

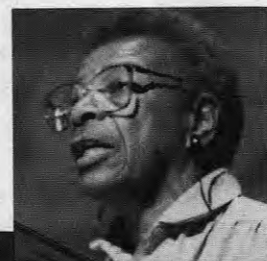
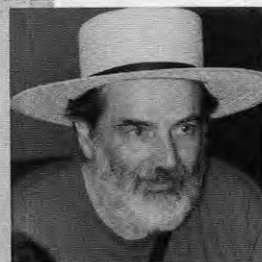
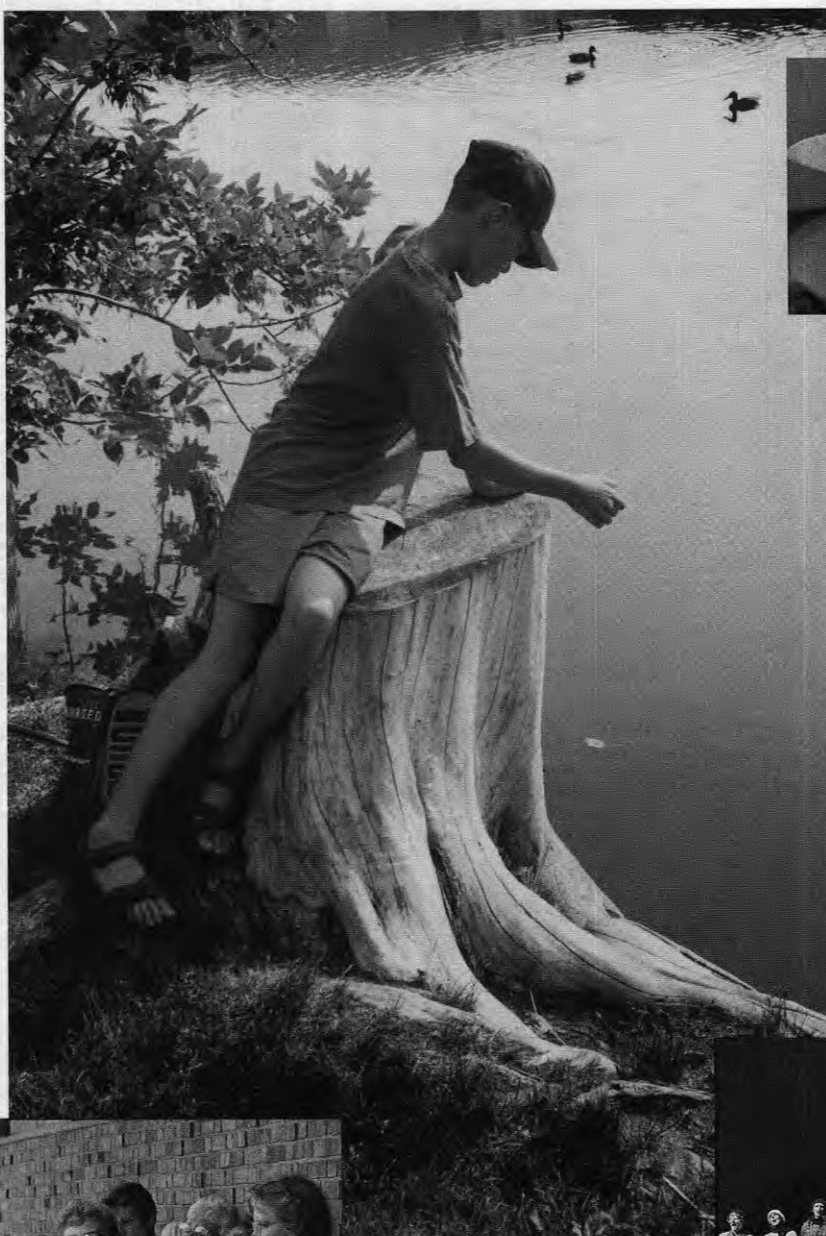
September 1994

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

LIVING THE SPIRIT

*News from
the FGC
Gathering*



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**Among Friends**

For the Sake of Conscience

Though I get lots of letters, this one caught my attention. It was written by Marge Schier, a member of Falls (Pa.) Meeting's Peace and Service Committee. She wanted to let me know what her meeting was doing to support the National Campaign for a Peace Tax Fund. Since her message was really intended for our readers, let me share it with you:

"Will you and your meeting join us in a project to celebrate William Penn's 350th birthday? We are Friends from Falls Meeting, which was William Penn's own meeting here in Pennsylvania. We've been working for a year to educate ourselves and each other about the Peace Tax Fund Bill, and we think there's no better way to celebrate Penn's lifelong struggle for freedom of faith and conscience than to work for passage of this bill.

"The U.S. House of Representatives has already held hearings on the bill and now there's a prospect of hearings in the Senate. Senator Mark Hatfield, who's worked very hard for the bill, has challenged supporters to send 10,000 letters to Congress. That's what's needed to pass the bill, he says.

"Ten thousand letters! Friends, we can do it—we and other supporters of the bill nationwide. . . . Friends, you might wish to end your letters with thanks or compliments. We did. . . . because we knew of good legislation that each senator had voted for."

To make it easy for me to write one of these 10,000 letters, Marge enclosed a sample of the letter she was sending to Senator Harris Wofford. I won't quote all of it, but let me list the important points she makes:

- This year is William Penn's 350th anniversary. What better way to carry on his legacy than to work toward Senate hearings on the Peace Tax Fund Bill.
- For people living in states other than Pennsylvania, senators might be reminded that William Penn's living legacy is for all America—that his standards of liberty, equality, and freedom of conscience are embodied in our Constitution.
- The House has already held hearings, attended by people from all parts of the country.
- The bill is about religious liberty and freedom of conscience. Our government accepts the idea of conscientious objection to fighting in war; now it's time to accept it for those conscientiously opposed to paying for war.
- Quakers have a 334-year history of conscientious objection to war. There are members of many other faiths as well "who pray for peace and want to pay for peace"—but current tax laws require that we pay for war and weapons.

The concluding paragraph of the letter is a good one, so I quote it in full: "The Peace Tax Fund Bill, when it becomes law, will give us our religious liberty. We'll be able to pay our taxes in good conscience since we'll be allowed to pay for peaceful projects rather than for war. Will you honor William Penn's struggle for freedom of conscience by supporting the Peace Tax Fund Bill? Will you work for Senate hearings on the bill?"

Good questions to ask, for sure. Ten thousand letters, Friends. I suspect we could do it. (For those who want additional information about the National Campaign for a Peace Tax Fund, their address is 2121 Decatur Pl., NW, Washington, DC 20008; (202) 483-3751.)

Vinton Deming

Next month in FRIENDS JOURNAL

William Penn's Enduring Green Gift

Quakerism and the Arts

Fayetteville's Quaker House

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Cover photos, all scenes from the FGC Gathering,
by Skip Schiel and ©1994 Danna Cornick.



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Healing the spirits

Twenty-seven years ago many of you dug deep in your pockets to help seven Quakers, a Unitarian, and a Jew go to North Vietnam. We carried \$10,000 worth of medical supplies from Japan to Hanoi on Earle Reynolds's 50-foot ketch, the *Phoenix*. We wanted to show friendship to the Vietnamese, whose country our country had invaded, to give an unmistakable message to our government that we opposed the war, and to have personal experience with Vietnamese people that we could share with other Americans. Our trip was memorable and successful in those three areas.

The war has been over for about 20 years, but some of the wounds are still festering. Many of our soldiers who came back have ills of the body and spirit that have not healed. Vietnamese soldiers have suffered even more injuries, deaths, and disappearances than ours have. It was a devastation for both countries.

Now there is a move by Vietnamese and U.S. veterans to help each other. Many U.S. vets have made the trip to Hanoi to try to understand their counterparts there. Some Vietnamese vets have made the trip here. Together a group of them have decided on a way to make their reconciliation visible and thus are embarked on a project to build a Peace Park outside Hanoi (Among Friends, *FJ* May). This park will consist of fish ponds, fruit trees, shrubs, and flowers; and its focal point will be a dove effigy mound like the one at Highground in Wisconsin, which was built by vets, and admired and understood by the Vietnamese vets who visited it last year.

About ten acres of land has been given by the Vietnamese government, but the money to build it and to transport a crew of U.S. vets to help with the work has to be raised. I hope that those who helped send us to Vietnam 27 years ago (as well as their children and grandchildren, and all who read this) will dig down again in recognition of the importance of the reconciliation that has been started by these former enemies.

I have been asked to go with Mike Boehm, the U.S. organizer of the project, in August, when he will deliver the first installment of the site preparation and construction money. My role is to represent the various Quaker programs that were carried out in the '60s and '70s, and to help with the reconciliation of the women of Vietnam and the U.S. who lost so much in that war. By the time this letter appears I will be in Vietnam traveling on borrowed money, so I too will need contributions. So will the vets who will go there to do the actual building in November.

Madison (Wis.) Meeting has set up an account for tax-exempt contributions. If you

can contribute, please make out a check to the meeting (noting that it's for the Peace Park) and mail it to the meeting at 1704 Roberts Ct., Madison, WI 53711. Please support this effort to heal the spirits and change anger to friendship.

Elizabeth J. Boardman
2553 Upham St.
Madison, WI 53704

A special bond

The editor's mention of his son Sim's penetrating questions about the "age of God" (*FJ* March) brought to mind one of my favorite memories of a conversation with my granddaughter, Reina, when she was three:

"Grampa, where does the water go when you flush the toilet?"

"It goes in a big hole in the ground."

"When it gets full, then where does the water go?"

"It goes out in long, sort of, tunnels under the ground."

"Then where does it go?"

"It sinks into the ground."

"Why does it sink into the ground?"

(Questions getting harder—finally. . .)

"Because it's heavy." (A short feeling of relief, but then. . .)

"Who is God?" (Wondering how to answer her, suddenly it came like messages sometimes do in meeting. . .)

"Reina, I want to give you a bear-hug and a press-on kiss. (We did, then I looked right into those wonderfully innocent eyes.) Reina, I love you very much! (The love from her tiny arms was flowing up and around my neck.) I can't tell you who God is, but I think God is like our love for each other."

"Oh-h-h! (Then looking at me intently she added. . .) Well, how big is the hole in the toilet when you flush the water down it?"

"Oh, that I know. It's this big." (And I showed her, making a circle with my thumbs and fingers.)

End of our conversation. Reina is now 23, but she still remembers the discussion. I asked her the other day, tears beginning to mist in my eyes. And she nodded her head. We have a special bond between us.

Walt Lohans
Reedley, Calif.

Back to Tharg

In response to Cynthia Maciel's letter and her son Josh's computer-generated art (*FJ* June), I submit the following. (see below)

Paul Thompson
Shropshire, England



"Well, that's done! Now I can get back to level 3 of Super Mario versus the Soul-Stealers of Tharg!"

Does Love Include Justice?

"I just don't feel a calling to work in the inner city. I feel I do better working with the people close to me. It's really too bad that neighborhoods are so stratified that most of the people near me maybe don't need as much help."

"I've never worked much with homeless people (substitute black people, teenagers, mentally handicapped, Haitians, gangs, toddlers) before. I don't have any gifts in that area."

These words are from people in my meeting. I wonder at my response to such sentiments. I'm at once confused and distressed. I'm confused because I too share these feelings. It takes effort being with people different than myself. My gut feeling is discomfort. Messages inside say, "I'll make a fool of myself if I go to the inner city. I'm inadequate for the job. It'll be tough work—maybe dangerous for me. Even worse, I may insult someone or cause them further damage."

These thoughts are real fears and paralyze me. I like it when the people I worship with are the people I socialize with, and the people I socialize with are people I work with. There's a wholeness and integration to my life. I don't welcome fragmenting my life by traveling 15 miles to an ugly part of town to work at a public housing project.

And for me, born in relative wealth, isn't it patronizing to do so? Folk wisdom says: Bloom where you are planted. If I spent life where I was planted, I'd have stayed in a white, upper-middle-class suburb.

God does not require us to be useful to one another, but to love one another. How exactly do we love our neighbor in the face of such economic inequality and in the face of widespread racism? I am distressed because I don't see many Friends addressing the classism or the racism with which we live. Christ asked us to love one another: where does justice fall in this law of love? There are no easy answers.

I do know that when I love someone, I

give to them—of my time and materials. I want to be with them. I hurt when they hurt. I suffer when someone transgresses against them. I learn from them as they learn from me. I am committed to working through our conflicts. I share in their joys.

As Quakers and followers of Christ, I feel we are all called to be with the poor. As white people living in the United States we live with the results of the genocide of Indian people and abduction and enslavement of African people. Most U.S. Quakers are white-skinned, and I feel we are called to address our racism. This is the justice I feel God asks of us. We can only do this from a position of love, not a position of moral obligation. I am determined to find out how to love and act justly with those who are voiceless in this society.

Toward this end, I and my spouse have made two major decisions. We are committed to living in a racially and economically mixed neighborhood, and we are committed to sending our children to public schools, even with a reputable Quaker school nearby. I've no great master plan as to how to end the inequalities in our society: I am clear that I need to walk the streets with those who suffer because of inequalities.

What's wrong with concentrating our love on those already in our meeting communities (mostly white and well-off)? We are doing no harm, lots of good, and filling our lives with love, right? Well, yes. . . and there's more. If Quakerism loses its living water, we shrink into a social club. Even the Elks/Kiwanas clubs and country clubs act with love toward their own ilk. We have a commitment to God—even a covenant with God.

God asks us to work with people of color or people without resources despite any discomfort. Living righteously or following Christ means reaching out regularly to those on the outskirts of society. This is the apex where love and justice and peace meet. This is at the heart of the Beatitudes.

Don't get me wrong—I don't do this covenant stuff with God very well. However, in talking with other Friends, we

have come up with a few suggestions:

- Find a group in your meeting interested in learning about the history and current dilemmas of blacks, Indians, and low-income people in our country. Even if you find one other person, you can meet regularly and share your insights. Yes, understanding is important, and Christ also asks us to act on our beliefs.

- Join a group that has people from diverse racial, ethnic, and class backgrounds. It could be music, politics, or sports. As Fox said, "And friends, spread yourselves abroad, that you may be serviceable for the Lord and His Truth."

- In choosing where you shop, where you live, where you cut your hair, where you socialize, where you get roommates or colleagues, consider being with others different from yourself. Search out small minority businesses and patronize them.

- Have discussions within your family about what ways you can meet new people or put yourself in positions where you learn from those who are a different race or of lower income. You could try a restaurant in another part of town, you could visit a senior citizen club, you could plant a flower garden in an unkempt park.

More than anything, it's important to pray. Ask for divine assistance in ending the walls, hatred, and acts of violence that separate us all. Isn't it easier to pray for peace in Bosnia or Rwanda than to pray for reconciliation and justice in our own towns where there's violence and rebellion? It's even harder to look at how each of us, inadvertently or not, takes part in this violence. Maybe the place to start is to admit the reality of our own participation in racism and classism.

To walk the road of love and justice is not easy on the feet, but it sings to the heart.

—Elizabeth Claggett-Borne

Elizabeth Claggett-Borne lives and works in Cambridge, Mass., where she works to prevent domestic violence.

More wrestling

As a weary wrestler with intervention, I am grateful for Roberta Spivek's frank views on that subject (*FJ* April), and for the concern of the responses printed (*FJ* July), but perceive that they did not meet her challenge squarely.

If a madman stabs one of my children

and is lunging for the other, am I a bad Quaker if I brain him with a baseball bat? If it were morally certain (as I am not convinced it is) that killing 200 thugs remains the only way to save 10,000 innocent Haitians, what then?

Geoffrey Huggins wrote that "Answering to our responsibilities means we would never have allowed these situations to reach

the crisis stage." I concur, but when they do reach the crisis stage willy-nilly, does it answer our responsibilities if we stand by on principle and permit a bloodbath?

Nor does it help me to distinguish religious from secular or Christian from Jewish, as some responders did. The Light is the Light, regardless, though concluding that we have seen it, and that others have not,

may presume too much. I am told that earnest Quakers stood well across the war-peace spectrum when it came to stopping Hitler.

Particularly in this violence-prone society, it is perilous to admit that personal or national violence may ever accord with God's will, and those few who don't admit it set a strong and salutary example. Concepts of "self-defense" and a "just war" are freely mangled; too often, as in Guatemala, Chile, and El Salvador, our country has claimed the high ground while intervening on behalf of thugs. War often begets war, while the spiritual and practical benefits of nonviolence are vastly underrated. All this is part of why I call myself a Quaker.

Yet in my imperfect view, the will of the God of love and peace bars violence in almost every case. If only the world were otherwise, but we are not there yet.

Malcolm Bell
Weston, Vt.

You have to admire Roberta Spivek and the man in an earlier issue who wrote about the ceremony he had devised for his baby. They've got guts!

Or maybe they had no idea that when they grappled with their issues and came up with results they thought worth sharing with Friends, the response would be "Kaboom!" Maybe people at the meetings they've attended listen to others with the idea that God can speak to us even in statements we don't agree with all down the line. Maybe they thought Friends would be happy that their deliberations had resulted in something they could at least put into words that helped them make sense of their lives.

When people lay themselves open in print knowing disagreement may result, aren't they giving us a chance to react in ways that "take away the occasion for war," even though there may not be a major, declared, ballistic one going on at the time?

Dee Birch Cameron
El Paso, Tex.

It was sad to read Roberta Spivek's thoughtful article. So many peace activists have had a similar journey, sharing her hopes, her despair, her frustrations, but fortunately not all of us share her conclusions and decisions, however well reasoned and articulated. It is a dilemma we all face and the peace movement needs people of her sensitivity and compassion. So to have her lean toward the theory of a just war and military intervention is a loss.

While I abhor what is happening in Yugoslavia, military intervention or even selling arms to the Bosnians would only prolong the agony and engulf the world in a

major catastrophe. Selling weapons would be akin to saying that eliminating gun control would help stop juvenile gang war. I think we all would do well to examine the history and causes of the turmoil in so-called liberated Communist countries.

Why has ethnic hatred emerged now? Does the media report the truth? What is the complicity between transnational corporations and religious hierarchies? Who has the moral right to intervene, let alone the moral character? It's a far deeper problem than the public is made aware of because of the State Department manipulation of facts and the Pentagon's new-found censorship of news.

Being deeply influenced by the true teaching of Jesus as a man of nonviolence, my hope is that more and more people all over the world, yearning for peace, will practice and walk the path of nonviolence.

Solveig Eskedahl
Newton Highlands, Mass.

Pleased but dismayed

I was pleased to find out that FRIENDS JOURNAL included an item about the Friends Committee on Scouting (FJ June), but dismayed that my address was used as the one for information. I am the editor of our newsletter *Scouting Among Friends*, but I am not a clearing-house for all inquiries, especially those seeking to receive curricula for the Friends religious awards programs.

Scouting Friends who wish to purchase the Friends curriculum guides should write to PRAY, 8520 MacKenzie Rd., St. Louis, MO 63123-3433. Both the That of God for Brownie and Cub Scouts, and Spirit of Truth for Juniors, Cadettes, and Boy Scouts cost \$3 each, plus \$1.60 postage and handling per item.

I will be glad to receive newsletter requests addressed to Scouting Among Friends, 500 12 Ave. NW, Altoona, IA 50009.

Margaret Ludington
Altoona, Iowa

The Pedestrian Club

With the renewed concern for appreciating and preserving our natural environment, it might be of interest to share these memories of a group of Quaker nature lovers 80 years ago.

Around the turn of the century there emerged, in the vicinity of Wilmington, Ohio, a rather remarkable group of nature lovers, who called themselves The Pedestrian Club. The club started before my mother and father were married; and as it continued after their marriage, they were the only married members. There were no particular meeting times, just spontaneous

get-togethers whenever anyone had an idea for doing something—hiking, birding, picnics. Sometimes everyone would have dinner at Marshie Austin's. Often they'd come to my folks' home. At first all travel was by horse and buggy, then Ernest Moon and Fred Mitchell got cars.

The original group consisted of five men and five women. Carrie Farquhar taught Latin at Wilmington High School. She wrote the group's anthem, "The Pedestrian Song." Marshie Austin taught English at the high school and wrote the music for the song. She baked a special date-nut bread, which was a great favorite of the club. My Aunt Evelyn Peterson, Lola Street, and my mother, Alice, all were teachers too. Orange Frazier was the spark plug of the outfit. He knew a lot about birds and wildflowers. Howard Macune and Fred Mitchell were farmers. My father, William, was a lawyer. Ernest Moon was a carpenter. He also played the Autoharp to accompany the group singing, which was a favorite part of any club occasion. My brother, sister, and I were the only children, but always enjoyed being a part of the activities. The special memories have remained with me all of my life.

David Telfair
Richmond, Ind.

Beauty and mystery

Recently someone in Friends meeting spoke of the relationship of bees with flowers as a sign of beauty and mystery in the natural world. The message aroused in me a feeling of sadness that people are excluded and always have been; we don't belong in Eden. We were given as recompense free will, limited free will, incapable of gaining for us the security of being strands, woven inextricably into the web of life. We, the outsiders, may choose to tread lightly on the earth. But even with our most sensitive awareness of human inappropriateness in the evolutionary spiral, we can never belong as completely to the earth as bees inadvertently pollinating flowers.

Mary Bye
Newtown, 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.

Living the Spirit: Listening...Acting

by Vinton Deming

Yes, it will be busy . . . speakers, storytellers, singers, contra dancing, workshops, interest groups, tours . . . so hard to make a decision you may decide to go sit by the pond and do ostensibly nothing. . . . But at the center is the still point of worship, the still point of silent waiting on the leadings of the Spirit. It is the worship together throughout the day, throughout the week, that binds us into a community."

New England Friend Stine Schultz's words of welcome prepared us well as more than 2,200 Friends assembled on the campus of the University of Massachusetts at Amherst, July 2-9, for the Friends General Conference Gathering. And busy we were!

On Sunday, Johan Maurer, general secretary of Friends United Meeting, made an important speech to the gathering on the topic of "Restarting the Quaker Movement" (see sidebar report). Other evening speakers were New England Yearly Meeting Friends William Kreidler and Fay Honey Knopp. I found William's address to be a high point of my week, clearly one of the best speeches I have heard at an FGC gathering. He spoke from the text of Isaiah 6:8: "Whom shall I send, and

who will go for us? . . . Here am I, Lord, send me!" (The title of his speech was, "You Want Me to Do *What?*") He interspersed humor with thoughtful personal experiences as a teacher in the Boston city schools—and shared movingly his journey as a person with AIDS. How does one know when one experiences a true leading? He cited the words of St. Theresa, who said you will know when God speaks to you if the following three things occur: you will be certain of what the words are; the words will give you a feeling of peace, even if you don't understand them; and the words will stay with you a long time, maybe forever.

Often, William has discovered, God may speak to us through other people or in everyday, ordinary times. One such leading for him occurred when a woman told William he had special gifts as a teacher and that he should write a book about his work with young people on issues of conflict resolution and violence prevention. He did (and has completed a *second* book), and, as a result, has been able to communicate with people all over the world on the subject. Similarly, after being diagnosed with AIDS, he clearly heard Christ say to him, "When you are ready, come home!" Subsequently, he has become a Christian, something he never would have anticipated earlier. In resist-

ing this spiritual path, he had been led to say, "Jesus, I like you—but I don't like your friends!" As he found himself becoming a Christian, however, he realized he didn't need to let other Christians define him.

What happens when you ignore or say no to a leading? Fear of change may block us at such times (we may find ourselves saying "thanks God, I'll take it under advisement, I'll get back to you!")—as happened when he first considered "coming out" as a gay person.

On Wednesday night Fay Honey Knopp spoke on "Living the Spirit in the Eye of the Storm." She spoke movingly of two instances in her life when she learned the meaning of being a vessel through which the Spirit flows. In 1962 she was invited to participate in a women's protest against nuclear fallout—and to



Skip Schiel

lead a march (something she had never done). Two years later she was called to the South during a time of upheaval and violence in Jackson, Mississippi. In both instances she learned to trust divine leading; she was transformed, fear was gone, and true reconciliation occurred. "We all need to be blessed," Honey said, "to be touched by others, to know there



Skip Schiel

is good in each of us."

During the week there were morning workshops—a rich variety to say the least. How are these for inviting titles?: "Spiritual Discernment in Business Meeting," "Life in the Spiritual Fast Lane," "Keeping a Personal Journal," "Men Exploring Women's Spirituality," "Welcoming Strangers: Quakers and Immigration," "Friends Peace Teams—Active Nonviolence around the World," and "Creative Step-Parenting." One group published *The Quaker Free Press* during the week, contributing lively coverage to the conference events.

And there was music, music, music! Friends sang rounds every evening before dinner. A choral group made surprise appearances at the dining room and student center, filling the air with joyous sound. Before an evening program, there was an old-time hymn sing led by Ellen Paullin and Walter Felton—reminiscent of Cape May, N.J., days when these same Friends led us in song. Peter and Annie Blood-Patterson, Kim and Reggie Harris, Susan Stark, and others shared their musical talents throughout the week. A memorable event was a performance by the Boston-based group known as the Free Grace Undying Love Full Gospel Quaker Choir Sing and Be Saved (whew, a mouthfull of a title, but also a heartfull of sound—the closest thing to Quaker soul music one might find).

Friend Elizabeth Watson filled an auditorium on four afternoons as she shared from her studies of the life and writings of Emily Dickinson. Many Friends made a visit as well to the Dickinson home and graveyard during the week, located only a short distance from the campus. Other fare included side-trips to the beautiful surrounding area, interest groups on all manner of topics, visits to the popular FGC book store, swimming, a spectacular July 4th fireworks event in the local community—and much more. Friends Committee on Unity with Nature organized films and speakers, and there were the customary Gathering Centers for men, women, singles, gays and lesbians, and families.

This year's Henry J. Cadbury Event, sponsored by FRIENDS JOURNAL, was held Friday afternoon—an original production in story and song about the war tax witness of Randy Kehler and Betsy Corner from Colrain, Massachusetts. The stage performance won a favorable review from those who crowded the auditorium (despite the heat and lack of air conditioning!). A video of the show was made

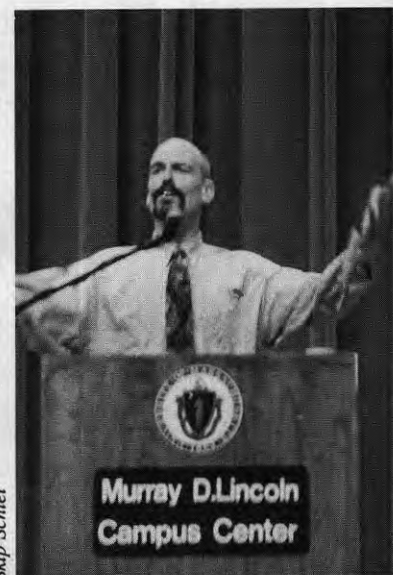
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Skip Schiel



Skip Schiel



(Above) William Kreidler asks, "You want me to do what?!"

Skip Schiel



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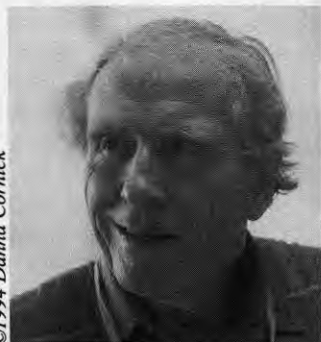


Skip Schiel

(Left) Kim and Reggie Harris in concert.



Skip Schiel



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and will be available at a later date.

It was a good conference despite certain negative factors. Meeting spaces were often poor. (A space designated for "alphabet soup" sessions with Quaker organizations had no windows or air conditioning and was hidden away at the back of the book store.) My dormitory was crowded, hot, and noisy. Despite all the excellent planning, it felt as if the elements too were working against us. Temperatures most days were in the upper 90s (and as humid as Philadelphia!)—and the

"great flood of '94" one afternoon sent Friends running for high and dry ground. An inch and a half of rain during a brief downpour flooded a key building while a wider power failure brought elevators, air conditioning, and dishwashers to a standstill.

Might it be time, we wonder, to consider smaller, more intimate FGC gatherings? Perhaps some years there could be more than one in different geographic locations. We heard reports of such discussions during the week.

Thirty years ago George A. Walton described well the magic of FGC gatherings in that time: "For Friends from each yearly meeting to be together to build lasting friendships, to listen to each other in round tables, to have classes for children, to spend a week by the ocean: these mean more to religious life than the texts of the lectures."

This year we longed particularly for the ocean! Next year, in Kalamazoo, Michigan, we shall hope for cool Lake Michigan breezes. □

Restarting the Quaker Movement

We are awaiting the full text of Johan Maurer's excellent FGC speech for later publication. Here are a few highlights.
—Ed.

The so-called "realignment" conflicts are not new ones among Friends—rather a "long tug of war between liberals and evangelicals," and one that is sure to continue.

The long-haul process will result in change, a change originating from the grassroots of our meetings, not from the top down.

There are two ways in which things might go. One will give emphasis to our Quaker roots (i.e., the value of silence, our traditional testimonies of peace and simplicity, etc.)—while "the Christ factor" might be plugged in as desired. The

other direction will downplay the Quaker element and go the traditional evangelical route.

Johan's hope? "To find a space in the center that might be as attractive and accessible to Friends as possible."

Friends are not making the impact in the world which they might. "There is a need for Friends to feel a new surge of creative rebellion."

Where is "the missing generation" in our meetings—individuals between the ages of 18-40 who have not been attracted in any numbers to join us. Is our "cult of respectability" getting in the way of our attracting such people?

Repentance is a hard concept for Friends, but necessary. How much easier it is to demonize other people than to look at ourselves honestly—comparing

our best to others' worst.

We seem to lack the commitment to face the racism and sexism existing in our religious community.

Johan advocates "a new era of creativity gathering new people together where Jesus Christ lives and is at the center."

Unprogrammed meetings might welcome pastoral Friends to worship with them and share their gifts. Similarly, pastoral meetings might experiment more with unprogrammed worship. We have much to learn from and contribute to each other.

We need to be more liberated from our fear of differences. Are we prepared to have as members those people who have paintings of Elvis on their walls at home? □

Coming Out as a Quaker

by Signe Wilkinson

The following article is condensed from Signe Wilkinson's address to the Gathering of Friends at Friends General Conference, July 1993, Stillwater, Oklahoma. Signe was the Henry J. Cadbury Event speaker sponsored by FRIENDS JOURNAL.

It is an honor to stand before you as the Henry Cadbury lecturer, for I know something of that fine Quaker. But to paraphrase Lloyd Benson on Dan Quayle, I am *no* Henry Cadbury! More apt might be the immortal words of that vice-presidential debater, Admiral Stockdale: "Who am I, and why am I here? . . ." a question we've asked ourselves in Friends meeting. The short reason is that FRIENDS JOURNAL helped give me my start by publishing my early cartoons. The longer explanation is that it was thought I could talk about how a perfectly nice little Quaker could have fallen so far from the fold as to have become a . . . a . . . journalist!

I would like to share a letter with you. It was from a sweet man, who wrote that as soon as they saw the article about me (in the July 1993 issue of FRIENDS JOURNAL), Quakers started grumbling: "I don't know why she is so hard on the yearly meeting," and that she is "superficial and doesn't get to the point." He then kindly added, "I feel you always get to the point" and that cartoons "stimulate the person involved to start thinking and possibly trying to correct the problems concerned." Well, as you can imagine, I was delighted,

for he had just described what the best cartoonists hope their work will achieve. But then I got to the end of this letter where this Friend wrote, "Please forgive the back door approach in addressing this letter to you directly, but I was afraid all hell would break loose if it ever showed up in FRIENDS JOURNAL."

Friends, it's about time we stop being afraid to let all hell break loose. If we are not afraid to speak truth to power, why are we afraid to speak truth to each other and share our message of hope and equality before God with our neighbors? I am not suggesting every Friend speak as I do through cartoons, though it would really

lighten up the FRIENDS JOURNAL. I do believe we each must use our unique gifts to make our faith visible to the world.

That's what a cartoonist does every day. Certainly not every cartoonist is a Quaker, but each of the really good cartoonists has his (and the correct pronoun in my virtually all-male profession is definitely masculine!) own conception of utopia, or God's heaven on earth. When he sees something in the news that falls short of that vision of perfection, the seed of a cartoon takes hold. In response to cartoons, the readers let us know how far we have fallen from *their* conception of utopia. Truth can be brutal but it's also invigorating! I'm still alive and have been called: "worthy of *Hustler* magazine," "the feminist movement's own Josephine, Goebbels/Julienne Streicher."

Once when a TV host was preparing to interview me about my views on Sinead O'Connor's attack on the Pope and Catholicism, I asked her why she had chosen me. She responded, "Oh, don't you know? Many Philadelphians consider you the anti-Christ."

The reason I feel so strongly that we, as a religion, need to be more vocal is that Quakerism has something to say both to individual seekers and to the world. Quakerism and Quakers shaped me when I was young, buoy me when I am searching, and still challenge me when I come to a hard place. Let me mention some of Quakerism's beneficial tenets. More than creed, they are sacrosanct ways of living.



THE LAST PHILADELPHIA QUAKER

Signe Wilkinson is a member of Willistown (Pa.) Meeting. She is editorial cartoonist for the Philadelphia Daily News, and the first woman (and Quaker) to win the Pulitzer Prize in cartooning.

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I refer, of course, to such profound Quaker virtues as BEING CHEAP.

Cheapness kept me from smoking, because I was too cheap to go out and buy lung cancer. It kept me from psychiatrists because I was too cheap to think of paying someone when a good friend would listen for free. And it kept me able to work for the Philadelphia Yearly Meeting when I got out of college, because my tastes were mostly sustained on the \$50 a week Friends thought I was worth. The cheap salary then forced me into evening work as a stringer for the local newspaper, where I got my toehold in mainstream journalism. And, the yearly meeting salary prepared me to accept without blinking a \$25-a-week salary for a project on the island of Cyprus that got me interested in politics and world affairs. That, in turn, showed me the limits of good work when, nine months after we arrived to bring peace between Greeks and Turks, war broke out.

Back home, my training in cheap allowed me to live comfortably on a freelance artist's salary—which of course made the yearly meeting look munificent—and be tolerant of my husband's finances, bringing home, as he was, the "big bucks" from the Central Committee for Conscientious Objectors. And now, our early training pays off because we have two girls in Friends Schools. We should be grateful for Friends Schools. Through their tuitions, they instruct thousands of non-Quakers in simple living.

The other Quaker virtue that I have grown increasingly grateful for is the admonition of that renowned Quaker, Friend Nike, who keeps reminding us to JUST DO IT. At my politically uninvolved meeting, I learned about racism not from peace committee pamphlets but from meeting members who were working on open housing in our area. I learned of anti-Semitism when our meeting matriarch, Anna Bartram, rented a room to a woman who warned Anna that she was Jewish. Anna said, "We are all Friends in this house." I didn't know one needed to learn that women were equal, because so many of the women in our meeting just did it. Whatever it was they did, they did it well and with joy.

Likewise, my early experience with Friends General Conference had nothing to do with therapeutic touch one or two (although I remember administering to my aggravating younger brother with such vigor that my hairbrush broke over his thick skull—much to my mother's mortification). It definitely didn't have to do

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with healing. Do you realize six of your 59 workshops at the FGC gathering (about one-tenth) are about healing? Either the American Medical Association has infiltrated FGC or we're becoming a pack of hypochondriacs. I also don't remember "worship sharing," which has grown like a Quaker kudzu stifling the free flow of ideas among Friends. I think it was started by someone afraid that all hell would break loose. What I do remember of FGC was hanging out under the boardwalk in Cape May, New Jersey, listening to adults arguing Vietnam until they finally just up and left the conference to go vigil in Washington. They raised hell with each other in the FGC crowd there that summer, and they raised hell in the capital. And, in some subterranean way, they taught me much about the obligations of faith in this world.

One of those obligations is to let friends and neighbors know we are Quakers and why. To do anything in this world we will need more of us. To get more of us, we need to let others know we are here. Gays and lesbians come out of the closet all the time, even though they can be facing physical violence. Many Quakers would rather die than come out of their spiritual closet. About the worst thing that's ever happened to me when I've come out as a Quaker is being asked whether I use electricity.

Our message is obviously important, not just to get more Quakers. It's important to take back the nation's theology from the Pat Buchanans and Ollie Norths, those who think that Christ's message is one of exclusion and disapproval. While word of mouth is important, I urge Friends not to be afraid of using technology and the media to spread the word of love and inclusion—of peace and care for the planet. A friend of mine who is a TV

news producer does freelance work for the Catholics televising Masses. She finds that people are hungry for spiritual messages, and her telecasts reach people who themselves can't reach a church. I asked her whether there was any way she might be able to help get a Friends' message in a cable-ready format, perhaps calling it "Non-Talking Heads." She said yes and that she would love to see Friends' testimonies on the air, but she asked, "Do Friends want to proselytize?"

She would not have had to ask William Penn, Margaret Fell, or that timid George Fox, but it's a right-on question for modern Friends who wouldn't be caught dead proselytizing. So, let's not think of it as proselytizing. Let's just think of it as sharing the faith. If Quakerism is a spring that sustains us, perhaps it might sustain others as well.

I will simply add that when you're out making the world a better place, have a good time doing it; and for heaven's sake, don't be afraid to raise a little hell. Who knows, all heaven might break loose! □

I'm paid to sit in a small room all by myself and draw cartoons. I am well aware of Friends' testimony on humor—you know, #13.5 in *Faith and Practice* which states, "Are the schools, hospitals, and boarding homes under your care and are your meetings themselves free from humor and uproarious laughter? When you make a joyful noise unto the Lord, are you careful no one else can hear it?" I give you permission to laugh out loud. I know you're not in shape—there are two workshops at FGC on lightening up!

—Signe Wilkinson

the dilemma of

Not Speaking Truth to Power

by Irwin Abrams

Speak Truth to Power was the title of a brochure produced by an American Friends Service Committee task force early in the Cold War, calling for a change in U.S. policy toward the Soviet Union. It has become something of a cliché in Quaker and even nonQuaker writings. We will all give a ringing affirmation to these four little words. But as with all such absolute commandments, remaining faithful is not always so simple. I would offer for consideration several instances I have encountered, both in my research and through personal experience in AFSC projects, which present the dilemma of *not* speaking truth to power so that good may be done.

The power to which the task force spoke its truth was the U.S. government and people. No effort was made to speak truth to the officials of the Soviet Union, to condemn the injustices for which they were responsible. The bilateral youth seminars and exchange programs in which I had some small part in the 1960s were negotiated with the Soviets in the hope that they would promote mutual understanding and lessen the likelihood of nuclear warfare. Had we spoken truth about the gulags, the exchange programs would have been soon terminated.

As AFSC secretary, Clarence Pickett faced this dilemma earlier. Jack Sutters, AFSC archivist, has shown me two intriguing documents. Clarence actually wrote a "Dear Friend" letter to Joseph Stalin in 1933, telling him of the pleas for help that had come to AFSC as a result of "the harsh and cruel treatment of certain groups in Russia at the present time," and urging upon Stalin "a consideration for the rights and personalities of all within your borders."

Irwin Abrams, emeritus professor of history at Antioch University, is a member of Yellow Springs (Ohio) Friends Meeting, and of the FRIENDS JOURNAL Board of Managers. His article is adapted from a paper given at a meeting of the Friends Association for Higher Education in June 1993.

**Should Quakers
have spoken truth in
the spirit of Fox to
Soviet and East
German Communists
and to the Nazis?**

In 1931, however, when AFSC relief workers had been active in the Soviet Union, Clarence rejected a request to raise funds for political prisoners and Tolstoyans, explaining that if this were done, the AFSC "could do nothing more there."

The 1930s were also the time of Nazi persecutions. In 1935 British Friends sent a letter to Hitler. They spoke of "oppressive measures of discrimination," but declared, "We do not presume to judge of the internal need for such measures." Friends who disagreed said, "If we refuse to pass judgment on what we are convinced is evil, do we not come under judgment ourselves?" The tone of the letter was certainly tempered by those in Friends House in London who were permitted to send funds to Germany to be used for concentration camp victims and their families.

In 1938, after the "Day of Broken Glass," the AFSC sent a team of leading Friends to Germany to see how the AFSC could relieve the suffering of the Jews. Much has been made of their visit to the Gestapo, but it is not well remembered that the statement they gave Nazi officials included the words, "We do not come to judge or to criticize or to push ourselves in."

After the Berlin Wall went up, I was a member of the international Quaker team that visited with Communist leaders in the German Democratic Republic, as well

as with officials in the German Federal Republic. Again here, in our discussions with top East German Communist Walter Ulbricht, we spoke truth about permitting relatives and seniors to pass the Wall for family visits in the West, but we said nothing about the victims of the secret police.

In each case, to maintain relationships with what must be called an evil power, a government that was persecuting its citizens and causing untold human suffering, the Quakers did not speak this truth to power. To be sure, avoiding speaking truth may have furthered good. Soviet and East German leaders permitted the continuance of programs that certainly promoted better understanding. Whether these lessened the hostility that might have brought war is a question that cannot be answered. We can only speculate as to the impact of our programs upon the hundreds of participants from the East, although some of the program alumni have turned up in recent times in the movements for democracy in those countries.

The 1938 mission's hope of securing official permission for Quakers to facilitate Jewish emigration was not realized to any significant extent, but for a brief period the Berlin Center was able to help a greater number of families. Throughout the 1930s and until 1941, Quaker silence about the Nazi atrocities permitted the Berlin and Vienna centers to aid Nazi victims. Certainly lives were spared.

George Fox wrote to the rulers of his day, calling upon them "to hearken to the spirit of God in you." Should Quakers have spoken truth in this spirit to Soviet and East German Communists and to the Nazis? Because we spoke only "partial truth," some good was done.

Did we do right? □

The editor will prepare a special Forum for our December issue in response to Irwin Abrams's question. Letters should be typed double-spaced, brief (350 words or less), and received by October 1st.

—Eds

WHY I AM GLAD MY CHILDREN WERE RAISED QUAKER

by Nancy L. Bieber

As a first-time attender, holding two wide-eyed preschoolers by the hand, I looked around for someone to ask about Sunday school classes for my girls. I don't recall which gentle, white-haired woman hurried up with a welcoming smile, but I remember she soon had us sorted out.

Fifteen years later, the meeting stalwarts are still welcoming new attenders with smiling faces and great warmth. And new attenders still come, as I did, looking for something they haven't found anywhere else.

My search was quite deliberate, a conscious examination of various church options to find the one that would best meet my family's needs. As my husband and I are both ministers' children, we had a considerable background of church experience to draw on. I knew I wanted two things for my children. I first wanted a loving, warm community in which they could be known individually, accepted unconditionally, and loved wholeheartedly. I wanted a church home for them to grow up in. My second wish was that they should take religion seriously, that their church experience would encourage them to address thoughtfully the spiritual aspects in all of life.

Almost as important as what I wanted my children to receive was what I *didn't* want them to receive. My husband and I had found many of the traditional theological tenets of Christianity unpalatable as we grew into adulthood. We were unwilling to have our children be taught as absolute truth that which we were none too sure about ourselves. Perhaps, in comparison with our own lives, we wanted them to have fewer "beliefs" to discard when they came to adulthood.

So, after a few years of testing various religious waters, we came to Quaker meeting. I remember that first Sunday, sitting in silence amid a room full of people. By the time the children came from First-day

Nancy L. Bieber is a member of Lancaster (Pa.) Meeting.



school to join us, I had immersed myself in a quiet too long absent from my busy life. Awed by all the strange people and the new experience of a gathering without visible or audible action, my children sat quietly looking around them. As they became more familiar with meeting for worship and the awe subsided, having a book to look at eased the time. Reading was useful, but they knew that when someone stood to speak, they closed their books to listen. As they grew older, they themselves chose to discard their books and to receive not only the messages of meeting but the silences as well.

I am grateful for the influence of Sunday morning silence and stillness in my family's life. Unlike a more traditional service, we can experience Quaker worship without kneeling or standing, chanting or singing. Yet it is not really passive. Something is happening. It's difficult simply to be for an hour without encountering an inner self, without being led into deeper thoughts and feelings. The example of a gathering of worshipers in extended silence influences us subtly, yet powerfully.

In the midst of lives filled with activity

and movement (sports, orchestra, play practice), crammed with minute-to-minute deadlines (school bus to catch, term papers due), a world that rocks with sound and fury of seeming significance (TV news, CDs playing), here, we are reminded weekly, is another way. We are creatures of silence and stillness, too. At the very least, we need the quiet to balance the rest of our lives. At the most, we need the quiet to know ourselves. A child who grows up comfortable with silence and stillness, and willing to seek it out, has received a treasure of immeasurable value.

While the silence of meeting for worship gave my children a treasure to turn to, the spoken messages outlined for them a pattern for living. When they were small, the patriarch of our meeting, 90-plus years old and still going strong, sometimes summed up the Quaker teaching for living in four words: "Let your lives speak."

We learned through the messages—and, sometimes even more pointedly, in the lengthy announcements that followed—just how Quaker lives were speaking. The patriarch himself had been held in harsh military confinement rather than fight in World War I. A concern for Nicaragua led to a lengthy hosting of refugees. First-hand experiences of war grew into a national Veterans for Peace organization. People of meeting were leading the local Amnesty International chapter, traveling to Macedonia to begin a peace studies program, working on local environmental issues, sponsoring a monthly Legislative Writing Sunday, collecting food and clothing for those in need, working with Habitat for Humanity, ministering in the local prison, starting a peace essay contest and a Peace Fair, marching and testifying for peace, caring for those of our own community

who needed friendship and emotional support—the list could go on and on.

My children sat and listened, absorbing the message that lay within all the messages and all the announcements: When you believe something, you act on it. When we care, we *do*. And we care!

I am grateful too that the meeting gave its children opportunities to act. First-day school projects such as collecting food for local relief, making school supply kits for Nicaragua, and assembling personal hygiene kits to be sent many places, led into youthful experiences of workcamps, writing to legislators, and joining a community youth peace group.

Led by the example of community involvement and social action they saw all around them, my children as young adults have assumed a level of commitment and caring for people, which I deeply respect. They absorbed, however, more than a call to social action from Quaker gatherings. It is a unique gift of the Quaker form of worship to offer the maximum opportunity for individual leading of the Spirit to be recognized. There is no order of worship, no bulletin with hymns listed and Scripture cited. The unpredictability of sitting in silence until the Spirit moves one person to break the silence can be pretty scary. The messages that rise out of that silence are not planned in advance but arise from the present. If they express joy, the speaker is feeling that joy; if grief, the speaker is verging on tears. And if the speaker expresses confusion and uncertainty, that too is a reality. Some messages flow smoothly and gracefully while others are awkward and stumbling. Some speakers are moved to poetry or song. Though messages were sometimes clearly over my children's heads, the depth of feeling, the sincerity of expression, and the present reality which the words had for the speaker all taught aspects of the spiritual journey. A fuller understanding of the words themselves was not necessary.

As one sits in silence and listens to messages from others and within oneself, it becomes clear that the life of the Spirit is a journey. And all stages of that journey are honored. As my children listened week after week, they heard about struggling with pain and darkness, about gratitude for God's gifts, about groping to understand God's reality and God's works. They heard of deep faith and love, which gives strength to continue the work of God. They learned that the development of such faith and love is a process one can choose to encourage within oneself. And,



most important, they learned that it is all right not to have a fully elucidated religion, that it's O.K. to have questions and to not know.

In Quaker meeting we are vulnerable together to the urgings of the Spirit. Only in a gathering filled with love can we feel safe enough to share from the deepest places within ourselves and tell stories of our spiritual journeys. In this way, we model growing in the Light of the Spirit for each other. I am filled with gratitude that my children have participated in such communal vulnerability and openness to the Spirit.

In First-day school classes, my children learned of more models for growing and working in the Light. They learned about our Judeo-Christian heritage, an invaluable aid to understanding our values and ethics today. They learned of Jesus' life and ministry, a beacon of clarity in a tumultuous world. They heard stories of Quakers in other years and how their lives spoke of deep-held convictions. They heard of Elizabeth Fry, and they spoke with meeting members who ministered in the prison. They learned of John Woolman and of efforts to promote racial harmony today. They learned about William Penn's peaceful dealings with Pennsylvania's Indians and how Quakers today still pursue the path of peace.

Quakers, they learned, sometimes had to struggle long and painfully to understand God's leading for them. Quakers, they also learned, didn't permit little things like ostracism or imprisonment to stop the message they felt compelled to deliver.

In these First-day school classes, my children had confirmed for them what they surely must have suspected before: Historically, Quakers have almost always been viewed as different, or even peculiar, by the majority of people with whom they lived. From their own school experiences, my children knew that their friends often confused Quakers with Puritans (who, as we all know, are dead now). Sometimes Quakers were thought to be a branch of Amish, even right here in Lancaster County! Probably the famous Quaker Oats figure contributed to that misconception.

It would have been easy for a child to be embarrassed about being Quaker, and

try to keep a low profile on that aspect of her life. It speaks well for the strength of our meeting that the children of the meeting seemed quite comfortable with their peculiar heritage. They freely invited school friends to come with them on Sunday morning, although it was challenging to explain to curious classmates what Quakers believed. Explaining the unfolding revelation of a spiritual journey to friends raised with a set creed or a sin-and-salvation theology would be an almost impossible task to any adolescent short of a young Rufus Jones. It's hard enough for adults.

Being, as Quakers, out of step with many of the values and life goals they saw around them eventually brought its own strength to my children. As adolescents, yearly meeting young friends activities introduced them to a wider circle of Quakers with whom they had much in common.

In their public high school they experienced, as Quakers themselves, not only curiosity, but respect from classmates and teachers, especially from people who knew of 20th century relief efforts or William Penn's "holy experiment" or simply heard of Quakers as "good people." There was the American literature teacher who included *The Journal of John Woolman* in her syllabus and asked my daughters to talk about Quakerism to their class. There was the black armband one daughter wore to school when the U.S.-Iraq war began. Her friends, mostly conservative and militaristic, weren't surprised; they already knew where she stood and respected her for it. Being the sole Quaker in a high school class, the representative of pacifism in a class filled with hawkish tendencies, eventually came to be an honor claimed with pride. Being different came to be a badge worn not only comfortably, but gladly.

My daughters are young adults now. They're stuck with the memories, the childhood influences of Quaker meeting. Whether they remain Quaker or find their journey takes them on other paths, Quakerly echoes will remain through their lives. A Quakerly impress has stamped their souls. An appreciation for silence and the deep Center which reveals itself in silence, a love for fellow beings which is not complete without an action, a vision of life as a journey of growth to an ever deeper awareness of God and more Light for the day: these gifts remain. When I recall what I wanted for them 15 years ago, I am awed they have received much, much more. It has been good. □



Red-tailed Hawks



These chattering children fill the woods with so much raw exuberance one wonders what's the point of coming here when any local playground would suffice.

Their teacher twice tells Michael and James, "Don't throw acorns, please," to no effect; they start again the moment she turns to remind Adrienne, "Stay on the path."

Leela's worried she'll fall in the creek. Chelsea and Ben are pushing each other when someone, one of the children, shouts, "There's a hawk!" and points.

"There's another!" "There!" "Another!" other children cry: four red-tailed hawks lazily circling, gliding, whirling, wheeling, riding an unseen thermal up so high

the children tip their heads straight back and still the hawks rise higher, higher still, until they're only four black dots of elemental joy against white clouds,

the children, even Michael and James, so intent, so silent one can almost hear wings they want to lift them where the hawks have gone.

—W.D. Ehrhart

W. D. Ehrhart's most recent book of poetry is The Distance We Travel (Adastra Press, 1993).

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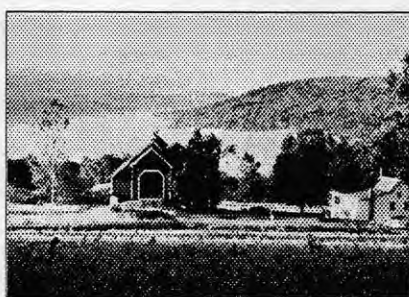
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Friends and the Debate over

by Stephen Zunes

A major battle over lesbian and gay rights is raging across the country, with a record number of civil rights bills being introduced in state legislatures and anti-gay initiatives being placed on ballots. Unfortunately, the debate over rights has often been obscured by a debate over homosexuality.

Given the emotionally-charged atmosphere around anything to do with sexuality, the far right has found its efforts to overturn and block civil rights legislation for gays and lesbians a powerful organizing tool. Their premise is that homosexuality is unnatural, immoral, unhealthy, and perverse; thus, any state-sanctioned protection of the civil rights of those identified as gay or lesbian would be an abomination, as it would constitute an official endorsement of homosexuality.

However, one need not support homosexuality to support lesbian and gay rights. For example, many Friends believe that the Christian faith is the only one truly sanctioned by God, but—at the same time—strenuously oppose any discrimination against those who choose to practice other faiths. Similarly, it is quite possible to fervently believe that heterosexuality is everyone's natural orientation while still supporting legislation protecting the rights of gays and lesbians.

This is why, depending on how the question is posed, public opinion polls on the matter have varied so widely. As with abortion, there can be a big difference between one's own attitude on the act itself and one's opinion on the role of government in the matter.

The importance of separating the civil rights of gays and lesbians from the issue of homosexuality stems from the fact that this issue affects individuals well beyond the gay and lesbian community. The denial of basic rights to gays and lesbians in employment, housing, child-rearing, health benefits, and other areas increases the stigma attached to such an orientation and thereby encourages homophobia.

Even if discrimination against gays and lesbians affected sexual minorities alone, that would be sufficient cause for

Stephen Zunes attends Agate Passage (Wash.) Worship Group and is a visiting professor of politics and government at the University of Puget Sound.

Friends to support gay rights.

However, homophobia hurts everyone, regardless of sexual preference. Like any form of prejudice—be it racism, sexism, anti-Semitism, or any other form of oppression—it divides and stigmatizes people. More importantly, however, it is homophobia that keeps rigid sex roles for both gay and straight people in place, and—by extension—much of society's most oppressive attitudes and institutions.

Once I asked a group of adolescent male Friends for what reasons they had ever been labeled a "faggot." From the group came a long list: taking part in a peace vigil, avoiding a fight, being poor at athletics, refusing to take advantage of women, showing interest in music or the arts, acting charitable, being bookish, and many other perfectly reasonable behaviors, which had nothing to do with any of their sexual orientations.

In a similar exercise with young Quaker women, they reported being labeled a "dyke" for resisting unwanted sexual advances from men, being athletic, speaking out against sexism, having close female friends, doing well in math and sciences, asserting leadership qualities and other attributes which, again, had nothing to do with their actual sexual preferences.

As long as gays and lesbians can be legally discriminated against, being thought of as gay or lesbian carries a pervasive risk. As long as men and women have to fear such labeling, it limits the choices of all of us.

Quakers are particularly vulnerable to homophobic attacks because of our history of seeking the Truth even if it contradicts societal norms, such as women refusing to be passive against injustice, or men refusing to go to war.

The linkage between homosexuality and pacifism in popular culture is pervasive. My mother was warned that her decision not to let me play with war toys would turn me into a homosexual. Quaker draft resisters who spent time in prison have many stories of facing the assumption by guards and fellow inmates that they were gay because they did not act tough. *Faggot* has replaced *Commie* as the leading epithet hurled at those in public demonstrations against militarism.

Indeed, I was told by a friend in high school that even just the name "Society of

Gay Rights

Friends" sounded to him like a "group of queers." A right-wing, Christian fundamentalist preacher in Berea, Kentucky—site of the 1981 FGC Gathering—offered as proof of the rampant homosexuality among the Quakers his overhearing a woman at the Gathering (who happened to be straight) telling a female friend (also straight) how much she loved her and cared about her.

As long as being gay is unprotected from official discrimination, there will be strong resistance to making any kind of stance that would risk being given such a label. Many of the most basic principles of our faith—such as nonviolence and human fellowship—become marginalized in broader society as a result.

Thus, opposition to gay rights by ultra-conservatives does not represent just an attack against a sexual minority. It is an assault against everyone who seeks fulfillment beyond the most rigid traditional sex roles assigned to their gender and who works for social change.

This is the goal of the crusaders against gay rights: It goes beyond simply discriminating against the less than ten percent of the population who define themselves as gay, lesbian, or bisexual. It even extends further than an attempt to reverse the gains of the women's rights movement of recent decades, and to similarly set back corresponding efforts by men to seek alternatives to equally rigid expectations on themselves.

It is a calculated effort to block any hope of sustaining the kind of people who can help create a just and peaceful world.

In an ironic sense, the right wing is correct: Civil rights for gays and lesbians is a challenge to traditional values, if by "traditional values" one means limiting men and women from pursuing their individual potential beyond archaic expectations assigned to their respective gender.

This is why the rights of gays and lesbians must be defended regardless of one's sexual preference and regardless of one's attitudes towards homosexuality. This is also why gays and lesbians should welcome any straight people who support their rights, even those who cannot personally endorse gay or lesbian lifestyles. And this is why Friends bear a special responsibility to once again be in the forefront of a movement for justice. □



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FOX AND ME

by H. Otto Dahlke

There are many sayings of George Fox that speak to me. One of these is: "It is said that Christ said this and the Apostles said that, but what canst thou say?" The first time I read this, I experienced a real jolt. It seemed an unbelievable challenge. This led to an internal dialogue:

"George, you really mean I have something to say?"

"Indubitably."

"But I don't know whether I have anything to say."

"Don't sweat it. Every time you open your mouth, don't expect God's truth to be popping out. It took me a long time before I had something to say. You're too impatient and perhaps a bit prideful because you want to put out great truths full of deep meaning and inspiration."

"Er, uh. . . I guess you knew what Christ and the Apostles said, and then you could go beyond them."

"Indubitably."

"Christ spoke to your condition, right?"

"Indubitably. How did you know that?"

"Well, I . . . read your journal."

"You mean the one that Margaret Fell edited, leaving out some rather interesting facts of my life."

"Indubitably."

"I see you like that word too. Well, the journal represents Margaret Fell's George Fox, not George Fox's George Fox. But we are going off on a tangent."

"Well, you were Scripture oriented, weren't you?"

"A kind of dumb question, to be frank. Of course, all of us were. The Bible was the central book in our lives. What other literature was there really?"

"I mean that not all of the Bible was your dish, to use one of our idioms. I was under the impression that you sort of focused on the four Gospels, some of Paul, the prophets, and some of the Psalms and Proverbs."

"Without hesitation, I say, indubitably. What do you prefer?"

"I go along with what you stress, but I especially like the Sermon on the Mount and Ecclesiastes, possibly John."

H. Otto Dahlke is a member of Richmond (Va.) Meeting.



"Well, I must admit that doesn't seem like much, but if that is what speaks to you, good. You've got to remember that we knew there were certain basic moral and ethical truths revealed, but what is more important is that we did not take the Bible as a wholly inerrant truth. What we thought was important is the spirit that animates the Scriptures, and especially the guide that we worship in truth and in the spirit and that the letter killeth. Further, as you know, from this we also believed in continuing revelation."

"Ah, and that is the basis of your invitation for me to say something?"

"You've got the message."

"That really throws responsibility on me!"

"You never had a better insight. Of course, you have to rely upon your personal experience. What else is there? All else is predigested hand-me-downs. You don't need spiritual crutches."

"And that's why you were so radical when you rejected so much of established church doctrine, ritual, holidays, and hymns."

"Well, *radical* is a pejorative word, though it means getting to the roots of things, and that's what we tried to do. You know, we did feel that we could reach that life Adam had before the fall—and let me add, we had strong reservations about original sin. That's not in the Bible. I think it was invented by St. Augustine. All the things you mentioned we thought were impediments in the spiritual life, standing in the way of our direct, immediate relation with God. Think about that."

"I have, and I believe you are entirely right, but that's not all?"

"Of course not, there are also the seven deadly vices and the seven deadly virtues."

"George, I think you are pulling my leg. The seven deadly virtues! That's a contradiction in terms."

"Oh, not at all. So many nefarious acts have been cloaked in the virtues. Ever hear of inquisitions and crusades, and isn't there a popular saying that the road to hell is paved with good intentions?"

"Why do you have to be so iconoclastic?"

"That's not the point. The point is that you are so full of what I call 'notions,' and they are in the way. When that debris is removed, then you can be open to a full and authentic spiritual experience."

"You mean I have to divest myself of all the religious training and schooling I have had?"

"I did not say that. You have to recognize what it is and what it has meant, but you can't stay there. You need to move on."

"And then I can have my say?"

"Most likely."

"But how do I know when my experience is authentic and true?"

"Good question. For that we have the meeting for worship. In the religious corporate community, you have a kind of check, even a 'feedback,' to use one of your newfangled words."

"A sort of spiritual homeostatic mechanism?"

"Well, if you want to use that kind of language, O.K., but I have reservations about the word *mechanism*."

"It seems to me, George, that you are asking an awful lot of people."

"I do, and you have to be responsible for your spiritual life. Nobody can do it for you, but you have the support of the meeting for worship. So, you are and are not alone. If that is a paradox, simply accept it. No need to fret and worry."

"But I do."

"I grant, the way is difficult. You should know that from my journal. I did not have an easy time."

"Yes, George."

"So, why do you think you should have an easy time? Do you want some easy how-to-do-it spiritual handbook?"

"Er, I uh..."

"Let me give you what I hope is a reassuring statement. This arises out of our experience, and we know it works if there is the patience, and this statement is: 'A way will open.' It has always been so for us, and I know it will be for you. Take heart, and you will have your say." □

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Witness

The Fourth World Family Congress

by Chris Mohr

"What use is silent worship if it does not ensure that the Lord can dwell in the hearts of the poor, in their hectic lives, in their ever-restless minds? The well-off are often preoccupied, but their lives are not comparable to those of the wretched. . . . We sometimes speak of the survival strategies of the poor, without always realizing that these drain all their energies and attention. These strategies leave the poor no moment of respite. Yet God dwells within them, the gates of the Kingdom are open to them."

These words were written not by a weighty Quaker activist but by Father Joseph Wresinski (1917–1988), the Catholic priest who founded the Fourth World Movement, in his book *Blessed Are You the Poor!* Father Joseph believed that if churches were not reaching the poorest, they were not doing their jobs.

How do we learn to really hear what the poorest have to say? How can we see the Light in those hardest to look at? How can we more strongly involve the poorest in meetings and churches of the Religious Society of Friends, as well as in society at large?

Chris Mohr is an attendee at Friends Meeting of Washington (D.C.), and a full-time Fourth World volunteer. For more information on the Family Congress or the Fourth World Movement, write him at 7600 Willow Hill Drive, Landover, MD 20785.

One way is through the International Fourth World Family Congress, October 10–20. This unique gathering will bring 300 poor parents, grassroots workers, and full-time Fourth World Movement volunteers from some 40 countries in five continents to New York City and Washington, D.C.

Why a Family Congress?

The United Nations declared 1994 the International Year of the Family. The Fourth World Movement is organizing this family congress to ensure that policy-makers and the public hear from the experts on poverty—the poorest themselves. Rarely does anyone ask a family living under a bridge or in a cardboard shack for their advice about their own situations. When the poorest are able to speak for and by themselves, they become more than the sum of their problems and difficulties, and they lead the way in restoring basic human rights to all.

Volatile political and religious debates have surrounded the changing definitions and meaning of the family over the last several years. For the poorest people of the world, family is not only a choice but also a necessity. The family may be the only place where they can find an identity as who they are, rather than as just another poor person. For people living in poverty, family is what keeps them going day after day. "I just want a better life for my children," parents in many countries have told Fourth World volunteers. "It's too late for me, but I keep going for them."

The Fourth World Movement

In 1957 Father Joseph Wresinski founded the Fourth World Movement together with families living in the shantytown at Noisy-le-Grand—a suburb of Paris—where he was chaplain. Even in the midst of growing postwar prosperity in France, a group of 250 families lived in Quonset huts with no indoor plumbing, and used muddy tracks for roads. From the start, Father Joseph had a vision of a people, the poorest of the world, whom he called the "Fourth World."

The movement emphasizes long-term commitment to and partnership with the poor. The problems that persistent, generations-long poverty wreaks cannot be solved overnight, or even in a couple of years. Full-time volunteers live in cooperative teams in about 25 countries around the world. Some bring educational and cul-

tural projects to children and adults in poor neighborhoods, where volunteers often live themselves, while others do research on the actual experience of poor families, advocate for the poor on the national and international levels, or work to gain public allies in the fight against poverty.

Fourth World Movement volunteers first came to the United States in 1964 to work with the Mobilization for Youth program on the Lower East Side of Manhattan. It now has teams in New York, New Orleans, and Landover, Maryland, as well as in Montreal. Through a loose network called the Permanent Forum on Extreme Poverty in North America, it is in contact with people throughout the continent who are trying to reach the poorest.

—Chris Mohr

What will happen in October?

In the first phase of the congress, families and community groups in locations across North America will welcome delegations from abroad. Among the locations are Chicago, Boston, Seattle, Baltimore, Louisiana, Appalachia, and northern California. Delegates will learn about the life of families in their hosts' area, typically meeting poor families too.

Next, the delegates and some hosts will travel to New York City for a weekend of meeting in small and large sessions. The agenda includes what "family" means to people in poverty; what their strengths are; and how others can support their efforts to stay together as a family, and to go beyond the day-to-day struggle for survival to full participation in society.

On Monday, October 17, the delegates will be at the center of the UN's commemoration of the World Day for Overcoming Extreme Poverty. Secretary General Boutros-Ghali has agreed to welcome the delegates. That evening the Cathedral of St. John the Divine will hold an ecumenical service for the World Day with representatives of the major religions.

In the third and final phase, delegates will travel to Washington, D.C., where they will meet U.S. government officials and the ambassadors of their countries.

The congress, while lasting only ten days, is part of a much longer process of training. Volunteers have been working for almost two years to prepare with poor parents—who may never have left their neighborhood or region before—for the congress. Afterward they will share their experiences and new knowledge from the congress with their neighbors.

How Can Friends Get Involved?

In light of Friends' historic testimonies of equality, peace, and commitment to social justice, we hope that North American Quakers will find ways to take part in the family congress.

All events, except the weekend meeting of delegates, will be open to the public. Friends in the New York and Washington areas are especially invited to take part in public events in those cities. We encourage Friends who are interested in meeting or hosting delegates to contact us for information. Of course, all this costs money, and the Fourth World Movement is raising funds to cover expenses.

Wherever you may be, October 17 provides a time to reflect on the courage and struggles of the poorest, pray for peace and stillness in their lives, and remember the victims of poverty. On that day, or the Sunday before, we invite individual Friends, peace and social justice committees, and meetings and churches to worship while centered on the poorest.

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Reports

Southern California Friends' Conference on Religion and Psychology

In the rolling granite-crowned hills north-east of San Diego, Calif., 42 Friends gathered at Rancho del Cielo for the 13th annual Southern California Conference on Religion and Psychology. The theme for the conference was "Yielding to the Center: Friends and Meditation." The conference began on Friday, April 8th, with dinner and a warm welcome by conference convener, Joe Franko, and continued through Sunday lunch.

In addition to small group meetings organized around different methods of meditation and worship, this year's conference featured four guest speakers. Judy Leshfka spoke Friday night on the topic of guided meditation. Saturday morning Steve Smith discussed sitting (Zazen) meditation, and that afternoon Maggie Shelton spoke about moving (tai'chi) meditation. As part of their sharings, each presenter led Friends through a brief experiential demonstration of their meditative techniques. On Sunday morning the final speaker, Jane Peers, addressed the topic of Friends' worship and raised important questions about the relationship between meditation and worship. All four speakers went beyond a general introduction to share personally how these different practices have deepened their own spiritual and psychological development. They spoke simply and movingly about their own spiritual journeys through the pain of sexual abuse, childhood polio, and alcoholism to a deeper communion with the Light.

The weather during the weekend, damp and overcast, provided an appropriate backdrop for the introspective and contemplative tone of the conference. But just as the clouds parted occasionally to allow dazzling shafts of sunlight to illuminate the valley, so did times of playfulness and humor burst forth among Friends. The spontaneous drumming and dancing (forms of meditation in their own right) which continued for over half-an-hour on Saturday night demonstrated clearly that Light and Love are present not just in silence. When the conference came to a close Sunday afternoon and the skies finally cleared, the world seemed to glisten luminously with a reborn vitality and brilliance. As did we all.

—Richard Holt

Friends Conference on Religion and Psychology

Elizabeth Watson, a Quaker and a theologian, presented a series of talks to the Friends Conference on Religion and Psychology over Memorial Day weekend, May 27-30, on the

topic "Renaming the World." Elizabeth's interest stems from her life-long work in the fields of theology and race relations, and her continuing interest in liberation theology and ecology. Remarking that it is a primary function of all societies to name the world, Elizabeth observed that oppressed people have had the power of naming taken from them. She cited the work of Paolo Freire, Pope John XXIII, Archbishop Oscar Romero, and Mary Daly, who remind us of the need to acknowledge and empower the downtrodden.

Conference participants were asked to recall and speak lovingly about the landscape of their childhood. We have never left our place, the earth, which is the source of our nurturance, except in our fevered and frenetic imaginations, Elizabeth noted. Bringing to our attention the definition of humility as the willingness to become teachable, she later asked if we would be willing to change our consciousness and give up chocolate, beef, and coffee. Elizabeth believes our most serious ecological problem is the loss of the rain forest, which is being sacrificed to support these products.

Throughout her talks, Elizabeth wove the story of Jacob and Esau, a story of power and loss of power, separation and reunion, of love, jealousy, and bitterness. She suggested that

the unfortunate metaphor of Jacob's ladder, which has become a metaphor for the corporate ladder, be replaced by Sarah's circle. For Elizabeth, the story of Jacob and Esau raises questions of transforming "power over" to "power with" or shared power. During her final talk, Elizabeth invited participants to share their personal metaphors for God. Following a few minutes of silence, there was a rich procession of responses ranging from: God as the vibrant creative energy, God as the inclusive circle drawn by a three year old, to God as the hen, under whose wings we are protected. Participants observed that some Quakers, poets, and contemporary theologians have envisioned the world as God's body or the earth as God's Incarnation.

At the conference, held at Lebanon Valley College, Annville, Pa., participants also engaged in small group creative work ranging from drumming to work with clay. Next year the Friends Conference on Religion and Psychology over Memorial Day weekend will be addressed by Eugene Monick, a Jungian analyst and Episcopal priest. He will speak on the spiritual qualities of the masculine, and present his thinking on the differences between masculinity and patriarchy.

Elizabeth Watson is currently working on a book examining the women around Jesus.

She speculates that the "most favored disciple" at the Last Supper may have been Mary Magdalene. If you would like to order tapes of Elizabeth's talks presented at the conference, please contact Carol Kimball, 97 Gunderman Rd., Ithaca, NY 14850.

—Simonne Patricia Waddell

FWCC

Correction for the report on the Friends World Committee for Consultation, Section of the Americas, Annual Meeting from the June issue:

In reporting on Thomas Hamm's address on what Friends can learn from divisions of the 19th Century, Hamm observed that in the past, two solutions that have not worked are 1) reliance on structure and statements to achieve unity; and 2) a desire to be so inclusive that for some it is enough only to be a "seeker" and sincere in the pursuit of Truth.

Hamm is raising the question here of identity. He asks in his speech, "If Friends can accommodate virtually any belief, then what does it mean to be a Friend?"

—Robert Vogel

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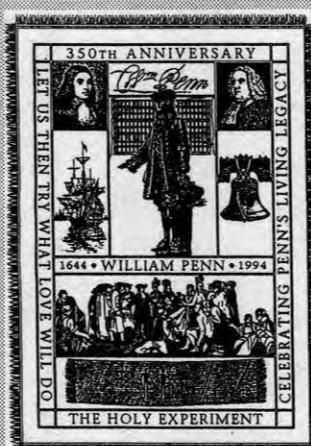
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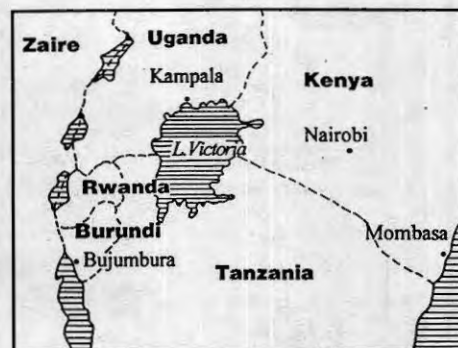
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News of Friends

Friends in Burundi and Rwanda are continuing to react to tribal violence that began with an Oct. 21, 1993, coup in Burundi. Country-wide massacres in Burundi, including at least 10 killed at the Friends center in Kwibuka (FJ Feb.), have crippled the nation, forced neighbors belonging to different tribes against each other, and sent millions of refugees into bordering countries. The violence has also spilled into Rwanda, a country whose capability to handle Burundi refugees has been far exceeded.

An update from Friends World Committee, Africa Section reports that in Burundi, Crisis Committees have been set up in Mutaho, Kwibuka, and Kibimba Quarterly Meetings to monitor relief efforts and start Peace Outreach. Though unrest continues, signs of peace are present. David Niyonzima chaired a meeting where Christian denominations sat down with government and army personnel to discuss prospects for peace. He later traveled among Friends in Germany, England, and the United States, sharing his experiences. Susan Seitz, a nurse and member of Rocky Mountain Yearly Meeting, is volunteering in Kibimba Hospital. Her presence allows the one qualified nurse who was running the facility to take a leave of absence. Much financial support is still needed for reconstruction and peace works, as are prayers for peace and safety.

In Rwanda, wide-spread carnage has taken its toll on the population. Aminadabu Munyaneza, one of the founding pastors of Friends Church in Rwanda, reported the killing of the presiding clerk and his family, among many others. Friends Evangelical Mission released money and constructed a shelter at the Friends International Centre through the efforts of Quakers for Peace and Social Concerns. Friends in Africa will continue to seek ways to bring peace to the area. Friends wishing to offer assistance may send donations, earmarked for Burundi and Rwanda, to FWCC World Office, 4 Byng Place, London WC1E 7JH, England.



Friends Center Moscow, Russia, is up and running with an established office. Sponsored by the East-West Relations Committee of Pacific Yearly Meeting, the center found a



location in a central Moscow apartment building early this summer. Kay Anderson will live at the center and continue her work in coordinating the program's activities. She has met with many grassroots organizations in Moscow, and the center has sponsored its first group of volunteers to work with them. A Quaker presence is also growing through the Moscow Friends Group, which accommodates 25-35 worshippers. They have begun the process for registering as an official religious organization, and look forward to establishing their meeting and beginning outreach programs.

To continue its efforts, Friends Center Moscow needs assistance. All library materials, questions, suggestions for volunteers or contacts, inquiries from prospective volunteers, and tax deductible contributions can be sent to Julie Harlow, 1163 Auburn Dr., Davis, CA 95616, telephone (916) 753-6826. Also, if traveling to Russia for any reason, contact the program to help relay letters or participate in other ways. Finally, a video about the history and development of the center is available. To obtain a copy, contact Nancy Samelson, 841 Esplanada Way, Stanford, CA 94305, telephone (415) 857-9287.

The Clarence and Lilly Pickett Fund for Quaker Leadership awarded its first grant to Sanu P. Chandy in May. Sanu is a 1994 honors graduate of Earlham College and a member of Chicago (Ill.) Meeting. In September she will travel to India, her ancestral country, to continue the work of Trivandrum (abode of friends) in Kerala. Trivandrum was founded in 1956 by K. Viswanathan to support a nursery school, a health center, gardening, arts and crafts, and a hostel for women. The grant will enable Sanu to give a year to this work, after which she will enter law school at Northwestern University. She says she believes that eventually "attaining a law degree will enable me to be a more effective activist, in line with my Quaker beliefs, for a safer, more just, and more peace-filled world."

Created to honor the lives of Clarence and Lilly Pickett, the fund makes grants to Friends with unique leadership potential and commitment to Quaker faith, values, and service. For more information, contact Allen Bowman, Coordinator, William Penn College, 201 Trueblood Ave., Oskaloosa, IA 52577, telephone (515) 673-1076.

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Bulletin Board

•Noted experts on child development will speak at a Nov. 12 symposium hosted by Germantown Friends School. The keynote speaker is Dr. Robert Coles, a child psychiatrist, Harvard professor, and author, who will address the topic of "The Moral Development of Children." Following his talk, seminar sessions led by nationally known specialists will focus on Social Forces, Ethical Dilemmas, Family Structure, and Child Development. The day-long symposium is part of the school's 150th anniversary celebrations. Cost for the seminar program and lunch is \$75. For more information, contact Germantown Friends School, Symposium, 31 W. Coulter St., Philadelphia, PA 19144, or telephone (215) 951-2340 to request a brochure.

•Getting desperately needed medicines and supplies to poverty-stricken areas of the world is the goal of MAP International's Travel Pack program. Each Travel Pack, designed to help treat diseases found in the third world, contains antibiotics, pain-relievers, vitamins, anti-parasitics, decongestants, topical ointments, and other medicines and supplies—enough to serve over 700 infants, children, and adults. The Brunswick, Ga., based, Christian global health organization makes the packs available to the thousands of health care professionals and mission workers that volunteer for short-term international medical missions each year. The packs are designed to meet the size and weight requirements for a piece of check-in luggage on international flights. Pack requests are sent directly to the recipient within days of placing an order, and can be sent overnight if necessary. Each pack has a wholesale value of \$5,000, and processing, packing, and shipping costs \$350. MAP International depends on contributions of medicines, medical supplies, and cash to operate. To make a donation, learn more about the Travel Pack or other MAP services, or to place an order, contact Roxie Howser, Director of Physician Services, or the Travel Pack Coordinator at (912) 265-6010 or (800) 225-8550, or write to MAP International, 2200 Glynnco Parkway, P.O. Box 215000, Brunswick, GA 31521-5000.

•A call is being made for participation in "Working it Out: Creating Inclusive Social Structures," the National Conference on Peacemaking and Conflict Resolution, to be held May 26-30, 1995, in Minneapolis, Minn. This biennial conference is dedicated to renewal, inclusion, and reconciliation. The conference itself is intended to be an exercise in change, a structure designed and built by those who use it. The organizers want to know about attendees' ideas, skills, and needs. Suggested ways to participate include teaching skills, organizing or joining various types of discussions, presenting research, giving a creative presentation or performance, leading an inter-

est group, proposing a new format, etc. Proposals should include name and address, a description of the presentation or session, and experience with the subject. This information must be sent by Oct. 1. To discuss ideas, obtain more information, or send a proposal, contact Linda Baron, Executive Director, NCPCR, George Mason University, 4400 University Dr., Fairfax, VA 22030-4444, telephone (703) 934-5140.

•"Managing Inter-Personal and Group Conflict," is the theme for a regional New Call to Peacemaking Conference, Oct. 27-29, at the Tempe (Ariz.) Meetinghouse. Facilitators and trainers for the program are Barbara Date, David Brubaker, and Ann Hardt. The topics they will address include Nonviolent Response to Conflict, Personal Style Materials, Communication Skills, Group Dynamics, Conflict in Groups (neutralizing history, role clarification), Interpersonal Negotiation and Healing, Conflict in Churches and Meetings, Assessment and Process Design, Structured Dialogue, and Role Plays. Costs are reduced for registration before Oct. 1. For more information, contact Ann Hardt, 914 E. Laguna Dr., Tempe, AZ 85282, telephone (602) 839-8399.

•"Servant-Leadership: A Celebration of 30 Years in Practice," is the title of the fourth annual international conference sponsored by the Greenleaf Center for Servant Leadership, Oct. 7-8, in Indianapolis, Ind. Keynote speakers include Peter Block and Dr. Ann McGee-Cooper, whose books help people to utilize the principles of creative problem-solving. The conference will also include over 20 workshops and roundtables covering the implementation of servant-leadership in business, academic, religious, personal, and non-profit

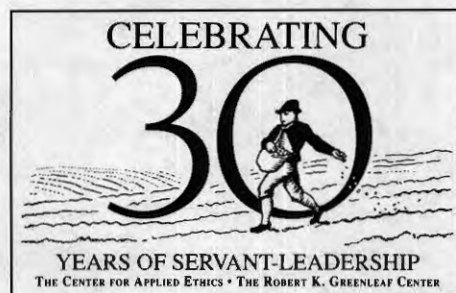
Calendar

SEPTEMBER

8-11—"Quaker Faith and the Family: A Way of Denial or Healing?", a conference at Pendle Hill that will examine how Quaker practice affects and influences healthy family life. The weekend will include an address by Elise Boulding on "Witnessing to Our Faith through the Family." Cost is \$165. Contact Pendle Hill, 338 Plush Mill Rd., Wallingford, PA 19086-6099, telephone (610) 566-4507.

15-17—"Visioning the Future: Open Doors for Women in Ministry," the 1994 gathering for Women in Public Ministry, to be held in Indianapolis, Ind. The conference is open to women from all branches of Friends who are in pastoral ministry or have experienced a strong call into public ministry. For more information, contact Mary Glenn Hadley, 101 Quaker Hill Dr., Richmond, IN 47374, telephone (317) 962-7573.

16-18—The 1994 Universalist Convocation, at the Universalist Church of Westfield Center, Ohio.



settings. Participants will have the opportunity to exchange ideas and information with other servant-leaders, and have access to a variety of published materials. Cost for the conference is \$275 for Greenleaf Center members and \$325 for nonmembers, if registered before Sept. 15. After Sept. 15, cost increases \$25. Discounts for students and seniors are available. For more information, contact Kelly Tobe or Michele Lawrence at the Greenleaf Center for Servant Leadership, 1100 W. 42nd St., Suite 321, Indianapolis, IN 46208, telephone (317) 925-2677, fax (317) 925-0466.

•The Children's Defense Fund's third annual National Observance of Children's Sabbaths will take place Oct. 14-16. Endorsed by more than 140 denominations and religious organizations, the event serves as an opportunity to raise a united voice of concern for the welfare of children throughout the world, and to commit to action. More than 4,000 congregations participated in 1993, nearly twice as many as the year before. Organizing kits for 1994's Children's Sabbath are now available to help congregations focus on their services and education programs on violence and ways to address the problem. For more information or to order an organizing kit (add \$3 for postage and handling), contact Children's Defense Fund, 25 E St., NW, Washington, DC 20001, telephone (202) 628-8787.

Cost for the conference is \$35. For more information or to register, contact Nancy West, Universalist Convocation 1994, 9075 River Styx Rd., Wadsworth, OH 44281.

18—Harvey Gillman, Outreach Secretary of London Yearly Meeting, will be speaking on the theme of Quaker outreach, at Plainfield (N.J.) Meeting. Sponsored by the Advancement Committee of New York Yearly Meeting, the program will include a question and answer session, followed by small-group discussions on the issues raised. For more information, contact NYYM, 15 Rutherford Place, New York, NY 10003, telephone (212) 673-5750.

23-25—"Exploring the Bible—Quaker Style," a gathering at Woolman Hill, led by Program Coordinator, John Preston. The conference will share implications and problems of a biblically guided faith, while exploring the content and background of various types of Bible literature. Contact Woolman Hill, 107 Keets Rd., Deerfield, MA 01342, (413) 774-3431.

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- Intercommunity Center For Justice & Peace, NY City • Liberals For Life (Pennsylvania) • Peace on Earth News •
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Milestones

Births/Adoptions

Danz—William Littlefield Danz, on April 22, to Lydia Littlefield and Robert Danz, of South Berkshire (Mass.) Meeting.

Filbert—Patrick Carl Filbert, on April 2, to Suzy and Bill Filbert, of Baltimore (Md.) Meeting, Stony Run.

Lichtner—Molly Kate Lichtner, on March 11, to Kathy and Frank Lichtner, of Middletown (Pa.) Meeting.

Sanders—James Plunkett Sanders, on March 1, to Maryann Plunkett and Jay O. Sanders. His grandmother, Phyllis Sanders, is a member of Central Philadelphia (Pa.) Meeting.

Ventura—Rosemary Krome Ventura, on March 22, to Margaret Krome and Steve Ventura, of Madison (Wis.) Meeting.

Young—Brian Alexander Young, on January 28, to Asja and David Young, of Madison (Wis.) Meeting.

Marriages/Unions

Joyce-Williams—Paul Collins Williams and Virginia S. Joyce, on April 9, at and under the care of Harrisburg (Pa.) Meeting.

Miller-Ludlam—John M. Ludlam, Jr. and Carolyn A. Miller, on June 5, 1993, under the care of Third Haven (Md.) Meeting.

Szinnyey-Otto—Frederick Lawrence Otto and Katherine Annie Szinnyey, on June 4, in the Friends Meeting of Louisville (Ky.).

Deaths

Brewer—Nathaniel Brewer, 93, on March 27. Born in Washington, D.C., Nat graduated from the University of Michigan with a degree in engineering. He and his late wife, "Bud" (Hilma Sibray) Brewer, joined Wrightstown (Pa.) Meeting in the early 1950s. At the time of his death, Nat was Wrightstown Meeting's oldest active member. His engineering skills were utilized in the remodeling of the meetinghouse in the 1960s, and his leadership and generous funding helped bring the project to completion in the 1970s. Nat served the meeting as clerk and was a member of committees for First-day School, Building and Grounds, Trustees, Philadelphia Yearly Meeting, Bucks Quarterly Meeting, Buckingham Friends School, and George School. He was one of the founding members and president of Welcome House, an adoption agency started by Pearl Buck, and was president of the Bucks Chapter of the United World Federalists. His quiet, plain phrasing, ready smile, and warm chuckle made him a delightful companion. When moved to speak in worship, his messages were openly received. His second wife, Grace Brewer, died April 6 (see below). He is survived by a daughter, Anne B. Alden.

Brewer—Grace Dixon Brewer, 77, on April 6, at Chandler Hall, Newtown, Pa., of Alzheimer's disease. Grace was born in Darby, Pa., and later graduated from Michigan State University. A life-long music lover, she worked as editor and publications coordinator for the Bucks County Opera Company. She also served on the board of the Opera Company of Philadelphia. A member of Wrightstown (Pa.) Meeting, Grace was active in

the First-day school and at the piano. She was known and loved as a gentle and friendly person. Grace was preceded in death by her husband, Nathaniel Brewer.

Evans—*W. Frederic Evans*, 33, on April 21, of complications related to AIDS. Frederic graduated from Swarthmore College in 1982 and continued with graduate studies in linguistics at Brown University. He worked as an editor and briefly as an assistant professor of linguistics at Yale University. Following a move to Cambridge, Mass., in 1992, he worked with a non-profit educational company, and in 1993 he was assistant editor of *Wellspring*, a newsletter for people with HIV. Music was very important to Frederic, and he sang and played several instruments. He directed and sang with the Free Grace Undying Love Full Gospel Quaker Choir Sing and be Saved from its inception in 1992 until his death. Frederic became a member of Purchase (N.Y.) Meeting while in high school. He later transferred his membership to Westport (Mass.) Meeting, and was an attender of Beacon Hill (Mass.) Meeting. Frederic served on the Permanent Board of New England Yearly Meeting and the Board of Managers of Beacon Hill Friends House. From 1982-84 he was co-clerk of North American Friends for Lesbian and Gay Concerns. Throughout his involvement with Friends, Frederic was known for his work with children and teenagers in many different youth programs, and for the last two years he served on the support committee for the Youth and Education Secretary of NEYM. Frederic is survived by his partner, Jon Bourgault; father and stepmother, Fred and Mary Evans; a brother, David; two stepbrothers, Eric and Jon Jadov; an aunt and uncle; and many beloved friends.

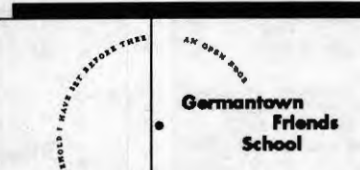
Hanf—*John Valentine Hanf*, 77, on April 23, in Reading, Pa. Born in Brooklyn, N.Y., and raised in Rahway, N.J., John studied at the Juilliard School of Music from 1938 to 1941. He then helped organize the Rahway Symphony Orchestra, where he met his wife, Betty Peel. The couple moved to Pennsylvania in 1950, and John turned to an office career. He continued his musical activities in dance bands, orchestras, chamber music groups, early music consorts, and as a band director for many years. John and Betty joined Reading (Pa.) Meeting in 1960, and became active in Caln Quarter. John served as a trustee at Reading Meeting, as registrar at Caln's family weekends, and as treasurer of the quarter. He wrote several arrangements and did musical editing and proofreading work for the 1978 publication, *Songs of the Spirit*. An advocate of inter-meeting visitation, John traveled regularly throughout the quarter, sharing the gifts of music and dance. His ink drawings of several meetinghouses have been used on stationery and in publications. He lobbied for a ramp to be built at the meetinghouse, not realizing he would be the first to use it. Increasing medical handicaps kept him from traveling during the last few years, but his interests continued; the trustees brought their meetings to his home, and the Friendly Handbell Ringers came to play his arrangements with him. John is survived by his wife of 44 years, Elizabeth Hanf; three daughters, Jennifer M. Hanf, Marjorie J. Rausch, and Priscilla L. Hanf; and four grandchildren.

Hornbrook—*Frank L. Hornbrook, Jr.*, 72, on March 13, in Tampa, Fla. A graduate of Earlham College, Frank was associated with Friends all of

his life. In 1940 he served in one of the early AFSC workcamps in Mexico. A conscientious objector during World War II, he participated in Civilian Public Service in New York and Oregon, during which time he was infected with malaria. Frank was a close friend of Norman Cousins, and together they set up the Hiroshima Maidens project in the 1960s. He hosted several maidens in his home during this time. Frank was an honest man, and all who knew him drew strength from him. He is remembered for his self-discipline, work ethic, faithfulness to family, sense of humor, and overall wisdom and guidance. Frank is survived by his wife, Carol; his son, Frank L. Hornbrook, Jr.; two daughters, Erica Hollins and Andrea Benoit; two stepsons, Brian and James Grindey; three stepdaughters, Eve Overby, Faith Donohue, and Johanna Ojeda; four grandchildren; six stepgrandchildren; a brother, William Hornbrook; and two sisters, Sarah Ortwein and Patricia Bond.

Seitner—*Eleanor H. Seitner*, 69, on May 9, at Chandler Hall, Newtown, Pa., after a long illness. Born in Maplewood, N.J., Eleanor attended college in Florida and later worked as a secretary for a circus. She also worked as a librarian at the Ringling Museum of Art in Sarasota, N.Y. Grace married Jack E. Seitner in 1961, and the couple lived in New Mexico before moving to Pennsylvania and joining Wrightstown (Pa.) Meeting in 1970. Eleanor taught First-day school there for many years. Her outstanding contribution was working with the Lutheran Family Services when the meeting sponsored three Vietnamese families ("boat people") and three Cambodian refugee families. She was a "shepherdess" in helping these people find homes, jobs, and literacy classes, and continued loving contact with the adults and children for years. Many she helped returned to attend her memorial service. Eleanor is survived by her husband, Jack; a son, Robert Seitner; a daughter, Susan April Seitner; a brother, George Hoppe; two nephews; and a niece.

Weil—*Charlotte Liebrecht Weil*, 89, on March 24, in Mill Valley, Calif. Born in Berlin, Germany, to parents who were both amateur musicians, Charlotte was playing the piano at the age of eight. She graduated from the Music Conservatory of Berlin, and, later in life, taught music and played viola in several symphony orchestras. Charlotte married Konrad Liebrecht in 1934, and the couple lived in Tokyo, Japan, and Honolulu, Hawaii, where Konrad was concertmaster of those cities' philharmonics. Charlotte witnessed the bombing of Pearl Harbor in 1941, and the couple were promptly interned. She was introduced to Friends through successful efforts by Quakers to release them from detention. After the war they moved to California, where Konrad died in 1956. Charlotte joined San Francisco (Calif.) Meeting in 1957, and served on the Ministry and Oversight and Retreat committees. In 1970 she married Paul Weil, whom she had dated as a young woman in Berlin. The couple moved to Mill Valley, Calif., where Charlotte continued to live after Paul's death in 1974. She remained involved with music by teaching, playing viola, and hosting musical retreats in her home until the mid-1980s, when osteoporosis limited her mobility. A warm and open person, Charlotte had many life-long friends, corresponding with some of them for 50 or 60 years. Charlotte is survived by her nephew, Andrew Maretzki; and two grandnephews, Craig and Bryce Maretzki.



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Quaker House, Managua, Nicaragua. Simple hospitality; shared kitchen. Reservations: 011-505-2-663216 (Spanish) or 011-505-2-660984 (English).

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A homely base in the heart of London? Short-, medium-, and long-term accommodation available with excellent meals. Also meeting rooms for workshops, lectures, and conferences. Contact: Quaker International Centre, 1 Byng Place, London WC1E 7JH. Tel: 071-387-5648; fax: 071-383-3722.

Peaks Island, Portland, Maine, B&B. Water-view summer home, 15 min. ferry, wooded lane, beach 300 feet; complete island variety living. \$45 single, \$65 double. Berry: (813) 995-1234; (207) 766-3366.

Big Island, Hawaii, Friends invite you into their homes for mutual Quaker sharing. Donations. HC1, Box 21-0, Captain Cook, Hawaii 96704; (808) 328-8711, 325-7323, or 322-3116.

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

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

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

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

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.

Assistance Needed

Historical Research! Looking for stories/accounts of Quakers who have worked with or ministered to Native Americans individually or in group ministries (Quaker or non-Quaker). Contemporary and historical accounts wanted. Write: Cliff Smith, 338 Plush Mill Road, Wallingford, PA 19086.

386 Computers and Laser Printer needed by AFSC for Prisoner's Resource Center, Newark, N.J. Please contact: Alan Taplow, 34 Netherwood, Plainfield, NJ 07062. Phone/Fax: (908) 769-9195.

Audio-visual

Along The Path: FCNL's Native American Program— a videotape with study packet shows the work of the program, highlighting coalition work and consultations with congressional staff, and emphasizes the important role of religious groups in this work. Includes discussion of the Native American Free Exercise of Religion Act. 15 min. \$22.50 ea. FCNL, Dept. FJ, 245 Second Street NE, Washington, DC 20002.

Books and Publications

Islam, Peace & Nonviolence, special issue of Fellowship magazine, explores rich tradition that counters ignorance and prejudice. \$3.50. Fellowship, Box 271, Nyack, NY 10960.

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.

The British Quaker Socialist Society was formed about 80 years ago as an alternative to status quo capitalism. It continues to be moderately active in London, with a newsletter three or four times a year. Quaker socialism is promoting worker-owned cooperatives, community sharing, and simple living, as envisaged by E. F. Schumacher. Some people believe there is no longer a need for socialist ideals, but poverty continues to increase. The need for social change continues, but many Americans don't seem to care. Social inventions are a rare way to improve the human condition. National parks, social security, and the United Nations are social inventions, because they help all of the people. Now, Americans have no national issue that we can support (or oppose). But there is a need for enlightenment about a better world. Life can be better, if ways can be found to affect beliefs in peace and justice. Life on earth will not get better without a lot of true believers. Quaker socialism can answer only a few of the important questions of our time. But it can point the way towards a simpler, freer lifestyle. If you are interested in receiving Ron Huzzard's essay, "Quaker Socialist Tradition", please send a 29¢ stamp to: Tom Todd, 3713 West Main, Kalamazoo, MI 49006-2842.

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.

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

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

For Sale

Candles, handrolled beeswax, 8"-75 cents, 5"-50 cents. S & H-\$2.50 per order. Over \$20 add 15% of total order. Check or money order to: Spartina Studios, 429 Fir Ridge Lane, Beaufort, NC 28516.

Mid-coast Maine. A very special place near the ocean. Old cape carefully and tastefully restored. Four bedrooms, three full baths, spacious remodeled kitchen; opens onto screened porch with patio doors. Large attached barn/garage. Fourteen acres, open fields and woods, sunset views. Excellent water from driven well. \$195K Bartram Cadbury (207) 354-6074.

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

Childless Quaker couple living in the Midwest wants to adopt a child, newborn to one year. We offer a kind and loving home to the special child who comes to us. Write to: Parents, P.O. Box 217, Fairfield, IA 52556.

Quaker Festival Orchestra & Chorus invites Friends to join their Easter Music School, April 1-9, 1996, to premiere a commissioned oratorio on April 8 in Birmingham Symphony Hall, England. Details from: QFOC, Leaveners Arts Base, 8 Lennox Road, London N4 3NW, U.K., or fax: 011 44 81 272 8405.

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.

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.

Study vacations for the socially concerned

Tour Guatemalan precolonial, colonial, and contemporary communities 11/29-12/10/94, 2/7-16/95, 4/8-17/95 with Quaker educator, Robert Hinchshaw—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 Hinchshaw Tours, Box 412, Allenspark, CO 80510. (303) 499-1699.

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.

Performing Arts

Music for all occasions—Weddings, parties, teas, holiday events, business functions. Recorder/flute, classical guitar, celtic harp—solo, duo, trio. (609) 858-9374, (609) 795-8772.

Personals

Seeking Quakers in Brasilia, Brazil. We will arrive mid-September 1994 for 3-year assignment. Before August 15, contact Barbara Platt, 3011 Crest Avenue, Cheverly, MD 20785, (301) 386-3319. After September 15, contact Barb, or John Butler, c/o WWF, SHIS EQ QL 6/8, Conjunto E-2 andar, 721620-430 Brasilia. (061) 577-2992

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

Field Organizer—Rural Southern Voice for Peace. Initiate & conduct trainings & grassroots organizing. Some promotion and fund raising. Computer literacy. 'Simple living' salary. 20-30 hours/week. Letter, resume, three references: Job Search, 1898 Hannah Branch Road, Burnsville, NC 28714.

University Friends Meeting has an opening, beginning in September 1994, for a half-time position as Quaker Center Resident. Responsible for providing a Friendly presence and hospitality at Quaker House. Interacts with various Meeting committees on upkeep and management of Quaker House. Includes some program development. Applicants should be familiar and comfortable with Quaker values and beliefs. Independence and initiative essential. Compensation includes housing, health insurance, and salary. Individuals or couples may apply to: Personnel Committee, c/o University Friends Meeting, 4001 9th Avenue, NE, Seattle, WA 98105. Open until filled. For more information call Nancy Helm at (206) 781-4863.

Seeking Personal Assistant. Elder Quaker couple seek strong, kind individual or couple for personal assistance for physically challenged male writer and retired professor, mid-October to mid-May. We spend our winters in a relaxed, artistic cabin setting on a beautiful central Florida

lake. Wife is painter with creative friends. Swimming, walking, sunshine, intellectual stimulation. Job requires driving, assistance with daily walking for exercise, help with light personal care. Attractive room, board, salary. Ample time off. Contact: Calhoun, P.O. Box 318, Rochester, VT 05767. Phone: (802) 767 9310.

Director, Creative Learning Center, Monteverde, Costa Rica. 1994-95 academic year. Pre-Kindergarten to 4th grade. 100 students. 11 staff. Bilingual school. Focus on environmental education. Rural, mountainous; bicultural community. Contact: Sybil Terres Gilmar, Ed.D. Tel: (610) 664-4045.

Vice President of Medical and Clinical Services. Prairie View, Inc., a private, not-for-profit, comprehensive mental health provider based in Newton, Kansas, is seeking a psychiatrist to serve as Vice President of Medical and Clinical Services. This top-level management position will be responsible for standards of care and program development for community mental health centers in Newton, Marion, and McPherson; outpatient services in Wichita; and a 60-bed psychiatric hospital and partial hospital located on a 70-acre campus at the edge of Newton. Prairie View was established in 1954 by the Mennonite churches and is guided by a strong tradition of Christian caring. Submit cover letter and resume to Melvin Goering, CEO, Prairie View, Inc., P.O. Box 467, Newton, KS 67114-0467.

Urgently seeking a psychiatrist for a 20-bed, in-patient unit for adults in Southeastern Kentucky that is located within a community med-surg hospital. Situated in the foothills of the Appalachians, the unit serves a population of approximately 150,000. Entering its fourth year of service, the unit is currently staffed by one psychiatrist, and strives to meet a growing and desperate need. Managed by Specialized Hospital Programs, the hospital is a part of the Appalachian Regional Healthcare Organization, a not-for-profit group serving the Appalachian people in Ky., W.V., and Va. Competitive salary and excellent benefits. Contact Ina Johnson, Community Relations Representative for the unit, days at (606) 573-8203; evenings (606) 598-7020.

Head of School—Friends Select School is a Quaker School of 520 students, pre-K-12, in downtown Philadelphia. The school fosters active learning, and the development of physical and spiritual capacities. Among its strengths are its diverse population and its urban location. The school seeks candidates with a compatible educational philosophy and values. This could include candidates from private or public schools with successful leadership in strengthening educational programs and creating alliances to expand programs. Ideal candidates have budgetary and development experience. Please send a letter describing your experience, and a resume, to: Gilvar & Associates, 29 Concord Sq., Boston, MA 02118.

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.

Positions Wanted

Compassionate man, 33, certified social studies teacher, song writer, organic gardener, environmental educator/naturalist seeks a fulfilling position. Excellent references. Any ideas? Please leave message for Eddy at (800) 525-2172 (9-5 Eastern time).

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Costa Rica. Charming fully furnished apartment, spectacular Manuel Antonio jungle and Pacific ocean views. Pristine beaches. \$350/week high season, lower off-season/long-term rates. Tel/Fax (904) 4613175 or 4711986.

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Vermont Retreat: lakefront home on Lake Bomoseen; 4-bedroom, 2-bath, deck, dock, canoe, good swimming, sunset views, fall foliage of Green Mountains. Available summers and fall. \$600/wk. (313) 662-3435.

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Schools

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

Olney Friends School. A safe, caring, value-centered, educational community for students in grades 9-12. A college preparatory curriculum emphasizing a belief in the individual and his/her own abilities makes Olney a positive environment in which to live and learn. 61830 Sandy Ridge Road, Barnesville, OH 43713. Phone: (614) 425-3655.

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

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.

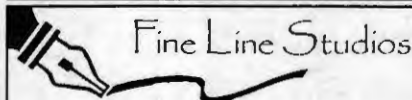
John Woolman School. Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (916) 273-3183.

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.

Services Offered

Candid Photography—seeking to catch the spirit—of individuals or gatherings for personal or business purposes. Quaker weddings in simple style. Photos regularly published by Friends Journal and commercial publications. Danna Cornick, Box 115, Pomeroy, PA 19367. (610) 857-5804

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Buying or selling a home in Montgomery Co., Bucks Co., or Philadelphia area? Call Fran Oldynski of John N. Weiss, Inc. Realtors, at (215) 379-2002 (O) or (215) 745-7061 (H). Fifteen years experience. Member Abington Monthly Meeting.

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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.

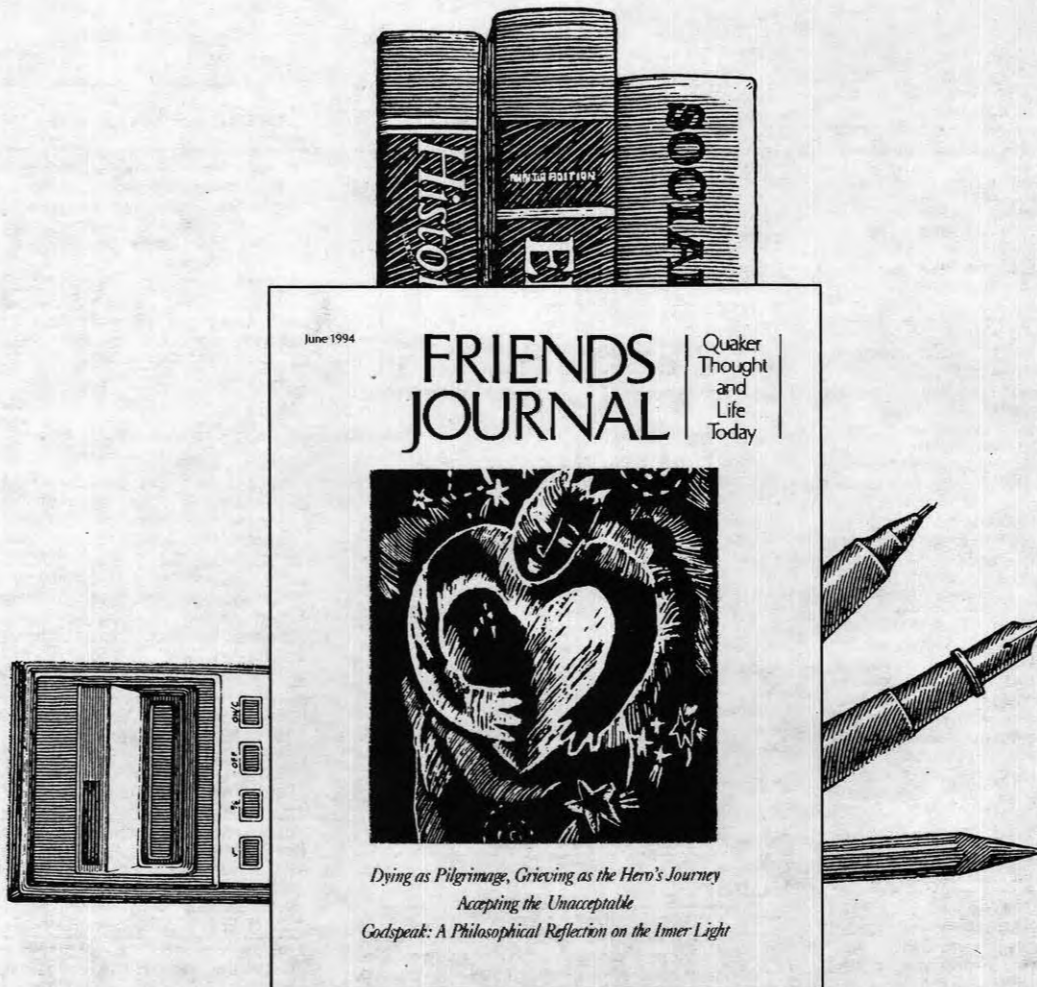
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Family Relations Committee's Counseling Service (PYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attendees, and employees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

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