Adults also test other adults. When a husband and wife come to a new agreement that rights a previous unfairness, it's not unusual for one or both parties to sabotage the new plan in some fashion. This test of the new arrangement is not necessarily conscious or intentional. It is the strength of old habits and the fearsomeness of the new that prompts people to cling to the familiar, even when the familiar is unsatisfactory. The one who was previously overburdened needs to let go of some of the control he or she is used to, while allowing the other person to take more responsibility. The one who takes on more tasks has to give up some of the previous freedom he or she had for pursuing other things. Also, he or she loses the luxury of complaining from afar about how something is done.

It took Quakers several hundred years to decide as a body that slavery was unacceptable. Lots of people had to be convinced, through the persistence and conviction of visionaries such as Lucretia Mott. In our own relationships, we don't have that much time, but neither

do we have as many people to persuade. Conviction, persistance, awareness, and respect are essential components of lasting change.

There is a song that begins, "Let there be peace on earth, and let it begin with me." Real peace is based on the successful resolution of conflict, not the ignoring of conflict. Fair and loving behaviors at home, which include negotiating differences, are the model for similar behaviors in the outside world. Let's never give up.



New Steps to an Old Tune

by G. Dorsey Green and Margaret Sorrel

e, like all couples, have issues and events we remember as hallmarks in our relationship. Each of us brings styles and gifts that affect how we, as individuals and as a couple, cope with each event. Alongside the similarities, we are also aware of the differences that our identity as a Quaker lesbian couple brings to our relationship. How has Quakerism made its mark on our relationship? How has being a lesbian couple, or a lesbian couple with children, made its mark? How have those differing gifts and styles brought strength and challenge to our partnership?

Our relationship has been from the very beginning one of partnership, or in the words of Riane Eisler in *The Chalice and the Blade*, a relationship of linking rather than ranking. Neither of us has had to struggle to enable the other to succeed, in part, because there has never been a societal message that the career or aspirations of one should supersede the other. We have been able to approach our differences and look for solutions from a position of equality as two women.

This position of equality enables us to value the distinct gifts we each bring to our relationship, gifts that allow us to see and nurture the relationship quite differently. Margaret brings the gift of quiet spiritual contemplation and a willingness to seek a path forward based on spiritual discernment. Dorsey brings a love of, and skill for, emotional/psychological understanding, which she uses both individually and for the bet-

terment of our couple relationship. We now recognize that we have given these gifts to each other. They are no longer possessed by each of us independently, but shared by us together and are integral to the dance in which we engage as a couple.

Over the history of our relationship, we have experienced ourselves as partners in a dance that at times pulls us together and at times pushes us apart, as the events of our relationship and our styles interact. There is risk and challenge in this dance. When we have gotten too far apart, we have needed to make a conscious effort to turn back toward one another or risk moving apart permanently. Holding an awareness of the power of this dance has allowed us to choose coming back toward each other when we have needed that choice revitalize and nurture our relationship.

When we have danced further from each other, we have often been in periods of intense personal growth (intellectual, spiritual, emotional, or professional). We have supported the growth in one another and have trusted that when the time came, we could return to one another with more to offer the relationship. Sometimes in our individual growth, one of us will recognize something about our relationship that has plagued us. After many years of irritation over the fact that only one of us sees physical house clutter, we realized that the other sees emotional relationship clutter and that we are each very good at attending to the clutter we see. How wonderful to be able to use these disparate gifts to strengthen the partnership and keep the house clean. While this did not represent earth-shattering personal growth, the realization freed us to appreciate rather than grumble.

Not all of our growth has been as

mundane as household clutter. Our decision to have children, though spiritually led for Margaret and psychologically analyzed by Dorsey, was more complicated than for most couples choosing children. We felt we needed a sperm donor unknown to us, at least at the outset, to enable the non-biological mother to feel a full parental role. We also felt it was important for our child/children to know this man at some time in their lives. When we learned later of the HIVrelated illness of our donor, we knew that his identity needed to be revealed to the children sooner than we had planned. Before his recent death, he had become a part of our family. We feel intensely grateful that our children had the opportunity for a relationship with him while he was alive.

The challenge of this death has been one of the places in family life where our differing styles and gifts have complemented each other. While our older son has expressed his grief quite openly and fully, we have realized that the mounted photographs of Claude in our dining room have been the catalyst for a much quieter and slower expression of grief by the younger child. Margaret has been encouraged to take quiet times alone by Dorsey, and Dorsey has been reminded of the depth of her grief by Margaret.

Our shared Quaker values play a large role in our life as a couple and as a family. Our daily lives find us seeking that of God in those we encounter, not only in our family and wide circle of f/Friends at University Meeting here in Seattle, Washington, but in those with whom we interact in our work, in our children's friends and families, and others whose lives touch ours. An in-depth discussion of the real meaning of equality was offered when our son asked why some people thought boys were better than girls. Not only were we able to address some of the real underlying threats that males feel about females and vice versa, but it proved to be a perfect opener to some real consideration of our testimony on equality. He has become an articulate spokesperson for gender equality as a result of his understanding of equality.

simplicity is a constant struggle for us as we strive to live a balanced life. It is clear that each of us could make more than a full-time job out of the practice, teaching, and writing that we are asked to do in our respective fields. We have had to learn the difficult lesson of saying "no" in order to continue having the marriage we cherish

Margaret Sorrel and G. Dorsey Green have been partners for 16 years. They live in Seattle, Washington, with their two sons. Margaret is an osteopathic physician, and Dorsey is a psychologist. They are members of University Meeting in Seattle, where Dorsey is clerk. Dorsey is co-author of Lesbian Couples, which she wrote with D. Merilee Clinis.

and be parents to our children.

In parenting, we seek respectful and nonviolent interactions, ones that call out the best, or that of God, in all of us. We try to communicate the love and respect we hold for one another. In making decisions that affect the whole family, we strive to take seriously the needs and desires of each individual and arrive at a way forward that empowers each of us. When that is not possible, we acknowledge openly the pain or disappointment one or more of us feels. We honor our differences and provide opportunities for each person in the family to express his/her feelings. At a time last year when we found ourselves velling at our two boys and using threats of punishment, we sought family therapy to help bring our behavior in line with our expectations. We also found that expecting our children to be highly aware of others' feelings was unrealistic for their ages. Arriving at a place of seeking help was hard and required openness and honesty. It is still often difficult to have other people, especially at meeting, see our children be disruptive and see us cope ungraciously. And it has been wonderful to feel joy again in our family, to know that it will come and go, and

to recognize that this is the nature of family.

he story would not be complete without our acknowledgement of the connection we have with our meeting community. How has our being in the world together shaped and given life to our marriage? We say marriage here because we truly feel married, and, yet, we hesitate to use that word. Eleven years ago, at a time when University Friends Meeting did not feel clear to use the term marriage for gay and lesbian unions, our relationship was taken under its care, and we exchanged vows in a wonderful celebration of commitment. In using the word marriage, we do not mean to denigrate the process University Meeting engaged in at that time; we use it to acknowledge marriage as the word we think most closely and correctly defines the nature of our relationship. We are delighted that University Meeting now allows all couples to name their own relationships. Support from our meeting has had a profound effect on our relationship. We have felt nurtured, upheld, and challenged by our meeting F/friends. Although we feel good support from our family and friends, meeting is our strongest, most tangible network of support.

While we are no different from any Quaker couple struggling to uphold meaningful commitment, we also feel some scrutiny in our place as a public lesbian couple. Are Friends looking to us for guidance on who and what the lesbian/gay Quaker community is or wants? Are there certain responsibilities or expectations being placed upon us or that we place upon ourselves as a result of our marriage or family? Our parenting has felt both hampered by and liberated by the paucity of role models and guide books for living in a lesbian marriage and for rearing Quaker children who must grow up to both be part of the world and different from it.

It is our heartfelt hope that we will have the opportunity for many more years of this marriage dance. It has presented us challenges we never dreamed of and served as the catalyst for growth in many arenas. The love remains strong and consistent. The challenge, when we dance too far apart for too long, is to trust whichever one of us recognizes that our marriage needs attention. May we continue to be equal to the task of dancing a slow waltz when the relationship needs nurturance—and dancing the jitterbug just for fun.



Shaping Our Future Together

by Elisabeth Leonard

he many hats Lucretia Mott wore—woman unto herself, wife, mother, worker for causes—reflect a strong and spiritual sense of self, combined with an unusual ability to build and sustain supportive relationships with husband, children, F/friends, and community. Lucretia Mott's ability to enter the process of human discourse and history-making exemplify a dedicated individual who was sustained and enlightened by a web of constructive partnerships and a strong sense of the in-dwelling Spirit.

Starhawk, one of our bravest futurists, comes from an orientation of feminist spirituality and Quaker leanings. She writes of a time in the future when the world is what we have dreamed it could be. In this scenario, young people ask their elders how it came to be. The reply is: "We struggled, we held out our hands and touched each other, we remembered to laugh. We went to endless meetings. We said no, we put our bodies on the line. We said yes, we invented, we created. We walked straight through our fears. We formed the circle. we danced. We spoke the truth; we dared to live it." (Truth or Dare: Encounters with Power, Authority, and Mystery)

Doesn't that sound like a group of vibrant Quakers? Let's consider some concrete suggestions we can start working on *now*.

Encouraging self-esteem of people at home, at school, and elsewhere, individually and in groups. Friends can help create new myths and images that allow for a re-examination of the traditional roles of males and females. We can value and respect cultures and ways of living other than our own. We can create new role models based on the new paradigms.

Stories and support groups, studies and noncompetitive games can illuminate for children and adults alike what everybody can contribute to the delicate web to which we tenuously cling and which we desperately need to strengthen. Pornography, abuse, environmental degradation, and warfare could disappear in a world where each person values her or his life enough to appreciate the worth of another's.

Developing new leadership styles to directly address the issues of feminism and power. Otherwise, there can be no true partnership. It would be premature to talk, as some are now doing, of "postfeminism," when men are still making more money than women for the same work and are still controlling most governments, institutions, media, and corporations—and when women are being battered, raped, and mutilated at alarming rates all over the world.

At the very least, Quaker men and others can identify themselves as profeminist and work with women to replace the old command-and-control, power-over ways of engaging others. New modes should seek ways of engaging others in shared, collaborative participation and decision-making based on consensus. Linking, not ranking, should be the primary consideration. Some Quaker organizations are experimenting with shared leadership, clearly in keeping with our testimonies. Structures that empower will reflect our dedication to simplicity, nonviolence, and that of God in every person.

Supporting new patterns of parenting to promote survival of our species. There is much that Friends can do in this area, such as encouraging schools to teach children to nurture young life, their own and those of infants. We must lean on our government to pass legislation that helps needy families support themselves, get medical care, and get back on their feet, and to support all families with options for family leave and family planning.

We should also encourage our government to pay its dues to the UN so money can be sent to help refugees and hungry people all over the world. It's time that "family values" be extended beyond our nuclear families to include the human family. We need to be in partnership with all parents and children if we are all to survive. We need to find within ourselves that selfless love that the best mothers and fathers have for their children, and we need to apply it to the world.

Reaching more people with methods of conflict resolution should be of special concern to Friends. As one of the traditional peace churches, Friends have an impetus to extend this concern to groups outside ourselves, and we could each start with schools and community organizations in our own areas. A number of Quaker organizations are already doing this. We know that conflict will never be eliminated, but it can be transformed from destructive to constructive expressions. As human beings tryingand desperately needing-to get along with each other, we must learn to emphasize partnership, not polarization. We must look for the unity to be found in addressing each person's needs and concerns in mutually beneficial solutions.

As one might imagine, this is only a partial list, a place to get started in working toward our new partnerships. What will we add to this list as we shape our future together?

Elisabeth Leonard is a cook and teacher at Pendle Hill. A long-time activist for peace and justice, her current areas of interest, study, and teaching are feminist spirituality and conflict resolution.

The Bible Through Female Eyes

A Review Essay by Chuck Fager

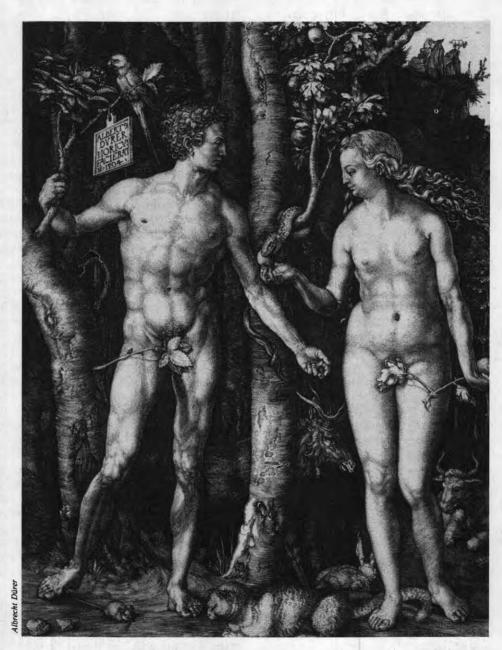
uppose you could make a list of all people who have been officially authorized to interpret the Bible for Jews or Christians down through the centuries. Until just a few years ago, despite the great variety of denominations and cultures represented, practically everyone on such a list has had one characteristic in common: Almost all of them were men.

Has this male monopoly made a difference? Consider this: whenever the meaning of a biblical text has been disputed, behind the issue of what it "really" means lies the more fundamental question of who gets to decide what it "really" means.

Who gets to decide the meaning is what I call the HIP Question, or the Hermeneutical Issue of Power. Down the centuries, the answers to it have often been a matter of life and death. In the last generation, more and more women have gained advanced degrees in biblical studies, and many of them say it is no longer acceptable to have only men provide the answers. Hence we now have *The Women's Bible Commentary*, edited by Carol A. Newsom and Sharon H. Ringe (Westminster/John Knox Press, Louisville, Ky., 1992. 416 pages. \$19.95).

This book is an undeniable landmark in the 3,000-plus years of Judeo-Christian religion. It is the first allfemale scholarly commentary on the entire Bible, Old and New Testaments plus

Chuck Fager, of Langley Hill (Va.) Meeting, is now on sabbatical from publishing The Friendly Letter. He is taking this opportunity to do more writing on a wide range of subjects.



the Apocrypha. The last time such an undertaking was attempted was a century ago, when Elizabeth Cady Stanton and a small committee of pioneer feminists (including at least one Friend) issued *The Woman's Bible* in 1895. That book is a fascinating but little-known tome; women were scarce in the theological guilds then, and few dared be associated with such extremism, so its commentary

Eve is no easy prey for a seducing demon, as tradition represents her, but a conscious actor choosing knowledge. is perforce sketchy and uneven. But Elizabeth Cady Stanton persevered, and acerbically summed up the results of her group's work: "The Old Testament makes woman a mere afterthought in creation; the author of evil; cursed in her maternity; a subject in marriage; and all female life, animal and human, unclean. The Church in all ages has taught these doctrines and acted on them, claiming divine authority therefore. . . This idea of woman's subordination is reiterated times without number, from Genesis to Revelations; and this is the basis of all church action."

he editors of *The Women's Bible Commentary*, Newsom and Ringe, are seminary professors in Atlanta, Georgia, and Washington, D.C., respectively. They pay tribute to Elizabeth Cady Stanton, but they are somewhat less sweeping in their verdict. Their starting point is the more moderate, or perhaps merely understated thesis that "the power of the Bible in women's lives has been at best ambivalent. . . ."

They acknowledge that many feminists, including some of their 41 contributors, confronted by the near-total androcentricity of the biblical text, are tempted to toss the entire cultural tradition it epitomizes aside and start over. But they are obliquely dubious about such efforts, insisting that, "for good or ill, the Bible is a book that has shaped and continues to shape human lives, communities and culture. . . . The Bible has become part of the air we breathe. without our even being aware of its presence or power." Hence it needs to be examined by women from a consciously female perspective, if only to resist its negative impact on them.

And examine it these women—including Catholics, Protestants, Jews, and none-of-the-aboves—do. They find plenty to deplore and lament there, much of which has been ignored or even perversely celebrated in most earlier, male-dominated commentaries. This goes beyond the easy stuff, from the warrant for witch burning in Exodus 22:18, to Paul's oftcited outburst against women speaking in church (I Cor. 14).

Perhaps more egregious, for this book's authors, are the repeated images, beginning with Hosea, and including Isaiah, Jeremiah, Ezekiel, Nahum and others, portraying God's relationship to Israel and humans in general as a marriage. Here God is the steadfast, long-suffering (but all-powerful) husband, and Israel/humankind a chronically adulter-

28

ous, promiscuous whore of a spouse. The female sinner is repeatedly punished by the righteously angry Divine Husband, through the most gruesome violence imaginable: exposure, multiple rapes, the murder of her children, dismemberment, cannibalism, etc.

Once this pattern is pointed out, its pathological character almost leaps out at you. Commenting on a typical passage, Nahum 3:5 ("Behold, I am against you,' says the Lord of Hosts, "and will lift up your skirts over your face, and I will let nations look on your nakedness. . . . "), contributor Judith Sanderson declares: "In a society where violence against women is epidemic, it is extremely dangerous to image God as involved in it in any way. . . . What would it mean to worship a God who is portrayed as raping women when angry?... To involve God in an image of sexual violence is, in a profound way, somehow to justify it and thereby to sanction it for human males who are for any reason angry with a woman."

(Incidentally, a Quaker scholar, Gracia Fay Ellwood, summed up this analysis brilliantly and succinctly in her 1989 Pendle Hill pamphlet, *Batter My Heart*.)

Nowadays one might think it would be hard to disagree with or ignore such attitudes. Yet a look into some other widely used commentaries shows these images taken in stride. This seems to be the case despite wide differences in theological perspective: The Interpreters Bible, probably the most widely used, is 1950s liberal Protestant in its stance, but its commentators on this and similar passages show little more sensitivity to the pattern than do the fundamentalists of The Liberty Bible Commentary, edited by Jerry Falwell, or those in The Collegeville Bible Commentary, a moderate Catholic effort to which several women contributed.

Once exposed, however, these misogynist attitudes seem flagrant and appalling. Indeed, if one wants evidence of destructive attitudes toward women, both in the Bible itself and in the way it has been interpreted, *The Women's Bible Commentary's* contributors dig it up by the wheelbarrow load. It's easy to see, after absorbing some of their work, why many thoughtful women want nothing further to do with the Bible and the religions it spawned.

Yet overall the writers of *The Women's Bible Commentary* don't follow this path, above all because as misogynist as much of the Bible is, misogyny is not all

that's in it. In fact, there's a good deal in it that is pro-women, if one knows how and where to look. (This is an old Quaker insight, more about which in a moment.)

Take the book of Genesis for example. Eve's plucking the apple has been made the basis of the woman-as-eviltemptress interpretations by males for millenia. But Susan Niditch's commentary deftly deconstructs this view, showing that it is not based on the text, but is rather a later imposition by the likes of Milton and that arch-misogynist, Augustine.

"What if one notices," she inquires, "that the snake does not lie to the woman but speaks the truth when it says that the consequence of eating from the forbidden tree is gaining the capacity to distinguish good from evil, a godlike power which the divinity jealously guards. . .?



[Eve] is no easy prey for a seducing demon, as later tradition represents her, but a conscious actor choosing knowledge. . . . The man, on the other hand, is utterly passive." She also points out that "no weighty accusation of 'original sin' brought about by woman is found in the text. That is a later interpretation from authors with different theologies and world views."

For that matter, throughout the stories of the patriarchs in Genesis, the major women characters—Sarah, Rebekah, Rachel, Hagar—are persistently more

active, inventive, and interesting than the men who are ostensibly the "real" protagonists of the tales. Niditch makes it plain that there's much of value for women readers in Genesis once they have answered the HIP Question in their own way, discarding the baggage of androcentric hermeneutics.

Ellwood also pointed out in Batter My Heart, it is in the Hebrew canon that one finds the most strikingly pro-feminine scripture of all, the Song of Solomon. This brief collection of sexy love poems could even serve as a veritable paradigm for "liberated" relationships, which is undoubtedly why male church authorities, both Jewish and Christian, have had so much trouble with it. (The Song is said to have been the last book admitted to the canon by the rabbis.)

The gospels repeatedly portray Jesus treating women with unusual courtesy and affirmation.

And once past the Old Testament, the figure of Jesus, and the character of the community he gathered, are also shot through with signs favorable toward women. Jesus identifies himself with biblical Wisdom, a feminine figure; the gospels repeatedly portray Jesus treating women with unusual courtesy and affirmation. *The Women's Bible Commentary* writers show that in the gospels of Mark, Matthew, and John women played a central, and in many ways, egalitarian role in the community he gathered around him.

But this egalitarian aspect of early Christianity soon faded, first from its practice, and later from its writings.

This backsliding into sexism was not an accident, insist the scholars of *The Women's Bible Commentary*. They think they are able to trace with some rigor the pattern of retrenchment and growing repression in the early church. In fact, this pattern is the basis for something of an emerging Gospel According to the Feminists, which *The Women's Bible Commentary* lays out in considerable detail.

The chief culprit in this process of retrenchment of patriarchy, at least as far as the New Testament is concerned, is not Paul (the usual prime suspect, though he does his share), but Luke, author of the Gospel According to Luke and the Book of Acts. Writing in *The Women's Bible Commentary*, Jane Schaberg opens her introduction to Luke's work with a bold headline: "Warning," and declares flatly, "The Gospel of Luke is an extremely dangerous text, perhaps the most dangerous in the Bible."

Luke is dangerous, she argues, because he's a skillful artist, who seems to portray women frequently and positively, while in fact subtly and systematically showing them in subordinate positions and progressively downplaying their contributions. He describes a community that is unmistakably and increasingly androcentric: "Women are included in Jesus' entourage and table community," she says, "but not as the equals of men."

Once Luke gets Jesus out of the way, in Acts, Schaberg says women's role rapidly fades: "In the teachings of Jesus in Luke, women are mentioned 18 times. . . . In Acts, in the teaching of the apostles, women are mentioned only once."

According to this feminist version, the process of subordinating women Christians was driven principally by a desire for acceptance (and later, advancement) in the larger pagan culture. There, egalitarian notions were considered at the very least perverted, probably subversive, and certainly not respectable. The later epistles show the process gaining momentum. Joanna Dewey refers the reader to I Tim. 2:12 and its famous edict, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Of this, she notes, "the author is asking women to behave in such a way as to give no offense to men in power, to conform to the values of the dominant pagan culture." Soon enough, of course, church authorities didn't just ask women to keep silence; they cited "scripture" and silenced them.

The implications of this comprehensive rethinking of the HIP Question for biblical religions are huge, and only beginning to be fleshed out. When writers of *The Women's Bible Commentary* try to articulate them, they frequently lapse into jargon, such as: "to pray with Daughter Zion is to join with the struggles of women around the globe" (on Lamentations); or to become "committed to an ever-deepening understanding of the interactions of sexism, classism,

racism, militarism, and nationalism . . . " (on Amos). Such sloganeering obscures more than it explains but is mercifully rare.

Nonetheless, Jewish and Christian communities that absorb the insights abounding in *The Women's Bible Commentary* will undoubtedly end up being a lot different from what they are now. My own suspicions are that the feminist gospel represented here will progressively undermine organizational hierarchy, doctrinal fixity, and liturgical language and rituals, all of which are dear to partisans of the male status quo. As these changes take place, other denominations may look more and more like the Religious Society of Friends.

Such a development should be no surprise, nor is it mere chauvinism by we Quakers to predict this turn of events. After all, the women of *The Women's Bible Commentary* have gone through a door that Quakers such as Margaret Fell and later Lucretia Mott helped pry open with their insistence that the Bible, rightly interpreted, was a tool for liberation of women, slaves, and other oppressed people. They weren't afraid of the HIP Question, and in many ways, *The Women's Bible Commentary* is just now catching up to their witness and giving it a scholarly foundation.

s was true for both Fell and Mott, The Women's Bible Commentary will give fits to the guardians of the male ecclesiastical status quo. This is nothing new: When William Tyndale published a clandestine English version of the Bible in the 1530s, the book was burned, and then so was he in 1536. However, his mission of making the Scriptures available to those from whom the church authorities had kept them could not be stopped.

There's a similar feeling of inevitability about this volume. While this book is not beyond criticism, and there is certainly much more to be done in this field, its status as a landmark of church and feminist history is secure, and its interpretations will be increasingly hard to ignore.

All the more reason why *The Women's Bible Commentary* should be on the shelf in your meetinghouse and within reach during your regular Bible study sessions.

What? You mean your meeting doesn't have regular Bible study sessions? Good grief! How would you explain that to Margaret Fell and Quakerism's other founding feminist foremothers?

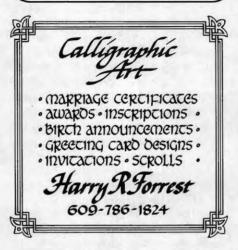
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Reports

North Pacific YM

NPYM members and attenders gathered on July 23rd at Western Montana College in Dillon, Montana, for their 25th annual session. About 350 people, including 55 Junior Friends, shared loving fellowship through times of soul-searching.

Our Friend-in-residence, Judy Brutz, spoke to us on "Violence, Healing, and Transformation." She reported that her research has shown that patterns of violence and abuse are as prevalent in Quaker homes as in the wider world. In interest groups and a session with Junior Friends, she urged people to be aware of the problem and to take steps to begin the healing process.

Two minutes of concern, brought to the annual session from Heartland (Mont.) Meeting, challenged Friends deeply. After ten years of often painful exercise in monthly meetings throughout the Pacific Northwest, Friends at this session were able to unite on a minute in support of gay and lesbian members. The minute reads, in part:

For over 300 years the Religious Society of Friends has struggled to understand and testify to our belief in basic human rights. We affirm again that there is that of God in every person. We are reminded that "God is love, and those who abide in love abide in God and God abides in them" (I John 4: 16). We find that the Spirit of God is present in all loving relationships, regardless of the genders of those involved. We abhor all forms of sexual violence or coercion and recognize that these forms of abuse have nothing to do with sexual orientation. . . .

We oppose all legislation or policy which disparages lesbians, gay men, bisexuals, or transsexuals or abridges their constitutional or civil rights.

The yearly meeting also approved the following minute and suggested five ways monthly meetings and worship groups could implement it: "North Pacific Yearly Meeting endorses and supports the Peace Between People program as it carries out its goal to





teach peace and nonviolence to our society."

NPYM delegates to Honduras and Kenya sites of the Fifth World Conference of Friends shared snippets of their experiences, to the delight of their listeners.

A memorial service gave attenders an opportunity to remember with love those who are no longer with us. The accidental death of Abbie Fredericks just after the 1992 annual session brought pain and sorrow to many. She was a vital part of our fellowship and was NPYM's delegate to The Netherlands section of the 1991 World Conference. Other Friends whose passage was noted and who are missed included Teresina Havens, Beth Prideaux, Mildred Cowger, Frank Kreidler, and Girard Roscoe.

After the 1991 annual session of NPYM, a concern about racism was referred to constituent monthly meetings. A summary of responses presented to a 1992 plenary session evoked expressions of pain from some attenders, who felt NPYM Friends had not yet addressed the problem effectively.

In the final meeting for worship, all the children and young people came quietly and sat down within the circle. That vital core of youthful energy at rest added an uplifting presence that nourished their elders.

Lois Barton

North Carolina Yearly Meeting

"Friends assemble in their annual sessions that they may 'come to know one another in that which is eternal,' promoting Christian faith, love, and unity, seeking through worship and deliberation the light and vision for creative Christian service." (from North Carolina Yearly Meeting Faith and Practice)

Carter Pike, presiding clerk, convened the 295th annual session of North Carolina Yearly Meeting at Guilford College, Eighth Month, Fifth Day, 1992. There were 126 representatives present. The theme was "Called to Make a Difference: A Friends' Vision Ad-

dressing 21st Century Issues."

Speaking on this topic, Billy Britt, yearly meeting superintendent, painted a picture of the present-day United States, using the nursery rhyme "Humpty Dumpty." There are many people in every segment of life who feel no one can bring healing. Billy Britt challenged Friends to face the many issues in a world of turmoil as peacemakers and to "Arise; go quickly."

Through workshops, Bible studies, music, vouth involvement, and business sessions, Friends focused on seeking the truth and asking, "What would Christ do?" Each morning and evening, Paul Anderson, author and professor from Newberg, Oregon, challenged Friends to find the truth in issues that are now and will become more paramount in the 21st century. Wade Craven, chairperson of the Recording Committee, presented the challenge to be obedient and to follow instructions given Timothy by Paul in II Timothy 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Darlene Pittman was recorded as a Friends minister, and 11 pastors were recognized for completion of the continuing education program.

James Childress, a native of White Plains Friends Meeting, now professor of ethics in the Philosophy Department of the University of Virginia, pointed out the responsibility of each Christian in every segment of life to seek truth through the Scriptures, which will supply the answers to questions that are personal and dear to each of us.

As George Fox, founder of the Religious Society of Friends, stood on Pendle Hill in England in 1652, he envisioned "a great people to be gathered." Could it be said that Friends of North Carolina Yearly Meeting also see a great number to be gathered during the next century?

Melva K. Greene

Baltimore Yearly Meeting

"Are there more of them than there are of us?" asked the clerk of Baltimore Yearly Meeting, referring to our young people. The comment was made at the annual session, held at Wilson College in Chambersburg, Pennsylvania, on Aug. 3-9, when the young people, their leaders, and teachers, filed into a business session and joined in singing "We live in a circle of love. . . ."

One of the dominant impressions of Baltimore Yearly Meeting in 1992 was growth. The number of people present, some 470, was greater than in recent years. Membership in the yearly meeting is increasing. We welcomed a new monthly meeting in Floyd, Virginia. Other preparative meetings and worship groups bring new place names into familiar geography. Baltimore Yearly Meet-

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Telephone (914) 462-4200 Fax (914) 462-4251 ing includes an area of population growth, the Washington, D.C., suburbs and part of the Northeast Corridor. Opportunities and responsibilities devolve upon us.

"Beyond diversity to a shared experience of God" was the theme for this year's sessions. Some rephrased it: "By means of diversity, a common experience of God." Among the manifold ways through which came the experience of God, the Whole, were the retreat at the beginning of the session; worship-sharing groups, music of many kinds; lectures; business; workshop subjects ranging from "The Christ Crystal" to knitting; the blended roar of utensils and voices in the dining room; the proliferation of ad hoc task groups and interest groups; memorial minutes that gave poignant instruction on how to live; and questioning, tender, pained responses in our own fellowship. In BYM, some allegiances still flow only to Friends United Meeting and some only to Friends General Conference, while other Friends embrace both. Also part of this annual session was joyous and soul-stretching celebration of the American Friends Service Committee's 75th birthday.

Baltimore Yearly Meeting sessions share in the common problems of other such occasions: Never enough time for all one's interests, and business sessions where impatience with detail struggles against participatory democracy's need to understand the issues. Do we think through a matter before presenting it to the whole group for decision-making? Baltimore Yearly Meeting also shares one of the continuing tensions in the Religious Society of Friends: the delicate balance between our felt need for leadership and our passion for doing things ourselves.

Yearly meeting sessions had so many high moments: Louise Wilson's reminder, "Let us keep all Friends in our hearts," the reports of yearly meeting staff members, and Daniel Seeger's Carey Lecture, "A Reflection on Friends Witness in the Modern World." His words stay with us:

A relevant insight of early Friends was their mistrust of words, their rebellion against creeds. . . . Ideologies are the equivalent of creeds. . . . We are summoned to piecemeal action, rather than to be enslaved by grandiose ideologies. . . . The Gospels question us rather than telling us. . . . Eternal wisdom is not something we can know with our minds only. We can enact it, but we have great difficulty articulating it. . . . Let us develop a faith to think optimistically about anyone who is promoting the realm of God on earth: a civilization based on love. . . . May the capacity to comprehend the One in the many be the special gift of the Friends of Jesus to people of faith everywhere.

Eleanor Brooks Webb

Ohio Yearly Meeting (Conservative)

A sense of timeless, traditional Quakerism mingled with the need to grapple with present problems characterized the 1992 Ohio Yearly Meeting sessions at Barnesville, Ohio, on Aug. 11-17. Visitors from as far away as California came to experience the traditional and slow-paced Quaker process and to share the strong Christian fellowship. This yearly meeting still reads each quarterly meeting's answer to the queries-and then summarizes them-as it has done for 189 years. The presiding clerk still follows the old practice of writing each minute herself and reading it aloud for approval or amendment-before moving on to the next item of business, which allows additional space for worshipful silence throughout the business meetings.

During several sessions, the yearly meeting reaffirmed its continuing spiritual and financial support of Olney Friends School, which was reported to have a strong program, and which received an encouraging evaluation this year. At the same time, the yearly meeting's governance structure for the school was streamlined and modernized. Friends also reaffirmed their support of the Walton retirement home, which plans to expand and upgrade its facilities. The yearly meeting adopted a new category of membership, to be called "affiliate membership," in response to Friends in other places who feel isolated or spiritually lonely. This new form of membership will enable such people to receive spiritual support and encouragement from Ohio Yearly Meeting, while their active membership remains in the meetings where they are located.

Lee Stern, who was instrumental in developing the Alternatives to Violence Program, made an exciting presentation about this growing ministry in prisons during one of our evening programs. Kathryn Damiano, a teacher in the School of the Spirit, gave a helpful talk the next evening on "The Future of Friends," which was followed by a time of worshipful sharing. During an afternoon session, Dean Johnson, of the Evangelical Friends Church of the Eastern Region, shared some moving stories about the work of the Friends Disaster Service, which now brings together volunteers from several yearly meetings and branches of Friends.

On Saturday evening, after the business of the week had been concluded, young Friends and the junior yearly meeting acted out a series of episodes taken from the minutes of meetings in frontier western Pennsylvania and Ohio, and of the parent Baltimore Yearly Meeting. These meetings eventually led to setting up of Ohio Yearly Meeting by Baltimore Yearly Meeting in 1813.

Bill Taber

Clerk's Call for 50th Anniversary Jubilee

In Leviticus, God declared that every 50th year should be a jubilee, a time to be "hallowed," during which "you shall proclaim liberation in the land for all its inhabitants." The jubilee year begins as a time for restoring right relations with God. But many of the instructions for keeping the jubilee focus on social institutions through which people relate to the earth and to each other: redistribution of property, rest for the land, forgiveness of debt, release of bond servants. Hundreds of years later, Jesus began his ministry by repeating the same call.

As Friends celebrate FCNL's 50 years of Quaker witness in Washington, D.C., we hold up the promise of the jubilee: "Observe my statutes, keep my judgments and carry them out, and you shall live in the land in security." The witness of Friends Committee on National Legislation has been effective because it has grown from the spiritual life of Friends. It will continue to prosper only as it reflects the life of the Spirit. Our mission, as from the beginning, will be to shape the nation's institutions and policies for the well-being of God's children and the rest of creation.

When FCNL was founded during World War II, its work was largely directed to wartime problems. Much of its life and work since then has been dominated by the Cold War. But all along, while continuing to resist militarism, coercion, and injustice, FCNL has paid increasing attention to the positive work of reconciliation among nations and peoples, and to developing human resources. Toward these positive ends, FCNL has supported the United Nations and Law of the Sea; civil rights; self-determination of Native Americans; restoration of confidence in government; economic and employment opportunities; more adequate housing, education, and health care.

We invite Friends and friends to celebrate 50 years with us, honoring the service of Raymond Wilson, Ed Snyder, all the other staff members, past and present; the 52 founders; all those Friends who have volunteered their time and resources; and other devoted friends and colleagues with whom we have worked.

New insights based on Quaker values may be required as people everywhere search for security in their communities and their nations in a new era. Join with us in envisioning a rightly ordered world and the role of Spirit-led Friends in its creation.

> Don Reeves, clerk General Committee

Mark Hulbert, clerk Executive Committee

FCNL invites individual Friends and monthly and yearly meetings to participate in the 50th Anniversary Jubilee. Activities ranging from a potluck "birthday" supper to a seminar on current legislative issues, and many other possibilities, may be planned. For more information or to discuss any ideas you may have in mind, please contact either of these parties:

- Bob and Susie Fetter, P.O. Box 8023, Roanoke, VA 24014, telephone: (703) 982-1034
- Kathy Guthrie, FCNL, 245 Second St., N.E., Wash., DC 20002, telephone (202) 547-6000.

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News of Friends

Friends are cautioned, for safety's sake, to carefully follow the guidelines of introduction when using the FGC Directory for Traveling Friends. Although the vast majority of reports from directory users have been positive, Friends General Conference staff members have heard that one traveler has repeatedly used the listings in an abusive way.

FGC reminds traveling Friends to get a letter of introduction from their home meeting and to present it to their hosts. Host Friends should ask to see the letter when travelers request accommodations. This should help avoid problems, because those who abuse the set-up are usually unable to produce such a letter and must look elsewhere for hospitality.

Letters of introduction can be written by the monthly meeting clerk and should not require approval at meeting for business. The FGC Directory is intended to promote intervisitation among Friends world-wide. Following the suggested procedures should ensure the safety of all who use the directory. Comments or questions may be directed to Liz Yeats at FGC in Philadelphia, Pa., telephone (215) 561-1700.

Quilting can be a way "to just be with God, to inhale the fragrances of color, texture, and design. . . . Me and my tools and fabric—in creation—can be all that momentarily exists in time, away from strains and stresses of the world." These are the words of Emily Cooper, a Friend from West Richmond (Ind.) Meeting, who won two awards for her quilting at last year's show at the Richmond Art Association. In one, she translated the beauty of the Bargello needlework stitch into a quilt design.

She started quilting when she inherited a

bag of partially finished quilt blocks and fabric scraps. Through trial and error, she learned the techniques of quilting—and the attendant lessons of patience, persistence, and occasional set-backs.

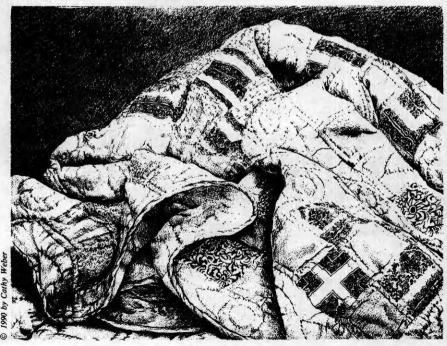
She is part of a group of Quaker women quilters in Richmond who recently made quilted coverlets to be sent to a home in Washington, D.C., for those suffering from AIDS. Patients choose their own quilts, theirs to keep forever. She is also part of a quilting guild, where she teaches and demonstrates quilting techniques.

In the tradition of early quilters, her handwork is a legacy to her children and grandchildren. Her husband, Wilmer Cooper, is founding dean of Earlham School of Religion.

Emily says that when she sees the pattern emerge in a quilt, it brings forth a sense of joy and harmony, "for self and others, for feeling God's presence, for finding response and affirmation as the work progresses."

(taken from an article by Carol Beals, published in Quaker Life, Nov. 1992)

The Arthur Morgan School celebrated its 30th anniversary in July 1992, with 140 former students, staff members, and friends returning for a reunion. Attenders pitched into a variety of work projects during the weekend, the biggest of which was construction of a new barn and garage. One group raised the walls, which had been built prior to the reunion. Roofing trusses were put into place, and a tin roof and siding were placed on both buildings. Another group of attenders worked in the school's vegetable garden, weeded flower beds, built gravel paths and a stone wall, tore down an old building, and did an art project.



The weekend was also in celebration of the 87th birthday of Ernest Morgan, who founded the school with his wife Elizabeth in 1962. The weekend included folk dancing and performance of a movement from "A Quaker Symphony," a work composed by Davido Zinn, a former student from New York, who wrote the symphony for Earlham College.

The Arthur Morgan School is a junior high boarding and day school in Celo, North Carolina.

The 1993 Chain of Prayer in Friends United Meeting will begin on Jan. 1 and continue through the end of FUM's Triennial gathering on July 18. FUM meetings are invited to participate, with individuals signing up for half-hour time slots. The theme of the prayer chain is "The spirit of the Lord is upon us," taken from Luke 4:18-19. In the past, the prayer chain has fostered a spirit of togetherness under the Spirit. For information, contact Ben Richmond, FUM, 101 Quaker Hill Drive, Richmond, IN 47374-1980, telephone (317) 962-7573.

A traditional feast of cornbread, sausage, gravy, and applesauce, helped raise \$3,300 for UNICEF in Iowa. Put on by Paullina (Iowa) Meeting, the 20th annual Cornbread Festival drew approximately 550 people from the northwest part of the state.

Strong affirmation for same-gender marriages among Friends recently came in from both sides of the United States recently. Memphis (Tenn.) Meeting approved the following minute:

Applications by couples, whether of the same or opposite gender, to be married under the care of the meeting, shall all be given the same tender, careful consideration. In Friends tradition, marriage takes place in a community of faith. Whether the couple calls their relationship a marriage or a commitment, we affirm the validity of the covenant. We look forward to the day when all couples who so wish can enjoy the full recognition and entitlements of marriage.

Taking that affirmation one step further, Southern California Quarterly Meeting recently approved a minute saying same-sex couples should be allowed to register their marriage with the state in the same way a heterosexual couple does. The quarterly meeting also minuted that legal rights should be granted to all couples who are in "publicly acknowledged, committed relationships," regardless of their sexual orientation.

Here are two tongue-in-cheek stories from the life of Jessamyn West, the Quaker author who wrote *The Friendly Persuasion*. She once said that she and Richard Nixon went to Sunday school together in Whittier, California. Each of their fathers taught classes. Jessamyn drew Richard Nixon's father for a teacher, and Richard drew hers. "You can judge who was the better teacher," she once said.

Another Jessamyn West-Richard Nixon

Another Jessamyn West-Richard Nixon story was reported in the New York Times. She said Nixon sent her a copy of his autobiography and signed it, "For Cousin Jessamyn, the most noted writer of the Milhous clan, from the most notorious. R.N."

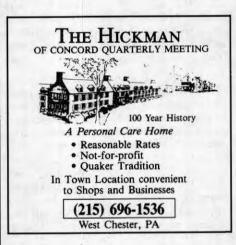
An unusual and gutsy idea for outreach is being tried by Belfast (Maine) Meeting. Friends there contribute writing to a department, called "Churchword," in their local newspaper. In one recent entry, Friends published the query, "What can I do to bring myself closer to the Spirit?" It was accompanied by an invitation to submit written responses, with the meeting's address.

Feeding the community in loaves-and-fishes style is the broad focus of a program of public meals, put on by Smithfield (R.I.) Meeting. Last year they held a spaghetti supper and an apple-pancake breakfast. The program begins with soliciting donations of meal food from area food producers, to prepare and serve that food free to the public, and to request those who attend to donate nonperishable food, if they are able. After the meal, the donated foods are bagged and delivered to a local food kitchen that maintains a pantry for those in need. The spaghetti supper fed 65 people, with bread and spaghetti sauce donated by three local companies and meeting members.

A ranch-style meetinghouse is the new home of Monadnock (N.H.) Meeting. The purchase was made in January 1992, with financing by Friends Extension Corporation, which is the meetinghouse fund of Friends United Meeting.

Awakening the spirit by moving the body, several Friends at Beacon Hill (Mass.) Meeting do gentle movement and breathing exercises before worship. The exercises draw from the traditions of yoga, tai chi, and polarity and are intended to awaken the body and prepare it for stillness, to calm the body from the hectic effort of getting to meeting on time. The purpose, as announced by the leader, Nancy Murphy Spicer, is "so the stillness is not merely a resting place, a time to snooze, a refuge, a break from our otherwise busy lives, but a place we move into awake and alive and filled with anticipation."





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Life of the Meeting

Insight into Burnout

This article originally appeared in The New Zealand Friends Newsletter, June 1992. The author chose to remain anonymous. —Eds.

ast summer I found myself curled up in the sunshine reading the minutes of the 1991 New Zealand Yearly Meeting. I nearly dropped the booklet when, while skimming through Elizabeth Duke's section on the State of the Society, I read this:

One thing that grieves me is seeing active Friends disappear. I don't mean the necessary and gracious letting go of responsibilities as advancing age calls us to other patterns of life. I see Friends, some of them my own generation, who were fully committed when I first joined and from whom I learned my Quakerism, retiring so far that they don't even join in meeting for worship. Have we failed them in demanding too much? Are we offering a spiritual life that is too thin? One consequence of this burnout is the shortage



of established Friends in some meetings; we are losing our collective memory and have to keep learning everything from scratch.

I suddenly understood why I was feeling quite deadened around most aspects of Quakerism—I was suffering "burnout."

I'm sure it takes a different form for different people, but, for me, burnout took the form of weariness. I felt no initiative. I felt no enthusiasm. I felt distant and easily discomforted. I felt uneasy when asked to explain Quakerism to casual friends, and I felt no desire to draw them in. When opportunities arose for personal insight or the possibility of exposing my weariness (such as worship-sharing or being made an elder), I avoided them and stuck to "practicalities." I felt my circle of Friend friends getting smaller and smaller. I realized there were newer members who had no idea who I was.

When I was able to put the label of "burnout" upon my weariness, many facts became clear—facts such as needing to grieve that my peer group within Friends had mostly moved to other towns or opted out, and I felt no real pull to establish primary bonds of friendship with Quakers. In fact, I had to acknowledge that I felt irritated in the presence of some Friends. My family commitments had changed, and I was not a free agent on Sundays; it was easy to find more satisfying activities that left us all glowing. Nor did I feel a free agent to take up the clarion call to social responsibility during the rest of the week; the weariness extended to attempts to change the world at a "macro" level. My world felt decidedly "micro."

Most importantly, though, was the realization that, unlike any other "joining" I had done in my life, joining Friends was a life commitment. And my life had changed. And so had Friends. Where is the process to renegotiate my commitment to Friends?

Jo Farrow has said that for all its power, meeting for worship has no place for rapture,

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Friends Homes West, the new continuing care retirement community being developed in Greensboro, North Carolina by Friends Homes, Inc. is selling out quickly. New residents will begin moving into Phase I in late spring of 1993, and only a limited number of one and two bedroom apartments remain in Phase II.

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For more information, call 919-292-9952 or write Friends Homes West, 6110 W. Friendly Avenue, Greensboro, NC 27410.

FRIENDS HOMES West

Parents' Corner

lamentation, or ecstasy, and only a glimmer of a place for humor or music. My personal spirit life is not met exclusively by meeting for worship, and I require the extras: the rich affirming and challenging relationships that allow us to grow and change.

So what did I do? I told several people that I was having a month away from meeting for worship (officially to take care of my back).

I considered whether the identity of "inactive Quaker" was the identity I wanted to live with. (I didn't.) I considered whether I was drawn to any other community of faith. (I was tempted by a Methodist church with its bell choir and group singing, but it was a 30-minute drive away.)

I decided to pursue opportunities within Friends as they arose, opportunities that included the extras I had realized are not "extras," but "primaries" for me. A women's weekend helped me embrace my own needs, acknowledging that they are not entirely met by the Society of Friends. And that's okay. I saw people within my meeting with whom I could develop significant friendships, and I decided to try.

Most reassuring was the sense that there was a warm space within Friends that was awaiting me, when I wanted to reclaim it. I thank God for the faithful Friends who have weathered the flames of their own varying lives and are still keeping the Society warm.

Doing Unto Others

Harriet Heath

ne First Day our class of adolescents was obviously not involved in the discussion. Their comments were perfunctory; their eyes were focused down.

Only later did one of the parents learn that the young people were arguing over the height of the basketball net. The court and net were a new addition to our meeting grounds. The young people helped some of the men from meeting build it the previous year.

Some of the young people wanted the basket left at its current height, which was standard. Others wanted it lowered. Why? "The younger kids have no chance of making a basket at its present height," they told us.

The First Day program had focused on how to care for others, how to help others be comfortable, feel at home, or have a good time. If the "other" is a young child, students have learned they need to know what the child can do, what his or her interests and needs are, and what to do if the child be-

Harriet Heath is a consultant, licensed psychologist, and director of the Parent Corner at Bryn Mawr College. She and her husband, Douglas, are Friends in the Philadelphia, Pa., area.

comes upset. The students then plan activities for younger children who are left in their care during meeting for business.

These youngsters, through their discussion about the basketball net, demonstrated that they took in the information we offered and could empathize with the younger students, even over their own desires of wanting a higher net. They had taken the necessary step in following the Golden Rule.

My grandson gave me another example recently. I asked Ben what present he thought his grandfather would like for his birthday. Ben suggested a "mechanized car," taking to heart the admonition, "Do unto others as you would have others do unto you." Because Ben would have liked to receive a mechanized car, he thought his grandfather would, too.

But there is one additional step in doing unto others. We all would like others to stop and think about who we are, what we do, and what we want or need. That is where the proper fit is made, and that is where our First-day school young people made the proper connection. They knew the younger kids would like to be able to make baskets, too.

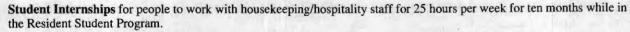


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For more informations on scholarships, residential study, weekend conferences, or retreats, contact: Mary Helgesen, Box F, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086, (215) 566-4507 or (800) 742-3150.



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Irene McHenry, Head

Bulletin Board

- "Divine Wholeness—Masculine and Feminine Spirituality" is the theme of the FWCC Northeast Regional Gathering, to take place May 21-23 at Mt. Misery Retreat Center, Browns Mills, N.J. Bill and Fran Taber will be opening presenters. There will be programs for children and youth. Contact Neil Hartman, 110 S. Church St., Moorestown, NJ 08057.
- · Quaker skill-building and practical information are the focus of several upcoming workshops at Pendle Hill. Widely known for its conferences on the spiritual search and on peace and justice issues, Pendle Hill's extension program is adding occasional "how-to" workshops on Quakerism. The workshops are "Clerking: Serving the Community with Joy and Confidence," led by Arthur Larrabee, on Feb. 5-7; "Inquirers' Weekend: Basic Quakerism," led by Carol Bernard and Kenneth L. Carroll, on Feb. 26-28; and "Outreach: The Practice of Spiritual Hospitality," led by Dorothy Caroll Lenk and Harvey Gillman, on March 12-14. Contact Pendle Hill, 338 Plus Mill Road, Wallingford, PA 19086, telephone (215) 566-4507.
- · A prize of \$25,000 is being offered for the best essay on how to convert from a military economy to a peacetime economy. The contest is sponsored by Economists Allied for Arms Reduction, an international group based in New York. The objective of the contest is to prompt more thought about how Pentagon cutbacks can further economic growth, an approach that counters the popular argument that cutting back military spending will have a detrimental impact on the economy. According to economist John Kenneth Galbraith, a dollar spent on civilian production creates more jobs than a dollar spent on the military. Second prize in the contest will be \$5,000, with ten runners-up receiving \$1,000 each. Deadline for entry is March 1. Write to Essay Contest, ECAAR, 70 West 40th St., Fourth Floor, New York, NY 10018.
- Registration is beginning for the 1993 Triennial Sessions of Friends United Meeting, which will be held July 13-18 at Hamilton College, Clinton, New York. There will be nearly 75 workshops, with children's and youth programs held at the same time as adult sessions. Care for infants and toddlers will be available for a small fee. Full-time registration is \$125 per married couple, \$75 per single adult, and \$55 for children 18 and under. In addition, room and board for participants over ten years of age is \$211.50, with lower rates for younger children. Contact the Triennial registrar, Sandra Baisley, Friends Central Offices, 101 Quaker Hill Drive, Richmond, IN 47374, telephone (317) 962-7573.



- A study tour to El Salvador on May 22-29 is offered by Right Sharing of World Resources, in cooperation with Earlham School of Religion. The itinerary will include projects supported by Right Sharing, as well as visits to ecumenical development projects and ecumenical experiences. Tour leaders will be Henry Freeman, an Earlham staff member who recently returned from a year in El Salvador and has written several articles for FRIENDS JOURNAL and Quaker Life, and Johan Maurer, program secretary of Right Sharing, which is administered by Friends World Committee for Consultation.
- · Topeka (Kans.) Friends Meeting will celebrate its new meetinghouse and its tenth anniversary on Jan. 31 with an open house. The new meetinghouse was a gift from a person who was unable to sell the building because of the criminal activity in the neighborhood. Refurbishing was paid for with money the meeting had saved in a meetinghouse fund, with money borrowed from an individual Friend and money from the Friends Extension Corporation. Changes made the building accessible and safe. Many hours of work on the refurbishing were contributed on several group workdays and also by several individuals. The new meetinghouse's address is 603 S.W. 8th St. Anyone interested in attending the open house may call Jim Waters, clerk, (913) 232-6147.
- The 1993 John Woolman Peace Calendar is available for \$6 (including postage and handling). Proceeds will go to support the John Woolman Memorial, which is dedicated to preserving the spirit of John Woolman and nurturing the spiritual life of Quaker meetings. The 1993 calendar is a replica of the 1926 John Woolman Peace Calendar. It is five-by-nine inches and may be ordered by sending a check payable to The John Woolman Memorial, at P.O. Box 427, Mount Holly, NJ 08060.

Calendar

JANUARY

Dec.29-Jan.1—New Year's Gathering at Pendle Hill, featuring three separate groups, led by Sylvia Elias, Eugenia Freidman, and Peter Crysdale. The groups come together on New Year's Eve for music and celebration, led by Jacqueline Coren, and culminating in a candlelight meeting for worship. Cost: \$200. Contact Pendle Hill Extension, telephone (215) 566-4507.

Dec.31-Jan.3—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. Contact Woolman Hill, Keets Road, Deerfield, MA 01342, telephone (413) 774-3431.

15-17—Young Friends Retreat, New England Yearly Meeting, for training in Alternatives to Violence Program, at Wellesley, Mass.

17—Michener Lecture, featuring John Punshon speaking on "Making Sense of the Century: Some Modern Quaker Ideologies." A program of Southeastern Yearly Meeting, it will be held at Orlando Friends Meeting, 316 E. Marks St., lunch at 11:30, and lecture at 1 p.m., with nominal charges for the lunch and lecture. Contact Cathy Gaskill, telephone (407) 876-2191.

17-25—Delegation to Nicaragua, sponsored by Wisconsin Coordinating Council on Nicaragua. Explores the historical and current role of religion in Nicaragua and introduces tour members to religious leaders and activists of all denominations. Estimated cost: \$1,400, includes travel, lodging, translation, and food. Contact WCCN, P.O. Box 1534, Madison, WI 53701, telephone (608) 257-7230.

29-31—"Healing as a Spiritual Practice," a workshop at Woolman Hill, Keets Road, Deerfield, MA 01342. Led by Ruth Shilling, workshop will offer techniques in hands-on healing, singing, chanting, journaling, guided meditations, music, laughter, and prayer. Cost: \$85. Contact Woolman Hill at the above address, or by calling (413) 774-3431.

31—Open house at Topeka (Kans.) Meeting, to celebrate the new meetinghouse and the tenth anniversary of the meeting. Event will be held in the afternoon at the new meetinghouse, 603 S.W. 8th St., Topeka. Contact Jim Waters, clerk, (913) 232-6147.

FEBRUARY

5-7—"Clerking: Serving the Community with Joy and Confidence," a weekend workshop at Pendle Hill, led by Art Larrabee. Features theoretical and practical insights on clerking. Cost: \$150. Contact Pendle Hill, 330 Plush Mill Road, Wallingford, PA 19086, telephone (215) 566-4507.

12-15—"Expressing Our Spirituality Night and Day," the 1993 Mid-Winter Gathering of Friends for Lesbian and Gay Concerns, at Epworth Forest Conference Center, North Webster, Indiana. Keynote speakers will be Elizabeth Watson and John Calvi. Workshops, entertainment, and spiritual seeking together will highlight the gathering. Contact FLGC Mid-Winter Gathering Planning Committee, 3230 Centennial, No. 116, Sylvania, OH 43560, or call Ann Schrader-Silverwolf, (419) 841-8555, or Beckey Phipps, (517) 393-7791.



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Books

Lighting Candles in the Dark

Prepared by the Religious Education Committee of Friends General Conference, Philadelphia, Pa., 1992. 215 pages. \$9.50/paperback, plus \$4 shipping and handling. Available from FGC, 1216 Arch St., Philadelphia, PA 19102, or telephone 1-800-66-4556.

How do we help our children choose love, courage, forgiveness, honesty, and fairness in a world saturated with violence, fear, selfishness, injustice, and oppression? To align themselves with the "ocean of light" that George Fox saw overcoming the "ocean of darkness"? For 28 years, Candles in the Dark, the predecessor of Lighting Candles in the Dark, has been a valuable resource in facing this awesome challenge. The original book was prepared by Philadelphia Yearly Meeting's Religious Education Committee; this long-awaited revision is available from FGC.

This new version includes 45 stories, about half of them new to this edition. It is divided into five general sections, of which the first three—"Courage and Nonviolence," "The Power of Love," and "Acts of Loving Service"—parallel the scope of the earlier volume. The final two sections—"Fairness and Equality," "Belonging and Care of the Earth"—expand the scope of the original and include most of the new stories. Useful new "setting notes" explain the background of some stories for today's children.

There's a good range of situations here, carefully chosen to illustrate Quaker values, and always something to catch a young reader's interest: drama, poignancy, adventure, an exotic setting, or an unusual character. The book looks bright and fresh, with appealing line drawings (this reader wished there were more!) and an open-looking typeface. The cover, though attractive, is somewhat dull, and the layout is crowded on the page, but these may be matters of cost in publishing.

In terms of content, as with any anthology, this is very much a mixed bag. The 20th century stories are an excellent addition, and those on environmental and social justice themes are especially useful. Though much work was obviously done to revise and update earlier material, sexism and outdated language still creeps in from time to time. In some stories, the narrative rambles in a confused way, and specifics of time and place are left unsaid. In others, the writing is beautiful, and the language "sings."

Many of these pieces are incidents, anecdotes, or thinly veiled messages written from an adult viewpoint, rather than stories, not surprising, given the aim of the book. I would have appreciated a clearer sense of



which ones are true, which are based on fact, and which are fiction.

There is always a danger in attempting this kind of anthology. It is too easy to show Quakers as piously perfect and to convey a message that is less than subtle. Should we give children the impression that an act of love will always succeed, at least after one or two setbacks? What about acts of love that fail?

Having registered these caveats, this reader finds this book to be a welcome new resource for Quaker kids, parents, and First-day school teachers. Dip into it for your own favorites. Use it for reading, for mulling over, for dramatizing, for discussing. Most of all, add new examples from your own family and meeting life.

Many Friends, young and old, worked on this collection. Their careful service is much appreciated.

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.

Weaving the New Creation

By James W. Fowler, Harper San Francisco, San Francisco, Calif., 1991. 208 pages. \$17.95.

How are we to have a faith adequate for the new era of human consciousness and geopolitical relations opening around us? Both global interrelatedness and increasing awareness that ecology is not only limited but fragile require new directions as well as fresh religious vocabulary. James Fowler of Emory University makes no claims to prescience, nor does he attempt a blueprint of the 21st century. He writes, "from within the process of transformation" and lifts up some of the matters at stake in a discussion-stimulating, imagination-stirring way. A key term is "divine praxis," which he uses "to focus the question of the characteristic patterns of God's involvement in the practical guidance of the process of our evolving universe, including God's interaction with humankind."

Obviously, God is at work and guiding both political and physical matters, but spelling out the specifics in a non-Pollyannish way has created no end of problems for religious thinkers. Somehow this author succeeds better than most—probably because he is not afraid to admit mystery and hypothesis rather than attempting to pronounce dogma.

While the author believes God's call is not limited to Chistians, nonetheless he sees good reasons to focus on a Christian perspective. He avoids romantic optimism in assessing the jeopardy in which life on this planet is placed. However, he sees hope in the many levels of transformation that show God's presence in the world.

Perhaps the real high spot of the book is the chapter on "new metaphors." It is based largely on Vanderbilt University theologian Sallie McFague's selected uses of neglected nonpatriarchal, nonmonarchical, and nonmale-dominated biblical metaphors. For example, without jettisoning the tri-unity of God, she renames the cast of characters "God the Mother/Parent, God the Lover (Christ), and God the Friend (Spirit)." Be it noted that McFague sees Quakers as illustrating friendship, i.e. engaged "in a work that is sustained by a common vision."

Particularly fraught with potential is McFague's extension of "God's Body" beyond churchly limits to the world. In seeing "God's Body" as the world, she not only creates a holistic metaphor that can capture societal and ecological interdependence, but puts dynamic interrelatedness in the place of abstractions. All of creation is united "from the microcosmic to the macrocosmic," and we all "become part of the Body of God."

Dean Freiday

Dean Freiday is an editor of Quaker Religious Thought and is a member of Manasquan (N.J.) Meeting.

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Milestones

Births/Adoptions

Barlow—*Lillith Ana Barlow*, on Aug. 19, 1992, to Ana Medskin Barlow and Michael John Barlow. Michael is a member of Brooklyn (N.Y.) Meeting.

Beetle-Moorcroft—Fern Esperanza Beetle-Moorcroft, on May 13, 1992, to Karen Ann Beetle, a member of Albany (N.Y.) Meeting.

Cox—Calvin Alexander Cox, on Sept. 25, 1992, to Jacqueline Burns and Calvin Cox. Jacqueline is a member of Brooklyn (N.Y.) Meeting.

Frisch—Rebecca Lucy Frisch, on Aug. 19, 1992, to Jennifer Knight and Benjamin Frisch, who is a member of Brooklyn (N.Y.) Meeting.

Goodlin-Saenz—Miguel WonJong Goodlin-Saenz, on May 11, 1992, to Lisa Goodlin and Mario Saenz. Lisa is a member of Syracuse (N.Y.) Meeting.

Jacobs—Kevin William Jacobs, May 17, 1992, to Arlene Von der Porten Jacobs and Mark Jacobs. Arlene is a member of New Brunswick (N.J.) Meeting.

Lockyer—Nicholas and Phebe Lockyer, on June 7, 1992, to Barbara Vilanova and Richard Lockyer, who is a member of Purchase (N.Y.) Meeting.

Seaman—Eric Mason Seaman, on Aug. 12, 1992, to Debra R. Seaman and John M. Seaman, who is a member of Manhasset (N.Y.) Meeting.

Woolson—Tigan Althea Drake Woolson, on July 28, 1992, to Jennifer Lynn Drake and Jeremy Roger Woolson, who is a member of Fredonia (N.Y.) Meeting.



Austin-Parker—Scott Parker and Annaliese Austin, on Aug. 8, 1992, under the care of Farmington (N.Y.) Meeting.

Bridges-McMillan—Robert A. McMillan and Beryl C. Bridges, on July 25, 1992. Robert is a member of Brooklyn (N.Y.) Meeting.

Bulkey-McNabb—Ian McNabb and Jane Bulkey, on Oct. 23, 1992, under the care of Farmington (N.Y.) Meeting, of which Jane is a member.

Drake-Woolson—Jeremy Roger Woolson and Jennifer Lynn Drake, on Sept. 19, 1992 under the care of Fredonia (N.Y.) Meeting, of which Jeremy is a member.

Eisberg-Preising—Arthur Von Preising and Deborah Eisberg, of Aug. 16, 1992, under the care of Brooklyn (N.Y.) Meeting, where Deborah is a member.

Heath-Gaylord—Mark Gaylord and Kia Lawson Heath, on Sept. 20, 1992. Kia is a member of Morningside (N.Y.) Meeting.

Houghton-Kingsbury—Paul Kingsbury and June L. Houghton, on Sept. 6, 1992 in Cookeville, Tenn., under the care of Nashville (Tenn.) Meeting, where the couple are attenders.

Hoven-Sapp—Fred Sapp and Nancy Hoven, on July 11, 1992, under the care of Farmington (N.Y.) Meeting, of which Nancy is a member.

Kennenwood-Ashley—Lawrence Ashley and Evelyn Kennenwood, on July 18, 1992, under the care of Syracuse (N.Y.) Meeting, of which Evelyn is a member.

Moore-Trice—Carl A. Trice and Raquel L. Moore, on Aug. 8, 1992, in Chatham, Pa. Raquel is a member of London Grove (Pa.) Meeting.



Sauler-Budmen—David G. Budmen and Phyllis G. Sauler, on Oct. 10, 1992, at the Mickleton (N.J.) Meetinghouse where both are members.

van Berkum-Spawn—Andrew M. Spawn and Carla van Berkum, on Oct. 3, 1992, at Stony Run (Md.) Meeting. Andrew is a member of the Monthly Meeting of Friends of Philadelphia (Arch Street), and Carla is from Stony Run Meeting.

Walker-Robertson—Daniel P. Robertson and Janet Marie Walker, on July 4, 1992, under the care of Clintondale (N.Y.) Meeting, where Janet is a member.

Wright-Lohaus—Robert Lohaus and Anne Wright, on June 8, 1992, under the care of Scarsdale (N.Y.) Meeting, of which both are members.

Deaths

Branque-Claude Willimon Ruble Branque, 39, on Aug. 14, 1992, in Seattle, Wash., of AIDS. Born in Radford, Va., he attended seminary at Princeton University and was ordained into the ministry in Seattle, where he was associate pastor of Haller Lake United Methodist Church. He came out as a gay man to his congregation, and, even after being rejected as a pastor by church authorities, he sought ways to work within the Methodist community and in ecumenical outreach. After the United Methodist General Conference re-affirmed its anti-gay stance, the Religious Society of Friends became his faith community, home, and family. He became a member of University (Wash.) Meeting in 1987. He worked with pre-school children and the elderly and, in private practice, integrated pastoral counseling with massage therapy, particularly with others who had AIDS, often helping them at no charge. He participated in tests of new drugs for AIDS, worked to make them available, and tried therapies from other cultures and healing traditions. Underpinning all was his abiding faith in the Divine. He was a many-faceted man with an amazing network of friends. He was known for his fine cooking and fabulous desserts and made beaded necklaces for friends, capturing their spirits in colors, stones, and symbols. He lived with AIDS for more than 11 years and was generally happy with the quality of his life and health until early 1992. He spent his last five weeks in Bailey-Boushay House, the country's first residential nursing home for people dying of AIDS. He died secure in the love that surrounded him. He is survived by his birth family: mother, Jane Brank; father, Walter Scott Brank; sister, Martha Cooper; brothers, Scott and Neil Brank; and by his chosen family: Ethan, Brendan, Megan, Judy Howard, Peggy Monroe, Margaret Sorrel; other members of his Care Committee from his meeting; and a host of grieving friends.

Bristol-James E. Bristol, 80, an international worker for peace, on Oct. 26, 1992, at his home in Philadelphia, Pa. A former Lutheran pastor and long-time staff member of the American Friends Service Committee, he planned the visit to India of Martin Luther King, Jr., and Coretta Scott King and then traveled with them there. During his time as pastor of Grace Lutheran Church in Camden, N.J. (1935-1943), he was imprisoned for 18 months for refusing to serve in the military. Some called him the granddaddy of the conscientious objector movement. He served 40 years on the board of the Central Committee for Conscientious Objectors (CCCO), a national organization he helped found. He was director of the Quaker International Centre in Delhi, India, during the 1959 visit of the Kings. He later conferred with Indian leaders on the Sino-Indian conflict and served in Zambia on an AFSC assignment. After 30 years of service with the AFSC, he retired in 1977, but was called out of retirement in 1979 to be director of the AFSC's Anti-Draft Program and the Peace Committee of Philadelphia Yearly Meeting. He later worked as staff member, director, or organizer of the AFSC's Community Peace Education Program; the AFSC's Program on Youth, Militarism, and the Draft; and the National Council to Repeal the Draft, He became director of AFSC's Southern Africa Program, exploring and reporting about conditions there. He attended an international seminar on Angola, held in Cuba. He has written a number of books and articles, many about nonviolence and pacifism. Survivors include his wife, Dorothy; daughters Tina and Leigh; and three grandchildren.

Crom-Nancy Eymann Crom, 64, on Nov. 5, 1992, at her home in Beloit, Wis., of cancer. Born in Pasadena, Calif., she earned a master's degree in religious education from Hartford Seminary Foundation in 1951. She married Scott Edward Crom in 1949. They became Friends in 1960 and later helped found Rocky Valley (Ill.) Meeting and Beloit Meeting. She served on committees for Friends General Conference, Illinois Yearly Meeting, and Northern Yearly Meeting. She helped lead an AFSC summer work camp, served as clerk of Beloit Meeting and of Northern Yearly Meeting, and on the board of Pendle Hill. She helped originate a partners program between Beloit and a Nicaraguan town, and the Foundation for Global Community (formerly Beyond War) in the Beloit area. She received several awards for her peacemaking work. She retired in 1986 after 15 years of clerical work. Survivors include her husband, Scott Crom; two daughters, Kathryn Holmes and Elizabeth Crom; a son, Steven Crom; two grandchildren; her

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parents, Harold H. and Gladys B. Eymann; two sisters, Elsie Muiderman and Julia Weeks; a niece and five nephews.

Devlin-Alida Taylor Devlin, 83, on Sept. 14, 1992, at Tampa, Fla. She was a founding member of Tampa Friends Meeting and a long-time member of the Religious Society of Friends. A native of South Orange, N.J., she was an art teacher and the wife of Charles Devlin, a Quaker sea captain. The last 11 years of her life she lived at John Knox Village, a retirement center. She is survived by her daughter, Austa, and her son,

Foulds-Elfrida Vipont Foulds, 90, renowned Quaker author, on March 14, 1992, in England. Born in Manchester, she trained as a singer and later became headmistress of Yealand Manor Evacuation School, a war-time venture of Manchester Meeting's overseers. She married R. Percy Foulds in 1926, and they had four daughters. During her children's early years, she started her writing career. She wrote upwards of 40 books, including Story of Quakerism, George Fox and the Valiant Sixty, The Birthplace of Quakerism, and many children's books. She won the Carnegie Medal for The Lark on the Wing, named the best children's book of that year. She once said that in her childhood she used meeting for worship for "making up stories." Her books emphasized fundamental values of self-discovery, integrity, and reliability. She was a born raconteur with an impish sense of humor. In the 1950s, she experienced a dark time, when her husband, her father, and a son-in-law all died within two years. The coming of grandchildren and great-grandchildren brought her great joy. She was an indefatigable letter-writer and was much in demand as a speaker, too. In that she felt things keenly, she was in many ways vulnerable, but she also was resilient, with a rock-like inner certainty. She served on many committees and councils for London Yearly Meeting, and helped revise the yearly meeting's book of discipline. In her own meeting, she also served in many capacities. She was never casual in her approach. She studied her agendas; her comments were shrewd, to the point, and could be conciliatory in difficult situations. In 1950, she took the first of several visits to the United States, Canada, Australia, and New Zealand, where her lectures were remembered, and she formed many friendships. She was, however, essentially a local Friend, serving, writing, and speaking among those close to home.

Moorman-Albert E. Moorman, 80, on April 12, 1992, at his home near Sorrento, B.C., Canada, of self-induced euthanasia. The son of a Methodist Episcopal minister, he taught in colleges and universities in Kansas, Kentucky, North Carolina, Missouri, and Iowa. He married Evelyn Barnett in 1935. As a conscientious objector, he served in Civilian Public Service near Trenton, N.D., in 1943. During that time, he became a member of 57th Street (Ill.) Meeting. Deciding that he could not accept any form of military conscription, he left the camp, was sentenced to prison, and then placed on probation with the American Friends Service Committe, where he served in Bengal and Bihar. In 1968 he and his wife immigrated to Canada to free themselves from paying taxes to the United States government, whose foreign policy they had long been at odds with. He taught four years at the University of Winnipeg, and then they moved to a rural acreage in British Columbia. They were members of Argenta (B.C.) Meeting, changing their membership to Vernon (B.C.) Meeting when it became a monthly meeting. They were active there and in Western Half-Yearly Meeting and traveled among Friends in Mexico, Costa Rica, Hawaii, New Zealand, and Australia. He is survived by his son, John; daughter, Marguerite Miller; four grandchildren; and two step-grandchildren.

Moorman-Evelyn Barnett Moorman, 81, on April 12, 1992, at her home near Sorrento, B.C., Canada, of self-induced euthanasia. Born on a farm in Nebraska, she received her M.A. in mathematics from the University of Colorado. She married Albert Moorman in 1935. Due to the Great Depression and hiring practices of that era, she was not able to join the teaching profession until 1939. Later, she taught at universities in Kansas, Missouri, and Iowa. She and her husband served with American Friends Service Committee in India during the transition from British to Indian rule. She joined Penn Valley (Mo.) Meeting in 1948, shortly after their first child was born. When they later moved to Canada, they became part of Winnipeg Meeting, Argenta Meeting, and Vernon Meeting, as their location changed. For three years Evelyn was a Canadian Yearly Meeting representative to Friends World Committee for Consultation, making contacts worldwide. She is survived by her son, John; daughter, Marguerite Miller; four grandchildren; and two step-grandchildren.

Stern-Lee Donald Stern, 77, on Oct. 9, 1992, of cancer. Born in Cleveland, Ohio, he became a devoted student and teacher of the principles of Mahatma Gandhi, dedicating his life to nonviolence and conflict resolution. He believed profoundly in the power of God's love to transform and overcome human hatred and violence. While a student at Case Institute of Technology, he joined Ahimsa Farm Nonviolence Training Center. He helped organize a Food for Europe Pilgrimage to raise awareness of people starving in Europe. While a member of the Cleveland Christian Youth Council, he found a spiritual home in the Religious Society of Friends. During World War II, he spent 37 months in federal prison as a conscientious objector. He helped integrate the prison and used his skills in nonviolence to help transform the lives of many inmates. Afterward, he spent two years in Paraguay with the Society of Brothers, a Christian pacifist community. An active member of the Fellowship of Reconciliation for more than 50 years, he also worked there as a staff member and later on the National Council. During his 13 years as peace secretary of New York Yearly Meeting, he worked on the Quaker Project on Community Conflict, training hundreds of people in peacekeeping and conflict resolution skills. He was one of the originators of the Children's Creative Response to Conflict, of the Alternatives to Violence Project, and of Peace Brigades International. In 1988, he and his wife, Ruth, moved to Friends House Retirement Community in Sandy Spring, Md. His work and witness remain a bright light in the hearts of many. He is survived by his wife of 41 years, Ruth Hoeniger; daughter, Aminda Stern Baird; son, Christopher Stern; brother, Allan Stern; and three grandchildren.

Correction—Sara Mayhew Gayner, whose obituary appeared in the November 1992 FRIENDS JOURNAL, spent the last three years of her life in Friends Home at Woodstown, N.J.

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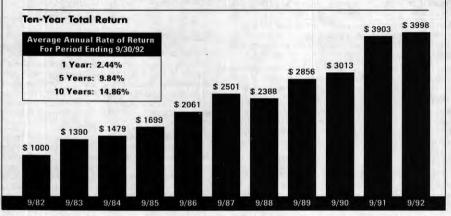
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Moorestown Friends School

Chester Reagan Chair of Quaker Faith and Practice Established 1977

Position available July, 1993. Responsibilities include oversight and development of religious education program; pre-school through twelfth grade, community spiritual growth and service projects. Position also requires teaching of middle and upper school religion and ethics courses and school-wide conflict resolution and peace studies. Opportunities to work with Moorestown Monthly Meeting. Address inquiries (including resume and a statement of philosophy) to: Alan R. Craig, Headmaster, Moorestown Friends School, 110 East Main Street, Moorestown, NJ 08057.

Quaker United Nations Office—New York. Opportunity for two interns at the Quaker UN Office from September 1993 to August 1994. Interns follow disarmament, human rights, economic justice, development, environment, women and children, indigenous people, and regional issues at the UN; research/write articles and briefing papers; arrange/attend UN and other meetings; assist with office administration. Candidates must be college graduates or have equivalent experience, 20's, interest in international affairs and commitment to Friends' principles; writing/computer skills. Stipend/medical coverage. For information and application form, write: Quaker UN Office, 777 UN Plaza, New York, NY 10017. Deadline for submission of application and references: 20 March, 1993.

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

Woolman Hill Center Staff. Wooman Hill is a New England Quaker center committed to the renewal of spirit through conferences, retreats, education, and stewardship of the land. The 100-acre site houses a small community of year-round residents, organic gardens, woods, fields, and trails. Several staff positions are available to be responsible for: overall administration of the conference center and its programs; caretakers of resources; witnesses for Quaker

values and simple life-style. Job sharing; modest housing. Some positions include benefits and modest salary. Start early summer. Applications accepted until 3/1/93. Search Committee, c/o Bowman, Keets Road, Deerfield, MA 01342. Questions, please call: (802) 869-2337.

Rentals & Retreats

Bald Head Island, N.C. Lovely panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wrap-around deck, electric golf cart. 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (215) soo.0188.

Brooksville, Florida, home for lease. Beautiful, spacious, comfortable three bdrm., three bthrm. Huge trees, garden, pool. 45 minutes from Gulf. \$850/month. (813) 371-7343.

Friend's farm needs sharing with Friendly adults. AIM silent, spirit-led community. Canton, Texas. (903) 848-0440. Mid-coast Maine. Spacious house sleeps eight. Deck overlooks pond. Beautiful woods, salt-water cove. Fine

overlooks pond. Beautiful woods, salt-water cove. Fine canoeing. Beaches, island ferries, theaters, concerts, Friends Meetings. \$600-\$600/week. Weekends Spring, Fall. Dam Cove Lodge, P.O. Box 235, Bath, ME 04530. (207) 443-9446.

Pocono Manor. Rustic mountain house. Seven bedrooms, sleeps 15, large mountain view deck, full kitchen, large dining room, access to hiking trails, cross-country and downhill skiing, ideal for groups, retreats, families. Year-round week and weekend rentals. Contact: Jonathan Snipes, (215) 736-1856, or 493-3684.

Southern France. Old stone house, quiet village near Avignon, beautiful, historic region. Two-bedroom, equipped kitchen, dining/living room. Sunny terraced yard, trees, nice view. Ffr. 6,000/mo. June-Aug.; Ffr. 4,500/mo. Sept./Oct. (as of 11/92: US \$1150/850). Marc Simon, Rue Tour de l'Oume, 30290 St. Victor la Coste, France; or: Simon, 217 High Park, Buffalo, NY 14226. (716) 836-8698.

Retirement Living

Foxdale 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 university environment. Entry fees from \$38,000-\$120,000; monthly fees from \$1,110-\$2,040. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

Free retirement space for Friend(s) needing simple lifestyle. Share utilities and minimal chores. Friends Farm, RR1, Box 210, Canton, TX 75103.

The Harned. Lovely old house and carriage house on quiet, residential, tree-lined street south of Media, Pa. Meals served in main house. Short walk to train. Eleven units. 505 Glenwood Avenue, Noylan, PA 19065. (215) 566-4624.

Schools

Global Friends School offers high school academics within the context of real-life experiences, basing studies around service projects with native peoples. Tentative spring itinerary: Refugee Sanctuary (Texas/Mexico border), Monteverde Cloud Forest (Costa Rica). Admission to this new Friends' boarding school limited to eight students. Come explore with us today! Please contact: Corinne Joy, Global Friends School, Box 249, Blairsville, GA 30512. (706) 745-5701.

Olney Friends School. A safe, caring, value-centered, educational community for students in grades 9-12. A college preparatory curriculum emphasizing a belief in the individual and his/her own abilities makes Olney a positive environment in which to live and learn. 61830 Sandy Ridge Road, Barnesville, OH 43713.

United Friends School: coed; K-6; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

The Meeting School celebrates the transition from youth to adulthood by encouraging students to make decisions in their own lives in a Friends (Quaker) boarding high school in southern New Hampshire. We emphasize experiential education, striving for innovative and challenging aca-

demics while working with consensus and equality regardless of age. Teenagers live on campus in faculty homes. The school is based on simplicity, honesty, the peaceful resolution of conflict, the dignity of physical labor, mutual trust and respect, and care for the earth. Admissions: The Meeting School, Rindge, NH 03461. (603) 899-3366.

Junior high boarding school for grades 7, 8, 9. Small, academic classes, challenging outdoor experiences, community service, daily work projects in a small, caring, community environment. Arthur Morgan School, 1901 Hannah Branch Rd., Burnsville, NC 28714; (704) 675-4262.

Stratford Friends School provides a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for 5-year-olds is available. Information: Stratford Friends School, 5 Llandillo Road. Havertown, PA 19083. (215) 446-3144.

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

Services Offered

Electrical Contractor. Residential and commercial installation and repairs. (Phila., Pa., suburbs.) Call Paul Teitman: (215) 663-0279.

Loans are available for building or improving Friends meetinghouses, schools, and related facilities. We are Friends helping Friends to grow! For information contact Margaret Bennington, Friends Extension Corporation, 101 Quaker Hill Drive, Richmond, IN 47374. Phone: (317) 962-7573. (Affiliated with Friends United Meeting.)

ManTalk. This Canadian play about men's experiences was enthusiastically received at the 1992 FGC in Canton. Its four authors are available for performances/workshops in 1993. Contact Larry Tayler in Toronto. (416) 862-8525.

Old house carpentry. Repairs, renovation, restoration of homes, meetinghouses, schools in Philadelphia area. Quaker references, 17 years experience, fully insured. Will Stanton (215) 399-1914.

Quaker Universalist Fellowship is a fellowship of seekers wishing to enrich and expand Friends' perspectives. We meet, publish, and correspond to share thoughts, insights, and information. We seek to follow the promptings of the Spirit. Inquiries welcome! Write QUF, Box 201 RD 1, Landenberg, PA 19350.

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

Socially Responsible Investing

Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals member NYSE, SIPC. (202) 429-3632 in Washington, D.C., area, or (800) 227-0308.

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115. (215) 484-2207.

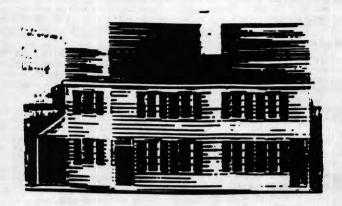
Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (919) 294-2095.

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

Summer Camps

Friends Music Camp, for ages 10-18, offers a fantastic experience of growth in music and Quaker community. For information: FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311 or (513) 767-1818.

A SECURITY AGAINST INFLATION --



The Quaker House at Woolman Commons

Rental Housing for Friends who are 55 years of age or older.

In these days of economic uncertainty and sharply declining interest rates, many Friends are concerned that their incomes might not keep pace with the cost of living. This is particularly worrisome to those who live on fixed or limited incomes, and to those who may derive a portion of their income from interest on cash investments. The Quaker House at Woolman Commons offers one hedge against this possibility.

Located one block from the Friends Meetinghouse in the historic town of Mount Holly, residence at The Quaker House offers many opportunities for Friends to lead a richly rewarding life in a socially and economically diverse community with a growing Quaker presence. The four spacious apartments in this newly restored and renovated building are being offered to members of the Society of Friends. The current monthly rent is \$575.00 plus utilities. However, for Friends who qualify, confidential rental subsidy is available from restricted funds. Any such subsidies would vary according to individual circumstance, but combined rent and utilities will never total more than 30% of a person's adjusted monthly income.

Residents of The Quaker House will be welcome to participate in most activities of the Medford Leas Continuing Care Retirement Community; however, since The Quaker House is strictly a rental building, there is no medical contract and no entrance fee. Perhaps at some future date some residents of The Quaker House might choose to enter Medford Leas, but that decision would be strictly up to them.

For an application or more information, please contact:

The Estaugh Route 70 Medford, NJ 08055 (609) 654-3000

