

January 1994

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



THREE QUESTIONS

Is that frost on the grass?

*Or ten thousand flowers
open to this brilliant morning?*

*Or last night's stars,
fallen to Earth, beautifully helpless?*

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**Among Friends**

Simply Dazzling

Have you ever noticed how the simplest sorts of things in life can become so complicated? Take, for example, these two glimpses of meeting life culled from information we've received in recent days.

First, this account from a monthly meeting newsletter:

"There are four redwood trees behind the new meetinghouse which have important emotional meanings to members. After lengthy [note, the word is *lengthy*] negotiations involving an ad hoc meeting committee, one tree was cut down to appease a neighbor's request for allowing sunlight into a swimming pool room. That upset a second neighbor who lost her view of the trees, which in turn involved us in replacing a fence, while the first neighbor wanted us to remove all the remaining trees. In the end, neither was happy, and two good Friends in the meeting were upset. Greater involvement of all persons involved in such decisions is needed. Various approaches to reconciliation were proposed. . . ." The whole matter was turned over to Oversight Committee.

And from another monthly meeting comes this report. First, a bit of meeting history: Once upon a time, word has it, there was a clock in the meeting room visible for all to see during worship. Some Friends, no doubt, liked its being there. It made it more possible for them to plan their worship more precisely—and to know when it was time for coffee. (And WOE to any Friend who might be led to rise and speak at length just one minute before the hour!)

Well, in time the clock was removed. We have not heard which committees were involved in helping to make this decision, or how many months (years?) it took to wrestle with the concern, but Way did open. The underlying reason for its being retired? We've heard it explained that Friends felt the clock's presence removed from elders of the meeting the authority to decide the right time for closing worship. (Never mind that there may have been Orthodox/Hicksite differences at play here too.)

Well, so much for history. In more recent days, a newer, more contemporary clock appeared in a room in the meetinghouse where Friends meet for committee business. Some members were pleased to see it: No more drawn out meetings dragging on beyond Quaker midnight, thank you. Friends of the opposite view were horrified: "Never mind if we miss the 9:20 train," they say, "God will tell us when it's time to leave—not some clock." Still other Friends have sought compromise: Might the clock be moved elsewhere in the room? Over the door, perhaps, or in an unlighted corner? (One Friend who shall remain nameless, but whose initials are ES, quietly suggested to us that the timepiece might stay—but maybe the *hands* could be removed.)

Recently several young Friends, unbeknownst to their elders, removed the clock and took it to the meetinghouse office. Another Friend, when he heard about this, put it right back. Needless to say, the issue may find itself, in days and nights to come, on the agendas of Property Committee, Worship and Ministry, Overseers, Finance Advisory, and Trustees.

Whether Friends' burning concerns be trees, clocks, new carpets, replacement of meetinghouse benches, or repairs to cemetery walls, my wish for all of us in the New Year is that we walk cheerfully, appreciate one another, and try to find good humor in our life together. And let us mind the good advice of Mark Twain. "One of the brightest gems in the New England weather," he said, "is the dazzling uncertainty of it."

Vinton Deming

Next month in FRIENDS JOURNAL:

Friends and Taxes

Spirit-Led Listening

One Meeting's Response to Drugs and Violence

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Cover art by Roy Newton. Cover poem, "Three Questions," by Joseph E. Fasciani, a member of Eastside (Wash.) Meeting.

Quaker polity in tatters

I am sure both editor and author of "A Quaker Baptism" (*FJ* Oct.) wanted to demonstrate the broad-mindedness of Friends and the need to find, as author Stephen Zunes phrased it, "a common ground if we allow our spiritual selves to transcend temporal theological constructs."

What they overlooked, however, was the fact that the solution Zunes and his family found as a way to maintain and celebrate family ties cut the heart out of a fundamental Friends testimony and left Quaker polity in tatters. The testimony, of course, is Friends' opposition to the "outward ordinances" of baptism and holy communion. Friends from the beginning testified against these rites, which, they insisted, pointed to the apostasy of the church. There was a time when Zunes and his wife would have been disowned if they had permitted their child to be baptized.

I understand the hurt the Zunes family wanted to save their relatives from, but I also recall the example of Thomas Ellwood, who refused to doff his hat after he was convinced, despite his father's beating.

More disturbing than news of the actual rite was the Zunes family's individualistic solution to their dilemma. There is not a word in the article about any meeting involvement, presumably because the meeting was not informed. No cleanness committee, no reference to the monthly meeting, no indication that they explored Quaker tradition to determine if it spoke to their needs. Instead they did their own thing, I'm afraid, quite in line with "Quaker Thought and Life Today." What a message this story sends about Friends!

Larry Ingle
Chattanooga, Tenn.

Stephen Zunes's article made me think of my daughter's first trip to meeting. She was about a month old, and it was a potluck Sunday. Margaret was passed around the room, greeted, and discussed by everyone there. One Friend remarked, "It's nice to see Margaret having a Quaker baptism." This form of baptism strikes me as exceedingly appropriate for the Society of Friends.

Marie E. Lindsay
Schaumburg, Ill.

Reading about the curious example of a misnamed "Quaker Baptism" caused me to reflect upon my own baptismal experience prior to my Quaker conviction. I remember wondering why my parents were doing this to me. Was it to achieve "a legal Christian baptism"? And then I recall

looking in their faces for any "trace of sin" and being relieved to find none there. I was further relieved to realize that it had never occurred to them to do the same with my face.

Finally an answer surfaced. Irrespective of the trinity concept (and the minister's charge), they had brought me to the baptism to celebrate proudly my birth and to give recognition to the spiritual qualities of life they knew would be available to me whenever I was ready to choose. Upon realizing this I was able to forgive their offering of my body for brainwashing waters before my brain had fully matured to make its own decisions. I knew I would never need to "transcend temporal theological constructs," i.e., devise, as Stephen Zunes has done, a theological ceremony as a ploy of universalism for Quakers with uncomfortable sectarian parental relationships. Further, I knew I would not need to involve myself as he did with any formal commitment involving "tenets of the Christian faith" but would simply be the beneficiary of its teachings through the spiritual qualities of my parents. And, sure enough, here I am today unencumbered as agreed upon between my parents and myself back in 1927.

Brett Miller-White
Swannanoa, N.C.

Collect a royalty?

I agree with the comments in Irwin Abrams's article about the American Friends Service Committee (*FJ* August 1993).

I have been involved in Quakerism for 30 years—like most other Friends working and worshiping in monthly and yearly meetings, and active as Quakers in community service and social change efforts. I have reluctantly concluded that the AFSC has become irrelevant to those aspects of today's living and practicing Quakerism, which have vitality and promise. In fact, my guess is that current AFSC structure and activities injure and hamper vital forces in Quakerism.

I am politically and socially a liberal, and my profession is social change. From this perspective, my impression is that AFSC's substantive work, along with being unconnected with and unhelpful to living Quakerism, is generally neither radical, inspired, effective, nor visionary.

I know it is hard to change bureaucracies, not to mention consensus-based churches. Few in the AFSC or Quakerism have a personal incentive to face these unpleasant truths (if truths they be), much less push for or make painful changes. Therefore, I feel Friends hoping

for real change should not expect much different from the AFSC in the near to middle-term future.

This is an unfortunate situation, but it's not the end of the world. Over the long run, one can hope and even expect it will be corrected.

Meanwhile, here's one tongue-in-cheek idea: Friends could collect a royalty from the AFSC, on the names "Friends" and "Quaker," and use the money to operate an "American Friends Service Conference." As Irwin Abrams and others have suggested, Quakers could use such an organization—now.

Tom Rodd
Moatsville, W.Va.

A word to liberals

In response to "What We Say" (*FJ* Nov. 1993): Another article in another liberal Quaker publication, preaching against the supposed credal nature of words spoken by past Friends, will, as all such articles do, be a relief to those who wish to treat testimonies to the power of God among us as optional. They can feel free to strike them out of their lives.

Let the Friends of 1661 say what they say. If I unite with them, I can use their words if they express things better than I could, or I can use my own. But if the same spirit of Christ, which does not change, guides me, then the outcome will be the same in answer to the same test. I am a Quaker; let others claim to be what they will.

I'm sorry if this appears too proud, or (horror of horrors!) too *certain* for liberal readers. But I have said what I can say.

Paul Thompson
Shropshire, England

What about euthanasia?

One of the heated topics of discussion today is euthanasia. Many books are being written on the subject. More than half the states have Hemlock Society chapters; Florida has at least 12.

In California, euthanasia lost by a narrow margin in an initiative. In Hawaii, where there is no initiative process, legislative hearings are being held on this controversial subject.

What do Quakers think of doctor assisted dying, as euthanasia is sometimes called?

Minoru Fukuhara
Honolulu, Hawaii

(Yes, what are Friends thinking about this subject? We welcome concise letters in response to the question.—Eds.)

Caring adults needed

A spate of recent adoption-rights cases—the Christopher Jenkins case in Texas, the Jessica DeBoers case in Iowa, the Kimberly Mays case in Florida, and several others—highlight a number of issues:

- the selfishness of adults who use children as pawns in their power games to gratify their own egos;
- the inability of our judicial system to use existing laws to render wise and compassionate decisions that will result in the greatest good and the least trauma for the children, and the greatest good for society at large;
- the tragic and cynical way that social workers can make the phrase “the best interests of the child” mean anything they like;
- the total insufficiency of law and bureaucracy in matters that require sensitivity, love, and wisdom.

Our laws need careful examination. Our state child-welfare agencies need total overhaul. Our children desperately need the involvement of caring adults.

David Lambert, President
The LORIA Foundation, Inc.
P.O. Box 833842-295
Richardson, TX 75083-3842

From Moscow

It is my pleasure to write you that I found a Russian story from the second part of the 19th century about a Quaker girl from Philadelphia. The story was written by the Russian writer Grigory Machtet (1852-1901), who lived in the United States from 1872 to 1874 and had good knowledge about American life. The story, “Dragonfly,” was written in 1896. The heroine of the story is a Quaker girl who traveled for her (female) friend and reconciled her with her husband. The temperament of the girl is very typical and you can immediately recognize the Quaker style of life. I read this story in the book *Grigory Machtet, Selected Works* (1958).

I am a member of the Moscow Quaker Group. I hope that my information may be interesting for American Friends.

Mikhail Rotscheen
Moscow, Russia

Memories sought

I am currently engaged in research for a book on Quaker involvement in the Spanish Civil War, both activities at home—fundraising, letter writing, etc.—and work abroad with the relief agencies in Spain or the refugee camps in France. Written evidence is sparse, and if any readers have



Sue Burrus

memories, letters, newspaper clippings, or photographs they would be willing to share, I would be grateful to hear from them. I am a British student and will only be in the United States until June. I am residing at Pendle Hill, where I am this year's Henry J. Cadbury Scholar.

Farah Mendlesohn
338 Plush Mill Road
Wallingford, PA 19086

Sounds disgusting

The advertisement of Chuck Fager's book, *Murder Among Friends* (FJ Nov. 1993), sounds disgusting! I am appalled and disappointed that you feel it has any place in a Quaker periodical.

Rachel K. Oesting
Chesterton, Ind.

Where is thee going?

I remember a moment when George Corwin of blessed memory was clerk of New York Yearly Meeting. I encountered George at the rise of one of those business sessions in which Friends were wrestling with that year's issue. I don't remember now what the issue was!—but I do remember my equilibrium was a casualty. George Corwin saw my distress, and asked what was the trouble. I burst out with my anger and pain over the previous session, and concluded heatedly that I wasn't sure I could any longer continue to belong to the Society of Friends. He looked at me with

his kindly, discerning, clerkly gaze. “I know just what thee means, Carolyn,” he said. “Tell me: where was thee thinking of going?”

I've thought of and told that story many times since. It often recurs to me in the midst of some new Quaker issue in which we seem to generate a great deal of heat before any light prevails. George's question has become a kind of Quaker koan for me. Even at a very dark moment during one of those conflicts, when for the first time I felt frightened by my fellow Quakers, I did not feel I would be safer elsewhere. Or, rather, perhaps I would have felt safer somewhere else, but I preferred to remain at risk among Friends. Friends seem to share one paradoxical condition: No matter how clear we are that *others* aren't really Quakers, we seldom decide *we* are not. So throughout our history we have all these groups in various states of disagreement, all sturdily claiming the same self-designation. Curious! It seems to me there is more to this behavior than simple arrogance or shortsightedness. There is some compelling essence in Quakerism to which each of us feels a deep-rooted sense of belonging, despite all our differences. Could we winnow through our differences to identify the essence?

The wind of the Spirit does so no matter how tightly we wrap ourselves in our beliefs. We are alike in feeling its ruthless pressure. It constantly turns our often befogged “vessel” in the direction of “the true Light which enlightens everyone.”

That Light is refracted in the myriad prisms of our individual minds, but its own integrity cannot be harmed. Surely the more we hold ourselves and each other in the Light, the more we will be drawn into its integrity and harmony.

Perhaps the only sure unity we have lies in respecting and supporting each other's commitment to obeying the pressure of the Spirit and following the Light as best each of us can. I can't think where else I'd rather go to do that.

Carolyn W. Mallison
Sackets Harbor, N.Y.

Likes Parents' Corner

I am not even married yet, much less a parent, but I find the Parents' Corner to be an invaluable source of much-needed insights into raising children in a Friendly way. We are constantly showered with bad examples of child rearing, and have so few good ones. More, I find the column to be very helpful to me as an adult. Things that are important enough to teach children are doubly important as continuing lessons for adults. It is good to be reminded of this. The recent column on the habit of gratitude was especially valuable in this regard.

Tom Stoffregen
Cincinnati, Ohio

Friends and alcohol

Robert Levering (*FJ* Sept. 1993) misses the point in a big way in his ill-advised essay about the Quaker "Testimony on Alcohol." Whatever his, or my, personal problems with Demon Rum and its cousins may be, the traditional Friends emphasis on temperance, rather than abstinence, is well chosen and should be respected and maintained. Friends expect Friends to be responsible, to paraphrase a contemporary ad on TV.

Friends do not and should not stoop to the level of hypocrisy and fraud espoused by more than a few denominations (which I will defer from identifying in the interest of ecumenical fellowship) when it comes to alcohol. Moderation in all things goes back to the Stoics, clearly inspired early Quakers, and remains good advice today. Let Friends continue to shun neo-Puritanical excesses and remain true to our established traditions.

OOPS! I guess I must be in DENIAL!

Vinton M. Prince, Jr.
Wilmington, Ohio

The very idea of "alcohol abuse" that Robert Levering relies on, defectively modeled as it is on "child abuse," is

inflammatory, even absurd. What is it to "abuse" alcohol? Of course, the idea is supposed to be that one abuses *oneself* with alcohol. But what, then, if the "abuser"—who is also the person "abused"—does not agree with the diagnosis of "alcoholism"? It will be said there are scientific standards by which alcoholism can be measured. But the same kinds of claims used to be made in relation to brain dimensions. Alcoholism is primarily *an instrument of social control*, and only secondarily biologically grounded. For confirmation of this, check out Mediterranean Europe; there is much more drinking there than here, but *far fewer alcoholics*.

Levering's invocation of drunk-driving stats is a cheap trick: It is cars, not drinks, that (mostly) kill people. If someone really wanted to find a practical means of cutting down on road deaths, they would take serious steps to fund the easy availability of *real* and cheap mass transit, especially at night. Alcohol itself is not the issue, it's a distraction.

Do we really want to use instruments of personal guilt, social supervision, and (ultimately) legal constraint to curb the drinking of alcohol? For, after all, drinking is intrinsically one of life's pleasures for most people; whereas wage slavery, factory farming, and this country's complicity in war (to quote a few other causes we increasingly tend to fight against) are *intrinsically wrong*.

Rupert Read
Skillman, N.J.

To the subscription dept.

I *always* carry a copy of *FJ* when I travel. It's seen me through many *long* layovers in such hotspots as Ndjamena, Ouagadougou, and Bangui. We're now on to Cairo, where my good husband is currently the cornerstone of the small meeting. We meet Saturday evening for meeting/potluck—mostly at *our* house.

Johanna Kowitz
Cairo, Egypt

FRIENDS JOURNAL welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words, Viewpoint to 1,000 words. Addresses are omitted to maintain the authors' privacy; those wishing to correspond directly with authors may send letters to FRIENDS JOURNAL to be forwarded. Authors' names are not to be used for personal or organizational solicitation. —Eds.

Something

by Alice M. Balassa

The convoluted line of my title, taken from Robert Frost's poem "The Death of the Hired Man," has resonated in my mind. There have been so many things in my life that I haven't had to deserve, but treasure.

One dawn in the seaside town of Northport, Maine, my mother woke me, a four-year-old child, to walk along the rocky beach. Not a unique experience, but all my life I have treasured that morning walk, smelled the salt air, heard the raucous cry of seagulls.

On another dawn, as a child of eight years, I slipped out of the house to watch the dawn break. Suddenly, as I watched, the sky and earth were suffused with light. The air was filled with many colored balloons, balloons that dissolved in my hands as I reached for them. There was no one under that wide-open sky but me and those balloons, flashing and dissolving in my hands as I tried to catch them. Amazed and a little terrified, I ran home to tell my mother. But when I got there, the balloons had vanished.

Years later, I was to be given an astronomical explanation of that rare phenomenon. But to me, it was a miracle I somehow hadn't to deserve.

Nor did I have to deserve a mother who sang to us Welsh hymns remembered from her Welsh-Swedish heritage. Nor did I have to deserve a stern Scotch-Irish father who stood up in town meeting to plead for higher taxes, the better to support the underpaid teachers. As a seven-year-old child, I swelled with pride at the round of boos that greeted his temerity. "My father is a hero," I thought.

Many years later, in 1932, there walked into the Flint, Michigan, Pub-

Alice Balassa grew up in the Congregational church. She and her husband, Leslie Balassa (now deceased), first worshipped among Friends in Swarthmore, Pa., in 1942. Currently she is a member of Claremont (Calif.) Meeting.

You Somehow Haven't to Deserve

lic Library, where I was employed, a handsome Hungarian research chemist. I was terribly shy. He was the product of 800 years of Hungarian nationhood, a teller of tales of his Hungarian background.

This included the history of the conquest of Middle Europe, including Hungary, by Genghis Khan and the so-called Mongolian hordes. Those conquests were to leave their mark on the Hungarian nation and the psyche, as I was to discover later. I was to see the results of the union of my English, Scotch-Irish, Swedish blood mix with his multi-strained Hungarian heritage. This man, who had walked into the library, and who became my husband, said that all that variety was going to make wonderful children, and so it did.

When we got a beautiful granddaughter with Asian eyes, we remembered gratefully Genghis Kahn and his Hungarian adventures. And seven handsome black-eyed, black-haired great grandchildren were the result of a Mexican infu-

sion into the bloodstream. We didn't have to deserve all this richness. It just came to us as part of the American experience.

A long life has many opportunities for joy and mystery. One evening in Puebla, Mexico, at twilight, as I waited for my husband and son to join me for supper, I was on a hillside with a view of the city spread below. Up the mountain toiled a Mexican woman with her baby wrapped in her rebozo. In her hands she carried food.

Our eyes met and held in what I can only describe as a transmigration of souls. She epitomized for me the



Narcissa Weatherbee

Not Just Plain Brown

by Karen Kirkwood

Yasmira's cafe con leche,
half a cup down
Yoel's shimmering tears, root beer eyes
Maryeliz is sassy brassy bronze
Rosa's mottled auburn, shiny slick guanabana seeds
Andres' back, sweaty black-brown young muscles strutting
like boots just shined
Manuel is new wood, sinewy split pine
Darwin's creamy chocolate
Rosana satiny cocoa
Yarishela is silken sorrel, calf leather thighs
Yuli's face, shades of evening shadows
And Richard
tripping
twirling in the rain like
Meridian earth
dripping
whirling 'neath the Potter's hand

Karen Kirkwood and her husband have been houseparenting 25 children in Venezuela for seven years. Karen writes, "The diversity of [the children's] personalities, and even their coloring, is a celebration of God's wonderful creativity."

eternal woman waiting for her man, carrying their child, bringing them nourishment. I also was waiting for my man and my son and our evening bread.

For a long moment we stood still, transfixed. Then, the spell broken, we smiled, gripped hands, and each went our separate ways, never to be the same again. We each had a little of the other. Something important had happened in our lives, something we hadn't had to deserve—but were given.

Such gifts are perhaps uniquely human. Or perhaps they are a gift of life exemplifying the long climb upwards out of separateness to a discovery of the commonality of life. □

THE Marriage QUESTION(S)

by Laurence Barber

Should the meeting give care and oversight to the marriage of two people of the same sex? What follows is the experience of one meeting that has wrestled with the question in recent years. In our February issue, two Friends from Adelphi (Md.) Meeting contribute further to the discussion.—Ed.

Like many other Friends groups, our preparative meeting has been considering same-sex unions. The more we have discussed the subject the more we have begun to recognize how broad can be the implications of something we first considered clear and simple. Our starting point, as good Quakers, was one of love and unity with all persons regardless of their class, race, or orientation. We had no problem agreeing that in our social relations and worship, as well as for membership in the Society of Friends, gays and lesbians were to be treated equally with heterosexuals. I think we can honestly claim to have felt little or no awareness of the sexual orientation of our members or attenders.

Yet, to our surprise, when we began to apply to marriage this attitude of non-discrimination, all manner of questions arose. Many of them surfaced in the meeting's discussions; others have come to me, and I am sure to others, as we have continued to work toward clarity.

From the outset the meeting agreed to support, even encourage, solid unions of gays and lesbians. But how were solid relationships to be determined? Once accepted, how were they to be maintained?

This led us at once to consider the procedures the meeting should use to become confident that a same-sex couple was ready and able to form a reasonably permanent union. Undoubtedly there

Laurence L. Barber has been a Friend for 45 years. He was recently clerk of Sandwich (Mass.) Meeting, of which Yarmouth Preparative Meeting is a part.

should be some form of clearness committee, but what inquiries should it make?

An obvious guidance would be the parallel inquiries of clearness committees we established for heterosexual marriage applications. But were the situations really parallel, or should there be at least some differences in what those committees needed to ask and know? We started to recognize that the object of clearness was not merely to satisfy the meeting, but also, even primarily, to educate and give certainty to the couple itself.

This forced us to question whether our past clearness committees had really been as successful as they should be. If we were to begin to establish committees for same-sex marriages, should we not rethink and improve the ways we review clearness for *all* marriages, whether same gender or heterosexual?

As we continued to be concerned with the matter of solid relationship, we had to recognize that currently in our country not all marital unions, even among Quakers, last "until death does us part." Heterosexual marriages often end in divorce. Should we not accept that same-sex unions may also come to untimely ends? We began to ask ourselves whether our meeting was merely content to set unions afloat, or whether we have responsibilities to help avoid shipwreck. To what extent did we, or even could we, supply steady support to all couples of our meeting? Were we ready and equipped to provide counseling in crises? Perhaps we were doing less than we should. If the needs of heterosexual couples were not being looked after, how were we to help meet the even greater pressures facing same-sex joined couples?

At this point in our discussions we recognized that in modern society some pressures are material or practical rather than spiritual. Even in heterosexual marriages, such down-to-earth matters as di-

vision of resources, disciplining of children, or handling of household tasks create tensions and even lead to divorce. Same-sex couples, who lack any fixing of such matters by custom or law, could need to be especially clear about them at the outset of a commitment. Was this to be an area of responsibility for the meeting, and for all marriages under its care? Or would encouragement of such details as specific prenuptial agreements be straying too far from our proper role?

Here we became acutely aware that as a religious society our powers regarding marriage are primarily to certify the spiritual aspects of union. To be sure, the state has also delegated to us certain abilities to certify a union for legal recognition. But that recognition, with all its practical implications such as taxation, property holding, etc., is not ours to give. More to the present point, the state has extended this coverage only to heterosexual marriages. Thus while our meeting could sanction same-sex *spiritual* marriages, we could not produce same-sex *legal* marriages. Despite several ingenious suggestions, we could find no way of overcoming that barrier at present.

Another barrier exists for us as well. As a preparative meeting, not a monthly meeting, under Quaker practice our group cannot on its own sponsor *any* marriage, regardless of sexual orientation. Marriage is a responsibility only of a monthly meeting. Our monthly meeting has not yet reached unity to sponsor same-sex marriages, and given its background of 325 years as the oldest meeting in our country, many of us would be sad to see it split apart on this issue.

Reluctantly, we seemed to find that although heterosexual couples could receive both our spiritual blessing and the legal one from the state, a same-sex couple could receive only the religious imprimatur, and that irregularly, from our preparative meeting. This posed a dilemma.

From the outset we had set as fundamental that all persons, regardless of sexual orientation, were equally children of God. Could we then agree to letting some have the full benefits of one of the most intimate human rituals, while others received only part?

This led one of our members to ask about our definition of *marriage*. What were its components? Did the word itself have some special meaning? We began to feel that essential to marriage was a sense of commitment. Could we—should we—prevent discrimination by calling all unions “marriages”? Or, since the law barred some unions from that status, could we—should we—discard the restricted word and sponsor only “ceremonies of commitment”? Some of us, the more traditionalists, felt uncomfortable at losing the historic word. It had a special and sentimental meaning for several couples whose marriage certificates dated back a quarter or half century. Perhaps in the future some couples might still desire to use that term. Would equity and unity be violated if each couple were allowed to choose the word it desired?

All these varied questions became visible gradually, one by one, as our search continued. Sometimes we became frustrated, and wished the whole matter could be thrown aside or abolished. Even as Friends sometimes talk of abolishing the

no requests for same-sex marriages. All, including our own, have their full share of single parent families, and even unmarried couples living together.

We were well aware that many other Friends meeting have dealt in recent years with the subject of same-sex marriage, and we have taken advantage of study made by others. Among these resources was the video “Love Makes a Family,” prepared with the support of Friends for Lesbian and Gay Concerns. Even as this gave us help, it also sensitized us to still another aspect of the subject we have been considering—the needs of children. The film reminded us that all unions—not only same-sex ones—affect children as well as adults. We were made aware that children in same-sex families need special love and support, but this further

yond the simple task of meeting a gay or lesbian couple with love and helping to support their desire for a public commitment. As I look back on the meeting’s search and on all the varied subjects toward which it has led us, I feel we may have fallen into a trap of complexity. We started with the most proper acceptance of human unity as an expression of that of God within us all. But that God-ness is not a commandment that we should do no wrong; it is a positive demand to promote that which is right.

It becomes painfully obvious that what we have done is to recognize each problem and then react to seek a solution—sometimes successfully, sometimes not. In many instances we have not yet found clarity or unity, and that continues to bother us.



Should the meeting be merely content to set unions afloat . . . or do Friends have responsibility to avoid shipwreck?

distinction of membership, might we not do away with the concept of marriage itself, however designated? Countless heterosexuals live in more or less permanent nonlegal and nonreligious unions, and a sizeable proportion of our country’s children are produced outside of marriage, while countless others are supported by single parents. Could it be that the very institution of marriage is in crisis, and that perhaps we have been looking at only its superficial aspects?

If our meeting is to take responsibility for supporting gays and lesbians in their desire for a recognized continuing commitment, does it have any less responsibility for all those who, regardless of sexual orientation, find themselves in relationships other than marriage? This is not an idle question. Most Friends meetings, including our own, have had few or

reminded us that many other children also need greater consideration from Quakers.

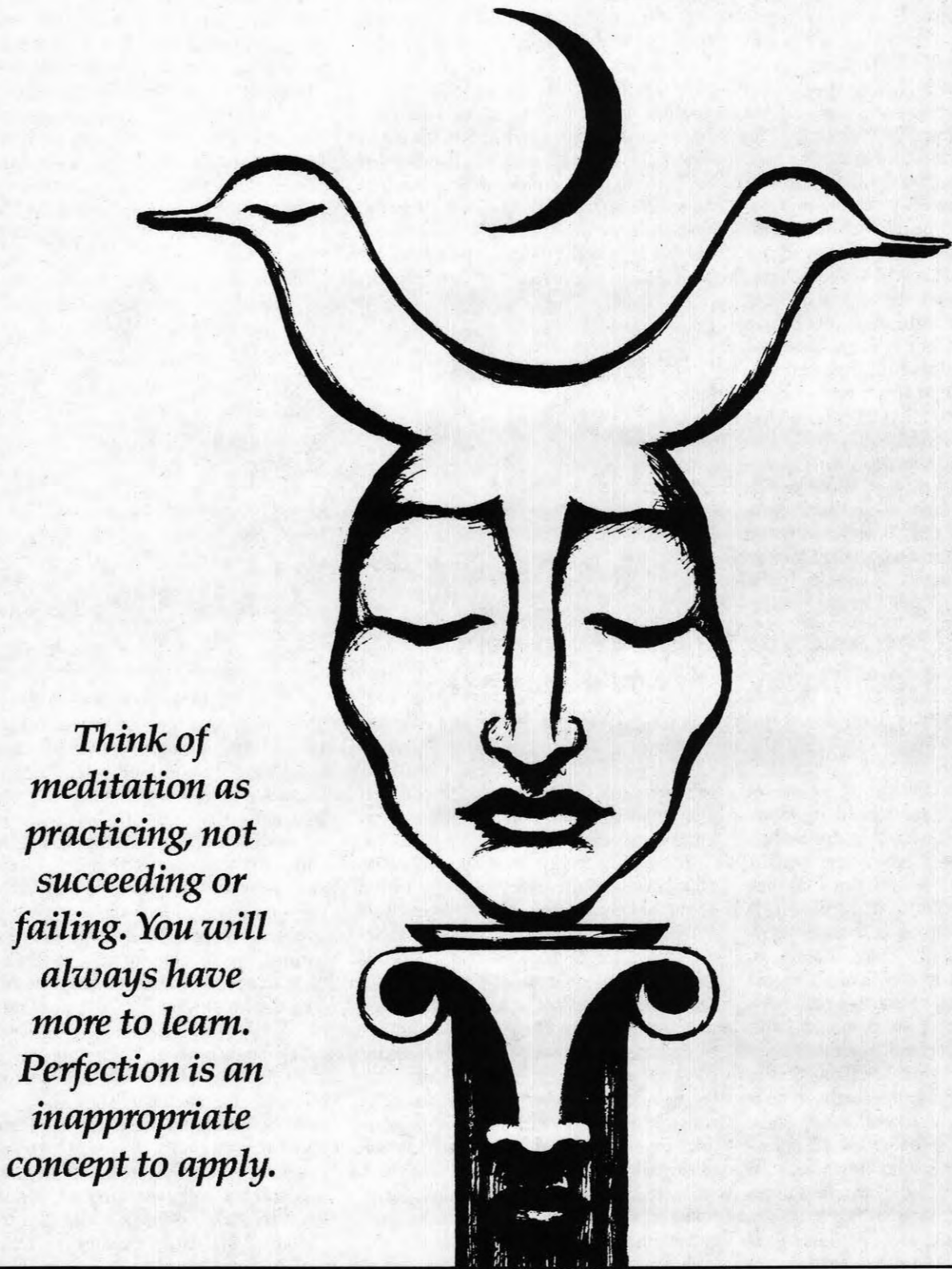
More than many meetings, we have members who are especially concerned about the needs of persons who face physical or psychological battering in marriage. It is beside the point that this is not unique to heterosexuals. The important fact is that it does occur, all too often, as a problem aggravated by the propinquity of marriage. Because of this, our meeting must have a responsibility and a sensitivity, not merely toward clearness for marriage, but also toward continuing guidance and monitoring to prevent violence during marriage. Finally, if all else fails, we will have to support the victims and assist changes that will end or at least reduce the problem.

More and more we have moved be-

What we may have lost, or not approached, is an actively broad and basic view. What is the incentive for human beings to love one another, and what are the special reasons and values that impel two individuals toward particular love for each other? How are they to organize and carry out that loving relationship, and what are the practical implications they must consider and solve? When couples are part of a responsible and caring Friends community, how should their relationship and its needs be fitted into the helping ability of that community?

The concerns of a Friends meeting should not merely be with the formalities of same-sex marriage. They should not even be restricted merely to the institution of marriage. They must extend to ensuring that all of us, as we deal with one another and especially as we relate to those most intimate to us, are truly “friends” and truly exemplify “that of God within each of us.” □

MEDITATION 101



*Think of
meditation as
practicing, not
succeeding or
failing. You will
always have
more to learn.
Perfection is an
inappropriate
concept to apply.*

"Monument to Deep Meditation" by Peter Fingesten

by Mariellen Gilpin

Recently a friend, who has always been too busy for spiritual concerns, suffered a serious illness. As part of her recovery, she asked me to explain to her how to go about meditating. She had briefly experienced meditation as part of a liberal service at her place of worship, and found it met a deep need. I was pleased to try to help, and wrote her a series of notes:

Getting Started

There are things you can do before meditation that will make your time more productive. Try not to listen to the news or read a newspaper before you meditate. I like to walk to meeting, because I find the walking helps me get in tune with the universe—and my own body—before I start my official meditation time. I like to get to meeting about half an hour early, in order to start settling into silence before people arrive. I greet people and sometimes chat quietly, but basically I am there starting the transition into meditation.

There are many ways to meditate. A method I particularly like and find helpful is to pick some phrase or short sentence from my reading and repeat it over and over. Often the phrase becomes a single word as the meditation progresses, and often the word, too, disappears, leaving one with all one's antennae turned Elsewhere in a profound inner stillness. Sometimes it seems appropriate to pick up the word again after a period of stillness; sometimes it seems appropriate to remain in silence throughout the rest of the time of meditation.

Some people read meditative readings before meeting. There are meditators in every culture, and I like to read what people from other cultures have to say about it.

Some books you might find helpful to start with:

•*Being Peace*, by Thich Nhat Hanh. Hanh is a Vietnamese monk and peace activist who believes peace starts internally. It's a small book with lots of fairly short readings. The first time, I read the book at a single sitting. Now I read selected

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bits that speak to me.

•*Perennial Philosophy*, by Aldous Huxley. The book has a series of chapters on various topics, with each chapter made up of short passages from writers all over the world. I find the book a useful way to meet writers I'd like to get to know in depth.

•*Psalms*. I've marked up my New English Bible to help me find the meditative pieces quickly.

•*The Quiet Eye*, by Sylvia Shaw Judson. This book is a series of photographs and art works that have a meditative quality, with short quotations to help you get started.

Don't expect immediate results! It's like taking extra vitamins; you don't expect them to give you more energy the first morning, right? You're feeding your mind a vitamin-rich diet, and things that you have read 30 years before will start to pop into the front part of your mind during meditation. So if you like a reading but it doesn't do anything dramatic for your meditation time that you can detect today, wait 30 years or so!

Centering

Quakers usually meditate for an hour, and the meditation goes through definite phases as the hour goes on. Our experience in our meeting is that in the first 20 minutes something happens that we call "centering."

The term is a metaphor, and I'm not sure I can define it without using other metaphors. Did you ever undo the knots in a length of string and roll up the string into a neat ball? That's something like what centering does for you. But the untangling takes place without your trying to tease out the knots yourself. You just sit quietly and after a while the knots ease out by themselves.

Another metaphor: you've seen koosh toys—little balls made entirely of little points or arrows heading in all directions around a central balance point? That's something like what the mind is like after you've centered—balanced but with all its antennae aimed outward from a quiet core.

How do we know we have now centered ourselves? I notice that I have postural cues: during the first few minutes of meeting for worship I tend to sit like the Thinker—elbows on knees, and head held up on one hand. When I center, however, my body all unconsciously takes an erect sitting posture, hands loosely in my lap,

and my koosh ball balanced securely between my ears.

Most Friends are somewhat wiggly during the first few minutes of meeting. Many adopt the erect sitting posture right away; some Friends sit with their hands opened outwards in their lap in a gesture of openness. There's a fair amount of shifting about, coughing, sneezing, fidgeting for a period of time. Some Friends find it helps to close their eyes; I prefer not to. Minds are fidgety, too, especially if you haven't done your preparation work. I can tell when the people in meeting are all centered: we're all sitting erect, deep silence prevails, and minds are all focused Elsewhere, awaiting the new thoughts. Sneezes are just as loud, but they do not disturb the silence.

How can we encourage centering to happen? First of all, pick certain times and certain circumstances where you always meditate. Separate in your mind (and your life) meditation and work. Later you will find that when things get stressful, you will reach for meditation at work. But in the beginning, set aside certain times and places to meditate. The well-to-do Quaker family I lived with in college had a special Quiet Room in their home. I meditate when I'm walking to work, when I'm lying on the couch after supper, in meeting for worship. All these occasions are sufficient, now, to trigger centering because my mind associates them with centering.

Secondly, suspend analysis and judgment. Intellectuals are trained to solve problems and discuss issues. Meditation is not the place for analytical thinking, thinking in a straight line. Remember the koosh ball; it has a dynamic and balance of its own. Especially in group meditation, it's important to suspend judgment; by doing so you are helping to create a safe place for others to worship meditatively.

Several points occur to me under the general heading of being gentle with yourself. For one thing, when you find yourself thinking about a problem at work, don't try to thrust the thought forcefully away from you. Just let go of it. Return to the centering process.

For another thing, don't label a thought as inappropriate for meditation time. I have had very funny stories occur to me in the first few minutes; I was scandalized. But later in the hour, that same silly thought turned out to have a deep and abiding meaning hidden in it. So don't label thoughts as inappropriate.

Finally, think of meditation as prac-

ting, not succeeding or failing. You will always have more to learn, so practice is the byword—not mistake or error, a black mark on perfection. Centering is a process; it's different each time you do it. Perfection is an inappropriate concept to apply.

Speaking Out of the Silence

Sometimes I spend the entire meditation time in centeredness, but sometimes one gets beyond centeredness. I'd like to describe what happens sometimes for me. I think what I will describe may be especially characteristic of Quaker meditation, but Thich Nhat Hanh describes a similar process in *Being Peace*. So maybe the process is not uncommon, and I'd like to try to prepare you for the possibility that your meditations, too, will tend in this direction.

An example from a recent meditation may be somewhat helpful here. It took me about 20 minutes to center. I spent probably another 20 minutes in deep inner stillness, feeling that my antennae were fairly tuning-in in all directions. At the end of that time, I found myself remembering the story in Genesis about Jacob wrestling with the angel. I recollected a 1960s song in which Jacob says to the angel, "I will not let ye go unless ye bless me."

The words sang themselves in my head for a few minutes, and it came to me that the Quakers around me were all in the room in order to wrestle with the angel. Then I asked myself, "Why do we wrestle with the angel, when we could embrace it instead?" I focused on the question for a few minutes. Then I realized I was slipping out of meditation mode and into problem-solving mode. I felt that I was deforming my antennae in order to get them to produce an answer.

I went back into centeredness, choosing not to repeat my word but instead to remain in inner stillness. In part of my mind I was conscious of the woman sitting next to me who was rubbing her arthritic knees. I remained in stillness for a few minutes, then thought again of Jacob wrestling with the angel.

I retraced my thoughts about Jacob, finally arriving again at my question, "Why wrestle? Why not embrace?" And the answer came to me: "We wrestle with God because we want God to fit into our neat pigeonholes." For instance, I thought, God is male. . . no, no, God is female. God is all things; when we try to categorize God we have to wrestle with the angel.

Again I was aware at some level of my dear friend rubbing her painful knee. I remembered then that when the angel blessed Jacob, the angel dislocated Jacob's hip so that he walked with a permanent limp afterwards. When we wrestle with the angel, we are blessed, and we have some painful reminder that we have been blessed.

I wanted to follow the train of thought further; I wanted to tie up all the loose ends into a neat package. But again I felt

I was deforming my antennae to my own ends, and I returned to inner stillness. What happened next was perhaps typically Quaker: I felt the unmistakable signs that I was supposed to share aloud what I had been thinking; I felt the Spirit move me to speech.

This was a problem to me because the thoughts were unfinished—untidy. But it was also clear that I was supposed to share. I couldn't NOT speak, in spite of my human need to polish and hone. So I shared my half-baked thoughts, filled with both frustration because the thoughts weren't neatly tied up, and also with exhilaration because of the bigness of the thought that God was beyond category. I felt that what I was repeating related to a debate current in my Friends meeting, whether God can be thought of as male or female. Yet my personal goal during the meditation had had nothing to do with the debate.

Several points that I'd like to emphasize related to my example:

- Don't try to deform your antennae in order to get an answer. Keep returning to inner stillness when you start problem-solving.
- At the end of the stillness to prevent problem-solving, gently retrace your thinking so far. By the time you get back to your brick wall, usually it is gone. But if it's not, go back into deep stillness. You can retrace your thoughts yet again later.
- Don't worry if the thoughts don't tie themselves into a neat package in one period of meditation. Sometimes the neatness will come about when you are not meditating; it just happens. And sometimes it simply gets stored in your memory just as it is, perhaps to be reflected upon in some new way several years from now.

Above all, be gentle with yourself. Growth in meditation is like growth in a physical skill: you come up to bat several times and never connect with the ball, but you keep coming up to bat, and one day you manage to hit the ball. After that you know what it feels like to connect with the ball, and it starts happening more often. Your body eventually knows what to do with a physical skill, and your mind will teach itself to meditate if you keep sitting in silence. □

Water Movement

by Anthony Walstorm

**I go often to black ridge creek,
to sit with my mind
on the bridge
above the stream.**

**We are safe,
breathing the pine trees
and watching dry insects
plane the depths.
But it is my heart I want,
just for awhile
to hear its beat,
to feel the turbulence
I hide from.**

**And as I was shown long before,
I unwind the sinews
of the mind
letting them sink
into stream's well.
For it is here
in the cold and dark,
where we live our lives.
Here in the pine
and water movement,
deep inside ourselves.**

Anthony Walstorm lives in Madrid, Spain, where he is a stage designer for the Spanish Royal Opera.

On Simplicity

by Michael Hechmer

Simplicity, despite its name, remains the most obscure and least understood of Quaker testimonies.

When contemplating the peace testimony we might disagree about tactics but we all know what we're after. We may not have achieved world peace, indeed we're still mostly striving for personal peace; but we know that peace is the way and we know when we're on it. So too for equality. We may sometimes be blind to our own self-serving justifications, and ignore the privileges to which we've been born, but we can agree on what equality is and is not; we know it when we see it and look for it everywhere. Integrity we understand. We may struggle with competing goods but in the end agree to harken back to Shakespeare's clear definition: "To thine own self be true/And to no man needs thou be false."

But simplicity, like the verb *to be*, takes on new meaning every time we use it. Let me share personal examples.

After one of our meeting potluck suppers, I found myself in our tiny kitchen doing dishes with a pair of Friends. I idly suggested we ought to think about getting a microwave oven for the meeting-house. They gasped in horror, as if I had uttered sacrilege in

a sacred space. I defended myself: "Microwaves are the ultimate in simplicity: simple technology, simplifying meal production and reheating, low cost, low energy use." We were, of course, all talking gibberish. Our testimony has nothing to do with high tech and low tech, how long it takes to prepare dinner, nor ultimately our kilowatt consumption.

One First Day, traveling Friends came to talk with us on the "Testimony to Lead a Simple Life." I may have misinterpreted their words but I got the sense they were telling me I should lead an uncomplicated life. My life feels very complicated indeed. I generally feel powerless to do anything about it. "Life is complicated," I asserted. "You came here in a complicated vehicle over a complicated highway system, with complex bridge technology. My children want to go to college and study complex things, maybe brain surgery or something. Getting the hundreds of thousands of dollars together to make that happen for them will be very complicated." Gibberish again. Simplicity is not the opposite of complexity. Life can be simple and complex at the same time; indeed it must be.

Intellectual discussions of simplicity often make me un-

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Penny Jackim/Ahimsa Graphics

easy. It's not the holier-than-thou syndrome that frightens me. In fact I have many friends who are indeed holier than I and provide insight and example. Rather, it's often the borderline dualism of the thought that bothers me. I have suffered enough and the world has suffered enough from those who split up matter and spirit. They asserted that spirit was good and the enjoyment of anything that had any physical reality, from a good pair of shoes to our bodies, was evil. The admonition to detach ourselves from "worldly" things smacks of a hatred of creation. How can I scorn Creation and love the Creator? Whatever simplicity is, it cannot include indifference to either God's or humans' creation. Indeed, when

in the openness that heals us? I want to rescue this thing; I want to lift it out of mere thingdom; I want to elevate it to the status of treasure. But how, in a world of mass production, do we reconnect creations with creators, like the dancer and the dance?

Simplicity expresses itself in our lives. But the signs of simplicity are not simplicity. Peeling away layers of things that separate us from creation can help put us in touch with the hand of God. But just living without will not open our souls or transport us into the kingdom/queendom of God. The letting go of things comes not from a rejection of their value but paradoxically from a positing of value. The things created by God and by hu-

man transformation of natural resources into consumable goods. This notion drives our sense of progress, and of economic growth as the key to human fulfillment. This reduction of creation to the status of "things" both contradicts the ground of simplicity and provides the assumption base for "growth" economies and a "growth" society.

I do not mean to write against development. To look at the devastated lives of our own inner cities and abandoned rural towns, or the suffering in places like Bangladesh, Haiti, and Somalia, and to turn our back on development is to suffer the worst disconnection from Creation. But development and growth are not the same thing. Development will enable all to live in the kingdom/queendom of God. Development calls for qualitative changes in culture, knowledge, technology, and ethics, as well as changes in the mix and distribution of goods and services. Growth is the belief that economies can expand forever, that population can expand forever, that consumption can expand forever without our considering ecological limitations or spiritual damage. Growth grips our society because it is the basis of national power, substitutes security for peace, eliminates the need to share, and promises more for all with sacrifice by none.

This year all our "leaders" will try to outdo one another in promising "growth." Growth will put the unemployed to work, restore our nation's preeminence, and provide the wealth to save the environment. None of this is true. Sharing will put the unemployed to work. Leading the world to a renewed reverence for Creation will restore U.S. preeminence. We already have the wealth to "save the environment"; what we lack is the will to embrace simplicity.

Growth, from its spiritual roots in materialism, to its material tips in emptied land and landfills, is the antithesis of simplicity. The dance of growth drives the search for material substitutes for every human need. The dance of growth gives our lives a sense of desperate complexity that drives us to search for the trappings of simplicity.

The trappings of simplicity, however, is not simplicity. The dance of simplicity is the letting go of possessiveness—and the creation of a sustainable life, a sustainable economy, a sustainable society. The dance of simplicity is the dance of vulnerability, openness, peace, equality, integrity, connectedness, love—the dance of life. □



Simplicity does not seek the security of things but opens the soul to both the vulnerability and wonder of creation.

we create we are most like God. We call it simplicity, no matter how complex it might seem.

My search for concrete words to help define simplicity led me to New England Yearly Meeting's *Faith and Practice*. I found helpful thoughts: the relationship between simplicity and integrity; an admission of the vagueness of the idea; simplicity as a quality of the soul; simplicity as attendance to inner responsibility; and "simplicity [as] also rooted in economics and right sharing of the world's resources." These words triggered more thought but did not bring me to a sense that I had my arms or mind around the concept.

Simplicity begins with a letting go—not a letting go of the value of things, or the pleasure of things, but rather a letting go of the possession of things. Simplicity does not seek the security of things but opens the soul to both the vulnerability and wonder of creation.

I sit in worship fingering the back of the empty chair in front of me. It is a sturdy old folding chair covered in layers of blackened varnish. I wonder about it: about the hands that fashioned it; how its creator felt about it; what kind of wood lies beneath all that varnish; what forest grew the tree; how old it is; who has sat in it. Did the Light penetrate the dark for them? Have the bodies received the balm of Gilead? Has someone risen from this chair to minister to us all, or to even one,

mans are of such wonder and value they must not be trivialized. They can no more be owned than people can be owned. This simple truth flies in the face of our lifestyle, contradicts the underpinning of our economy, calls for a revolutionary transformation of culture and society.

In *Faith and Practice* I found a key clue under Stewardship. As John Woolman wrote in "A plea for the Poor":

But he who with a view to self-exaltation causeth some with their domestic animals to labour immoderately, and with the monies arising to him therefrom employs others in the luxuries of life, acts contrary to the gracious design of him who is the owner of the earth; nor can any possessions, either acquired or derived from ancestors, justify such conduct.

For Woolman, simplicity put such value on both people and animals that they must be above exploitation to provide luxury for some of us. Simplicity calls for caring for the earth and all her inhabitants. Caring for the earth calls for justice for all; and justice for all calls for sufficiency for all, not luxury for some and deprivation for others. This sufficiency challenges us to create a sustainable world community.

At the heart of our society lies what Thomas Berry has labeled the dream of millennial transformation: in short, the notion that we can and are moving toward a perfect world by ever-increasing

AIDS Care Among Friends:

A CARE COMMITTEE STORY

by Nani Paape

My friend Claude Branque died of AIDS more than a year ago. I was part of his care committee, a group of people who took care of him during the last four years of his life. Because my gut says we're going to need every tool we can think up to deal with AIDS the Trickster, I offer this description of the way one group of F/friends did it. (Why "Trickster"? Because every time we think we know what AIDS will present, it comes up with a new trick or surprise.)

Back in 1987, University Friends Meeting, Seattle's largest Quaker community, began to examine how we care for or minister to one another and how we might do a better job. We looked at issues of relationships, aging, illness, and personal crisis. At about the same time, two Friends, Jim Morgan and Peg Brigham, brought forward the question, "How will we deal with AIDS in the meeting?"

The care committee idea that developed out of this exploration wasn't exactly new. The Society of Friends has had a long tradition of using committees of clearness or concern and meetings for sufferings to support members facing life decisions or challenges. (Besides, Quakers are big on committees!)

It turned out that Jim's interest in AIDS care wasn't academic. Within a few months he had developed full-blown AIDS, and our vague notions of how a care committee might work got their first real workout and honing. Peg and I became part of the small group that sprang up to

support Jim the first time he was hospitalized with PCP (*pneumocystis carinii* pneumonia). This informal care committee wasn't in existence for long. Jim died in July of 1988. When Eugene Sanborn, a second member of University Meeting, became ill, a care committee was formed for him too. Claude Branque's care committee was the third one created by Friends from University and Salmon Bay meetings.

A care committee is a group of six to twelve people who provide and facilitate emotional and tangible support to a person with AIDS. The person who is ill may initiate the process by contacting a friend, requesting a care committee, and suggesting names of individuals to invite to serve. As happened with Claude, a committee may also be suggested by someone close to the person with AIDS. Several of Claude's friends encouraged him to have a care committee, and one volunteered to call a list of people of his choice when he was ready. Many months elapsed between the time the idea was first suggested and the time he decided he wanted a committee. Once formed, the size of Claude's committee fluctuated, depending on the state of his health and wishes, and on the other things going on in the members' lives. Some people, not all of whom were Quakers, served all four years. Others left the committee and new ones joined. I served on Claude's committee for about three years.

All 12 of us (nine women, three men) brought special gifts to Claude and to each other: legal skills, writing, phone calling, logistical skills, database management, medical knowledge, counseling expertise, determination, follow-through, humor, and love. We also brought the most important thing: the

willingness to be imperfect and do it anyway. Not one of us started out as an AIDS expert.

A care committee's first job is to *listen* in order to help the person with AIDS identify the kinds of care and support he or she needs and wants. The committee can then facilitate meeting those needs, which will likely include a shoulder to cry on, legal assistance, logistics of all kinds, fundraising, peer counseling, transportation, access to services, spiritual support, meal preparation, errands, medical advocacy, pet care and feeding, coordinating hospital visits, and keeping friends and family members informed.

Central to the care committee model is the assumption that the person with AIDS will make his or her *own* choices, with the committee as a tool for carrying them out. Not a replacement for services available in the wider community, a care committee is more like an extended family of facilitators.

You may envision a bevy of concerned friends hovering around, asking, "How can I help?" Although that's the natural question to ask when someone you love is ill, orchestrating one's own care is probably the last thing one can manage to do at such a time. That's where the role of contact person comes in. The contact person takes the burden of orchestration off the person with AIDS. The contact person regularly checks in by phone or in person to be sure everything is on an even keel. For instance, are there changes in health? Are errands or transportation needed?

The contact person is also the communication link to the rest of the committee and the person's friends. (My friend Betty, who didn't know Claude, says that a care committee is also a link

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Left to right: Care Committee member Judith Howard, Claude Branque, and his friend Debra Jarvis visit in Claude's room at Bailey-Boushay House.

Photo by Saul Bromberger and Sandra Hoover



to the "outside world." She says she's grateful to have learned both about AIDS and about skills for dying that lots of us haven't yet had to learn.) In this age of telephone voice mail, our contact person usually recorded a "Claude update" message so that everyone could stay informed without forming a well-meaning-but-exhausting clucking barrage. The job of contact person was usually rotated every couple of months. When I got the job it was a treat, as it allowed me to be a shameless "Claude Hog." I remember afternoons spent with him sharing stories and rich chocolate cake from the corner cafe, and one glorious day at the beach, sunbathing and gazing appreciatively at men!

Claude's committee meetings began with a few minutes of silent worship, followed by a check-in time when each person told about what was going on in her or his life. Claude would go last, filling us in on his trips to the doctor, his finances, his state-of-body, his state-of-heart. A "Boss Lady" (female or male) was chosen for each meeting to oversee the agenda that had been planned ahead.

I have sweet memories of long stretches of time with Claude when we all got to know one another at potlucks filled with laughter.

We found that our regular monthly meetings laid a groundwork of trust and affection that helped us grapple with the hard things later on, such as living-will provisions, pros and cons of assisted sui-

cide, adjustment to reduced physical abilities, and staying at home versus moving to a nursing home.

In order to get a better sense of what other resources we might call upon in caring for Claude, a questionnaire was sent to the Quaker community and other friends and acquaintances of Claude's. I logged the responses into a database and

LOVE'S SUSTAINING WEB

How that web with no weaver sustains me, bits of love's canopy from Vermont to Tennessee to Seattle by way of Minneapolis. I am here only by the constant tethers of love nurtured by these loving and loyal friends. How blessed am I to feel the strength and bounce of this weave that calls me back to serve once more. Dear Divine, thanks.

But what of my lost brothers who are without even a gossamer thread from a well-intended volunteer? This epidemic calls us all to un-before-hand-known gifts and burdens. May we be equal to AIDS's challenges.

—Claude Branque, Journal entry, 12/23/91

kept a reference notebook filled with the names of people who said they could provide meals, money, errands, chores, or skills. The database also became a mailing list of the people who wanted to be notified in case of Claude's hospitalization or death. It was an invaluable resource. For instance, more than 50 people prepared and delivered meals!

I was contact person during two of Claude's hospitalizations. The role got particularly intense then, as it required me to be a calm, level-headed presence when things were really pretty scary. (Will Claude die this time? It looks so bad.) I also worked with others on the committee to schedule hospital visitors and keep Claude's local and distant friends and family informed of his condition. To a certain extent, whoever was contact person when Claude was hospitalized also performed "crowd control," so that he wasn't overwhelmed by a constant stream of visitors. For a person with fewer friends, the job might well be one of making sure that he or she *did* have visitors.

Claude's health started to decline at a new rate after a December 1991 hospital stay. He became less able to pull off the miraculous bounce-backs we'd all become so used to in his 11 years with AIDS. He was weaker; his balance was poor; his hand-eye coordination got worse. Three people from the committee formed a medical decisions group to help Claude make sense of the increasingly complex treatment choices he had to make as he developed new AIDS symptoms.

For several months after Christmas, the committee tapped the wider community to provide Claude with two meal-visits a day. Then in spring he needed someone to be there while he showered, just in case he fell. We arranged for visiting nurses. In June we scheduled someone from our community to stay over with him every night. Soon we worked with his social worker to arrange for overnight care by a home healthcare agency staffer.

It was Claude's wish to be able to die in his home. The care committee respected his wishes, but worried about his safety after he had fallen several times. Eventually we felt the need to confront Claude about his denial of how dangerous his home environment had become for him. It was a painful choice for him to say good-bye to his cats and cozy apartment, but at the end of June he decided to move to Bailey-Boushay House, a new skilled nursing facility for people

with AIDS that was about to accept its first residents.

During Claude's last five weeks of life, someone from the care committee was almost always with him. We did the few small things that could be done then in the face of a death that was coming soon but not soon enough to keep him from suffering: We got to know the staff; we helped them in trying to keep him comfortable; we had meeting for worship with Claude at his bedside; we talked with him about his life and about dying. As Claude's death neared, committee members kept a log book that became a running conversation among us. It was filled with reflections, grief, funny events, anger, questions, and sorrow.

Claude died August 14, 1992. Soon after his death, we all met and cried together. We divided up the names of friends and family to be notified of Claude's death and invited to his memorial service. Following the Quaker tradition, the memorial was held several weeks after Claude's death. Planning and being present at the memorial were the care committee's last official acts.

Being there for Claude and being part of his care committee were both a joy and a hard honor for me. Facing death strips away bullshit. Claude used to say, "I have a terminal disease. I don't waste time." After he died, I felt as if the pieces of me had to go back together in an entirely new way. That process is still going on, slowly.

On Claude's birthday and on the anniversary of his death, members of the care committee gathered together again. When we checked in at six months, I found that I wasn't the only one still grappling with grief and the adjustment to life no longer punctuated by intense, frequent connection with Claude and one another. After a year, we're getting on with our lives. As we worshiped together, we celebrated our friend and gave thanks for the friendships that he had encouraged and nurtured.

If you become part of a care committee, it won't be just like the ones I've known. If Claude's or Jim's families had lived nearby or been emotionally close, the care committees might not have become family in the way we did. If Claude had still had a partner, our roles would have been different. But if you do become part of a care committee, I know this much will be true: You won't have to do it alone, and it won't matter that you're not an expert. Just listen and wing it. As Quakers, we already know how. □



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Reports

Illinois Yearly Meeting

"The beauty of this area is beyond description," said Wilmer Tjossem, visiting us as a representative of Friends Committee on National Legislation. This was the setting for the 1993 session of Illinois Yearly Meeting July 28-August 1. We were kissed by nature every day, as if the Divine Presence among us blessed our five days together and our reflection on the theme "Is our Love Strong Enough?" Some of our speakers answered yes to this question, others no, but always our thoughts were led deeper and deeper into the mystery of what it means to love. This was a powerful query for us.

We met together in Clear Creek (Ill.) Meetinghouse, which was enrolled on the National Register of Historic Places on Nov. 5, 1992. For us, this has always been a special place. We rearranged the benches to allow us all to see each other better, and the draperies were removed from the windows, adding to a feeling of greater openness and greater community.

Though now and then we would remember fondly our absent tradition of singing on the porch in the evening, that gap was filled by piano playing before dinner and singing around the campfire on Friday night. Folk dancing on the grass at sunset and into the evening blessed a large crowd of adults and children. Bill Howenstein led a nature walk to the prairie restoration, the traditional hayride was enjoyed by many, and several trips were made to the swimming pool.

Cornelia Kietzman came to us from Friends General Conference to be with our teens; she taught delightful games that all ages played together. We were blessed with approximately 26 young adults this year, including a visitor from Edinburgh (Scotland) Meeting. There is interest in running a workcamp at the MOWA Choctaw Friends Academy and Center in southern Alabama. This would be a big enterprise, but valuable for our teens as well as the Native Americans

at this Friends school. We will all hold this in the Light, asking for guidance.

The small children experienced love from a wider Quaker community than most were used to in our small meetings; they learned interesting bits of Quaker history, such as a story about a Quaker ship captain who defended his ship against a pirate attack by nonviolent means.

Our junior high children learned about the power of words to hurt in their experiments with graffiti, and thus about conflict resolution and the power of words to heal. They enjoyed growing in mutual understanding by changing their sexual identities in a role playing game.

Meeting for business was noticeably loving, lacking in any topic to divide us from within to any painful degree. The largest issue to emerge was our relationship with the American Friends Service Committee, which, significantly, did not feel like an interior conflict but was "us" talking about "them."

Perhaps second in our attention was a strong reorganization and commitment to write a Faith and Practice for ourselves. We have matured enough to feel our identity and wish to define ourselves with words. We also renewed our concern about state sponsored gambling and began exploring our attitude toward alternative forms of criminal justice. In spite of our relative lack of conflict, we hurt ourselves by once again not finishing our business by Saturday lunch; we pushed aside our worship sharing time and made our evening speaker late.

Our worship sharing groups were rich. They led into deep thinking on the requirements of love with queries which challenged us with hard questions about conflict, anger, and seeking God's help in our efforts to love.

Marty Grundy, representing FGC, led an appreciated workshop on trying to live a balanced life; Marion and Nelson Fuson, also from FGC, offered us a taste of couple enrichment; Wilmer Tjossem brought us up to date in a workshop on FCNL; and Harriet

Clear Creek (Ill.) Meeting- house

Ken and Donna Bisset



Heath from Philadelphia Yearly Meeting offered an excellent workshop on parenting. Our own folks led us in other rich workshops.

Harold Smuck uplifted us with his gentle, beautiful talk on love, God's love for us, and strengthening our love through prayer. Blanche Frey gifted us in the Plummer Lecture with the inspiring and faith-filled witness of her life and of her beautiful presence.

Altogether we had approximately 260 people registered this year, similar to other years. We were blessed with two guests, Raminta and Paulus, who came from a new Friends worship group in Lithuania just to be with us at FGC and IYM. There was an incredible abundance of love in the air this year, as always. "This becomes the family that's better than the family we were born into," said David Finke, voicing what keeps himself and all of us doing this marathon of yearly meeting work and play. Our love is certainly strong enough, and our bodies try hard to keep up with our hearts.

*Exercises Committee: Kip Westling,
Larry Stout, Lisa McMahon,
and Marti Matthews*

Beaver Farm Weekend

Sixteen gay and bisexual Quaker men gathered for a weekend of worship and fun at Beaver Farm, located in the Hudson River Valley, New York, in what has become an annual event for old and new friends every Columbus Day weekend.

The weekend has traditionally included one afternoon field trip. This year the group went to Lyndhurst, a National Trust property that is considered to be the finest example of Gothic Revival architecture.

Another tradition is First Day worship at the Croton Valley Monthly Meeting, a meeting house with no running water or plumbing, where an oil furnace is available if necessary to supplement the heat from an open fireplace. We were joined by two regular meeting members for worship on a crisp day in a blaze of fall foliage.

Part of the magic of the weekend each year is simply knowing that one can make an opportunity to spend time with favorite people one sees only a few times a year (or not at all). Add to this easy, largely unplanned blocks of time in a casual, supportive setting, and many opportunities (although no pressure) to worship and share together.

Cost is modest, and limited scholarships are available. Write to either Jim Anthony, 44 Princeton Street, East Boston, MA 02128 (617/561-7049), or John Bourgault, 6 Chestnut Street, Boston, MA 02108 (617/227-9118), who will be making arrangements for the October 7-10, 1994, gathering.

Grant P. Thompson

Display Ad DEADLINES

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Getting and Giving in Worship

by Avis Crowe

How often people have said to me, "I get so much out of meeting for worship." We've probably all heard something like that. Perhaps we've even said it! That hour of silence on Sunday mornings is a touchstone for most of us—a time to recollect ourselves, to step into a pool of quiet from which we emerge a little more centered, a little more at peace.

Yet, if we each come into that hour to "get" something, will that pool not soon become empty? If I focus only on how that hour of silent worship serves me and how much pleasure, satisfaction, and peace I gain from it, I stand to miss out on a significant part of the Quaker worship experience: corporate worship. If I depend on the meeting to give me something, then I have a responsibility to bring something to it as well. Otherwise we will all gather some Sunday morning and find nothing there; the well will have run dry.

Avis Crowe is a past clerk of Albuquerque (N.Mex.) Meeting. The article is reprinted from "The Clerk's Corner" in the Albuquerque Meeting Newsletter, Fifth Month 1992, and the June 1993 Friends Bulletin.

What can I bring? My faithful attendance. The presence of each of us is part of the whole experience of worship. Each one is a part of a multifaceted channel in and through which the Spirit moves. To think that "no one will notice," or "my being there really doesn't make any difference," is to miss the point of a gathered community; the possibility of a truly gathered meeting. I can bring "heart and mind prepared," arriving on time or even a bit early, and settle into the quiet, thus helping to create an environment that encourages worship. I can open myself to the possibility of being used for the gift of vocal ministry. I can bring my wholehearted attention to those present, holding up to the light any whom I know to be experiencing difficulty or with whom I do not feel at ease. I can bring my own vulnerability, my willingness to be "broken open."

Other things that "replenish the well" are the ways in which we participate in the life of the meeting outside of worship on Sunday morning. We can serve on a committee, attend meeting for worship for business, get together informally with other members and attenders, and share our stories so we begin to feel bonded and come together as a faith

community, not simply a roomful of nice people who spend an hour together to do our own thing.

We can read and learn about Quaker spirituality and process, becoming grounded in the richness that is the legacy of 300 years of the Religious Society of Friends. We can make time for daily spiritual practice. We are often willing to learn a new skill to enhance our careers or to acquire a satisfying avocation. How much time are we willing to give to developing our spiritual lives?

Meeting for worship is a bit like an iceberg. To look into a room where a group of Friends sit silently is to see only the tip. The strength of the meeting, the quality of the ministry, and the degree to which that hour of worship can sustain its members and attenders largely depends on what is not seen in that hour, but what undergirds it and keeps it alive and thriving. What I bring to the silence of meeting for worship on Sunday mornings is every bit as important as what I take from it. Let us each pledge to help keep the well filled with living water that can continue to refresh all those who come to drink. □



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- FOR PERSONS WORKING FOR SOCIAL JUSTICE, the *Wilmer Young Scholarship*.
- FOR LEADERS or potential leaders in the Society of Friends, the *Vail Leadership Grants*.
- FOR QUAKERS PURSUING BIBLICAL AND QUAKER STUDIES, the *Kenneth L. Carroll Scholarship*.

Student Internships for people to work with housekeeping/hospitality staff for 25 hours per week for ten months while in the Resident Student Program.

Sojourner Scholarships for people working in social justice or the creative arts for a one-week "sojourn" at Pendle Hill.

Do you know of someone (possibly yourself) you would like to recommend? Applications are now being accepted (due March 15). General financial assistance is also available.

For more information 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.



News of Friends

A Quaker, Joseph H. Taylor, Jr., has won a Nobel Prize. Taylor, a member of Princeton (N.J.) Meeting, was awarded the Nobel Prize in physics on October 13, 1993, with a colleague, Russell A. Hulse. Twenty years ago, the two had spotted the first known binary pulsar. A binary pulsar is an arrangement of two pulsars, or collapsed stars, orbiting around one another. Their evidence of gravity waves supports Einstein's theory of relativity. A graduate of Haverford College, Joseph is a professor at Princeton University.

The Quaker relief fund for Midwestern flood victims has greatly surpassed all expectations. Updating a "News of Friends" story that ran in October 1993, the American Friends Service Committee's North Central regional office has received over \$325,000 from foundations and individuals for its flood relief program. AFSC Regional Director Kay Whitlock, who created the fund, originally expected between \$10,000 and \$30,000 to be collected. "The response has staggered us all," she said. Some money has been allocated to emergency needs, such as undocumented workers who couldn't go elsewhere for help. AFSC is also involved with the beginning of a Habitat for Humanity program for low-income housing, of which there was an acute shortage even before the flood. The flood relief work has been staffed for longer-term responses. (from The Friendly Line)

Cuban and U.S. students are finding opportunities for peacemaking on and off the basketball court. From Dec. 1-15, 1993, a high school-age girls basketball team from Havana, Cuba, visited several Quaker schools in Philadelphia, Pa., and Washington, D.C. The team stayed at George School in Newtown, Pa., and attended classes and played basketball at seven other area schools. The team also spent two days at Sidwell Friends School in Washington. An all-star girls team from the participating Friends schools will travel to Cuba March 26-April 2, where they will play basketball throughout the country. The team also plans to visit the small Quaker Community in Eastern Cuba. The exchange is providing an unusual opportunity for peacemaking and interaction between young women of very different worlds.

A pilot peacemaking program for youth has been developed by New Call to Peacemaking. On Oct. 1-3, 1993, Western Yearly Meeting hosted a weekend which involved youth and adult leaders of youth in introducing and refining the four-hour "It's Just Peacemaking" workshop. The adult Friends, Brethren, and Mennonite participants plan to share the workshop with the youth of the historic peace churches and beyond. As initial work-

shops are given, feedback will help shape a planned resource booklet. The production of a video to accompany the booklet is also under consideration. For further information on "It's Just Peacemaking," contact John Stoner, New Call to Peacemaking, P.O. Box 500, Akron, PA 17501, telephone (717) 859-1958.

FRIENDS JOURNAL Editor Vinton Deming spoke to members of Purchase Quarterly Meeting at Chappaqua (N.Y.) Meeting Nov. 6, 1993. His topic was "Reflections on the State of our Wider Meeting: How Is Truth Prospering in Our Parts?" Vint welcomes invitations to visit among Friends. Recent trips have taken him to the Northwest, Kansas, Montana, Iowa, and Oklahoma.

Washington, D.C., voters agreed to support an anti-nuclear amendment to the Constitution on Sept. 14, 1993. The city's voters said "yes" to the idea of D.C. Initiative 37, which would ask D.C. Delegate Eleanor Holmes Norton to propose an amendment which would codify the following:

- 1) Disable and dismantle all nuclear warheads by the year 2000 and refrain from replacing them with any weapons of mass destruction.
- 2) Enter into a vigorous good faith effort to eliminate war, armed conflict, and all military operations.
- 3) Actively promote policies intended to induce all nations on earth to join in these commitments.
- 4) Use recent annual levels of nuclear weapons program resources to
 - a) convert all weapons industry employees, processes, plants, programs, and complexes smoothly into constructive, ecologically beneficial, peacetime industries during the three years following the ratification of this amendment; and
 - b) redirect those resources into human needs such as housing, health care, education, agriculture, and environmental restoration.

Before the election, Delegate Norton declared she would ignore the request because she felt it will not be taken seriously and will "prove to Congress that D.C. doesn't deserve to be a state." Despite this statement, and an 11th-hour media campaign to vote "no," the measure clearly won with support from 56 percent of the electorate. Supporters of the initiative are seeking assistance nationwide in the form of phone calls and letters to local U.S. representatives and senators, asking that they join in efforts to present D.C. Initiative 37 to Congress for debate. For help putting this idea on local ballots, contact Proposition One Committee, P.O. Box 27217, Washington, DC 20038, telephone (202) 462-0757.

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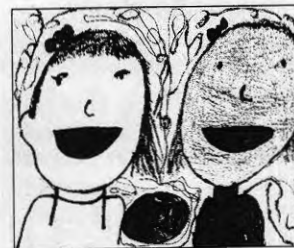
Bulletin Board

• "Who are Quakers?" we may be asked from time to time. Friends World Committee for Consultation, Section of the Americas field representative Pablo Stanfield presented a description to Northern Yearly Meeting last year that may surprise some people. The average Friend in the world, he said, is a 33-year-old black woman from Kenya who, during a typical worship service, sings many hymns and has only ten minutes of silence.

• Do you possess inside information about the Underground Railroad? The U.S. National Park Service is setting up the "Underground Railroad Study" to discover the sites and routes used by escaping slaves. Part of the study also includes an effort to link escape routes with destinations in the U.S., Canada, and Mexico. Because secrecy was essential, few accounts were recorded at the time. Quakers were very much involved with this work, and the hope is that Friends will be able to provide significant pieces of information for this project. To contribute information, write to the U.S. Dept. of the Interior, National Park Service, Denver Service Branch, 12795 West Alameda Parkway, P.O. Box 25287, Denver, CO 80225-0287.

• "Writing to Stop Nuclear Testing" has reoriented itself as "Writing to Reduce Weapons," following the 1992 moratorium on nuclear testing and the moratorium's recent renewal. The letter-writing organization feels that "moral leadership entails taking active responsibility for reducing the stockpiles and transfers of weapons with which wars are fought." WRW provides background fact-sheets and sends postcards regarding letter topics and addresses to participants, who are encouraged to write letters twice a month to individuals or organizations. For more information, contact Writing to Reduce Weapons, P.O. Box 11213, Salt Lake City, UT 84147-0213, telephone (801) 364-2971.

• "Elder Caregiving" is the theme for an upcoming program at Woolman Hill, Feb. 4-6. The weekend will focus on the normal aging process, its mixed blessings and frustrations, and ways to enable the elderly to remain vital parts of their community. Special problems, such as strokes, dementia, and other disabilities, along with consideration of various community support services, possible nursing home placement, and legal issues, will be discussed. Physical, emotional, and financial burdens will be realistically considered, as the group explores spiritual resources and practical advice for planning with, as well as for, family and friends. The program will be led by Woolman Hill Executive Director Mary Ellen Preston, who is experienced in community health planning and nursing home administration. For more information, contact Woolman Hill, Keets Rd., Deerfield, MA 01342, telephone (413) 774-3431.



Tianna Calloway/
Teaching Tolerance

• *Teaching Tolerance* is a new magazine designed to advance multicultural and tolerance education. Published twice a year by the Southern Poverty Law Center, it is free to educators. The organization also provides text and video teaching packages, like the currently available *America's Civil Rights Movement*, at no charge to schools. For more information, or to make a donation to the project, contact Teaching Tolerance, 400 Washington Ave., Montgomery, AL 36104.

• Casa de los Amigos has made a packet of Quaker materials printed in Spanish available to groups in the United States. The organization is particularly interested in sending the packet to worship groups in U.S. prisons. A list of booklets and books, published with support from Friends, is also available. For more information, write to Casa de los Amigos, Ignacio Mariscal 132, 06030, Mexico, D.F.

• Is there a central core of spiritual experience and principles around which Quaker educational approaches cohere? Do we have a philosophy of education? If so, how might it be described? If not, do we need one? These questions and more will be addressed by Friends "In Search of a Quaker Philosophy of Education," Jan. 21-23. Led by Paul Lacey, this exploratory weekend is designed for teachers, administrators, trustees of Friends' schools, and others interested in exploring these issues. The program is co-sponsored by Friends Council on Education and costs \$160. To register, contact Pendle Hill, 330 Plush Mill Rd., Wallingford, PA 19086, telephone (215) 566-4507.

• Global Response is an international environmental letter-writing network that motivates people to help protect the Earth. The organization issues monthly updates highlighting specific environmental emergencies around the world and urges members to write letters to the corporations that are responsible. Outreach for the "Environmental Action Network" has included seniors, students, minorities, and, most recently, people in prison. For more information, contact Global Response, P.O. Box 7490, Boulder, CO 80306-7490, telephone (303) 444-0306.

• Correction: The wrong dates were given for the Mid-Winter Gathering of Friends for Lesbian and Gay Concerns in the "Bulletin Board" department of last month's (Dec.) issue. The correct dates are Feb. 11-14. Note: This is *not* Presidents' Day Weekend, the traditional weekend for this gathering.

Calendar

JANUARY

Dec. 27-Jan. 1—"Advanced Training for Trainers." Cosponsored by Nonviolence International, this workshop is open to those people who have already taken George Lakey's "training for trainers" course. For more information, contact Training Center Workshops, 4719 Springfield Ave., Philadelphia, PA 19143, telephone (215) 729-7458.

Dec. 30-Jan. 2—"Peacemaker Conference 93-94," a conference jointly held by Christian Peacemaker Teams and New Call to Peacemaking in Chicago, Ill. The event's theme is "Christian Alternatives to a Culture of Violence." To register, contact Christian Peacemaker Teams, 1821 W. Cullerton, Chicago, IL 60608, telephone (312) 455-1199.

13-17—Bolivia Yearly Meeting-Inela, La Paz, Bolivia. Contact Remigio Condori Arcani, Casilla 8385, La Paz, Bolivia, telephone, 34-36-26.

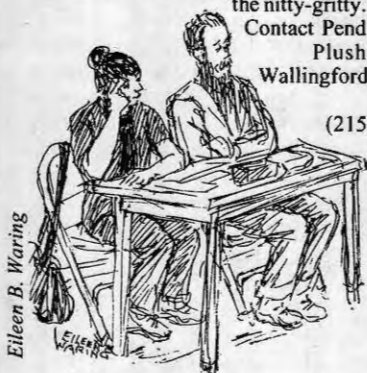
In January—Aotearoa/New Zealand Yearly Meeting, Wellington, New Zealand. Contact Phyllis Short, 115 Mt. Eden Rd., Auckland 3, New Zealand, telephone (09) 787-867.

In January—Australia Yearly Meeting, Hobart, Australia. Contact Topsy Evans, Box 119, N. Hobart 7002, Tasmania, Australia, telephone 002-349055.

FEBRUARY

4-6—"Clerking: Serving the Community with Joy and Confidence," a workshop for both new and experienced clerks of Friends' meetings. Led by Art Larrabee, the weekend will feature both the theoretical and the practical—the elevated and the nitty-gritty. Cost: \$160.

Contact Pendle Hill, 330 Plush Mill Rd., Wallingford, PA 19086, telephone (215) 566-4507.



11-13—"Next Steps Toward a Lasting Peace in the Middle East," a weekend seminar at Pendle Hill. Led by James Fine, the program will examine the historical background of the Arab-Israeli conflict, discuss the current concerns of Israelis and Palestinians, and identify practical ways in which seminar participants can act in their own communities to promote Middle East peace. Cost: \$160. Contact Pendle Hill, 330 Plush Mill Rd., Wallingford, PA 19086, telephone (215) 566-4507.

11-14—Friends for Lesbian and Gay Concerns Mid-Winter Gathering, at the Day Spring Episcopal Conference Center, Sarasota, Fla. This year's theme is "Growing Together in Faith—by Leaps & Boundaries." For registration information, write to David Thurman, 669 Yorkshire Rd., NE, Atlanta, GA 30306.

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Dinora Uvalle-Vasquez, *an ESR student from Mexico, the former executive secretary of FWCC Section of Latin America, and a member of Victoria City Meeting in Tamaulipas.*

Henry Freeman, *former Vice President at Earlham College, frequent traveler to Central America, author of a number of articles about El Salvador.*

Gwen Weaver, *Earlham College '71, Chair of the Earlham College Board of Trustees, Midwestern Field Staff, FWCC.*

Eric Mayer, *ESR student, participant in ESR visitation to El Salvador.*

For further information and/or reservations please call the Earlham School of Religion, 1-800-432-1377. (Overnight accommodations will be available with local Quaker families.)

Books

The Peculiar People

By Jan de Hartog. Pantheon Books, New York, N.Y., 1992. 321 pages. \$23/hardcover.

Those Friends who have already read de Hartog's *The Peaceable Kingdom* and *The Lamb's War* will welcome *The Peculiar People*, which fills in a gap in this epic fictional series.

The Peaceable Kingdom is actually two books, part one covering the beginning of Quakerism with George Fox and Margaret Fell in 1652-53, and part two taking place in Philadelphia in 1754-55.

Having given us a taste of the mid-17th and mid-18th centuries in the Society of Friends, de Hartog then leaped to the 20th century for *The Lamb's War*. He can be forgiven for this: Netherlands-born, he must have needed to exorcise his own first-hand memories of the deadly rise of Nazism in Europe, World War II, and the holocaust.

The Peculiar People, then, goes back to the 19th century to bridge the centuries between the earlier books.

Among the concerns Quakers faced in the 1830s were not only slavery, the Underground Railroad, and the treatment of American Indians; there were also internal schisms tearing the society apart.

"Spiritual life," writes Howard Brinton about that era, in *Friends for 300 Years*, "was at too low an ebb to create the former synthesis of inward and outward. . . . The Inward Light, the source of unity, had become obscured."

With these concerns as a backdrop, de Hartog weaves a tale around four strong Quaker characters: a young couple who were separated by the Hicksite schism but sought a life together in still-frontier Indiana; a charismatic English Quaker who aroused strong emotions, often negative, but was led to go with a tribe of Indians who were being forced from their homes and made to march to Kansas; and a young woman who went too far in her work in the Underground Railroad, and was fired from her teaching job. They show stubbornness as well as daring, vanity as well as strength, and passion as well as compassion.

The Inward Light that blazed out among early Friends may have been obscured, but Friends of the 1800s were still led to stand up against injustice. And although they were surrounded, as always, by cruelty and senseless violence, each obstruction seems to lead to a further commitment.

The book, though part of a series, can stand on its own as a novel; the threads that hold the series together are Quaker faith and practice, and a fictitious group of Quaker families whose descendants we meet as the series progresses.

This book may not be as intriguing as *The Peaceable Kingdom*, perhaps because there

we had the gripping personalities of Fox and Fell; nevertheless, Friends should find it worthwhile reading about far less exalted people who dared to respond to conscience, and to move forward along unknown paths without needing any assurance that they would succeed.

Teddy Milne

Teddy Milne is the author of several books, including Kids Who Have Made a Difference. She is a member of Northampton (Mass.) Preparative Meeting.



Native American Testimony: A Chronicle of Indian-White Relations from Prophecy to the Present, 1492-1992

Edited by Peter Nabokov. Viking, New York, N.Y., 1991. 474 pages. Illustrated. \$25/hardcover.

For this good book, Peter Nabokov gathered more than 100 voices representing numerous Indian nations and tribes, speaking through traditional narratives, autobiographies, letters, official documents, interviews, and Indian journalism. The result is a look at Native Americans through their own eyes, since "first contact." *Native American Testimony* begins with "premonitions and prophecies" made before European arrival, and ends on the eve of the Quincentenary that would become more an opportunity for consciousness-raising about Native Americans than a celebration of Columbus' "discovery" of America.

Many readers will know already of the disastrous effects of what amounted to an invasion of Indian homelands: epidemic diseases; alcoholism; dishonest treaty-signings and subsequent violations; starvation, as buffalo were exterminated and fertile land taken over; blind insensitivity to sacred sites; and, ultimately, warfare, including massacres and scorched-earth burning of villages, as white injustices ignited retaliation that then escalated. And all this often following friendly first contact, with offers of help from the natives and overtures for peaceful co-existence of the radically different cultures.

As the incoming peoples established themselves as dominant, the question of how the two cultures would live together evolved into "the Indian problem." The U.S. government has vacillated to an astonishing degree in its "official" stance toward Native Ameri-

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Patricia Davis Wagman

cans. Federal policies have included removal (e.g., the Trail of Tears, when thousands of Cherokee were marched, in the winter of 1838-39, from southeastern states to "Indian Territory," now Oklahoma); post-Civil War confinement on reservations, with often corrupt "Indian agents" in charge; allotment, as the Dawes Act of 1887 divided reservations into hardscrabble small plots for the natives, with the remaining area often taken over, without compensation, by various interests, including minerals-seekers; the Indian Reorganization Act, FDR's New Deal for the American Indian, intended to partially return land, culture and autonomy to the native population; and relocation (to large cities), following World War II, which created "the Urban Indian"—who often ended up on Skid Row. When federal policy included "trust agreements"—promising support for housing, health care and other basic necessities—the expected aid often failed to materialize.

Among efforts at "Indian reform" have been periodic outlawing of cultural and religious observances; e.g., the Sun Dance, the Ghost Dance, potlatches (giveaways), and, today, peyotism, a central sacred rite of the Native American Church. Political, cultural, and religious interference with Native American lifestyles has led to loss of identity and self-esteem, confusion, heartache—and often decimation.

But *Native American Testimony* is not an

unrelieved recounting of horror stories. Friends will especially enjoy reading about a good Indian agent, Quaker Brinton Darlington, sent to the Arapaho reservation. Carl Sweezy, Arapaho, writes of him: "We could tell that he believed many of the things that we believed . . . he managed like a chief."

The book concludes with Native American activism, beginning with the "Red Power" movement of the '60s and '70s, with attention to "repatriation," the return of sacred sites, ancestral bones and cultural/religious artifacts, under the American Indian Religious Freedom Act (AIRFA). (Friends can keep abreast of AIRFA and other current Native American legislation through FCNL's quarterly *Indian Report*, \$10, FCNL, 245 Second St. NE, Washington, DC, 20002-5795; see also October 1992 *FRIENDS JOURNAL*.)

Nabokov's substantive introductions to his 19 chapters provide clear context for the voices he has selected. There are 75 illustrations and two maps. The 17-page "Notes on Sources" offers annotations of other anthologies, a bibliography of "useful background texts," and the selection acknowledgments, should one want to read further in the original sources—as one well might.

Brinton Darlington's good behavior toward the Arapaho was very much in the tradition of Quaker-Native American relations, beginning with William Penn's respect

for Pennsylvania's native residents as he began his "Holy Experiment." It behooves Friends today to learn about their Native American sisters and brothers. *Native American Testimony* is a useful resource.

Betty Renshaw

Betty Renshaw is a member of Adelphi (Md.) Meeting. A retired teacher of college English composition and literature, she has published both textbooks and poetry collections.

In Brief

The Mennonite Starter Kit

By Craig Haas and Steve Nolt. *Good Books, Intercourse, Pa.*, 1993. 84 pages. \$5.95/paperback. This "handy guide for the new Mennonite" is written by two insiders who poke gentle fun at the institutions, traditions, and values of the Mennonite faith. "You're really a Mennonite," the authors claim, "when the fact that someone would save old plastic bread bags to braid into doormats doesn't strike you as odd." Although much of the humor is based on familiarity with the religion, this book is guaranteed to make most people chuckle. It also teaches those who know little about the faith some fundamental elements of it, through quizzes, silly photographs, comics, and jokes.



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Resources

• *Friends & Other Faiths*, a pamphlet by Margot Tennyson, presents ways Quakers can connect with persons of other religions. She quotes and explicates several perspectives on spirituality written by Christians, Buddhists, Hindus, Jews, and many others. The 47-page pamphlet is available for \$4 through Pendle Hill, (800) 742-3150 or (215) 566-4514.

• The Union of Concerned Scientists has published "Warning to Humanity," a sheet of facts and suggestions regarding the environment and population of our planet. Write to UCS, Dept. N, 26 Church St., Cambridge, MA 02238. Cost: \$3/50 copies, \$5/100 copies, \$16/500 copies.

• A brief history of the Quakers in Cork, Ireland, is recorded in Richard S. Harrison's new pamphlet, *Cork City Quakers: 1655-1939*. The pamphlet includes photos, anecdotes, and historical accounts of facets of Quaker experience including education, commerce, and social life. Cost is \$18; it is available from the author at 2 Marino St., Bantry, Cork County, Republic of Ireland.

• Dale Hess has compiled his extensive research of the *Brief Background to the Quaker Peace Testimony* of 1661 into a pamphlet. He explicates the melange of politics, religions, and socio-economic standards that influenced the creation of that famous testimony, and draws insightful parallels to Quaker beliefs. His work is available in exchange for Australian currency at \$8 post-paid for single copies or \$5 each plus 20 percent of the total for postage for five or more copies. Order from the Meeting for Worship for Peace, 5/63 Roslyn St., Brighton, Victoria 3186, Australia.

• *Menageries of the Mind*, a collection of 42 poems by Friend Deatt Hudson, is available hardbound for \$9.95. She introduces her collection with an essay on poetry writing, and fills the remaining 54 pages with euphonious poetry. Order from the Deatt Hudson Foundation; Attn. Ilene Allen, Marilyn Weir, Directors, P.O. Box 18921, Denver, CO 80218-0921.

• *War at the Crossroads*, published by War Resisters League, is a pamphlet of a history of the Balkan region and the events which triggered and fostered the war in former Yugoslavia. This concise brochure provides substantial information to those following the events of the war. Contact the Balkan War Resource Group, 339 Lafayette St., New York, NY 10012.

• *News/Views* is a bi-weekly compilation of articles on peace and justice from newspapers across the country. Supported by the Atlanta (Ga.) Meeting, its purpose is to present articles reflecting a world free of war and the threat of war, a society with equity and justice for all, and an earth restored and protected for future generations. Send \$15 to *News/Views*, 1700 W. Paces Ferry Rd. NW, Atlanta, GA 30327.

• *1994 Housmans Peace Diary* is a guide to over 2000 national and international peace, justice, environmental, and human rights organizations in 70 countries throughout the world. Order at 6.5 British pounds from the International Fellowship of Reconciliation, 1815 BK Alkmaar, the Netherlands.

• Poignant, frank, first-hand stories about her trip to Cuba fill Ellen Paullin's pamphlet, *Pictures From Cuba: Including Positives and Negatives*. She describes vividly the realities of

life in Cuba from the perspective of a Quaker under the auspices of Promoting Enduring Peace, a nonprofit educational program. The pamphlet contains photographs, history, personal anecdotes, and social analysis. It costs

\$2; order from Ellen Paullin at 45 Camp Ave., Newington, CT 06111.

• On a quest to define the Baha'i faith, two French authors interviewed and observed Baha'is all over the world. They compiled their findings in a book entitled *The Gardeners of God: An Encounter with Five Million Baha'is*. It is a comprehensive and readable interpretation of the faith as expressed by its followers. Available for \$12.95 through Oneworld Publications Ltd., County Rd. 9, P.O. Box 357, Chatham, NY 12037.

• Eugene H. Peterson has translated the New Testament, verse by verse, into contemporary English. His book, *The Message*, is arranged by books of the Bible, and written in a conversational style. It is available in hardcover through NavPress, P.O. Box 35001, Colorado Springs, CO 80935. Call (800) 955-3324 for price.

• A Radyo Neg Mawon audio cassette designed to educate English-speaking listeners about events in Haiti is available from the radio program "Focus on Haiti." The program is heard over shortwave on Radio for Peace International, and is committed to the struggle for independence in Haiti. Send a tax-deductible donation in exchange for a cassette to F.O.R./Radyo Neg Mawon, P.O. Box 557, Warwick, NY 10990.



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Milestones

Births—Adoptions

Green—Alden Jefferson Green, on Sept. 14, 1993, to Susan and Ted Green. Susan is an attendee and Ted is a member of Friends Meeting of Washington (D.C.).

Harry—Liam and Teague Harry, on May 6, 1993, to Bette Carlson and Jeff Harry, of Boise Valley (Idaho) Meeting.

Kahn—Gabriel Vincent Kahn and Marcus Leo Kahn, on May 25, 1993, to Betsy and Howard Kahn, of Santa Monica (Calif.) Meeting.

Keller—Gabriel Kamalei Keller, on Feb. 28, 1993, to Loki Feliciano and Craig Keller, of Honolulu (Hawaii) Meeting.

Lam—Hannah Nicole Analea Kapa'akea Liliuokalani Siu Ling Lam, on Feb. 10, 1993, to Lauri Lee and Carlos Lam, of Honolulu (Hawaii) Meeting.

Walker—Kimberly Ann Walker, on Sept. 7, 1993, to Francine and Peter Walker, members of Purchase (N.Y.) Meeting.

Marriages

DiMicco-Olson—Thomas Olson and Holly DiMicco, on May 29, 1993, at Middletown (Pa.) Meeting.

Hitch-Collins—Alan Collins and Anne Hitch, on April 10, 1993, in the manner of Friends at Quaker Center, Ben Lomond, Calif.

Kendig-Black—Eric Black and Lisa Kendig, on April 17, 1993, under the care of Marloma (Calif.) Meeting.

Taylor-Kinnel—Jeff Kinnel and Laura Taylor, on June 26, 1993, at Haddonfield (Pa.) Meeting.

Thompson-Schmidt—Richard Schmidt and Mary Thompson, on July 24, 1993, at Seaville (N.J.) Meeting.

Young-Hall—Stanley Hall and Marianne Young, on May 8, 1993, under the care of Eugene (Oreg.) Meeting.

Deaths

Brumbaugh—John McCall Brumbaugh, 86, on Oct. 2, 1993. John was educated at Juniata College in Huntington, Pa., a school founded by his two great uncles. He also attended the University of Pennsylvania's Moore School of Electrical Engineering, eventually earning a PhD. He worked for the Franklin Institute in Philadelphia, Pa., in 1932, and for RCA in 1935, where he took part in the first live TV broadcast of a night football game. John was co-founder of the Association of Scientists and Professional Engineering Personnel, and helped form the first professional union to represent engineers in collective bargaining. John later completed the layout for the first educational television station, WQED in Pittsburgh, Pa., the nucleus for PBS. When he retired in 1971, he was involved with developing communications equipment for the Apollo space program. John was a member of Lansdowne (Pa.) Meeting. He is survived by his wife of 59 years, Elizabeth Miller Brumbaugh; two daughters, Susan and Eileen; a son, Paul; and four grandchildren.

Carpenter—Mary Grace Carpenter, 74, on Sept. 25, 1993. Born in Pittsburgh, Pa., Mary was a graduate of the University of Pittsburgh and had a Master's Degree from Bridgeport University. Be-

fore her marriage to Charles Carpenter in 1943, she taught for three years in Mount Lebanon, Pa. In the 1950s she was executive secretary of the New Canaan, Conn., Chamber of Commerce. From 1963 to 1984 she taught in Center School, New Canaan, where she was assistant principal and head of the math program. In 1990 the Mary Grace Carpenter Award for Excellence in Elementary Teaching was created by her family. Mary was a well-known authority on the American Shakers, lectured in several museums, and wrote extensively on Shaker furniture and other American decorative arts. Mary was a member of Wilton (Conn.) Meeting. She is survived by her husband of 50 years, Charles Carpenter; two daughters, Susan Curcio and Shelly Brown; a son, Philip Atwood Carpenter; a brother, Robert Winnett; and eight grandchildren.

Cox—Alva Munson Cox, 77, on July 20, 1993. A member of Claremont (Calif.) Meeting, Alva Cox was named Rachel Hermione Dickenson when she was born on the Round Valley Indian Reservation near Bishop, Calif. Her mother was a member of the Piute Tribe, her father was an Anglo. She was later adopted by Nettie and Willard Munson, who renamed her Alva. A student at Whittier College, she spent summers working with the American Friends Service Committee to resettle refugee children from central Europe during WW II. Alva attended the Whittier College silent meeting, where she met Irving England Cox, Jr., to whom she was married in 1943. Alva taught school in Hemet, Calif., where she actively opposed U.S. involvement in WW II. Following the war, she obtained a graduate degree in library science from the University of Southern California. She was active in various principled political activities, and opposed the banning of books, for any reason. She was a librarian and teacher in California for over 20 years. Alva and Irving Cox cared for countless young people who would otherwise have become homeless. For 15 years they took groups of students for summers in Europe. Obsessed with books and reading, Alva was well-known for giving away bundles of once-read books. Candid and opinionated, intellectually stimulating, and a writer of journals and poetry, Alva had a sharp and disciplined mind. She was preceded in death by her husband of nearly 50 years, Irving Cox; and by her son, Irving England Cox, III. She is survived by a grandson, Christopher Andrew Cox.

Gehrig—Gladys Gehrig, 96, on Feb. 6, 1993. After growing up in Roslyn, N.Y., she attended Barnard College and then married James N. Gehrig. While raising three daughters with him on Long Island, she studied piano at the Julliard School of Music. After graduating, she began her long career as performer, lecturer, teacher, and student of piano, for which she was loved and honored. During her retirement in Kennett Square, Pa., she continued to perform and lecture. Among many civic and cultural groups, Gladys served in the Long Island Chorale Society, the Long Island Nassau Symphony, and the New York Music Education League; and she taught at the St. Giles School for the handicapped. At the age of 50, Gladys joined Manhasset (N.Y.) Meeting, of which she was a spiritual leader. Her passionate and incisive messages, her radiant, incandescent spirituality, and her rich blend of the practical and mystical welcomed and encouraged others both

in and outside of meeting for worship. She led a worship group, which often met in her home, and was an inspirational First-day school teacher. Gladys is survived by two daughters, Mary Elizabeth Streater and Philis Seus; two grandchildren; and two great-grandchildren.

Henderson—Walter T. Henderson, 87, on Sept. 20, 1993. A lifetime member of Paullina (Iowa) Meeting, Walter received his high school education at Scattergood Friends School and Olney Friends School. On June 18, 1931, he married Emma Larson. They raised their family and farmed in the area until 1968. During his farming career, Walter was active in many agricultural organizations. As a breeder of purebred Holstein dairy cattle, he received awards and acknowledgement for the quality of his herd. After selling his herd, he served an area livestock association as board president and representative to the National Producers Association. Walter was a member of the Scattergood Friends School Committee and Friends World Committee for Consultation. He actively supported the Friends Committee on National Legislation and the American Friends Service Committee. He was also deeply involved in the activities of Paullina Meeting. Walter was preceded in death by his wife of 61 years, Emma Henderson. He is survived by two daughters, Lora Beth Wilson and Mary Kimelman; three sons, Rolland, Thomas, and Phillip; a brother, Arthur; 16 grandchildren; 16 great-grandchildren; and many nieces and nephews.

Krekler—Norman Richard Krekler, 65, on July 22, 1993, at home, of cancer. Norman graduated from Oakwood Friends School and Whittier College. He spent most of his adult life as a volunteer in Mexico with the American Friends Service Committee, the Mexican Friends Service Committee, and the Asociacion Sonorense de Los Amigos, A.C. Among the positions he held were assistant to MFSC director, leader of several AFSC workcamps, Project Director of ASA, and member of the Arizona AFSC Area Committee. He felt led to live and work in Mexico, providing a Quaker presence in Sonora and volunteering much of his time to organizing opportunities for youth to experience living in Mexican rural communities. Norman was preceded in death by his wife of 32 years, Exelee (McMahan) Krekler. He is survived by his father, William H. Krekler; a daughter, Karina Budd; two sons, Eric W. and Timothy J.; a grandson, Joaquin; a sister, Corinne; a brother, Bruce; and several nieces.

Mossman—Florence Mossman, on Aug. 24, 1993, of liver cancer. Florence was a member of Taghkanic-Hudson (N.Y.) Meeting. She had great interest in gardening, literacy, architecture, history, herbs, and photography, and she was devoted to sharing her wisdom on those subjects with others. Some ways in which she shared with others included writing a regular weekly article for the *Hudson Register Star*, presenting slide shows to regional civic and social groups, serving as a librarian, and working as county historian for several years. She was also an accomplished photographer and artist. Florence served as clerk of her meeting. Her peace and equilibrium, and her intuitive sense of the patterns of life made her a tremendous comfort and inspiration to those who knew her. She is survived by her mother, Caroline Starbush; a son, Clinton Mossman; and two grandsons.

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Ithaca, N.Y. Friends Center of Ithaca Monthly Meeting, 227 North Willard Way. Sojourn by day, week, or month (kitchen available). (607) 273-5421.

NYC—Greenwich Village Accommodation. Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

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

London? Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone: 071-636-4718.

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

Washington, D.C., sojourners welcome in Friends' home in pleasant suburb nearby. By day, week, or month. For details call: (301) 270-5258.

Simple low-cost lodging for individuals and groups. Seminar planning available. Quaker center on Capitol Hill. William Penn House, 515 E. Capitol St. SE, Washington, DC 20003. (202) 543-5560.

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

Ocala, Florida, Meetinghouse: Two twin-bed rooms, split plan, private baths, spacious living areas, fully equipped. Reasonable. George Newkirk, Correspondent, 4910 N.E. 16th Street, Ocala, FL 34470-1151. (904) 236-2839.

Assistance Needed

Extraterrestrial Encounters. Have you, a Friend, actually seen or encountered a structured craft, aloft or landed, showing evidence of unfamiliar, advanced technology? If so, please get in touch: you are one among many—some silent in fear of ridicule. There is much to share and a friendly response to think about. *Dreams, visions, trances, or inner subjective events are not currently useful here.* Valid sightings along with other witnesses will be of particular value. J. Philip Neal, P.O. Box 19271, Asheville, NC 28815.

Friends General Conference is preparing a new Directory for Traveling Friends, available June 1994. Friends wishing to participate in this popular intervisitation project by providing home hospitality should call (800) 966-4556 to procure a listing form. Forms are due back at FGC by February 15, 1994.

Audio-Visual

Who are Quakers? VHS video, 27 min., by Claire Simon. Lively, informative, for outreach and education. \$26.50 plus \$3 postage. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

John Woolman on tape. The classic journal now available on audio cassettes, approximately 5 1/2 hours. \$20 including postage. Send to: AudioLogos, 4200 31st Street, Mt. Rainier, MD 20712. (301) 864-6929.

Friends Journal OUT LOUD. Now available on audio cassette are six articles on spiritual growth, challenges, and support; personal transitions and political development; simplicity; and the spiritual power of metaphor. Cost: \$8.75 includes postage and handling. Send to FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102-1497. (215) 241-7277.

Books and Publications

Wider Quaker Fellowship mailings offer spiritual nurture for Friends and non-Friends around the world. Consider gift membership(s). Donations voluntary. Call/write WQF, 1506 Race Street, Philadelphia, PA 19102. (215) 241-7293. A program of FWCC, Section of the Americas.

Books-Quaker spiritual classics, history, biography, and current Quaker experience, published by Friends United Press, 101-A Quaker Hill Dr., Richmond, IN 47374. Write for free catalogue.

Carlos Castaneda, Academic Opportunism and the Psychedelic Sixties examines how academic misconduct and New Age experimentation clouded the 1990 Supreme Court ruling which threatens religious freedom. Send \$22.50 (total) to author: Jay Fikes, Box 517, Carlsbad, CA 92018.

Free. Steps Toward Inner Peace, by Peace Pilgrim. Write: Friends of Peace Pilgrim, 43480 Cedar Ave., Hemet, CA 92344.

Hopewell Friends History: 1734-1934. Newly reprinted history of Hopewell Meeting, Frederick County, Virginia. Extensive genealogical record of membership, marriage certificates, family records. History of Hopewell and surrounding meetings. 671 pages. Large index. \$38.50 plus \$3.50 shipping. P.O. Box 165, Winchester, VA 22604.

Fall 1993 Catalogue of Quaker Books free upon request from Friends General Conference Bookstore, 1216 Arch Street 2B, Philadelphia, PA 19107; or call (800) 966-4556. Come visit us when in Philadelphia, Monday-Friday, 9-5.

How to Write Effective Letters to the Editor. Booklet with guidelines and samples. \$3 postpaid. Dale Roberts, 20 Bell Haven Rd., Asheville, NC 28805-1502.

Quaker Books. Rare and out-of-print, journals, memoirs, histories, inspirational. Send for free catalogue or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748.

Friendly Oakay Essays for Quakers and others. Many good ideas. Free sample. Kliff N. Merry, P.O. Box 6075, Los Angeles, CA 90015.

For Sale

For sale or rent: five-bedroom, two-bath, Germantown twin. Great family home. Sale by owner. Contact Barbara, (215) 843-6075.

Opportunities

Are you led to right stewardship of the earth? Let Friends Committee on Unity with Nature share and support your concern. Membership \$20. Box FJ, FCUN, 7700 Clarks Lake Road, Chelsea, MI 48118.

Scholarship funds are available for Baltimore Yearly Meeting students attending Swarthmore College. For information, contact Frank Brocato, Clerk of Trustees, Stony Run Friends, 5116 North Charles Street, Baltimore, MD 21210.

Personals

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

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

Concerned Singles Newsletter links compatible, socially conscious singles concerned about peace, social justice, gender equity, and the environment. Nationwide. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

Positions Vacant

Staff opening at Pendle Hill. The Extension Secretary plans and supervises weekend conferences, summer sessions, lecture series, and special events at Pendle Hill. Administrative experience, organizational abilities, communication, and hospitality skills, and familiarity with the Religious Society of Friends are desirable qualifications. Candidates and their families will need an aptitude for community living. Position begins April 1, 1994. Send resumes to Daniel A. Seeger, Executive Secretary, Pendle Hill, Wallingford, Pennsylvania 19086. Please bring this opening to the attention of others who might be qualified. Deadline for applications: February 15, 1994.

Arthur Morgan School. Small, junior high boarding school seeks houseparents for 94-95 school year. Positions also include a mix of other responsibilities: teaching (academics and/or electives), leading work projects and outdoor trips, maintenance, gardening, cooking. Particularly seeking one individual experienced in financial management. Intimate community of staff and students; consensus run. Simple living; beautiful mountain setting. Contact Joy Montagano, AMS, 1901 Hannah Branch Rd., Burnsville, NC 28714; (704) 675-4262.

The American Friends Service Committee (AFSC), a Quaker organization working for peace and justice throughout the world, seeks a full-time Development Director (fundraiser) to work out of AFSC's regional office in Oakland, Calif. Two regional development directors share responsibility for raising annual and planned gifts. The development director we seek also has primary responsibility for coordinating regional volunteer staff and committee fund-raising efforts. Salary range begins at \$35,065 with excellent benefits. Applications available from Stephen McNeil, AFSC Search Coordinator, 1611 Telegraph Avenue, Suite 1501, Oakland, CA 94612; (510) 238-8080. Completed applications due no later than February 11, 1994. Job starts May 2, 1994. AFSC is an AA/EEO employer.

Director, Powell House. We are seeking a Quaker to provide spiritual and administrative leadership for the New York Yearly Meeting conference and retreat center in Old Chatham, New York. The position entails program direction, staff supervision, fund-raising, and maintenance of a friendly atmosphere. Please send inquiries or applications to Powell House Search Committee, RD 1 Box 160, Old Chatham, NY 12136.

Earlham College announces an opening for a tenure-track position in Ethnomusicology/World Music, Studio Piano, and Fine Arts Interdisciplinary courses, with additional courses in applicant's area of specialization. Rank open; ABD or MFA minimum required. Position to begin September 1994. Applicants with specialization in one or more of the following areas are especially encouraged to apply: jazz (history, theory, or performance), women in music, music education, or Japanese music. Commitment to teaching excellence and liberal arts is required. Ability in piano performance viewed favorably. Apply with letter of application, vita, tape, and placement file, including three letters of recommendation addressing the candidate's teaching ability to: Daniel H. Graves, Music Department Convenor, Drawer 65, Earlham College, Richmond, IN 47374-4095. Review of applications will begin January 5, 1994. As a Quaker college committed to AA/EEO, Earlham particularly encourages applications from women, minorities, and Quakers.

Editor Search Expanded. The Friends Committee on Unity with Nature (FCUN) is seeking applications for the editorship of its newsletter, *BeFriending Creation*. Writing, editing, layout, and desktop publishing skills and experience essential; e-mail access a plus; concern for the earth assumed. Send resumes, writing samples, and other material, or inquiries for further information to: Skip Mendler, BFC Search, Box 532, Dingmans Ferry, PA 18328. Phone: (717) 686-1910; e-mail: <smendler@well.st.ca.us>. Deadline: 15 February, 1994. Previous applicants remain in consideration.

Friends United Meeting is seeking a doctor for a three-year appointment to the Lugulu Friends Hospital, Kenya, Africa, beginning as early as April 1, 1994, or as early as possible thereafter. Applications or inquiries should be made to the World Ministries Commission, 101 Quaker Hill Drive, Richmond, IN 47374. Phone: (317) 962-7573; fax: (317) 966-1293.

Intern Position, AFSC Washington Office. Starting September 1, 1994, this full-time, paid, ten-month position is usually filled by a recent college graduate. The intern will assist in varied program and interpretation work on AFSC issues and with Davis House, an international guest house. Applications close March 31. AFSC-Davis House, 1822 R Street NW, Washington, DC 20009. (202) 483-3341.

Manager, Lake Paupac Lodge. Summer position in the Poconos. Operate lodge as community center. Manage bed and breakfast (four rooms). Cater three-four small to large (100) meals weekly. Hire own staff. July 1 to September 7, 1994. Write or call M. Trueblood, 716 Autumn Trace, Williamsburg, VA 23188, or call (804) 565-3149.

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.

Quaker United Nations Office, New York. Opportunity for two interns at the Quaker UN Office from September 1994 - August 1995. Interns follow disarmament, human rights, economic justice, development, environment, women and children, indigenous people, refugees, 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, 20s, 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: 21 March, 1994.

Volunteer opportunity: Friends General Conference seeks seasoned Friend with calling to service among Friends as a volunteer "Nurture Coordinator." Half-time position involves supporting small yearly meetings in nurturing spiritual and community life within monthly meetings. Need not be based in Philadelphia. FGC covers travel, other expenses. Contact Bruce Birchard, General Secretary, FGC, 1216 Arch Street 2-B, Philadelphia, PA 19107; (215) 561-1700, by 2/11/94.

Western Yearly Meeting seeks General Superintendent. Western's superintendent serves as support staff for a variety of committees and boards, supervises a small office, visits area and monthly meetings, and represents the yearly meeting among wider Friends and ecumenical circles. Particular expertise is required in supervising and caring for pastors as well as nurturing and developing local meetings. Western Yearly (FUM meetings in western Indiana and eastern Illinois) is one of the most diverse groups of Quakers. The person we are looking for must be a Friend able to provide leadership to people from a broad variety of theological perspectives. Anticipated starting date is July 1, 1995. Send resume and request application blank from Kay Record, Search Committee Clerk, 5610 W. Hanna Ave., Indianapolis, IN 46241. (317) 856-5825. Deadline for application is April 1, 1994.

John Woolman School, a Quaker secondary boarding and day school, located in rural northern California, seeks a principal, beginning July 1, 1994. Contact: Search Committee, JWS, 13075 Woolman Lane, Grass Valley, CA 95959.

Monteverde Friends School needs elementary and secondary teachers for August 1994-April 1995. MFS is an English-dominant, bilingual school in Costa Rica's rural mountains. We offer a unique opportunity to work in multi-graded classes. While salaries are low, the experience is rich. Simple housing included. Contact Katy VanDusen, Monteverde Friends School, Apartado 10165-1000, San Jose, Costa Rica. Tel/Fax: (506) 64-51-01 before 7 p.m. EST.

Positions Wanted

31-year-old Quaker woman with eight-year-old daughter looking for opportunities for employment and/or housing while continuing college education. Have office/computer skills and extensive childcare and development experience. Love kids and animals. Will relocate. J. Werner, Box 150, Friends Journal, 1501 Cherry Street, Philadelphia, PA 19102.

Rental/Exchange Needed

Young, hard-working, student couple looking for work in exchange for accommodations. Thinking of yard work, errand running, animals, etc. Philadelphia, Pa., or northwest suburbs. Can pay utilities. Please call Rich or Siani at (215) 630-0204.

Rentals & Retreats

Provence, France. Secluded old stone house, village near Avignon, beautiful historic region. Recently restored, sleeps four, equipped kitchen. Terrace and courtyard, view of medieval castle. \$1,000/mo. June-August; \$850/mo. September-October. Marc Simon, Rue Tour de l'Ome, 30290 St. Victor la Coste, France; or J. Simon, 217 High Park, Buffalo, NY 14226. (716) 836-8698.

Handsome private lodge set in a working orchard, in a town that Michener called "perfect." Eight bedrooms, large living and dining areas, kitchen, sauna,

woodstove. Ideal for retreat, conference, reunion, or vacation. P.O. Box 534, Walpole, NH 03608. (603) 756-9800.

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) 699-9186.

Coastal Maine. Spacious house sleeps eight. Deck overlooks pond. Beautiful woods, saltwater cove, swimming, canoeing. Island ferries, beaches, woods walks, theaters, concerts, Friends meetings. \$700+/week. Weekends spring, fall. Dam Cove Lodge. (207) 443-9446.

France. Life is sweeter in the Dordogne. Fifteenth century village home available April-October near Bergerac. Sleeps eight. Fully furnished with books, TV, ping pong, and bikes. Kind neighbors. Call (615) 483-1311, or write: Jean Grant, 221 East Vanderbilt Drive, Oak Ridge, TN 37830.

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-\$134,000; monthly fees from \$1,165-\$2,140. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

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, Moylan, PA 19065. (215) 566-4624.

Schools

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.

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. Phone: (614) 425-3655.

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: a Quaker alternative high school for 30 students who want an education and lifestyle promoting Friends testimonies of peace, equality, and simplicity. Students live in faculty homes, sharing meals, campus work, silence, community decision-making. Characteristic classes include: Conflict Resolution, Native American Studies, Ecology, Human Rights, Alternative Housing, Mythology, Quantum Physics. College preparatory and alternative graduation plans. Wooded rural setting near Mt. Monadnock; organic garden, draft horses, sheep, poultry. Annual four-week intensive independent study projects. The Meeting School, 56 Thomas Road, Rindge, NH 03461. (603) 899-3366.

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.

Stratford Friends School provides a strong academic program in 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 five-year-olds is available. The school also offers an after-school reading program, extended day, tutor-

ing, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (215) 446-3144.

John Woolman School. Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (916) 273-3183.

Services Offered

Celo Valley Books: personal attention; intelligent typing; professional copyediting; 600 dpi camera-ready copy; book production (50 copies or more). One percent to charity. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

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



Forum Travel

Quaker-owned-and-managed travel agency. Friendly, experienced service; domestic and international; overnight delivery. (800) 888-4099.

Friendly financial planning. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments are my specialty. Call Joyce K. Moore, Registered Representative, John Hancock Financial Services, (215) 258-7532.

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.)

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 and business. Call: Sacha Millstone; Ferris, Baker Watts; member NYSE, SIPC. (202) 429-3632 in Washington, D.C., area, or (800) 227-0308.

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

Make friends, make music at Friends Music Camp. Ages 10-18. For information: FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311 or (513) 767-1818.

The Leaveners (Quaker Performing Arts Project) invites Friends to join us in raising the creative spirit on holiday residential music and drama projects; open to anyone 16 years and over. For more information write to: The Leaveners, 8 Lennox Road, London N4 3NW, England, U.K.

... Are you confused about
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... Did you know that long-term
care costs are **NOT COVERED** by Medicare
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you would desire in geriatric health,
wellness, and long-term care for you or
someone you love?

... Are you concerned about
securing the assurance of affordable
long-term care for the future?

*As a Quaker-related Continuing Care Retirement Community, Medford Leas
can serve as a resource to you in addressing these and other related concerns.*



*Medford Leas is dedicated to serving the spiritual, physical, emotional social needs of
older adults by combining opportunities for a rich, communal life with the assurance
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Inquire about our:

- **Many different residential housing and life-style options.**
- **Extensive range of entrance fees and monthly rates that are affordable to individuals with widely varying financial resources.**
- **Financial assistance available for Quakers and their families, loved ones, and friends.**
- **Wellness, Health and Nursing Care provided in a warm, caring, supportive, and nurturing environment.**
- **Experienced Health Care Staff who are sensitive, specially trained professionals.**

For information call: 609-654-3000 or 1-800-331-4203 (except NJ)

Member: Friends Services for the Aging

