

July 1994

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Marriage as a Spiritual Discipline

On Painting the Kitchen

Friends' Use of Electronic Communications

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(215) 241-7277; Fax (215) 568-1377**Among Friends****Round-trip**

My first words, I think, are something like: "I don't believe this! What in the world are we doing!?" I have just climbed up to the seat of a humongous rental truck which seems ten feet above street level. A glimpse at the driver's side-mirror strikes me nearly numb with terror. The truck looks a block long (not the 24 feet I signed for). My son Andrew, already acting the role of co-pilot and navigator, sits excitedly at the other side of the cab, busying himself exploring the assortment of knobs, gauges, and buttons on the dashboard—as complex and disorienting a sight as the front panel of a 747 jet. One colorful sticker says that the overhead clearance is 12 feet 6 inches, and warns: "watch out for low bridges."

I am about ready to climb back down and call the whole thing off when the truck mechanic shouts from below, "Hey, no problem, sir, it drives just like a car. There's just one thing, though: be sure to make WIDE turns, and don't forget to check the oil and tire pressure everytime you fill 'er up. Good luck." And he vanishes.

I take a deep breath. Right, I think, trying to steady myself, no problem. All I've got to do is find where this ignition key goes (Andrew shows me in a flash), figure out how to get this monstrosity out into rush-hour traffic (again, Andrew sticks his head out the window and cheers me on), and we'll be on our way. And never mind the two full days ahead of us as we load aboard the furniture from my late parents' Illinois home, and the 900-mile drive east with all the stuff to our own home in Philadelphia—all accomplished over Memorial Day weekend, no less. "Awesome, Dad," says Andrew, as he adjusts the radio and air-conditioning and begins to check out the User's Manual. "Right, awesome," I reply, as I hear the diesel engine roar.

The next two days are a blur of activity. My friend Adolph Burckhardt arrives from Minneapolis to oversee the move. Four willing helpers from the Chicago Fellowship of Friends help us pack boxes and muscle things onto the truck. And somewhere around northeastern Indiana—a few miles past our first gas fill-up, kicking of tires, searching for the oil stick, and managing not to get wedged into the parking lot of a Dairy Queen—I look at Andrew and shout, "YES! We're doing it! The guy was right, it's just like driving a car!" Andrew says something like "Uh huh," being rather preoccupied with trying to fix a CB radio Adolph gave him, and lazily finishing up my chocolate-chip blizzard.

Later I am struck by a powerful thought: A few feet behind us rides most of my parents' household belongings, furniture that's been in my family for several generations: things like two platform rockers that belonged to great-grandparents; marble-top tables, bureaus, caned chairs, and a spinning wheel and winder that came from the old family farm. I recall the letter, tucked in our family Bible, written by an ancestor, which describes the trip West by wagons a century and a half ago. It recounts their getting stuck and losing a wagon through the ice somewhere in Ohio, yet they are grateful to be safe and to find a new home with friendly neighbors. How ironic, I think. Here we are, another generation, this time on the toll road, heading back East with family furniture, keeping an eye peeled for low overpasses, and now for a safe place to stop for the night.

As I look in the side mirror I smile as I remember the words of Satchel Paige: "Don't look back," he said. "Something may be gaining on you."

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Practicing the Presence of God
John Thorogood: Martyr for Conscience

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Wrestling with intervention

The JOURNAL is to be commended for being undogmatic enough to publish Roberta Spivek's *cri de coeur* on "intervention" (*FJ* April). If some Quakers are responding, as she says, to the dreadful news from places like Bosnia and Haiti by "no longer reading newspapers at all," what does that say about the utility of their faith in dealing with reality?

The Bosnian Serbs are driven by a centuries-old, fierce mythology which justifies their behaviors on the grounds of historic victimization. Now they are afflicting their Moslem neighbors with the same sense of victimization from which more violence is sure to flow.

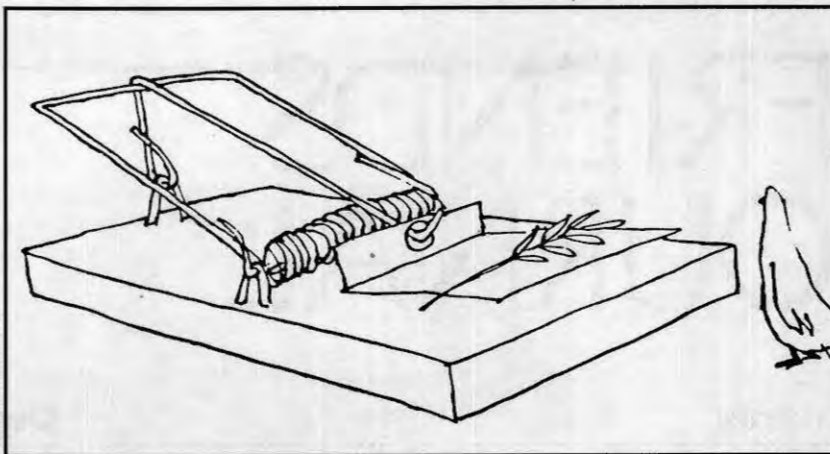
Who will interrupt the cycle? Must we place our hope in the unlikely event that, finally, the Serbs will take pity on their victims? Recent history is not reassuring on that score.

Hal Hogstrom
Holland, Pa.

The Inner Teacher, Christ Within, the Inner Light—these are some of the names for that by which generations of Quakers have felt guided in their testimonies and in their lives. Roberta Spivek, in her article, relied on "my own judgment" and her reasoned view of what action would be most effective in bringing about specific results. Reason can often be egocentric. It can also be immersed in the cultural and societal assumptions of the day. Friends looked to something abiding and eternal. They wished to meld their will with that of God, which was the seed of Truth within them. They believed that as a group and individually they could discern God's will. They believed that following those leadings would bring them into unity, both with each other and with God. Do we still believe it?

Melissa Meyer
Wilkesboro, N.C.

Roberta Spivek writes a very moving account. Her anguish about the terrible state of the world, in particular its warring, cannot but strike the soul of any sensitive person. Her concern arises out of her perceptions and affiliations. These lead her to justify intervention on the basis of the "just war" doctrine. Anyone who has a thorough grasp of the history of Friends and the peace testimony knows that she has said nothing new substantively—though, of course, the situations and participants do change. She also has awareness that wars have been fought essentially for imperial power and economic advantage, which makes the doctrine of a just war difficult to apply.



Len Mumik/FOR

Further, all belligerents claim their side is just!

It seems to me that the basic difficulty for us is the fact that there are two frames of reference—hers, which is essentially a secular one, and ours, which is spiritual and religious. If we are persuaded by a secular, humanistic stance, we have lost ours. We cannot be children of the Light in truth; we cannot walk in the Light; and we will have lost the capacity to speak inwardly from God. We will become like all those denominational groups that sanction any military venture decreed by the ruling oligarchs and their military cohorts. We will also have repudiated 300 years of suffering, disdain, whipping and flogging, fines, and death of those who gave testimony to peace. Under these circumstances, how could we wait upon God for guidance? If Spivek's view would prevail among us, we could no longer be a "religious society of friends in truth," to use the older language.

Early Friends did wage a war. It was called the Lamb's War. To put it simply, Friends wanted to achieve spiritually what the Cromwell Puritans attempted through the sword. This is what the peace testimony has meant through the years. Waging the Lamb's War has cost Friends dearly, but this war was to usher in a new period in life, the state of Adam before the fall; or to put it in other words, to usher in the gospel Order, God's order of righteousness, justice, and peace.

H. Otto Dahlke
Richmond, Va.

However much I share in Roberta Spivek's pain and frustration regarding the suffering and death experienced by the peoples of countries such as Somalia, Haiti, and Bosnia, I cannot personally support her call for the use of armed military intervention. If such "limited" military intervention were supported by Friends, what then would become of the Quaker peace testimony?

George Fox, throughout his *Journal*, spoke often of the power of God guiding men, women, and children to Truth and to

the Light within. That same power moves us today to action: feeding the hungry, clothing the naked, housing the homeless, and healing the sick, wherever the need may be.

Chris Darlington
Maple Shade, N.J.

Congratulations on running that great article by Roberta Spivek. This is a very pleasant surprise and breath of fresh air from the retread mush you usually run on such overworked subjects as "meditation," "faith," "Jesus is coming," and "the Quaker process." This is a most well researched, well written, thought provoking article that reaches both the heart and the mind.

At the dedication of the Holocaust Museum in Washington, D.C., Elie Wiesel, the Nobel laureate and Holocaust survivor, said as he turned to President Clinton, "Mr. President, you just can't let this happen again."

Articles like this may yet save the FRIENDS JOURNAL from extinction.

Robert S. First
Centralia, Wash.

In the April issue, the three articles, "A Unique Spirit at Work," "Struggling with the Peace Testimony in Jerusalem," and "Wrestling with Intervention" constitute a triptych that displays many facets of response to violence. It is difficult to be a purist when dodging bullets. But to give up nonviolent resistance because it seems not to be working is a sad outcome of a career of valiant nonviolent struggling such as Roberta Spivek's.

In Susan Winter's story of Smuts Ngonyama's valiant struggle, there is an intriguing phrase, "... a handful of gravity-defying optimists of all races who believe South Africa needs to be transformed from the ground up." And, further on, "When given the opportunity, many South Africans will still stand to be counted—however tenuously—for peace and reconciliation."

In Bosnia, nonviolent resistance may be impossible, and probably violent resistance

Choosing Active Nonviolence

Roberta Spivek's article, "Wrestling with Intervention" (*FJ* April), is the most honest, penetrating, and illuminating article I've read on the world's current human rights crises. She has probed and confronted many painful and uncomfortable aspects of intervention. We who profess a belief in nonviolence could benefit from a careful consideration of her position. The dilemma before us is very well described by her queries: asking if nonviolence has become a dogmatic faith, or if we can adequately respond when others' lives are threatened, or if we can *a priori* rule out the use of force.

We must also respect Spivek's credentials. She has been involved in several nonviolent activities, and then invested the time and energy to educate herself and become aware of the realities of the issues. For many of us less active and less well informed, the temptation is strong to resort to idealism and fall into politically correct posturing.

Two critical points are made by Spivek that cannot be overstressed—and advocates of nonviolence *must* wrestle with them: education and passivity. They get to the heart of our individual and collective responsibility. Without question, the peace movement has not answered its responsibility to educate the public. We have allowed, as she says, the "national security" and racist and corporate interests to prevail; they control public opinion. Certainly we face enormous odds in battling their domination of the media

and in confronting the power they've accumulated. Our response, however, has been fragmented and disorganized. Where is our ingenuity? Why have we not seized the initiative? Why are our leadership abilities asleep?

Our feelings of impotence in the face of a violent system (local, national, and global) have led us, as Spivek says, to shake our heads sadly, "hoping *someone* would do *something*." We are reduced to passivity. Tragically, this empowers "those responsible for the carnage"; we have "intervened, on behalf of the aggressors," as she says. We have failed to see that passive nonviolence is an oxymoron. Many see Gandhi's and Martin Luther King's nonviolent approach as too passive. Not true. Both Gandhi and King unequivocally condemned cowardly inaction, and strongly argued that we cannot fail to act.

Although Spivek presents a compelling argument, I do not reach the same conclusions. I do not believe, as she does, that armed force should counter armed force. There never will be, in my opinion, a just war. Why do I differ? Because to reach the conclusion that a just war is possible is to capitulate to the forces of evil and violence—capitulation in the sense of accepting others' rules and definitions. I believe we must not fall into the trap of accepting as inevitable what the world *finally* did against Hitler, or Saddam Hussein, or the so-called Somali warlords. Most of the world sat immobile as opportunity after opportunity to do something passed by. Then, when it became nearly too late, *someone* finally did *something*. We must not accept what was done as either proper or inevitable. Let us not believe we should *ever* resort to such

means in the future. They are aberrations. Answering to our responsibilities means we would never have allowed these situations to reach the crisis stage.

The Sixth Commandment and the first Buddhist precept urge us not to kill. Anyone who has wrestled honestly with this precept knows it is impossible not to kill. (Can you walk across your back yard without crushing an insect?) There can be no absolute proscription, "Thou shalt not kill." The Buddhist master Thich Nhat Hanh adds an awesome corollary to this precept: One should even take on the responsibility of preventing another from killing. Is it possible that we may need to kill in order to prevent another from doing so? It is a dilemma for which there is no general answer. Each situation must be faced and dealt with individually.

In doing so, we must never allow the practitioners of violence to define the rules. After thorough self-examination, we may have to write new rules. Therefore, I do accept the possibility that some form of intervention may be necessary; but we must not allow ourselves to accept the terms of the aggressors, and we can certainly rule out the types of intervention used thus far (i.e., those that foster continued violence). We must never lose belief in the ultimate power and the general validity of ongoing, steadfast, *active* nonviolence. It is both creative and effective.

Geoffrey G. Huggins
Winchester, Va.

is also of doubtful value. But quite possibly it would be worthwhile to attempt to transform *Serbia* from the ground up. It may be that when given the opportunity, many Serbians would stand to be counted as wanting not just cessation of killing but also reconciliation with neighbors who never should have become "enemies." There may be that of God in enough Serbians to make such efforts worthwhile—to give them "the opportunity."

Otto Steinhardt
Santa Rosa, Calif.

I certainly empathize with Roberta Spivek's dilemma over violent intervention in the world's lethal conflicts. Fifty years ago, we read about human tragedies while seeing still photographs several days or weeks after the fact. Now similar incidents shake our souls with graphic detail on TV screens an hour or a day later. Slaughter of the innocents becomes much more urgent.

Roberta Spivek's rejection of nonviolence reminds me of my experience with the environmental movement 25 years ago. I thought that when I became aware of the crises, everyone else would immediately become like-minded and change their profligate behaviors. I led simple living workshops for which no one was ready.

Why expect a sudden demand for nonviolence when we have become a prosperous and dominant nation by using violence? We cannot suddenly resort to nonviolent methods after centuries of depending on violence and expect the world to immediately respect these methods of resolving conflict. Who is willing to pay the full price of nonviolence?

(World War II was the last time the United States was willing to pay the full price of violence. Since then—in Korea, Vietnam, Lebanon, the Persian Gulf, Somalia, Haiti—we have tried to play it both ways. In each case, escalating the

violence to gain control finally became unacceptable.)

Nonviolence requires the same price as violence. Gandhi, Martin Luther King, Jr., and many others, including the early Quakers, demonstrated that. No one in their right mind wants to be a martyr. But unless we are ready to interpose our lives, as some aid workers have in Somalia, we are speaking of "limited nonviolence." It is as honest as Roberta Spivek quotes, "like being a vegetarian between meals." Violence escalates. At what level of violence will Roberta Spivek begin to feel uncomfortable?

Nonviolence is the harder road because it is much less traveled and so very lonely. Even more so than being an environmentalist in the '70s.

Perry Treadwell
Decatur, Ga.

The thoughts and feelings expressed in Roberta Spivek's article are most

challenging. It is all too easy for Friends and nonFriends to speak of pacifist beliefs when in our everyday lives most of us are not fearful for our own well being or for those of our loved ones or neighbors, particularly when there is no threat of random annihilation by warfare.

By its nature, pacifism is highly personal. For those who have, for reasons of conscience, chosen to declare their pacifist stance, there are varying degrees of pacifism: noncombatant, noncooperator, absolutist, and possibly other categories. Except for the absolutist position, the other categories imply some passive acceptance of one's government's military actions. In each of these categories, nothing is clearly stated as to what one would do if the individual or one's family were personally attacked.

The important point is that the pacifist believes one cannot take the life of another in warfare, and that no government or persons in authority can conscript one to do so against one's will, no matter how justifiable the cause may seem.

What positive actions can pacifists then take? George Fox stated, "I told them. . . that I lived in the virtue of that life and power that took away the occasion of all wars." A simple statement, which on the one hand is very difficult to emulate, while on the other hand allows for many positive non-war-like actions when one is immediately faced with the destructive nature of war.

In the final judgment, each one of us must seek Divine guidance in the leadings of our lives. There is no easy answer, but one must do one's best to hold true to his or her beliefs.

Ken Woerthwein
Jacobus, Pa.

Roberta Spivek's article is a thoughtful and well-reasoned viewpoint. The dilemmas it considers typify my reasons for being a Quaker: In this world there are limits to mere logic, and I must ultimately rely on listening to the Spirit. When she asks, "Should our primary goal in responding to 'severe human suffering' be to act to save as many lives as possible in the immediate situation. . . ?" I would say yes, but I would have to add that my even more "primary goal" must be first to seek God's will.

Aside from this overall view of her fine article, I have a few specifics. She well asks, "Has our faith in nonviolence become a kind of dogma, to which we cling even when it has not proved to be effective?" But we pacifists can ask the militarists the same question about *their* faith in violence, which also does not always work. For every victor in a war there is a loser. As for the successes of nonviolence, we can cite India freeing itself from Britain with the loss of only 8,000 Indian lives. Contrast this with the

analogous situation of Vietnam—another Third World country freeing itself from domination by a Western superpower—where a violent victory cost 1.9 million Vietnamese lives for a far smaller population.

I suppose ultimately the question is one of faith. India had faith in the Gandhian method, and persevered for the necessary 17 years. Vietnam had its faith in violence and won after 14 years. My own negative faith is that military interventions can be expected to waste many more lives than they save. My positive faith for the present is in help like the American Friends Service Committee's ten-year program in Somalia, and for the future with groups like Peaceworkers, with its plans to train teams for nonviolent intervention in conflict areas.

Franklin Zahn
Los Angeles, Calif.

P.S. For information about Peaceworkers, and Global Peace Service, with which it has become affiliated, contact David Hartsough, 721 Shrader St., San Francisco, CA 94711; (415) 751-0302.

On commitment

Two major items in the April issue have directed my thoughts to the subject of commitment: Frank O'Brien's comment on Johan Maurer's saying "a Quaker is anyone who says they are a Quaker," and Roberta Spivek's "Wrestling with Intervention." A commitment to Christianity rightly understood can clarify the difficulties both these items present.

I like to think the Quaker unwillingness to require acceptance of any creed as a condition of membership expresses the largeness rather than the smallness of Quaker faith. Meister Eckhart memorably said, "Whatever you say God is, He is not." No verbal definition stating the boundaries of the divine reality is big enough to contain the subject. Refusal to recite a creed can mean that our God is too big to fit into one, rather than that we have no God at all. I agree with Frank O'Brien that to be a Quaker one does need to make an explicit commitment to membership in the Religious Society of Friends, though the meaning of membership defies definition.

Historically and for many Friends today, ours is a religious society in which occurs worship of a God whose nature is expressed in the example and teaching of Jesus. Membership entails acceptance, for others if not for oneself, of faith in the reality and authority of a Christian God. As clerk of Ministry and Counsel, I once had occasion to write to a nonresident member who

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Marriage

by Patricia McBee

A truly committed marriage can be a source of the most profound opening to unity with the Divine. The way is filled with pitfalls. No couple is guaranteed a positive outcome. As with all spiritual disciplines, grace may come in fleeting glimpses and then vanish again for days or weeks or even years. It takes a lifetime of faith and trust, willingness to face our fears, openness to growth and change, and a dedication to finding love and joy, even in the most unlikely and difficult places.

For me it starts with the assumption, taken from the first epistle of John, that God is love (I John 4:17). We all deeply desire to be loved, thoroughly and unconditionally. We yearn for the redeeming love that lifts us up and sets us back on the path even when we have done wrong. We want not to have to hide our inadequacies but to know we are loved in spite of, and maybe even because of, them. And we long to give love in return. This longing for love is, I believe, a longing for union with God, which is love.

Much of Christian teaching and volumes of wonderful old hymns assure us that just such an unconditional, redeeming love is available to us all of the time, if we just turn to God in trust and faith. But I, for one, had difficulty recognizing what seemed like an abstract, intangible love until I could glimpse it through the window of a deeply sustaining human love.

In marriage we have the opportunity to experience love in a concrete, tangible form. Our partners have taken us not for better *or* for worse, but for better *and* for worse, for surely in the course of a life together we live out both our best and our worst. The redemption comes when our worst is revealed and our partner is still there loving us. We are seen naked and found beautiful, just as we are. An inadequacy is exposed, and our partner admits to knowing it was there all along and loving us no less for it.

Patricia McBee is a member of Central Philadelphia (Pa.) Meeting. She is grateful to Brad Sheeks for the growth and learning of their marriage of 22 years. Together they lead couple enrichment retreats sponsored by Philadelphia Yearly Meeting and Friends General Conference.

as a Spiritual Discipline

Early in a loving relationship, as we are lifted up by this loving affirmation, we become more beautiful—our warts or flab may not go away but our shoulders are more square, our faces more open. We have a glow. In this love-light our inadequacies diminish. We have courage to develop our skills, to take risks in the safety of not having to fear the loss of love if we fail. The warmth of the love helps us to be fuller, richer persons, much more than we might be without consistent, persistent loving.

Though this experience is common when one first “falls in love,” it does not automatically sustain itself. Marriage can become routine, boring, contentious, and unfulfilling. As in other spiritual disciplines, a marriage that is a source of spiritual growth requires vision, attention, openness, courage, teachability, and faith.

Let me spell out how some of these elements have worked themselves out in my marriage and those of others I have spoken with. One undertakes a spiritual discipline in faith and hope of growing closer to God. To my sadness, I have discovered many couples who have no image, no model of a spiritually rich marriage. I spoke with a man who was describing the pain and confusion of his first marriage, and I asked him why he had stayed with such a bad relationship for so long. He responded that it was the best thing he had experienced so far in his life. His father abandoned the family, and he was raised by a mother who did not have the strength to care for her children alone. The fact that he and his first wife were staying together at all seemed to him to be a step into the normal. He did not know that there was anything better even to hope for. I will be blessed if this article helps just one couple to know and deeply believe that a spiritually rich and rewarding marriage is possible.

Once we have the vision, it takes discipline to achieve it. Other spiritual disciplines require daily practice; so also does a spiritually rich marriage. Our relationships need to have a priority claim on our time. In marriage enrichment we have encountered the slogan “If your marriage is to last, it has to come first.” This is hard for Quakers whose relationships tend to come in at the bottom of the list after jobs and commit-



Free Library of Philadelphia

tees and changing the world. I proceed on the belief that we would better change the world after first allowing ourselves to be transformed by love. To do this there must be regular time, every day, set aside for each other; it might be only two minutes each afternoon, when we remind ourselves and each other how grateful we are to have this companion on our journey. And it periodically needs larger blocks of time for learning from each other, resolving conflicts, and sharing our deeper selves.

We must enter this discipline with honesty and truthfulness. We may be prepared to be “honest and truthful” in expressing our complaints. It is more difficult to be truthful in sharing our fears and confusions, our dreams and desires. But it is here that the redemption occurs, over and over, as our partner comes to respect our fears and support our dreams.

Commitment to supporting each other's dreams requires courage and faith. Our security, the warm consistency of our lives together, can be thrown off balance when our partner wants to leave a well-paying career for something more spiritually fulfilling, or when she takes up a spiritual path different from our own, or when he feels a need for solitary time away from others, including us. It is in these times that the love which overcomes fear says yes, do it, live out your call, I will be here loving you and supporting you as you grow.

A friend told me of her experience of returning to graduate school after years as

housewife and mother. Her husband supported her, draining their savings to pay tuition and organizing their children to help with housework. Later he told her how afraid he had been, afraid she would find a new life and leave him behind. The husband twice gave her his profound love and trust. Once to give her the space to be what she was led to be, and again to trust her with the knowledge of his fears.

An older friend and teacher of mine told of the struggles and pain of staying on the growing edge of his 60-year marriage. The two of them were facing losses of physical abilities and

fears for themselves and for each other. They didn't have everything all sorted out after 60 years, but they were still growing closer by sharing their thoughts, their caring, and their hopes with each other as they faced the new challenges their lives presented.

This does not mean that one partner expresses a fear or a dream and the other partner with saintly grace says, “Yes, darling, do whatever you want.” There is a constant need to sort out the issues and conflicts that inevitably emerge as the dreams and fears of two people bump into each other in a long-standing relationship. It is easier to achieve such sorting in an atmosphere where time, growth, honesty, and trust are already part of the relationship. Then we can enter into resolving the conflict with the recognition that this is my life partner, not my enemy, and with the conviction that a mutually beneficial resolution is available if we dedicate ourselves to finding it. It often hurts. We want to run away, hide, protect ourselves. Maybe this is the time that will confirm that I really am not lovable. Can I take the chance? Where can I find the faith to trust that my partner loves me even in the midst of conflict? Where can I find the courage to hear my partner's fears and needs and struggles?

Several years into my own marriage we went through a painful struggle lasting more than a year. We talked and sorted and tried new approaches, new agreements. The pain went on. His hopes

vs. my fears. His fears vs. my trust. Each time the tension was close to snapping the cord that holds us together, one would back off, not caving in or giving up, but easing off, putting a little slack in the cord so we would have room to keep searching. Finally, a resolution began to emerge. By engaging in a discipline of time and listening and faith and love, we found an outcome that allowed each of us to feel more loved, more deeply understood, and more free to grow.

That was a turning point in my marriage and in my life: knowing we could go so far into the darkness and still help each other through. We could confront our fears, coming out battered and chastened, yet healed and whole, confident and grounded, open to the spirit in ways never before imaginable.

It is not always possible to sort these things through on our own without help. My husband and I came through our struggle with much loving support from an ongoing couples group from our meeting that had been getting together for two or three years. Couples need feel no shame in seeking the wisdom of others who have walked a similar path. Something perverse in our culture tells us that everyone should automatically know how to be married well and that it is shameful to seek help. This is not true of other spiritual disciplines; why should it be true of marriage? If we find that we end up in arguments instead of sharing our fears and hopes with each other, a workshop on communication may give us the opening to proceed and grow. We read books on the spiritual lives and experience of others, why not books on how other couples have been helped to have fulfilling marriages? Spiritual counselors help people to recognize bad habits and push through fears that block openness to the spirit. It should not be shameful to consult with a marital advisor when fear, hurt, or bad habits are blocking us from a new level of closeness and caring with a companion on our spiritual journey.

It is not all a struggle. Joys and travails intertwine on the path through marriage as they do on the path through life.

Rewards along the way keep us going. Slowly, gradually, through this love mediated by our partners, divine love can become more comprehensible. We know that we are lovable. We know that we are loved. We know that we can love. We can begin to see that there is no need to fear; divine love is real. We can pass it on to the world around us. In this we are deeply blessed. □

WEAVING INTO MYSELF

by Diane Barounis

In stillness and motion
 In careless words
 In silences beyond words
 It is woven
 From the strands of What Is Given
 From the fragments of the everyday
 From the beyond that is within
 It is woven, slowly
 Line by line
 Inch by inch
 Yard by yard
 Colors begetting colors
 Merging, blending, bleeding
 Until the fabric is made
 Whole and complete.
 I want to wrap this cloth,
 This woven thing, around me
 I want to bury myself
 Within its enormous length and breadth
 Until it covers me, caresses me, enshrouds me
 Until I fear it will suffocate me
 And I will die from its embrace.
 It is then, only then, that I learn
 I can breathe,
 That I can only breathe,
 Through the spaces the weaving creates
 Through the spaces that hold the cloth together
 The tiny, imperceptible, life-giving spaces
 Between the strands
 Without which the cloth could not be.
 It is then that I see
 That I am the strands
 Which are given
 To be stretched and pulled and twisted
 As they yield to the weaver's touch
 To be finely woven
 Into that through which alone I come to be
 Into that in which at last I may come to rest
 It is then that I know
 In sadness and gladness
 In heart-blessed certainty
 That serenity can only be found
 In the acceptance of What Is Given
 That love lies in the labor
 And wholeness, in the cloth
 And that there is no other way
 Except that which pain has made.



Barbara Benton

Diane Barounis is a member of Evanston (Ill.) Meeting.

THE USES OF SILENCE

by Anthony Manousos

Deep in the heart of the Universe, the Creator noticed Wisdom playing with a toy that glistened like gold.

"What is it, my dear one?" asked the Creator.

"It is called Silence."

When the Creator listened to the Silence, serenity radiated from its core, pervading the universe with a golden glow.

"This is very good," said the Creator. "What do you intend to do with it?"

"I will share it with the mortal ones, for it will surely bring them joy and comfort."

"May it be so," said the Creator.

Wisdom flew down to earth to share her gift with mortals. The first mortal she spotted was a six-month-old baby that was pleasantly gurgling to itself, making the myriad little sounds that delight infants. When Wisdom presented the baby with Silence, it suddenly became afraid. It opened its mouth to express its fear, but was unable to cry. Choking with emotion, the child nearly died of terror before Wisdom realized that Silence is not a gift that infants find comforting. Any sound, even the monotonous ticking of a clock, is preferable.

Wisdom then took her gift to a young girl who was playing with her friends. Given Silence, the girl at first reacted with fear, but then her face lit up with malicious delight. She went to one of her playmates and said, "You've annoyed me. So I'm not going to talk to you any more. And neither will any of our friends."

Her playmate at first laughed at this threat, but soon discovered that the Silent Treatment was even more painful than a harsh word or a beating.

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Narcissa Weatherbee



Disturbed by this unexpected development, Wisdom decided to try out her gift on a young boy. The boy at first recoiled from Silence, since it was a totally alien element, but the more he examined it, the more intrigued he became. He gradually discovered that by keeping silent, he could track small animals and capture and kill them stealthily. Silence also enabled him to ambush friends and scare the wits out of them. His use of Silence proved as deadly as the girl's.

Wisdom was very frustrated, and decided to give Silence to a teacher. "Surely a teacher will know how to use Silence wisely," she reasoned.

When the teacher first encountered Silence, she was extremely nervous. It made her feel inadequate since it reminded her of all the times when she, or one of her students, did not know the answer. But the more she studied Silence, the more she came to appreciate its power. Whenever her students misbehaved, she made

them keep silent. Silence imposed as punishment by the teacher was even more deterring to students than loud and angry threats.

Wisdom could not understand why mortals kept missing the blessings of Silence. When she gave it to lovers, they sulked. When she gave it to actors and talk show hosts, they complained of forgetting their lines or of "dead air." Criminals used silence as a means to avoid incriminating themselves. Religious people used silence to stifle ideas and feelings that were not in accord with their dogmas.

Wisdom finally went back to the Creator and asked what was wrong.

"Perhaps you need to add some of this," said the Creator, holding the Silence in the Light.

"What is it?"

"You'll see," said the Creator.

Wisdom went back to earth and tried again. This time, when she gave the gift of Silence to the baby, it curled up with its mother and smiled blissfully.

When the young girl was given Silence, she listened quietly to the playmate with whom she had quarreled, and soon they were friends.

The boy appreciated the gift of Silence when he was sketching animals, making models, or working on his computer.

The teacher used Silence to pause after she spoke so that students could absorb what she had said, and respond. Lovers sat together in companionable Silence and radiated joy. Criminals reflected silently on their past misdeeds and found the power to change their lives. Best of all, religious people used Silence to listen to their inmost selves and to experience a direct link with the Creator.

Wisdom returned to the Creator and asked what ingredient had been added to make Silence golden instead of deadly.

The Creator simply smiled and hugged Wisdom. No further explanation was necessary. □



Friends' Use of ELECTRONIC COMMUNICATIONS

by Steven Davison

Stimulated by Joel Gazis-Sax's article "The Invisible Meetinghouse" (FJ Feb. 1993), here is another perspective on the role of Friends in the growing electronic community.—Eds.

Recently I have been in several animated conversations about Friends' use of computer networks to exchange ideas and information. Articles have appeared in Friends' publications, a sign that the topic is timely. Such articles and conversations have left me feeling uneasy. While I am intrigued by some of the possibilities of Quaker computer networking, and can see their value for certain kinds of activity, a number of concerns have come up for me, which I would like to share:

A process of discernment

My first concern is that we engage in such a process as we begin to adopt this new technology. By *discernment* I mean seeking in worship what it is the Guide would have us do—or not do—and how.

If we are a called people of God; if our work is that which arises from the leadings of our people in worshipful response to the world around us from the promptings of the Holy Spirit; if these leadings are to be tested in the traditional Quaker ways, primarily by bringing them to our meetings for corporate discernment—then ought we to do the same for our use of this technology? or any technology? This question is raised by John Woolman in his *Journal* (p. 72 in the Moulton edition), where he argues that "improvements,"

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while helpful, are sometimes the product of a "cunning and creaturely mind"—and I would add avaricious—and thus, having an evil root, bear evil fruit.

Are we *called* to utilize computer electronic communications? or is it only attractive and convenient to our "cunning and creaturely" selves? Are we paying attention to any negative points that present themselves as we use E-mail? Are we willing to question our involvement in any meaningful way?

Can you worship over a computer network? Given, of course, that Quaker business—even committee business—is to be done in worship. Can the spirit of Christ gather a meeting over E-mail? Can the Holy Spirit travel on a stream of modulated electrons? Can you come to a sense of the meeting through a keyboard?

Some would say that God can do anything. But the ultimate test for Friends is that of direct experience of the Divine, not hypothetical speculation. Has anyone actually experienced God gathering a group of Friends communicating with each other through a computer network into the profound spiritual unity and strength which characterizes the gathered meeting?

The medium as the message—the myth that technologies are neutral

Most of us think technologies are neither good nor bad in themselves, but are rather put to good or evil uses by humans. I disagree.

Every technology reshapes the culture that uses it, affects the individuals that use it. Some technologies have negative effects on both the culture and the indi-

vidual user which are inherent in the technology itself; they are unavoidably destructive, though they may also be constructive in other ways. Insofar as we associate destruction with evil, these technologies become evil themselves, though often mixed with good. As we have seen, John Woolman recognized this.

Marshall McLuhan coined the phrase "the medium is the message/massage" to describe this effect that using a technology has on its users. A technology, a "medium" in his parlance, is an extension of some human faculty. A car is an extension of both our feet and our skin: it takes us somewhere and protects us while doing so. A hammer is an extension of our hand. A computer is an extension of our brain, and computer networks extend our voices and our ears, and link our brains.

When we replace the direct use of a human faculty by using its extension, the faculty begins to atrophy. When we start driving cars, we stop walking so much, and the entire culture of the horse disappears. When we start using computer networks, what gets restructured? and what begins to atrophy?

One structural transformation already evident in computer use is that it speeds things up dramatically. We should ask ourselves, is a faster pace for Quaker business (which we believe is God's business) in harmony with our testimony on simplicity? Are we not already bedeviled by a frantic pace in our lives? Will this speeded up pace give us the time for discernment which important matters require? And how much will computer networks replace meeting with each other in person?

What will atrophy? I am worried that

computer networking will be seen as a substitute for personal ministry because we could never travel to all the places we can reach with our net: it will be seen as an extension of traveling ministry, and so it will be. But something will atrophy in the process. And the ministry itself will not be the same.

I submit that the personal dimension is absolutely essential to this personal, oral culture of the Spirit, which is so distinctive of Friends. When a minister visits, someone puts her or him up for a night. The individual worships with the meetings, perhaps shares a meal with them. All of this builds community. This unification of a human voice, a human body, with the word of God in our midst carries transforming power.

The secularization of Quaker process

Friends believe the corporate body of the meeting, like the individual worshiper, is called to a direct, unmediated relationship with God and that, through each other as ministers, God may speak to us, strengthen us, lead us. Thus, we conduct our business in a meeting for worship. In the meeting for worship with a concern for business, ideally, we surrender our personal wills and agendas to the guidance that comes from our Guide, and when that clarity truly comes to us, we find ourselves unified in spirit in a way that transcends collective consensus. This clarity we call a gathered meeting; we articulate this clarity through the sense of the meeting.

Doing business this way is a demanding discipline. It requires belief in and commitment to a spiritual dimension in meeting life, a faith that is only sound when grounded in experience. Yet many of our meetings have been a long time without a powerful experience of God's ingathering. Many of our members have never experienced this at all. In our relative spiritual poverty, we have been gradually, unconsciously turning to consensus as our model for doing business. We are seeing, I think, a progressive secularization of Quaker business process.

Consensus is Quaker process working well—without the presence of God. Consensus is a collective experience rather than a corporate one; the individuals in the meeting are collected into a unity built upon mutual personal agreement, rather than gathered into a unity into which they have been led by something greater than their sum. The locus of decision in consensus is the individual participant; the

locus of the decision in the sense of the meeting is the movement of the Holy Spirit. Consensus is a political process in which individual agendas are negotiated and accommodated until they all fit into a relatively harmonious whole. Sense of the meeting is the relinquishment of personal agenda in the search for God's wish for us. In consensus, I am relatively satisfied with the result; in sense of the meeting, I may even be strongly contradicted and quite uneasy, but nevertheless clear that the meeting is moving forward in a spirit of love and truth because I can sense the presence of the Spirit among us.

To the degree we begin to do Quaker business (this will usually mean committee business, I suspect) on computer networks, I fear we will feed this drift toward consensus and away from a sense of the meeting. When we begin to dialogue with each other through computers, especially over difficult issues, how will we make room for this movement of the Holy Spirit? How, without personal contact, will we *feel* this movement? How will we avoid speaking out of our minds rather than our hearts? Won't our contributions to this dialogue tend to be what early Friends called "notions," ideas born of personal interest in intellectual cleverness, rather than of a deeper leading in direct spiritual experience? Won't it be rather superficial and devoid of that spirit that animates a corporate discernment process?

Of course, the vast majority of the communication on computer nets may not carry this weight of God's work, at least at first. It will simply be people talking to each other as they would in person, except there will be more people, different people, and it won't be in person. But will we naturally drift toward doing more and more substantive business this way? I already see this trend in my own limited contact with this movement. At what point do we draw the line? I fear there will be a tendency to draw the line just on the other side of what we want to do right now; it will always be the next level of involvement that we will question, not this one.

Privilege and power

Only people with computers, modems, the right software, leisure time, and the money to pay the telephone bill can participate in a computer network. As interest groups develop around concerns over computer networks and begin to influence the direction of the Religious Society of Friends, those without access to the

networks will be correspondingly disempowered.

My concern is about parallel bodies of Friends moving forward on concerns independent of meeting life through a technology unavailable to many Friends. It's hard to predict how influential electronic communications will become on the overall direction the Religious Society of Friends will take. Its impact will probably be strongest at the macro-meeting level, especially in Friends General Conference and in yearly meetings.

I think we need to pay attention to how this influence develops and the responses it will occasion, and use these observations in our discernment process. And we need to make sure those Friends who have not participated in a project developed on a network have the opportunity to consider it in our meetings for business with the same depth of attention.

Interest groups and the continuing disenfranchisement of monthly meetings

The users of computer networks are going to form interest groups on the net around the concerns Friends bring to the net. Out of their sharing together, these interest groups will certainly mature into communities of some depth, which will begin to generate business for Friends' bodies to consider. Where will this business go for consideration? What processes of discernment will the business undergo? How will this new path for meeting business affect our meetings?

Interest groups among Friends are not altogether new, of course. Some have been around long enough to mature into real communities, enjoying the kinds of commitment and attachment their members give to their meetings—sometimes even more. Examples that come to mind immediately are Friends for Lesbian and Gay Concerns, Quaker Universalist Group, and New Foundation. In my own yearly meeting, a group called Friends in the Spirit of Christ has emerged.

This is a growing trend among Friends, I think. On the surface there is nothing inherently wrong with this dynamic. But if one extrapolates the curve in this trend, it points to questions we haven't yet asked ourselves. These have to do with the erosion of traditional ways of doing business and the development of new ways to consider this new source of business, with the question of accountability, and with the transformation of community life in the monthly meeting.

The erosion of tradition

Until the 20th century, when a Friend had a concern, she or he brought their concern to their monthly meeting for discernment. If the meeting found itself in unity with the concern, it either supported the Friend in service to the concern or assumed responsibility for it as a meeting. The concern might be referred to the quarterly meeting for consideration; from there, it might come to the yearly meeting. This process is one of the meanings of the phrase "gospel order."

Things have changed. Today, much business that is new and concern oriented (not the routine business of running a yearly meeting) comes from standing committees in the yearly meeting. In many ways, standing committees for specific concerns (committees for witness for the most part) function much like interest groups, especially in their independence from the meeting-centered process of gospel order.

I think we need to assess the relative values of these two approaches. We need to discern what kinds of business are best served by which process. We need to make sure the traditional path of gospel order is as available and alive in our tradition as the committee/interest group structure.

I fear that the formation of interest groups around a concern on computer networks will continue our progress away from the traditional ways of dealing with concerns. It will continue to deny the concern the advantages of consideration by monthly and quarterly meetings. It will continue to deny monthly and quarterly meetings their members' energy and leadings. It will continue to displace the locus of concern away from meetings into ersatz groups whose base is common interest rather than common worship. And it will transform the meeting structures it does involve.

If we are going to encourage the trend toward interest groups as quasi-meetings, then we need to provide ways for them to bring their business to us. Right now, none exists. An interest group must find a committee to sponsor its business, and interest groups tend to develop around concerns that do not yet have a committee for a home. Catch-22.

The persistent pressure of business from interest groups in our yearly meetings will probably eventually lead to another new process for Quaker business. Once this has been achieved, we will be another step further from our tradition. Friends will have another reason to go

elsewhere than their meetings with their concerns. The monthly meeting will become that much more disenfranchised. And computer networks will almost certainly advance this process.

Probably this is all inevitable. Perhaps it's not as bad as my tone suggests. Maybe it's not bad at all: maybe monthly meetings should become less important as the locus of Friends community. But we should at least ask the question.

Accountability

Interest groups don't have to answer to anybody. They may not even have clerks. Because they are initially about sharing, they don't have to engage in a process of discernment, and when the sharing turns into proposing and deciding, there is often even less commitment to spiritual discernment than standing committees have. This leaves it to the "target" meetings to discern the value of the interest group's proposal—unless, of course, the interest group acts independently, as with Quaker Universalist Group and New Foundation publishing their own pamphlets.

This raises the question of accountability among Friends. This has long been an acute problem in the relationship between Friends bodies and the American Friends Service Committee, which is its own kind of interest group. This dispute shows us how unclear we are in the Religious Society of Friends about accountability and the role of oversight in our meetings. One of the initial reasons for forming meetings in the 17th century was the recognition we need each other and we need God for guidance in walking this path called life. Today Friends often approach their meetings as if we were an anarchic democracy: I can do anything and believe anything I want and yet the meeting can't do or believe anything I don't like.

I fear that computer networking will intensify this attitude toward accountability, deepening the trend toward isolation and individualization and away from worshipful corporate life.

What do we want from our meeting community?

This is the basic question here. Do we want to engage with people we know over the concerns that move us, folks with whom we worship, eat potlucks, teach our children in First-day school, study, paint the meetinghouse trim? Or do we find they really don't care, so that we feel isolated in our meetings anyway? If so, what then?

Is our meeting basically a club where we share some values with others and an hour of silence once a week? If so, why not join a net, where the interest is more or less assured, where the values are basically the same, and where an hour of such silence is barely missed?

Of course, the two are not necessarily mutually exclusive. In fact, downloading FCNL's dispatches on legislative action is just one example of how networking can serve the meeting community.

But I am talking about a trend—two parallel trends, really. I think we are all experiencing a gradual dilution of the quality of meeting life. And there's an increasing empowerment among Friends of other groups outside the meeting as alternatives that provide some of the things our meetings fail to provide. There may not be a causal relationship here. But that does not mean there is no relationship at all. What is going on? And how will computer networks affect these trends?

I honestly don't think any of these trends I've identified will be stopped. The overculture certainly doesn't question new technologies in any meaningful way. Name one technology we have refused to adopt once it was available. And the pressures of our overculture on the personal and corporate lives of Friends are inescapable. Yet I believe this influence is one of our deepest problems as a Society.

The momentum behind our technoculture is awesome. We are hurtling blindly forward. Whole new industries, like rentable video cassettes, appear overnight. Children are drawing escape doors for Winky Dink with their faces literally pressed against the TV screen before we have even studied the effects on humans of the technology's radiations.

It is unrealistic, I suppose, to think we can just say no, even though we might want to. We are addicted. Our only hope is in what the 12-step programs call a higher power. And this is an ancient Quaker testimony.

So I'm not saying we should just say no. I am only saying, let's ask God what God thinks. Let's try to identify the questions God might ask us.

We can start by studying the effects of computer networks on Quaker life right now. We can acknowledge we're already partly committed and start asking ourselves questions as our commitment deepens. At some point, in good season, we will need to bring the matter into meeting for worship and see if in the Light it casts too deep a shadow.

□

Even among Friends

by Judy Brutz

In the last six weeks, I have received several out-of-state long distance phone calls that have caused me to sit up and take notice. The first was from a woman who had been molested by a director of a Friends school when she had been a student there. The second call was from a woman who had experienced sexual harassment on the job in a Quaker agency. The third phone contact was from a woman who had become the victim of pastoral sexual abuse in a Friends church.

Besides the obvious similarities linking these three reports—Friends institutions, sexual exploitation by people in positions of power, and sexual victimization of women—there are other commonalities. In all three instances, as these women attempted to end the abuse, they were either not believed or blamed for what happened. In all three situations, the institutions involved are unwilling to take responsibility.

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Sexual involvement or innuendo is never appropriate between teacher, headmaster, director, or dean and a student; between clergy and church member; between therapist and client; or on the job, between employer and employee, or between supervisor and supervisee.

Wherever there is inequality between two people, sexual involvement or innuendo is inappropriate, unethical, and not to be condoned. There is a name for these behaviors when they occur. This behavior is called sexual exploitation when the victim is an adult and sexual abuse when the victim is of minor age.

Even in situations of equality between two people at the work place, if one of those persons does not want sexual involvement or sexual innuendo, then for the other person to persist is inappropriate and unethical. When such behavior persists, there is a name for it. Such behavior is called *rape* or *sexual harassment*, depending on the specific behaviors involved.

In many states sexual involvement or

innuendo in such situations as cited in this article are also defined by law as criminal behavior.

The perpetrators of sexual exploitation and sexual abuse come from all segments of society. Both men and women perpetrate, and both females and males are victims. Quite often the perpetrators are highly visible and respected members in their communities.

We as members of the Religious Society of Friends cannot afford to live in denial about such exploitation taking place in our religious institutions by our mem-

We must not live in denial about sexual exploitation taking place in Friends' institutions.

Closer to God

by Mary Ellen Alexander



Narcissa Weatherbee

As a survivor of childhood sexual abuse and incest, I was pleased to see this issue addressed in FRIENDS JOURNAL. In general, this topic is not openly discussed. Seeing it in print somehow validates my experiences and those of other survivors.

Failure to confront the trauma and emotional aftermath of such events in one's life can present a great barrier to spiritual growth. At the same time, I believe developing one's relationship with God can provide the inner comfort and strength needed when one attempts to deal with the emotional pain that results from sexual abuse and incest.

When children are sexually abused, tremendous damage can occur to their self-esteem, sense of personal power, and ability to form and enjoy healthy relation-

ships with others. When the perpetrator(s) is someone the child knows and trusts, the damage is intensified. Who can the child turn to for help if the adults who love her are not trustworthy? Often, as in my case, the child tells no one about the abuse. The memories or feelings about the events are repressed, often for many years. The emotional reactions become disconnected from the abuse and become a part of the still forming sense of self.

In my own situation, I began to confront this issue when I began psychotherapy, which I sought because of a failing marriage and after the death of my father. As I began to remember the terror and the truth of these events of my childhood, I was devastated. It seemed as though I had built my life around a base of false assumptions about myself. I felt I could no longer trust anyone or anything in my life. It seemed that even my own

Continued on next page

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bers or people whom we appoint and hire to carry out our work. We believe, as Friends, that a change in heart is always possible, but not until we face the complexity of the whole truth.

In our belief in the sacredness of all life and in a just and loving God, we have born strong witness against war and for the creation of a more just world as a foundation for peace. If we believe this is the way to peace in the world, how much more so should this be the way to peace in the personal and corporate lives of Friends. We are accountable for what we do to each other and what we do to those who come seeking our assistance.

Collectively, we can do something to bring healing and redemption to our Friends' corporate lives and institutions. Here are my suggestions:

- Be open and sensitive to hidden or subtle forms of sexual exploitation or harassment that may be going on around us.
- Be informed. Study and discuss books such as *Sex in the Forbidden Zone*, by Peter Rutter, M.D., and *Is Nothing Sacred? When Sex Invades the Pastoral Relationship*, by Marie Fortune.
- Develop a clear policy statement against sexual exploitation and harassment in our

institutions.

- Know our local resources. Who are the therapists, the treatment programs? Screen and monitor the names on the lists to be sure of credentials, adherence to high ethical standards, and reliability.

- When someone applies for a position or volunteers to serve in some capacity, check thoroughly references and criminal records even if the person applying is a well known Friend. Being well known and highly placed does not guarantee that the Friend is a safe person in the context of sexual behavior.

- Develop a policy for dealing with instances of sexual misconduct. Our responsibility as a religious people is to provide safety for children and adults who are in less powerful positions. Our responsibility is also to offer the possibility of redemption, healing, and transformation to perpetrators and victims. Redemption involves treatment plans for both parties, safety guidelines, emotional and spiritual support for both victim and perpetrator. An important part of the spiritual support is prayer, but we must be careful that our prayer lifts the whole situation to God and is not used to hide part of the truth.

- Develop education programs on sexual

misconduct, policy, and treatment. Present these programs for: yearly meeting staff, committees, and boards; pastors, clerks, elders, ministry and oversight; staff and volunteers of Friends agencies and organizations.

Each one of us has a responsibility for putting our religious house in order. As well known as we are in the world for bringing the message of peace and justice, and the message that Christ's healing is available to all, we had better live out what we proclaim. □

Note: Friends Family Service would like to receive copies of protocols for responding to instances of sexual exploitation in Friends organizations. If your meeting, church, yearly meeting, or Friends organization or agency has developed a protocol for dealing with instances of sexual exploitation, please send us a copy. Also, we'd like to learn of education programs and materials for training staff and volunteers in Friends organizations on sexual exploitation, what it is, how to prevent it, and how to stop it. If you have developed such a program, please send us a copy. Friends Family Service may be contacted at P.O. Box 2117, Des Moines, IA 50321.

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mind had betrayed me by withholding such crucial information about me.

After a few months, I was able to leave my abusive and destructive marriage. I wished to stop being a victim and to begin to rebuild my shattered life.

Although I received a great deal of help in dealing with this issue from my therapist, from friends, and through a group for incest survivors, there was little help for the intense pain inside my soul. I felt a great need for spiritual solace, but could find none in my accustomed religious traditions. I was extremely angry at the "external" and parental God of my childhood. I had been taught as a child that God would take care of the good and the faithful. It seemed that God had broken a Covenant with me and had not protected me from harm.

The emptiness and ache within me persisted. At times, I was unable to continue my work in therapy because

it was so overwhelming. I began to search for a way to believe in God that would not trigger this deep sense of rage that I felt. Through reading and the guidance of friends, I attended my first meeting for worship two years ago. My concept of God began to change. I began to realize God had not abandoned me, and that God had been within me throughout my life. In periods of deep worship, I felt God's presence. I felt loved and safe in a way I had never experienced. Although it was initially very frightening, I began to allow the walls of my "self" to lower and to experience God's presence more deeply. In corporate worship, I felt a connection to others that had not been possible before. During one meeting, I was powerfully moved to visualize the "Light Within" as a beacon that illuminated and warmed the cold, dark recesses of my soul. Somehow, this helped me to feel less ashamed of myself for having been sexually victimized.

As I knew I was not alone and comfortless with my pain, I became more able and willing in therapy to confront my feelings. I now know I am healing

from the wounds of my sexual abuse. Although the past cannot be erased, I know I am a person of worth in spite of my experiences.

As the parent of four children, I regret the destructiveness that prevented my being able to provide a more loving environment for them in the past. I am attempting to heal the aftermath of violence in our home by introducing values and ideas inspired by Quaker beliefs. In the beginning, I approached this like a crusade, but now I understand change comes slowly. I trust that as I am more able to live a life centered in God, change will continue to occur. As I have been able to allow myself to feel God's love, I have been able to express my love for my children in more constructive ways.

Often I have experienced the simultaneous sense of anguish concerning the fact I was sexually abused as a child, and a sense of utter joy that through facing the pain of this issue, I have found my way to a richer life and a rewarding relationship with God. □

The great Russian author Dostoevsky once wrote that there were only three great ideas in Western culture: God, freedom, and immortality.

The American writer Alexander King was asked during an interview if there was life after death. He paused before responding: "The question should be, is there life after birth?"

I find myself identifying with both responses.

On the one hand, if life ends with death, then there is no final justice. As Job knew full well, the good suffer while the evil sometimes prosper. Life is unfair, incomplete, often ruled by chance. Philosophers of religion (such as Edgar Brightman) talk about "dyesteological surds," or haphazard actions, such as earthquakes, that seem to be independent of human action and without any concern for human values. The continuation of some form of personality beyond the cessation of bodily functions seems to cry out for our belief.

On the other hand, life itself is a gift, worthy on its own terms. For a brief moment in time, there is life in all its manifold forms; and then, it is gone. This is as true for a tree as a human being. All the ruminations of religions about immortality are, as Freud would have it, illusions; arising out of fear of mortality, we project the need for an afterlife, just as we project the need for a God.

On any given day, it would be possible for me to argue either case: that life ends with biological death, or that life continues past death. And herein, I believe, is precisely the issue: Intellectually, it is possible to make the case either way (actually, if I try to be entirely logical, the doctrine of reincarnation makes much greater sense to me than most others); but my deeper self requires more than neat academic responses. As the philosopher Pascal knew, the heart does have its reasons that reason cannot know.

When faced with the death of a loved one, all the arguments go out the window,

A regular contributor to FRIENDS JOURNAL, John C. Morgan is a Unitarian Universalist minister living in Ohio. This article originally appeared in The Universalist Herald, where he is associate editor.

Quietly Kindling the Fire: Life after Life



Julie Delton

by John C. Morgan

and we are faced with the ultimate Mystery of Being. And the one who leaves us doesn't necessarily have to be a person. When our dog, Jenne, died after being with us for over a decade, I can remember being there by her side, falling to my knees and crying out for her to get up, and even wondering if I might not see her again. Later, reading the poet Yeats, I understood what he was saying when he described a young girl on the beach in Normandy, facing the sea, saying out loud: "O Lord, let something remain!"

"O, Lord, let something remain!" But what is to remain? The body that will soon decay? A few memories? A lifeless "soul," without form but part of the "All-Soul" of the universe?

What if the Great Mystery is so "ordinary" as to be commonplace? What if we cross the barrier between life and death as if on a journey, not one totally removed from the experiences of having lived—but richer, fuller, more alive, not less? What if life beyond life is only more life?

I can remember almost as if it were yesterday the night of my father's death. I was living in the Boston area when my sister phoned to tell me he had died of a heart attack. I remember going through all the stages of grief in the first few hours—loss, anger, denial—before going to my office and just sitting quietly. In that place I somehow "knew" my father was alive—not in this time, but in another. I could almost hear his English lyrical voice, smell the cigar, feel his hand upon my shoulder. And when I wrote a poem that night, it felt as if the words were his, not mine. And the closing lines of the poem came to me:

No living word ever dies
But is transported back to life.

God must have loved ordinary life; God made so much of it. And it does not end. I know that is a statement of faith, and I am willing to let it remain so. One day I shall know, even as I am already known. And one day I shall meet again all those I love and who love me, for nothing can finally separate us in love. If the oldtime Universalists taught nothing else, surely they left us this legacy of hope across time and death. Or, if you prefer the words of William Penn: "They that love *beyond the World* cannot be separated by it. . . . Death is but *Crossing the World*, as Friends do the seas; They live in one another still."

There is a poem by Vladimir Holan that I dearly love. I sometimes use it in memorial services, and I surely would want it read at mine. It expresses, for me, the essence of life beyond life:

After this life will we really be wakened
by the blood-curdling screams of
bugles and trumpets?

Forgive me, God, but I like to think
that the start of the resurrection
of all of us dead souls
will simply be marked
by the crowing of a rooster. . . .

We won't get up right away. . . .
The first one up
will be Mother. . . . We'll hear her
quietly putting the kettle on,
and getting the coffee grinder out of
the cupboard.

We'll be back home. □

On Painting the Kitchen

by Catherine Coggan

For my mother it was ironing, for my father, gardening. For me, painting draws me into a meditative state. It would be nice to blushingly proffer my watercolors or my vivid oils, but that's not the kind of painting I do. I enjoy painting walls, baseboards, cabinets, and doors—which is what led me to painting the kitchen of the Santa Fe Meetinghouse.

Earlier in the summer I had set off on a journey. A spiritual journey.

Turning 50 had me taking stock of my life. The unexamined life, as Quakers know all too deeply, is a life half lived. Thus, this journey would set me on the road to a new understanding of my inner world, my goals, and of other people's worlds. I trusted then, as I do now, that I would be led into the right hands to help me hear that still, small voice which would show me what I need to know.

I met Quakers as I journed through Colorado, which led me to other contacts, which brought me to New Mexico. Because for many years I had wanted to visit this "Land of Enchantment," it finally began to shape itself as one of the goals of my journey to go there and explore the landscape.

But a very tight budget encouraged resourcefulness, which encouraged me to write to the Santa Fe Friends Meeting through their resident Friend, Marguerite. I suggested that for two weeks in their famed guesthouse I'd do work for the meeting. "Hmmm," she said, "I'll have to check."

Finally a phone call came to me in Colorado. "All right," Marguerite professed a bit doubtfully, "we can entertain this, but what do you want to do?"

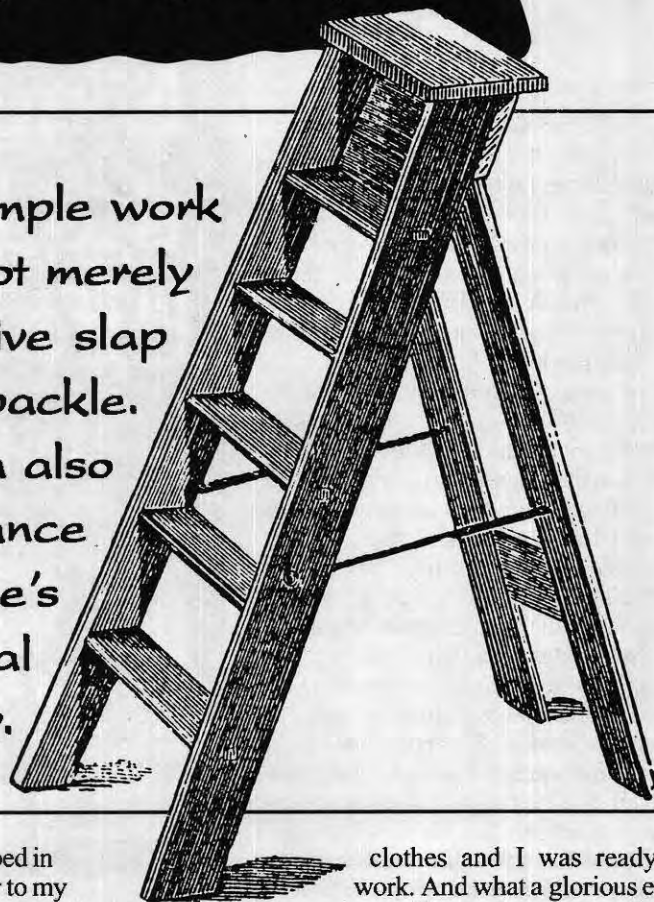
"Well," I countered with the self-assured bravado of the disadvantaged, "I can do many things. What do you need doing?"

This was a bit of a ping-pong conversation. Both of us testing the waters, neither of us wanting to be too off-putting, neither of us seeming too casual.

"We have a lot of things here to do. For example you could do some painting, or fix the woodwork. . ."

Catherine Coggan is an attender of Pleasant Street Meeting in Worcester, Mass.

Such simple work
is not merely
repetitive slap
and spackle.
It can also
enhance
one's
spiritual
journey.



"Actually," I jumped in with a hopeful quiver to my voice, "I rather like to paint."

"Great!" countered Marguerite, "The meetinghouse kitchen needs a serious job of painting. We can work this out."

And so it came to be. I arrived in Santa Fe on a warm, gloriously sunny Sunday morning, just in time for meeting. At the rise of meeting I met everyone including co-clerk Kip Corneli. This looked like a good place to paint. To enter into the meeting one must pass through the kitchen; it's the first room encountered. It certainly needed serious work. It needed the touch of a painter who considers painting a path to enlightenment.

The meetinghouse was originally the private home of another kind of painter, the artist Olive Rush. She had fixed her adobe studio/home in certain colors and had appointed trustees to ensure that the house remained, to the largest degree possible, as she had created it.

The first Monday of my stay, Kip Corneli and I went off to the hardware store to find the right paints. Chip after chip after chip had its little moment in the fluorescent lights until, at last, we had found the perfect match. I got some old

clothes and I was ready for work. And what a glorious experience this work has been for me and my spiritual journey!

To me painting is not merely repetitive slap and spackle. There's rhythm to the preparation, and there's a form to the planning of the over-all painting structure and of the requirements of each day's accomplishments. In so many ways it's a microcosm of assembling a real life of the Spirit.

The room needs a good, solid look at it to assess its idiosyncracies, its little problems with plaster, or wet spots. A room is not merely a box to breathe in; it has a life of its own. Light enters it in a special way; doors lead people in and out of it with a certain style. As with all things in life, there is a mindfulness required of the painter not only because each room is unique but also because human beings will come into that space and either feel welcomed with dignity and respect, or with shabby disrespect.

Then, too, a kitchen is a special place even in a public building. It is the heart of most homes, where the simplest yet most deeply universal acts take place: the preparation and breaking of bread. For a group

the kitchen can also be an important focal point as the group comes together to share a meal as one family. Thus, as I began working, I kept foremost in my mind that this space was an active kitchen as well as the entrance to the meeting.

And so, each day as though going to meeting, I'd walk the few feet to the path that led to the meetinghouse door and begin my two-and-a-half-hour stint painting, letting my thoughts roam where they would, leaving plenty of space for inspiration.

Almost every day the sun flooded the room warming it pleasantly, offering me its best as I labored to bring out the best that this kitchen could be. What a pleasure to experience the transformation of the dingy woodwork into a glowing new surface. The color so perfectly matched, that Olive Rush herself could have just finished the decorating.

I thought of her, too, a birthright Quaker who left the beautiful old adobe to the meeting. The halls of the meetinghouse are filled with her artwork. A delicate, almost wispy sweep of desert tones turning into horses, mountains, or oases of little trees.

Every morning became a meditation. Inspirational thoughts peeked into my head which, in turn, found their way into my journal. How much this simple work has enhanced my spiritual journey!

I remember when I was a teenager all swept up in reading, thinking, pondering the "great ideas" with adolescent seriousness. Often my mother would come up to me pushing a broom into my hands saying "Here, sweep the floor, sometimes you think too much!" How right she was. Sometimes we pride ourselves in our intellectual accomplishments and philosophical wanderings, and yet painting a wall or two, scrubbing a floor or two can be a wonderfully dignified option to bringing goodness into this world. As Robert Frost once said, "One could do worse than be a swinger of birches."

The time in Santa Fe drew to a close faster than I had ever believed. The room gleamed, the cupboards shined, the walls glowed. The charm of that historic building revealed itself so beautifully. I was quite happy.

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proposed to resign because he had become an atheist. The elders had me say that we made no creedal demands, and that he could remain in membership if he was willing to be in fellowship with others who were not atheists. He did not resign.

Roberta Spivek wrestles with intervention without the assistance of any Christian commitment. She is a Jew, writing an altogether secular essay. If she were committed to Christianity, and if she considered Christianity a pacifist religion, she could be a pacifist in spite of Bosnia. And one can be a pacifist without being totally nonviolent. I believe that a pacifist can be a policeman, though not a soldier. Policemen are—or should be—neither judges nor executioners; soldiers are both.

Alfred C. Ames
Fort Myers, Fla.

A Quaker is . . .

Your April issue included a very helpful letter from Frank O'Brien, which questioned my remark to Bobbie Ruby (*FJ* Dec. 1993), "It isn't my hobby to obsess on what it is to be a Friend. A Quaker is anyone who says they are a Quaker."

This remark was made in the context of some Friends' worries that, as part of the recent "realignment" controversy, Friends United Meeting was claiming for itself the right to decide who is and isn't a Friend. I would choose not to be involved in the potentially endless controversies over the right to use the name *Quaker*. Nowadays, that word seems to cover opinions and notions with which I have almost nothing in common, as well as concerns that are very close to my heart. Instead, I would rather focus on the slightly more manageable question of who has the right to speak publicly for my meeting, or for Friends United Meeting. In that context, the discipline of "formal dedication to the society" advocated by Frank O'Brien is important.

Perhaps, given another year's distance from the worst of FUM's controversies since Bobbie Ruby interviewed me, it would be better for me to say, "A Quaker is anyone who says they are a Quaker and can get a duly established meeting to agree with them!" When I am arguing against a perception of FUM as preoccupied with issues of control, then my rhetoric is likely to be biased toward freedom. However, the greater threat to Quaker faith and practice in the long run may be militant individualism. As long as there are Friends and meetings who operate exclusively on the "sincerity" standard, or see Quakers as a sort of

supersensitive, politically-correct elite with a delightful antiquarian flavor, I could spend all my energy chasing around and trying to correct them. As precious as the Quaker name is, it is less important to me to preserve a denominational tag than to keep proclaiming the original and still-true Quaker message, "Jesus Christ has come to teach his people himself!"

Johan Maurer
General Secretary, FUM
Richmond, Indiana

I have read and reread Bobbie Ruby's description of Johan Maurer's view as he begins service as general secretary of FUM (*FJ* Dec. 1993). I have also carefully considered the response to Johan's comments by Frank O'Brien in his Viewpoint column (*FJ* April).

Johan is calling upon Quakers in the Americas to be understanding and tolerant regarding their differing forms of worship and their views regarding "the position of Christ." (I use the word *tolerant* as intended from its Latin source, "to bear up under," realizing that in recent years it has been watered down to mean "anything goes"! In the original context of *tolerant*, Frank O'Brien's term—*Quaker latitude*—seems appropriate.

Johan is addressing a different dimension of *latitude*. The following statement may help Frank to understand the difference:

A Friend is open to God's leading and to the need for sharing his or her concerns in a community of Friends in order to gain clearer guidance. The author of the Gospel of John (RSV, chapter 4) captured the essence of this latitude in Christ's dialogue about worship with the Samaritan woman: "God is spirit, and those who worship him must worship in spirit and truth." Friends are Friends who are open to leading (spirit) and to testing the leading (truth). Given that definition, there is total latitude as to where the worship takes place.

Keith Smiley
Durham, N.C.

. . .and two tuna cans

I am a Peace Corps volunteer in a rural public health program in a small village in eastern Ecuador. This morning [Good Friday] my neighbor's daughter came running over in mild panic. She is 14 and goes to a Catholic high school. The nuns told the eight girls who go there that at 10 a.m. today to please have all 14 stations of the Cross ready for the reenactment. So



Prudence Ingerman

Amarilis, my young friend, had spent the night vigiling in the hospital with a new mother, and now at 9:30 she was both exhausted and desperate. Did I, in my vast amount of papers and books, have a few virgins performing miracles or a Jesus or a rosary, please? All these needed to be put on a little table in front of their very humble two-room home to be transformed into a station of the Cross.

I was about to mumble something about not being Catholic when Amarilis POUNCED (there is no other word) on the March FRIENDS JOURNAL with the wonderful woodcut by Albrecht Durer. Yes, that was Jesus, wonderful. And Mary Magdalene? terrific. I cut off the title and words surrounding it, pasted it onto a piece of cardboard, and with a lacy tablecloth as background it was duly hung up.

Several small brothers and sisters were sent off for a flowers search (robbery) while Amarilis made little bows out of pink and purple toilet paper and I fetched two empty tuna cans and two almost finished candle stubs. See the end result in the sketch above.

Prudence Ingerman
Puyo, Pastaza, Ecuador

Plain address, please

How is it *The Friend* calls the British head of state "Elizabeth Windsor" and FRIENDS JOURNAL in its 2/94 issue refers to the wife of the U.S. head of state as "Mrs. Clinton"? Surely U.S. Friends have not lost the testimony to plain address?

Robert J. Leach
Geneva, Switz.

Quite right, Friend, your point is well taken. Henceforth we shall speak of her as Hillary Rodham Clinton. —Eds.

Offended

This may seem to be nit-picking, and perhaps I am missing something, but I was offended by the last line of the poem on the cover of your January issue. Perhaps Joseph Fasciani can explain how "beauty" and

"helplessness" are related, or what is so appealing about helplessness. I cannot make this connection, but it seems to me to reflect a pervasive heterosexual male attitude towards women—that they are either available for assault or need to be protected (from other men, of course). This is the kind of subtle sexism that makes it so difficult for women and women's issues to be taken seriously, even within the Society of Friends.

(Aside from the cover, though, the January issue was excellent and is one that I will keep in my permanent collection. I especially liked the articles "On Simplicity" and "AIDS Care among Friends."

Natalie Rhys
Novato, Calif.

Friends beware

The Dallas (Tex.) Monthly Meeting would like to make JOURNAL readers aware of a fraud scheme that takes advantage of Friends' charity. Consider the following scenario as a composite of several stories, rather than a direct description of any specific person or occurrence:

The clerk, treasurer, or another officer of the meeting will receive a telephone call, typically at night, sometimes a collect call, from someone who claims to be traveling and stranded without funds. This person will claim to have been in an accident, robbed, or to have suffered a similar calamity. He or she will claim membership in another Friends meeting, usually distant from your meeting and distant from his or her current alleged location. The caller may claim to have received your name and telephone number from another Friend.

This caller will then ask that you wire a loan of funds to the nearest American Express office. The initial request will be some relatively small amount, less than \$200. If the caller is successful with this request, you may receive a second call within 24 hours or so. This call is also made collect, often in the dead of night, advising of further complications in his or her plight, and the need for additional immediate funds to be wired. This second request could be for as much as \$500 or more.

When the funds are wired, the caller or an accomplice will typically be able to pick them up without verifying his or her identity, and disappear without any accountability or proof of the story used to obtain the funds.

We recommend that you seek independent local corroboration of such a caller's identity and claims before wiring funds. This could include the involvement of other Friends used as references, other religious or charitable organizations, on-site business or government offices, or special instructions to American Express, to verify

the caller's identity and claims before funds are sent.

We hope that FRIENDS JOURNAL readers will learn from this report, and that it will help them to help those who are truly in need of funds.

Jonathan K. Hustis
Recording Clerk
Dallas (Tex.) Meeting

Assistance of Jews?

U.S. News and World Report, in its March 21 issue, had an interesting article entitled "The Other Schindlers." It documents other persons who, like Schindler, saved Jews during the time of the Holocaust. In fact, it states that "Historians at Jerusalem's Yad Vashem Holocaust Memorial have carefully preserved and honored the stories of some 11,000 'Righteous Gentiles.' Many are celebrated by Washington's memorial museum, and at the Simon Wiesenthal Center in Los Angeles. There may well have been more."

The rather extraordinary stand made by the Le Chambon Community in France, an effort that received at least some financial assistance from Friends, is pretty well known, but it does not directly involve Quakers. In my research for the writing of a biography of Clarence Pickett, I am coming across references to Friends in Germany who were involved in one way or another in helping Jews, but it is not clear whether they fit into the category of "Righteous Gentiles." But surely there was some risk in what they were doing.

Do Friends know of any article or pamphlet that has been written about the work of continental European Friends in sheltering and assisting Jews? In the light of the considerable interest right now in the film *Schindler's List*, publication of the results of such a study would make interesting reading for FRIENDS JOURNAL subscribers. Is there some Friend who might be interested in taking on a task of this sort, if it has not already been done?

Larry Miller
New Britain, Pa.

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.

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Reports

Southeastern Yearly Meeting

Southeastern Yearly Meeting Friends gathered March 23-27, at Lakewood Retreat Center near Brooksville, Fla., for their 32nd annual Retreat and Gathering. Ranging in age from six months to 80 years, 117 adults and 50 children considered the theme "Leadings."

Jim Corbett, a leader in the Sanctuary Movement and author of *Goatwalking*, led the retreat and gave the 31st annual J. Barnard Walton Lecture. The focus of both was discovering and following those leadings that are given to a group or community.

During the retreat, Jim led Friends in exploring three queries designed to help identify such leadings: 1) Do our meetings gather to seek and follow leadings that require the community itself to walk the way? 2) How does the meeting enable its members to serve the Peaceable Kingdom? 3) Are we called to redeem and hallow a homeland? Thoughtful and wide-ranging discussion characterized all three retreat sessions.

In a luminous lecture, beginning with the premise that "at its source all creation is undivided," Jim reminded us that we are a religious society, a covenant community, whose members seek to follow the leadings of the Holy Presence.

The yearly meeting addressed concerns about its own inner workings, as well as the struggles and sufferings of the world outside our meetings.

Recognizing the geographical diversity of SEYM, the Worship and Ministry Committee is working to strengthen regional interaction. Five regional groups have been created to help counteract the sense of isolation felt by some monthly meetings. Each group is encouraged to meet together, visit each other's meetings, and perhaps even work jointly on concerns.

SEYM approved a minute, proposed by the Ministry and Worship Committee, on our affiliations with FGC, FWCC, and FUM. In part, this minute states that we shall continue our affiliation with FGC, strengthen our affiliation with FWCC, and address with FUM our concerns about "integrity in the Quaker process, support for the diversity of Friends' Christian experiences, and labor on the practice of inclusion."

SEYM is currently examining its structure, particularly the flow of business, the format, and the involvement of monthly meetings and regional business meetings. The ad hoc Committee on Yearly Meeting Business Structure and Procedure was commended for its continuing efforts.

Friends heard reports on Pro-Nica, SEYM's committee to help the people of Nicaragua and maintain a Quaker presence there. The severe economic crisis in Nicaragua, compounded by the International Mon-

etary Fund and the World Bank's dealings there, is of great concern. One set of Alternatives to Violence Workshops have been held in Managua and another set is planned. We also heard a report on Amigos Construction and Community Development Corporation, a cooperative effort of Miami (Fla.) Monthly Meeting, La Iglesia de los Amigos de Miami, and AFSC, which is continuing its work to help Hurricane Andrew's victims in south Dade County.

We reviewed the "Quaker Statement on the Arms Trade" published by the Meeting for Sufferings of London Yearly Meeting. Friends expressed great concern over the continuing sales of arms by many countries, especially sales to unstable countries or those in unstable regions. We approved a minute supporting the statement.

Yearly meeting approved two letters as part of our wider Peace and Social Concerns Committee efforts. The first will be hand-delivered to Florida's Governor Chiles, expressing our concern that more tax revenues are going to be spent to build additional prisons, and that insufficient attention is being given to the root causes of crime, one of which is inadequate education. The letter advocates increased funding for schools to alleviate the overcrowding that prevents students from getting the attention they need, and to



Gertrude Myrrh Reagan

Jim Corbett

allow teaching of relevant, useful skills like conflict resolution.

The second letter followed up on one sent to President Clinton last year, and expressed concern about countries in our region that are suffering dramatically worse conditions than they were one year ago: Cuba, Haiti, and Nicaragua. Recommendations that were made to help alleviate and

remove some of the causes of the suffering included lifting the embargo against Cuba; reevaluating our refugee policies, especially for Haitians; and reworking the terms of IMF and World Bank loans to Nicaragua.

Friends found time for intergenerational games, singing, and worship-sharing, as well as experiencing nature through the nature trail, birdwatching, and canoeing on the lake. Also, there were workshops on Cuba, Pro-Nica, conflict resolution, experiences of Christ, Native Americans, leadership, spiritual journeys, spiritual illness, healing, and Quaker witness and transformation. Young Friends played, sang, and participated in workshops on journal writing, personal boundaries, earthcare, famous Quakers, and self-expression.

Friends left the peaceful beauty of Lakewood reinvigorated and ready to continue towards resolution of our concerns.

—Judy Wiegand

Life in the Meeting

Waiting Silently

by Ed Murphy

As I attend meeting for worship, I fervently hope that the stillness within me can prevail. Will I be able to come to the perfect center? Will I be able to hear an inward voice? Will I be blessed with a divine thought? Will I receive my spiritual "charge" for the week?

I often reflect on what goes on around me and find that I am concentrating more on noisy cough drop wrappers and shuffling feet than I am on centering down to let in the Light. I then diligently try to return my mind to gather inward.

Many times a thought will come to me in that gathered stillness. I turn this thought over and over in my mind, asking questions of myself like, "Is it divine? Am I just remembering the newspaper or radio of yesterday? Is this thought meant to be

spoken aloud?"

Always, a passage from Francis Howgill, describing a visit from George Fox at Westmorland, returns to mind:

... as we waited upon Him in pure silence, our minds out of all things, His heavenly presence appeared in our assemblies, when there was no language, tongue, nor speech from any creature.

I have learned that the more time I spend in silent prayer and waiting, the more rewards I gather. I have also found there is a time for work, a time for play, and a time for prayer, and all in this life need to be balanced to reap the greatest rewards.

(From the April, 1993, Hartford [Conn.] Meeting Newsletter)



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News of Friends

Vihiga Friends College in Kenya officially opened its doors on March 28 with an enrollment of 37 students. The school offers lectures three days a week and students have the opportunity to earn diplomas in three-year, one-year, or six-month courses. The school intends to run the current certificate and diploma courses for two or three years, then work towards a degree program. In order to succeed, two types of immediate assistance are needed. First is someone, possibly a recently retired college professor, to spend a few years helping to develop the degree program. Second is for text books on Quakerism, general church history, sociology, psychology, philosophy, and possibly other subjects. Potential book donors should write to Filemona Indirie at P.O. Box 161, Vihiga, Kenya, for instructions before shipping books.

Chris Barber became the new clerk of Quaker Peace & Service Central Committee in January when he succeeded Lorna Paulin, who had held the position for over seven years. Chris is an accountant and former chairman of OXFAM, who worked with the Friends Ambulance Unit in China during the 1940s. (*From Quaker News, April 1994*)

The International Fellowship of Reconciliation announces its 75th anniversary this year with celebrations throughout the world. The organization "is an international, spiritually-based movement of women and men committed to active nonviolence as a way of life and as a means of personal, social, and political change. Members include Christians, Buddhists, Hindus, Jews, Muslims, and others, and belong to branches or affiliated movements in more than 50 countries. IFOR has consultative status with the United Nations (ECOSOC)." The Fellowship of Reconciliation in the United States may be contacted at Box 271, Nyack, NY 10960.

Eastern Mennonite College and Seminary will officially change its name to Eastern Mennonite University in August. The name change was unanimously approved by the board of trustees on March 22. The "university" designation is intended to unify the college, seminary, and new graduate programs under one title, and to indicate the variety of programs—not just religious education—offered by the school. The new name should also offer clarity internationally, since the word "university" is better understood overseas. (*From Mennonite Reporter, April 18, 1994*)

Did you say not in Philadelphia?! Yes, you heard it right. For the first time in its long history, Philadelphia Yearly Meeting will hold its annual sessions in 1995 as a residential yearly meeting on a college campus. The Fourth and Arch Street Meetinghouse in center city Philadelphia (the customary spot for



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Women from Mdanstane Township wait in line for the polls to open, April 27, South Africa.

PYM Friends to gather each spring) will observe an added measure of Quaker silence next March as Friends gather instead July 18-23, 1995, at Allentown College, about 60 miles north of the city. Seen as a way to increase interest among Friends for participation in PYM, especially for families with children, the new location and format will be tried as an experiment. In subsequent years, PYM sessions may alternate between traditional Philadelphia and residential campus locations.

Top honors for international photojournalism were awarded this spring to *Philadelphia Daily News* photographer Susan Winters. A member of Mullica Hill (N.J.) Meeting and a frequent visitor to South Africa ("A Unique Spirit at Work," *FJ* April), Winters received a 1994 Robert F. Kennedy Journalism Award for her photos taken on her fourth trip to South Africa in 1993. She returned more recently to observe the historic elections in April (see photo above).

Resignations amidst PYM Controversy

Following several months of great controversy, Philadelphia Yearly Meeting has two key staff vacancies following the requested resignation this spring of General Secretary Edwin E. Staudt III and the earlier resignation of Associate Secretary for Program Wendy H. Young. The resignations were precipitated by the close emotional attachment existing between Staudt and Young. PYM staff guidelines forbid such relationships between supervisors and subordinate workers.

Staudt and Young openly sought to resolve the problem by requesting a change in the staff guidelines, seeking a possible exception or adjustment, which was not accepted. Besides this issue, however, it appeared that there were also deep feelings among many Friends that it was inappropriate for Staudt and Young as PYM representatives, both married people, to be engaged in such a personal relationship.

In an effort to resolve the conflict, a special committee was appointed by Rep-

resentative Meeting Feb. 24 to examine whether "a sufficient confidence" existed within yearly meeting for its general secretary to continue in office. Committee members interviewed clerks of quarterly and monthly meetings as well as PYM staff, resulting in a report in mid-March recommending Staudt's resignation.

"In reaching our conclusion," the committee reported, "and making the recommendations which will follow, the committee could not avoid what is clear and unmistakable. The yearly meeting is a house divided. In words from Scripture, we know that a house divided cannot stand. . . . Said in another way, there are simply too many issues, with feelings too intense, on the part of too many people, for Ed Staudt to continue in office. This is a time, in the life of a community, when resignation. . . is appropriate."

The decision was made the week before Philadelphia Yearly Meeting sessions March 23-27.



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Bulletin Board

•The Friends Vegetarian Society of North America will hold its annual Membership Meeting at the Friends General Conference Gathering, University of Massachusetts at Amherst, July 2-9. Members and other interested individuals are invited. The Society will celebrate its 20th anniversary this year with a special gathering July 20-24. The event will take place in the Conference Center of the University of Pittsburgh at Johnstown, Pa. For more information, contact NAVS at P.O. Box 72, Dolgeville, NY 13329.

•Is your meeting searching for new and effective ways to raise money for worthy causes? Members of Community Friends Meeting in Cincinnati, Ohio, were doing just that when they developed an idea they call "Friendly First Fridays." In response to FGC's need for money to underwrite a new edition of the Friends Hymnal, members opened the meetinghouse to the public, charged a fee, and hosted four "Coffeehouses" from February through May. Composers, performers, and enthusiasts showcased their acts each month and the meeting discovered its members have many hidden, and entertaining, talents. Musical performances included jazz, classical, acoustic, Celtic, popular, and gospel—old favorites and sparkling new compositions. The coffeehouses also included poetry readings, juggling, and live puppet theater. In the final accounting the meeting more than doubled its suggested fundraising goal and everyone had a ball!

•Three newly revised publications which will be of interest to Friends are now available:

FGC's 1994-1995 *Directory for Traveling Friends* lists over 600 families, worldwide, offering home hospitality or camping space to Friends and attenders traveling with letters of introduction from their home meetings. Some "bed and breakfasts" are also included. The directory costs \$14, plus \$3 postage and handling (checks payable to "FGC Bookstore"), and is available from Friends General Conference, TD, 1216 Arch St., 2B, Philadelphia, PA 19107, telephone (215) 561-1700 or (800) 966-4556.

FWCC's *Quakers Around the World*, the 1994 edition of what was formerly *Finding Friends Around the World* (1988), contains self-descriptions of the history and programs of all yearly meetings and Friends organizations worldwide, with addresses and telephone numbers. It lists a variety of Quaker facilities around the world, including centers, schools, colleges, reference libraries, and book stores, plus Quaker periodicals and membership statistics from yearly meetings. The book costs \$6 and is available from Quaker bookstores or FWCC, Section of the Americas, 1506 Race St., Philadelphia, PA 19102.

An updated *Directory of Civilian Public Service* contains records of the over 12,000

Individuals in Community



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men who served their country as conscientious objectors during World War II. The project is the result of three years of research by a group of volunteers who have succeeded in compiling a complete roster of CPS participants. The directory is available for \$12, postage paid, from NISBCO, Suite 1400, 1612 K St. NW, Washington, DC 20006.

•“Youthquake '94,” a national conference for Quaker youth, will take place Dec. 27-Jan. 1, 1995, in Glorieta, N. Mex. The Christ-centered gathering for young Friends, ages 14-20, from all branches of Quakerism will include seminars, worship, Bible reflection, speakers, music, fellowship, and sightseeing in the mountains of New Mexico. Free time is available each day for field trips, recreation, group singing, crafts, games, preparing for the talent show, and making friends. This year's “Youthquake,” the sixth of its kind, will be led by Royce Frazier, superintendent of youth for Mid-America Yearly Meeting; Jan Wood, chair of Religion and Philosophy at Wilmington College and a Friends' pastor;

John Fisher, recording artist, speaker, teacher, and author; Buster Soares, a worker with inner city youth; Joani and Thom Schultz, speakers, teachers, and authors; and Deborah Saunders, a frequent speaker at Friends' conferences. Cost is \$225 for registration before Sept. 1, \$250 for registration after that, but before the Nov. 1 deadline. Certain optional field trips will cost extra. For more information, check with your yearly meeting or contact Youthquake '94, 4411 Underwood St., University Park, MD 20782.

•Friends with access to electronic mail may take part in the electronic discussions referred to by Steven Davison on p. 10 of this issue. Two interactive conferences that communicate via E-mail are Quaker-L, a forum dedicated to Quakerism and issues of interest to Friends, and Quaker-P, which addresses peace and social justice issues. Subscribers to these mailing lists can participate in ongoing discussions, share information, or quietly observe what others are saying without joining in. These conferences are accessed by users

throughout the United States and the world, and are open to Friends from all branches of Quakerism or anyone interested in Quaker concerns. There is no charge for subscribing to Quaker-L or Quaker-P. If you would like to participate in these Quaker discussions, send the message “subscribe quaker-l *First name Last name*” or “subscribe quaker-p *First name Last name*” to “listserv@vmd.cso.uiuc.edu”. Contact quaker-l-request@vmd.cso.uiuc.edu for more information. Friends with access to UseNet news groups may also be interested in soc.religion.quaker, a forum containing additional Quaker discussions.

•What does it mean to be a Friend of God? and how can we discern God's will for our personal and corporate lives? Marlene Morrison Pedigo, co-pastor of the Chicago Fellowship of Friends, will explore these questions in her speech July 25th entitled “Revitalization of the Religious Society of Friends.” Marlene's address will be a featured part of the 299th session of New York Yearly Meeting at Silver Bay, N.Y.

Calendar

JULY

2-9—“Living the Spirit: Listening . . . Acting,” the 1994 Gathering of Friends General Conference, University of Massachusetts at Amherst. The week will include dozens of workshops, worship, worship sharing, Bible study, dancing, singing, storytelling, interest groups, and activities for young Friends. Speakers include Johan Maurer, William Kriedler, and Fay Honey Knopp. The Henry Cadbury Event, sponsored by Friends Journal, is “A Matter of Conscience,” presented by the Colrain, Mass., War Tax Refusers' Support Committee. Contact Friends General Conference, 1216 Arch St., 2B, Philadelphia, PA 19107, telephone (215) 561-1700.

6-10—Wilmington Yearly Meeting, Wilmington College, Wilmington, Ohio. Contact Marvin Hall, 605 Mead St., Wilmington, OH 45177, telephone (513) 382-2491.

13-17—Alaska Yearly Meeting, Noatak, Kotzebue, Alaska. Contact Robert Sheldon, Box 687, Kotzebue, AK 99752, telephone (907) 442-3906.

13-17—North Carolina, Conservative, Yearly Meeting, Chowan College, Murfreesboro, N.C. Contact George Stabler, 788 W. 52nd St., Norfolk, VA 23508-2026, telephone (804) 489-3946.

14-17—North Pacific Yearly Meeting, Oregon State University, Corvallis, Ore. Contact Paula Butzi, 14349 189th Way NE, Woodinville, WA 98073, telephone (206) 869-2810.

18-22—Mexico, Ariea Yearly Meeting, Calle Eje Satélite, Tlalnepantla, Mexico. Contact Jorge Reyes Serrano, Sec. Asn. Rel. Igles. Evan. Amigos, P.O. Box 30, Brownsville, TX 78520, USA, telephone (891) 7-63-21.

23-29—Northwest Yearly Meeting, George Fox College, Newberg, Ore. Contact Mark Ankeny, NWYM, 200 N. Meridian St., Newberg, OR 97132-

2714, telephone (503) 538-9419.

24-30—New York Yearly Meeting, Silver Bay Assn., Silver Bay, N.Y. Contact George Rubin, 15 Rutherford Pl., New York, NY 10003, telephone (212) 673-5750.

25-28—Evangelical Friends Church, Eastern Region Yearly Meeting, First Church of the Nazarene, Canton, Ohio. Contact John Williams, 5350 Broadmoor Cr. NW, Canton, OH 44709, telephone (216) 493-1660.

27-31—Illinois Yearly Meeting, IYM Meetinghouse, McNabb, Ill. Contact Larry Stout, 602 Normal, Ave., Normal, IL 61761, telephone (309) 888-2704.

27-31—Iowa, Conservative, Yearly Meeting, Scattergood Friends School, West Branch, Iowa. Contact Bill Deutsch, 1478 Friends End Rd., Decorah, IA 52101, telephone (319) 382-3699.

29-31—Central Alaska Yearly Meeting Friends Conference, Dickerson Homestead, Wasilla, Alaska. Contact Jan Pohl, P.O. Box 22316, Juneau, AK 99802, telephone (907) 586-5606.

29-Aug. 2—London Yearly Meeting, Friends House, London, England. Contact Recording Clerk, Friends House, Euston Rd., London, NW1 2BJ, England, telephone (071) 387-3601.

AUGUST

1-6—Pacific Yearly Meeting, Walker Creek Ranch, Petaluma, Calif. Contact Jan Tappan, 1938 Rose Villa St., Pasadena, CA 91107, telephone (818) 793-3716.

1-7—Baltimore Yearly Meeting, Wilson College, Chambersburg, Pa. Contact Frank Massey, 17100 Quaker Lane, Sandy Spring, MD 20860, telephone (301) 774-7663.

2-4—Mid-America Yearly Meeting, Friends University, Wichita, Kans. Contact Maurice Roberts, 2018 Maple, Wichita, KS 67213, telephone (316) 267-0391.

3-6—Iowa, FUM, Yearly Meeting, William Penn College, Oskaloosa, Iowa. Contact Del Coppinger, P.O. Box 657, Oskaloosa, IA 52577, telephone (515) 673-6830.

3-6—North Carolina, FUM, Yearly Meeting, Guilford College, Greensboro, N.C. Contact Billy M. Britt, 5506 W. Friendly Ave., Greensboro, NC 27410, telephone (919) 292-6957.

3-7—Ohio Valley Yearly Meeting, Georgetown College, Georgetown, Ky. Contact Barbarie Hill 6921 Stonington Rd., Cincinnati, OH 45230, telephone (513) 232-5348.

3-7—Western Yearly Meeting, Western Yearly Meetinghouse, Plainfield, Ind. Contact James Johnson, Clerk, P.O. Box 70, Plainfield, IN 46168, telephone (317) 839-2789.

5-12—Central Yearly Meeting, Central Campground, Muncie, IN 47302. Contact Arthur Hollingsworth, 109 W. Berry St., Alexandria, IN 46001, telephone (317) 724-9668.

6-9—Indiana Yearly Meeting, Earlham College, Richmond, Ind. Contact David Brock, 4715 N Wheeling Ave., Muncie, IN 47304-1222, telephone (317) 284-6900.

6-11—New England Yearly Meeting, Bowdoin College, Brunswick, Maine. Contact Delia Windwalker, 901 Pleasant St., Worcester, MA 01602, telephone (508) 754-6760.

6-13—Canadian Yearly Meeting, Kings-Edgehill School, Windsor, N.S., Canada. Contact Anne Thomas, 91A Fourth Ave., Ottawa, Ont K1S 2L1, Canada, telephone (613) 235-8553.



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Books

**We Belong Together:
Churches in Solidarity
With Women**

Edited by Sarah Cunningham. Friendship Press, New York, N.Y., 1992. 132 pages. \$7.95/paperback.

"Who can find a capable woman?"
"Nobody, we hope!"

These words, referring, of course, to the woman of Proverbs 31, do not exactly characterize this book—many writers with many tones are quoted—but it signals content. Here are collected writings of women confronting the church about equality and justice. They serve to quickly orient a reader to what has been said and done in this stand-off.

For instance, we are midway in the Ecumenical Decade of the Churches in Solidarity with Women. Not everyone, even some of those deeply involved with organized religion, realizes this. Actually, most of us are hazy about the meaning of solidarity.

One writer in *We Belong Together* says solidarity means "mutual interdependence." Another writer says solidarity is "to value, to want justice for, to want fulfillment for, to be willing to suffer for."

Solidarity Decade goals: for women to participate fully in church and community life, to share their perspectives and commitments to justice and peace and the integrity of creation, to do theology, and to share spiritually. This book gives a progress report and also discusses historic obstacles to these realizations; it sets forth future hopes and how they may be attained.

Topics predictably include churchdom's traditional obtuseness to concerns and feelings of women, and its seeming indifference to the rich contributions they could give if allowed to. The issue of home violence gets attention here, and sexual problems of the workplace, also the ever ambiguous matter of what Paul said and what Paul meant.

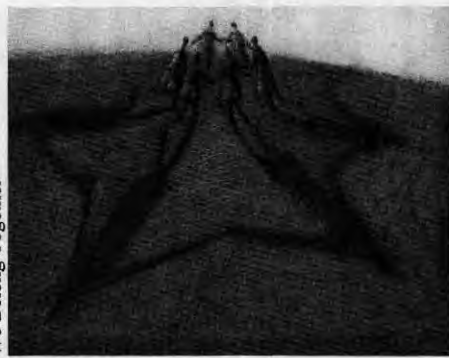
Value of this book is first to the individual who may feel like a lonely struggler, trying to retain respect for the Bible and for religion in general despite their repeated insults to females. Of course, it's an ideal tool for workshops and study groups, for ministers and other leaders. It would be wonderful if men and men's groups took a serious look. The excellent bibliography and acknowledgments offer additional resources.

A sampling of memorable thoughts and crystallizations:

"The Bible perpetuates the sin of patriarchy."

"The curse for man [in Eden] is that he will be alienated from the earth and from work. . . . for a woman it is to be subject to a man."

"... there is. . . a growing trend in contemporary life toward the feminizing of society itself. . . ."



We Belong Together

"...violence...an ancient cultural flaw in our society...."

Best of all, perhaps:

"An ultimate end of the church's mission is justice. For the church to be in solidarity with women, it must recognize its mission to seek justice for oppressed women everywhere."

Joan Gilbert

Joan Gilbert is a freelance writer and editor in Hallsville, Mo. She is a member of Columbia (Mo.) Meeting and of Wider Quaker Fellowship.

**Choose Love: A Jewish
Buddhist Human Rights
Activist in Central America**

By Joe Gorin. Parallax Press, Berkeley, Calif., 1993. 198 pages. \$12.

From 1987 to 1989, U.S. psychologist Joe Gorin lived in Guatemala and Nicaragua, documenting human rights abuses and "accompanying" the poor. *Choose Love* is the moving account of that experience, drawn from letters Gorin sent home to friends. Written with gentle and occasionally distancing humor, *Choose Love* is a rich resource for readers concerned with the intersection of faith and politics. Two themes especially may interest Friends: Gorin's attempts to apply Buddhist teachings on nonviolence, and his attempt to draw on his Central American experience to discern how to live a "morally clean" life in the United States.

Joe Gorin's path follows a familiar 1960s to 1990s trajectory: born into a middle-class, suburban family of Russian-Jewish origin, he became an antiwar protester, organic farmer, practicing Buddhist, and clinical psychologist in a community mental health center. Gorin might still be tapping maple trees in western Massachusetts were it not for the 1980 torture and murder of his friend, U.S. agronomist Kai Uta Clouds, by a Guatemalan death squad. Deeply affected, Gorin began studying Spanish and in 1987 went to Guatemala with Peace Brigades International, a Gandhian-based, nonpartisan group. Later, Gorin served as a "long term" in Nicaragua with the U.S. peace group Witness for Peace, and then returned to Guatemala to work with

the labor movement as an independent human rights activist.

Gorin lived in Central America during a rebirth of Guatemala's popular movement after a decade of intense repression, and during the U.S.-funded *contra* war against Nicaragua's Sandinista government. Gorin's tasks included documenting *contra* atrocities, living with Guatemalan activists targeted by death squads, and leading human rights workshops and delegations of U.S. citizens. On many occasions, he risked his own life. Whether he is reporting on the murder of his friend José Rolando Panteleon, the *contra* bullet that crippled a Nicaraguan baby, or the generosity of impoverished *campesinos*, Gorin has the gift of drawing readers deeply into events. "Words were no longer abstract," he writes.

Gorin wrestles constantly with the question: how to allow the pain of what he witnesses into his being, and still remain whole. Drawing on Buddhist meditation and teachings, he strives for an activism based on compassion, not anger, and struggles to see the humanity in opponents such as a Guatemalan army commander who has bombed peasant villages. "How can I recognize this man's humanity and hold him in my heart, even while I oppose with all my power the forces he represents. . . ?" Gorin asks. Judaism plays a secondary role in the book, although Gorin is inspired by the liberation message of the Passover *seder* and by Nicaraguan poet Michelle Najlis's own search for her Jewish roots.

Since his return, Gorin has continued his role in "*la lucha*," the struggle or wave of history toward justice, by leading the Network in Solidarity with Guatemala, and by working with homeless families and abused children. Now married and a father, he writes with searching honesty about his current efforts to balance intimacy with activism, and about using middle-class guilt as a moral force to renew our activism in solidarity with the world's poor.

Roberta Spivek

Roberta Spivek, former editor of the journals *Building Peace and Peace and Freedom*, lives in Philadelphia, Pa., and recently completed a sojourn at Pendle Hill.

The Moral Sense

By James Q. Wilson. *The Free Press*, New York, N.Y., 1993. 311 pages. \$22.95 hardback.

Friends believing in the unity of truth, whether revealed in science or by spiritual insight, will find heartening inspiration in this picture of human nature drawn by James Wilson, professor of management and public policy at UCLA. Facts from a thorough review of research in all the social sciences are

presented in a readable and elegant style to support his conclusion that humans—across cultures—have a common innate ethical compass. When nurtured in a family setting, this *Moral Sense* provides a potent force for solving the many social problems with which we are faced.

This ethical compass has four points. Most basic is a sense of *sympathy*, revealed in the play of little children. A sense of *fairness* is so pervasive that individuals consistently choose equity over personal gain. *Self-control* keeps a majority from succumbing to addictive behavior, which Wilson defines as the substitution of short-term for long-term pleasure. Finally, a sense of *duty* lies dormant, waiting only for family interaction to call it into play.

However, all is not pollyanna. Wilson faces negative issues, such as the witnessed murder of Kitty Genovese and the ethnic conflicts enflaming the New World Order. He dwells at length on the most serious threat to the development of these values: the endemic loss of the prerequisite family nurturing which provides the field in which moral sense can grow.

But these exceptions are placed within philosophical reasoning that constantly asks, "If these values were not our universal expectation, how different would the world look?"

In the face of this consideration, I wonder if the harmony of these natural virtues might not represent a great part of what we mean by "that of God in everyone," and if Friends, therefore, ought not to be especially focused on supporting public policy that strengthens the family unit.

Charlotte P. Taylor

Charlotte Taylor is a psychologist who has worked with Philadelphia Yearly Meeting's Friends Counseling Service. She is a member of Wilmington (Del.) Meeting.

In Brief

A Testimony to the Grace of God as shown in the Life of James Nayler 1618-1660

By Dorothy Nimmo. *Sessions Book Trust*, York, England, 1993. 44 pages. \$5/paperback. "Walk Cheerfully over the world/ answering that of God./ What question do you imagine is being asked?/ What do you think would be acceptable as an answer?" These 36 poems are meditations on the questions and answers raised in the life of James Nayler, an influential early Friend who was cruelly punished by Parliament for blasphemy. Nimmo uses the voices of Nayler, his wife Anne Nayler, religious co-worker George Fox, and follower Martha Simmonds to lead us deep beyond words. The reader will return to this book as life illuminates remembered passages, and delight in finding further questions.

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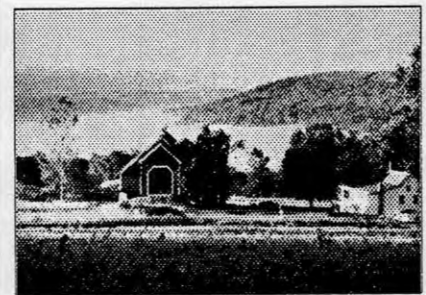


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Milestones

Births—Adoption

Baker—*Jillian Suzanne Baker*, on Nov. 2, 1993, to Julie and Richard Baker, members of Farmington (N.Y.) Meeting.

Beckwitt—*Elisabeth Anne Beckwitt*, on Nov. 8, 1993, to Barbara Hughey Beckwitt and Robert A. Beckwitt. Barbara is a member of Ridgewood (N.J.) Meeting.

Daw—*Margarite Leila Daw*, on March 16, to Christina and E. Warwick Daw, of St. Louis (Mo.) Meeting.

Fairchild—*Grace Edgerton Fairchild*, on Oct. 3, 1993, to Molly Wilson Fairchild and David G. Fairchild, who is a member of Conscience Bay (N.Y.) Meeting.

Fleming—*Lucy Hannah Buckingham Fleming*, on Feb. 6, to Robin Buckingham and Douglas Fleming, of Princeton (N.J.) Meeting.

Mongeau—*Eliza Walton Mongeau*, on March 15, to Margarette and Michael Mongeau, of Green Street (Pa.) Meeting. Both parents worship at Westbury (N.Y.) Meeting.

Olsen—*Eleanor Joy Olsen*, on Dec. 5, 1993, to Nancy Olsen and Charles Durfee. Nancy is a member of Binghamton (N.Y.) Meeting.

Prescott—*Malia Brooke Prescott*, on Sept. 3, 1993, to Sandy and Jon Prescott, of Eastside (Wash.) Meeting.

Spinks—*Andrew Murphy Spinks*, on Jan. 15, to Betsy and Joseph Spinks. Joseph is a member of Orchard Park (N.Y.) Meeting.

Marriages—Unions

Anderson-Cloutier—*Guy Cloutier* and *Kathy Anderson*, on Dec. 26, 1993, under the care of Pima (Ariz.) Meeting.

Felter-Farrell—*William Ferrell, II* and *Elizabeth Catherine Felter*, on Sept. 25, 1993, under the care of Baltimore (Md.) Meeting, of which Elizabeth is a member.

Stokes-Hutter—*Donald H. Hutter* and *Rebecca L. Stokes*, on Dec. 11, 1993, under the care of Buffalo (N.Y.) Meeting, of which Donald is a member.

Webb-Schweiger—*Joseph Schweiger* and *Alison Webb*, on Oct. 16, 1993, under the care of Baltimore (Md.) Meeting, of which Alison is a member.

Deaths

Baechler—*Henry Jules Baechler*, 82, on Nov. 8, 1993. Born in New York City, Henry received a Bachelor of Arts degree from Wagner College and moved to the Hartford, Conn., area in 1936. He met Marjorie Dolliver at a square dancing club and the two were married in 1953. Henry continued to enjoy square and folk dancing throughout his life. Henry worked for many years for the state of Connecticut as a bank examiner and was at the forefront of computerizing the banking industry. Later he worked for the state tax department. After retirement, Henry returned to school and became a certified drug rehabilitation counselor with the Salvation Army. An active member of Hartford (Conn.) Meeting, Henry served as treasurer, First-

Day school teacher, and member of Ministry and Counsel and other committees. He was a regular attender of New England Yearly Meeting and Friends General Conference Gatherings, and was active with Friends Committee for National Legislation and Friends Conference on Religion and Psychology. Henry participated in many activities to promote peace and justice, and encouraged others to do so as well. An early proponent of ecology and conservation, he belonged to several conservation organizations and enjoyed nature walks and gardening. In retirement he fulfilled a lifelong dream to visit Switzerland and trace his genealogy. He traveled extensively throughout Europe and explored George Fox country. An individual thinker, his ideas on subjects such as organic gardening, older parenting, environmentalism, and nutrition seemed eccentric, but over time became commonplace. He encouraged independent thinking in his children and others, treating everyone's ideas with respect. Henry is survived by his wife, Marjorie; three sons, Bruce, Donald, and Robert; and a daughter, Margaret.



Bjornsgaard—*Leonora Shalet Bjornsgaard*, 75, on April 10, in Newtown, Pa. Born in Bridgeport, Conn., Lee left there in 1944 to go overseas with the American Red Cross. She served first in Honolulu, Hawaii, and then the island of Tinian where she met Frank Bjornsgaard. They returned to the United States in 1946 and were married later that year. The couple lived in the Doylestown, Pa., area for 35 years. During that time, Lee was an active volunteer with a local children's theater and a thrift shop. She also served at the Doylestown Hospital and with the American Red Cross Blood Bank. Lee's family were socialists and activists in human rights; Lee grew up in that mold with no organized religion, but later joined Doylestown (Pa.) Meeting. She fitted easily into Quakerism and spoke in meeting of how the Society of Friends had given new depth and meaning to her life and to the activism she had learned from her parents. Lee is survived by her husband, Frank; two sons, David and Kirk; three grandchildren; and a sister.

Carter—*Elmer "Rusty" Buzby Carter*, 63, on Nov. 23, 1993, in San Antonio, Tex. A birthright member of Mickleton (N.J.) Meeting, he earned his bachelor's degree from Haverford College, his master's from Washington University, and a doctorate degree from Florida State University, all in physics. Rusty was a conscientious objector and served in the Basic Medical Maintenance Corps at Ft. Bragg, N.C. In 1957 he married Marian Hedleston. He taught at Rice University; University de Strasbourg, France; and Trinity University, San Antonio, Tex. Rusty was active in the South Central American Friends Service Committee and served as a counselor to those in nearby military posts who had recently become conscientious objectors. He served as clerk of South Central Yearly Meeting and devoted many hours of physical labor to the development of Quaker Land, the yearly meeting's property near Kerrville, Tex. Rusty was

an active member of Live Oak (Tex.) Meeting and then of San Antonio (Tex.) Meeting, of which he was a founding member. He was also a member of several professional organizations. Rusty is survived by his wife, Marian; a son, John Mason Carter; a daughter, Susan Elizabeth Carter; his mother, Cornelia VanMeter; a sister, Edythe Garrett; a nephew; and two nieces.

Cary—*G. Lucius Cary, Jr.*, 68, on Nov. 1, 1993. The son of generations of Friends, Lucius grew up as a member of Glens Falls (N.Y.) Meeting. During World War II he filed as a Conscientious Objector and worked in Civilian Public Service at Big Flats, N.Y., and Williston, N.D. Following the war, Lucius attended Earlham College and Rensselaer Polytechnic Institute. He later married fellow Earlham student, Jean Pratt. Lucius became a successful dairy farmer. He was also active in local politics and held several elected offices. Lucius is remembered fondly and with much gratitude as a nurturer and steward of Easton (N.Y.) Meeting, Northeastern Regional Meeting, and the Financial Services Committee of New York Yearly Meeting. His stewardship came in the form of treasurer, work crew leader, and spiritual elder. In recent years, Lucius was able to obtain incorporation for Easton Meeting, and he played a central role in the extensive renovation of the historic North Meetinghouse. His faithful participation and diligent service was crucial to preserving and re-viving Easton Meeting for the next generation of Friends. Lucius is survived by his wife of 48 years, Jean; four children; and seven grandchildren.

Hofer—*Edna Bailey Cocks Hofer*, 96, on March 21, in Friends Nursing Home, Sandy Spring, Md. Edna was a birthright Friend from Lewiston, Maine. She became an elementary school teacher in New York and later in Lansdowne and Haverford Friends Schools in Pennsylvania. In 1937 she married Rowland Cocks of Cornwall (N.Y.) Meeting and they lived in Lansdowne, Pa. Rowland died in 1949 and Edna continued teaching while raising her young daughter. In 1964 she married Charles E. Hofer of Winchester, Va., where she became an active member of Winchester Centre (Va.) Meeting. Edna was preceded in death by her second husband in 1978. She is survived by a daughter, Virginia Cocks Stouffer; two grandsons; and two great-grandchildren.

Hough—*L. Frederick Hough*, 78, on Nov. 22, 1993, in San Diego, Calif. Fred, a member of New Brunswick (N.J.) Meeting, was a professor emeritus in horticulture at Rutgers University. There he created a fruit breeding program that was known throughout the world. After many years in New Jersey and much international travel, he and his wife, Mary, moved to California, settling in Forest Falls. They became interested in the Morongo Basin (Calif.) Worship Group and transferred their membership to Claremont (Calif.) Meeting, the "parent meeting" of that worship group, in 1992. Fred is survived by his wife, Mary; four children; and five grandchildren.

Leppman—*Ulrich Leppman*, 88, on Dec. 23, 1993. Born in Berlin, Germany, Ulrich had contact with Friends there before attending an AFSC summer workcamp in Tennessee in 1936. He returned to the United States in 1939 and joined 57th Street (Ill.) Meeting in Chicago. In 1942 he married Ruth Armstrong. The couple moved to New Jersey in 1946 and became active members of Chester (N.J.)

Meeting. For several years Ulrich served on the Advancement Committee of Friends General Conference. One of his great satisfactions was working toward the uniting of the two meetings in Moorestown, N.J. After retirement from the Campbell Soup Company as a design engineer, he and his wife moved to Burlington, Vt. For his first year of retirement, Ulrich worked part-time for a stamp dealer in Germany. He and his wife traveled during this time and attended Germany Yearly Meeting and several local meetings. They returned to Vermont and transferred their memberships to Burlington (Vt.) Meeting. Ulrich served that meeting as clerk and member of the Ministry and Worship Committee. He also worked periodically as a substitute teacher in the local high school, where he was a favorite with the students. Ulrich is survived by his wife, Ruth A.; a daughter, Elizabeth J.; a son, John A.; and two grandchildren.

Rudnick—*Gretchen Shaw Rudnick*, 86, on Jan. 28, at home in La Jolla, Calif. A native of Philadelphia, Pa., Gretchen received bachelor and doctoral degrees at the University of Chicago. She maintained a lifelong interest in ecology, especially as the field evolved toward examining effects of human intervention in the environment. In Chicago she met Philip Rudnick, a physicist, who became her husband. They moved to La Jolla, Calif., in the mid-1940s and Gretchen joined the Society of Friends soon after the start of La Jolla (Calif.) Meeting in 1955. She became a well known figure throughout the Quaker world through a lifetime of activity at all levels, local and national. Three generations of San Diego Friends valued her tireless attention to the good order of meeting affairs and the development of individual members. Professionally, Gretchen was a teacher of high school math and science, and, later, initiated a successful tutoring program for minority children, making a difference in the direction of many young lives. Gretchen was preceded in death by her husband, Philip; and her son, William. She is survived by a daughter, Carol Klopff; and two grandchildren, Molli and Kelli Rudnick.

Teel—*Robert Teel*, 83, on Oct. 4, at Pennswood Village, Newtown, Pa. Robert grew up in White Haven, Pa., and later attended Temple University. In 1935 he married Deborah Starr Parvin, a Friend from Reading, Pa., and together they joined Richmond (Va.) Meeting. He served that meeting as clerk, and the Teels opened their home to traveling Friends. Robert worked for Dun and Bradstreet and was transferred to New York City in 1945. He and his wife joined Summit (N.J.) Meeting and played a major role in the building of a meeting-house. During these years, the Teels hosted many foreign students, including two Hiroshima Maidens brought to the United States for plastic surgery. Robert retired in 1965. He later became associate director for development at George School, where he initiated a program for deferred giving. Robert and Deborah joined Doylestown (Pa.) Meeting in 1971. He served as a member of the Peace and Social Concerns Committee and Philadelphia Yearly Meeting's Committee on Aging, and was an FCNL contact at Doylestown Meeting. Robert was also involved with the planning of the Pennswood Village retirement community, where he and his wife moved in 1988. Robert was preceded in death by his wife, Deborah, in 1989. He is survived by a daughter, Deborah Bradley; and two grandchildren, David and Arianne.



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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.

Friends Southwest Center. Reasonable guest accommodations. R.V. facilities also available. Mild climate at 4,200 ft. altitude in southeastern Arizona. Convenient to Coronado National Forest and Mexico. Please write Rt. 1 Box 170, McNeal, AZ 85617.

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Visiting Britain? No need to pay for expensive accommodation. Home Exchange can connect you with Friends and others who wish to exchange homes or hospitality. Send SASE to Home Exchange-FJ, P.O. Box 567, Northampton, MA 01061.

Apartment Wanted

Single man looking for two-bedroom apartment with access to some storage, preferably garage or carriage house with yard or porch. Willing to barter painting and carpentry for portion of rent. Main Line Philadelphia only. Call Michael (215) 978-0843.

Assistance Needed

"In an international city of a million people, our Meeting is the only organized Quaker witness."

The Friends Meeting of San Antonio is now accepting contributions to their Meetinghouse Building Fund. Charitable gifts will be gratefully accepted for this Quaker outreach venture. Contributions to the fund are payable, in care of Ruth Lofgren, Treasurer, Friends Meeting of San Antonio, P.O. Box 6127, San Antonio, TX 78209. Telephone: (210) 826-2942.

Quaker Inner-City School Endowment Fund. There is a small group of well integrated Quaker schools that are doing a terrific job in inner cities but have trouble even balancing budgets. We're trying to help them raise sufficient endowments to provide long-term financial stability. For more information, write or phone Imogene Angell, 150 Kendal at Longwood, Kennett Square, PA 19348. Tel. (610) 388-0935.

Books and Publications

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.

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.

Free. Steps Toward Inner Peace, by Peace Pilgrim. Write: Friends of Peace Pilgrim, 43480 Cedar Ave., Hemet, CA 92544.

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Opportunities

Adoption opportunity. Beautiful children from impoverished African countries are being placed with U.S. families by Americans for African Adoptions, Inc. (317) 271-4567.

Intentional community. Moab, Utah, area. Diverse group, environmental sustainability, consensus decisions. Common land ownership. Private home site. Wilderness/agricultural setting, 100 acres. Seeking members. P.O. Box 1171, Moab, UT 84532.

Join Global Friends School Program for all or part of the *Interfaith Pilgrimage for Peace and Life*, walking from Auschwitz, Poland, on December 1st, 1994 to Hiroshima, Japan, on August 9th, 1995. Please contact: corinne or eric joy, 13075 Woolman Lane, Nevada City, CA, 95959. (916) 477-1277.

Study vacations for the socially concerned

Tour Guatemalan precolumbian, colonial and contemporary communities 11/29-12/10/94, 2/7-18/95, 4/8-17/95 with Quaker educator, Robert Hinshaw—30 years research/service among Mayan Indians. In 1995 to Sweden/Finland in July, Nova Scotia in September, and S.E. Asia in October. For travel with an anthropological focus, write Hinshaw Tours, Box 412, Allenspark, CO 80510. (303) 499-1699.

Friends Witness week in Nicaragua, September 10-17, 1994. Visit programs supported by Southeastern Yearly Meeting/Pro-Nica; experience contemporary Nicaragua. Limited to 8-10 people. Write or call: Ruth Paine or Ann Stillman, Co-Clerks, SEYM/Pro-Nica Committee, 130-19th Ave., S.E., St. Petersburg, FL 33705. Phone: (813) 355-8193 or (813) 821-2428.

Consider a Costa Rican study tour. February 2-13, 1995. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

Quaker intentional community seeks new members for two- or three-year terms. Shared living and meal arrangements in historic Friends Meetinghouse in Chicago. Ideal for Friends new to Chicago. Write or call: Program Directors, Quaker House, 5615 S. Woodlawn Ave., Chicago, IL 60637. (312) 288-3066.

Seek companion/partner to obtain work overseas (Middle East, India) with underprivileged children. Expenses shared, references exchanged. Box 150, FRIENDS JOURNAL, 1501 Cherry Street, Philadelphia, PA 19102.

What is it worth to dwell in beautiful surroundings amid friendly neighbors? Raise children away from violence and violent images? Garden in organic soil? 7% of after-tax income are your dues in a cooperative ecological village forming in the Blue Ridge mountains near Charlottesville. SASE: Q. Oneida, Monacan Ridge, Route 1, Box 1096, Louisa, VA 23093. (804) 980-1019.

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Relive the World of William Penn during his 350th Celebration Year. Your meeting or other organization can witness Quaker William Penn, *In the First Person*, providing a personal account of his life and times. Erik L. Burro has been seen on TV and radio. He has had numerous performances as Penn on both sides of the Atlantic, before audiences of all ages—religious institutions, government, business, and historical. For fees and more information: In the First Person, 451 High St., Burlington, NJ 08016. (800) 346-6636.

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

Housing/Childcare Exchange, Boston: Quaker family will exchange private bed/bath suite plus board for part-time childcare (2 children). Available 9/1. (617) 964-9775.

Program coordinator: El Centro de los Amigos in Managua, Nicaragua; a project of Southeastern Yearly Meeting's Pro-Nica Committee. Coordinates the work of Pro-Nica, in cooperation with stateside SEYM/Pro-Nica Committee and local Advisory Committee in Managua. Supervises Quaker House (hospitality center); supervises general program; networks with peace and justice groups in Nicaragua. Position requires excellent bilingual skills, Nicaraguan and community development experience, knowledge of and commitment to Quaker process and principles, dedication to work for empowerment of Nicaraguan people. Residence, vehicle, and small stipend provided. Application deadline: July 31, 1994. For details and application form, contact Ann Stillman, Co-Clerk, SEYM/Pro-Nica Committee, 4907 Eastchester Drive, Sarasota, FL 34234. Phone: (813) 355-8193.

Administrative Secretary New England Yearly Meeting. Start Sept. 1. Includes: full-time office management in Worcester Mass. and at annual sessions; admin. support to YM officers, volunteers, some committees; correspondence; computer skills, maintain database, do desktop publishing for annual minute book. Collegial relationship with other staff. Salary, benefits, NEYM, 901 Pleasant St., Worcester, MA 01602. (508) 754-6760.

Arthur Morgan School. Small junior high boarding school seeks Houseparent/Maintenance Coordinator for 94-95 school year. Position includes opportunities for teaching and leading outdoor trips. Intimate community of staff and students; consensus run. Simple living; beautiful mountain setting. Contact Joy Montagano, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (704) 675-4262.

Beacon Hill Friends House seeks Director for September 1st. Responsibilities include administration, finances, program planning. Should be committed to Quaker faith/practice, enjoy living in diverse community of nineteen interested in spiritual growth/social concerns. Salary, housing, benefits provided. Inquiries: BHFH, 6 Chestnut Street, Boston, MA 02108-3624. (617) 227-9118.

Friends Center Auckland Aotearoa/New Zealand. Quaker couple sought as Resident Friends for one year from May 1995. Enquiries to Centre Clerk, 115 Mt Eden Rd., Auckland 3, Aotearoa/New Zealand.

Service community, Innisfree Village. Volunteers live and work with adults with mental disabilities on a farm in the Blue Ridge Mountains. Must be 21, able to stay one year. Receive room, board, medical benefits, and \$160/month. Recruiting, Innisfree, Rte. 2, Box 506, Crozet, VA 22932.

General Secretary/Business Manager for Friends Committee on Unity with Nature. Spirit-led work on environmental issues among Friends. FCUN is accredited NGO at UN. Begin January 1995. Duties include outreach, support services, and fund-raising. Coordination and liaison with FCUN committees and monthly/yearly meetings. Computer skills essential. Approx. 30 hrs./wk. Modest salary. Write qualifications to FCUN, 7700 Clarks Lake Road, Chelsea, MI 48118.

Southeastern Yearly Meeting is seeking a new yearly meeting secretary to begin no later than October 1, 1994. This part-time position is a blend of administration, secretarial work, and field secretary work. Computer skills and experience with Quaker practice required. For more information, call Vicki Carlie at (407) 678-1429.

Position Wanted

Friend with cross-cultural background and experience in pastoral ministry, chaplaincy, counseling and teaching needs a position. Contact Box 160 Friends Journal.

Rentals & Retreats

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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.

Schools

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, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 446-3144.

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Services Offered

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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.

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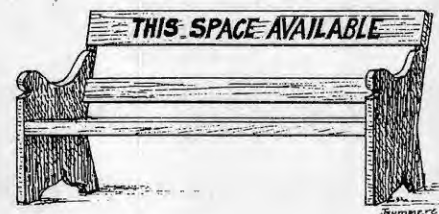
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Family Relations Committee's Counseling Service (PYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attenders, and employees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

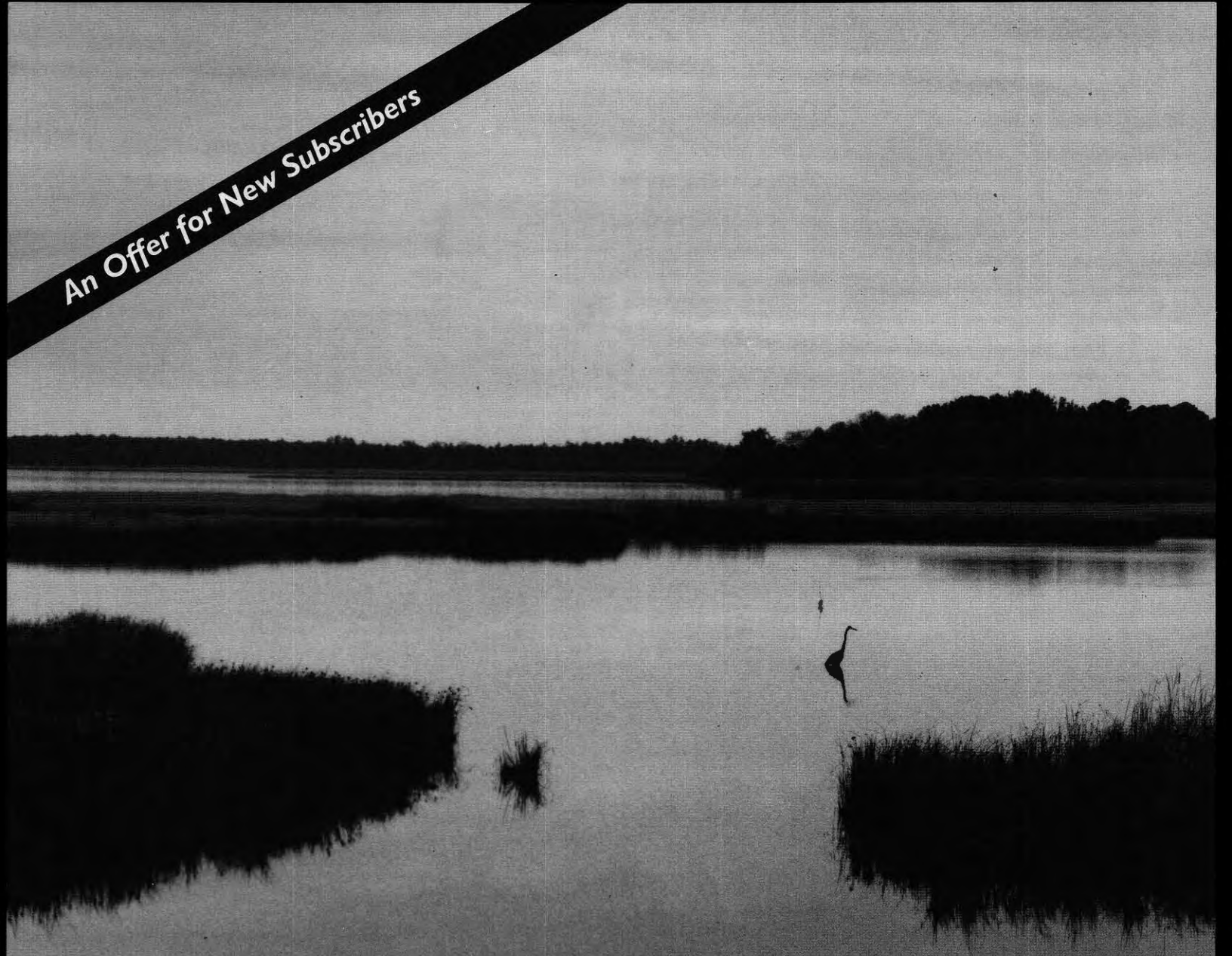
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