

March 1996

*Includes the 1995  
FRIENDS JOURNAL  
Index*

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



A QUAKER INTERPRETATION OF THE LORD'S SUPPER

THE LISTENING PROJECT

STRANGE INTERLUDE: A QUAKER REFLECTION ON NONVIOLENCE

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**Among Friends**

# Quaker Scintillation

It is intriguing to me to see what rare insights into our personal religious faith may occur at quite unexpected moments. I may be hard at work on a writing or editing project. Or I may be painting a room at the house, attending one of my sons' soccer games, washing the dinner dishes, or riding home on a trolley after work when *zowie*—it hits me. At that moment, while least expecting to do so, I think of a message from meeting that week or that month. It takes on meaning for me in a deeper way. Or, seemingly without thinking about it, I will come to understand some spiritual insight or see it in a new light.

A while ago Friend Cully Miller wrote to me. He mentioned a 1993 recording he had discovered by the young harpist Yolanda Kondonassis, a compact disk entitled "Scintillation" (CD 80361 by Telarc). Cully admitted he had a particular interest in the recording. "Yolanda has been a friend of ours ever since she started to play with the Vermeer Quartet during the summer concerts here in Rockport, Maine," he said. She played with the New York Philharmonic under Zubin Mehta at age 18 and has become known as a concert soloist and recitalist across the country in recent years.

Enclosed with the CD, Cully told me, was a leaflet. It contained a quotation by Yolanda Kondonassis that moved him (as it does me). Here is what she wrote:

I recently had an intriguing conversation with a gentleman sitting next to me on a plane. While exchanging casual pleasantries, I learned that he was an outspoken enthusiast of the arts—all of the arts, that is, but classical music. When I asked him why classical music was the exception for him, he told me that there was no creativity involved when generations of performers played exactly the same music over and over again. I soon realized that I stood a better chance of landing the plane myself than changing his mind, but found it very interesting that the element he simply couldn't understand is probably the one aspect that I love most and find so challenging as a classical musician.

The works on this CD are ones that I have known and lived with for many years. I've performed them countless times and have heard them performed by others. But I find it truly remarkable that every performance—including each one of mine—is unique. In fact, I believe that's exactly where the creative process lies. An artist cannot merely imitate others or focus entirely on technical perfection but must discover something within that demands to be communicated. That's the essential challenge—finding and expressing one's inner voice in a way that reaches beyond the obvious. But for that voice to be heard, there must be someone who listens.

As a Friend, I seek to be one of those listeners.

*Vinton Deming*

*Beginning in our April issue, there will be regular updates on the FRIENDS JOURNAL campaign.*

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The Inward Teacher Among Us Today  
Contemplative Practice in a Quaker Context  
Oklahoma City: "Terror in the Heartland"  
The Development of Quaker Marriage, 1653-1677

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## Thoughtful choices

One of the virtues of being silent is that you don't get misquoted frequently.

I think that when we find ourselves disagreeing, we tend to push each other into the far corners of the argument. No, I don't think my students and colleagues are "a group of demented, ravening beasts with a taste for blood," and I feel somewhat hurt that Clifford Paltzer (Forum, Nov. 1995) has concluded from my letter that I do.

But the decision an 18-year-old makes to become an officer in the navy or marine corps is a little different from most other career decisions. For one thing, you train very specifically how to kill people. For another, you give up the right to determine for yourself whom and when you will kill.

Under those conditions, it isn't unreasonable to ask midshipmen to examine what it is that makes them want to do this.

The choices my students [at the U.S. Naval Academy] must make are extremely far-reaching. My task is to help them make those choices thoughtfully.

*Robert Durwood Madison*  
Queen Anne, Md.

## Seeks information

I am seeking primary or secondary information on the life and work of John Bellers, 18th-century Quaker economist and reformer. Please contact me at 66 Mary St., Arlington, MA 02174.

*Frank T. Adams*  
Arlington, Mass.

## Hard lessons

The first thing I always read when my JOURNAL arrives is the editor's little homily, and a recent one spoke to my condition (*FJ* Oct. 1995).

It is my experience that Quakers don't know much about the chemically sensitive or environmental illness. From traumatic exposures to even a single chemical there is a chain reaction, and we become unable to tolerate all chemicals, petrochemicals, even smoke, perfumes, cleaning substances, and medications. The list seems endless, and even a very minor exposure can throw us into quite serious reactions.

My major problem now that I am a senior citizen lies in the fact there are no retirement homes in this country that do not use heavy applications of chemicals. I cannot even visit friends who live in them. As far as I know, this is true of all the Kendal homes.

Some of my friends who have been so stricken have to live under air conditioning

all the time in porcelain-lined trailers, wear only cotton clothing even in subzero weather, live by breathing oxygen through a hose from a tank they push around with them wherever they go.

It's just one more hard lesson, I tell myself, that I've been struggling with for 28 years. After all, isn't that what life is all about? Surely it must be a school where we go from one grade to another in character building, I tell myself. It is not what happens to us but how we handle the ups and downs that is important.

*Iris Ingram*  
Sarasota, Fla.

## Seeking verification

I find a notation in my family Bible relating to the Religious Society of Friends. It states, in effect, that my great-grandfather Dannels, father of my grandfather Isaac Dannels, was one of three children whose parents were lost in a shipwreck at sea on a journey from Switzerland to the United States. The children were rescued and "bound out" to Quakers.

Isaac Dannels was born in Terre Haute, Indiana, December 2, 1849. If I assume Isaac's father (one of the shipwrecked kids) was 25 years old when Isaac was born, it follows that Isaac's father was born in about 1824 and rescued at sea in 1829, assuming he was five years old at the time of the shipwreck.

I would be pleased to hear from Friends willing and able to search their records for verification of the above, adding other details as may be possible. I wonder if the name Dannels was his father's original surname or one given to him by the Quakers. (I may be contacted at 1456 Don Gaspar Ave., Santa Fe, NM 87505-4649.)

Isaac Dannels moved from Indiana to Farmington, New Mexico, when my mother was young. He was one of two men who helped greatly in the founding of the First National Bank in Farmington in 1902. My grandfather Isaac later moved to an orchard farm in Canon City, Colorado. I remember visiting him and his wife Eva (Van Vactor) Dannels several times in my youth. Isaac had a long white beard, drank his coffee from the saucer after blowing on it, then wiped the stain from his beard. He never owned a car, using a horse and buggy to get about.

*Dave Wagner*  
Santa Fe, N.Mex.

## Answering the query

In response to Nelson Babb's query (Forum, Dec. 1995): Yes, God is within people, but not *solely* within people! The

Holy Spirit (Christ Spirit, Inner Light, Presence, etc.)—the agent through which God (again, by whatever name you know Him, Her, or It) interacts directly with humanity—is but one manifestation of an entity that pervades and embraces all of Creation, from the subatomic to the cosmic scale. If humans ceased to exist on earth, there would be no one here to experience that particular aspect of God; but would that aspect of God therefore cease to exist? And what about all the other aspects of God? It's like the tree falling in the forest: just because no one is there to hear the crash does not mean it doesn't make a sound. God does not depend on human consciousness for existence, on earth or anywhere else.

Elsewhere in the December issue, it was refreshing to read "The Challenge of Evangelical Friends" and "Friends and the Niceness Syndrome." I stop short of the view that evangelical Quakerism (or any other version of Christianity) is the one true church; God is too broad a subject for any one church or religious tradition to contain within its own walls. It is appropriate, however, and perhaps necessary, for a church to limit the scope of its view of God as a concession to the limitations of human consciousness—we cannot hope to comprehend that which comprehends us—as long as by so doing the church does not lose sight of the fact God still extends beyond the church's limited field of view. In that light I concur that Quakerism is essentially a Christian tradition with a doctrine far more definite than the catchall for spiritual miscellany it too often is represented as being. Yes, our doors must be wide open (in some cases *become* wide open) for any and all to come and see what we are about; but no, we need not promise to "be about" whatever someone asks of us once they are through the door.

And our reticence to publicize our faith does a disservice to those who would benefit from learning of Quakerism, if only we would make our presence known and reach out with something concrete enough to get a handle on. Must we persist in hiding our cherished Light under a bushel for fear of offending someone with the glare?

*Edwin L. Clopton*  
Iowa City, Iowa

God is Spirit. That Spirit created all that is in the universe. That Spirit is fully present in all that was created. If humankind were destroyed, the Holy Spirit would still be present and at work.

*Evelyn H. Dane*  
Parkersburg, W.Va.

Would God exist without humans? The question is more manageable yet just as



pointed if we replace "God" with "intelligence." Would intelligence exist without humans? The question nagged when we lived on the brink of nuclear extinction. What we enjoy as intelligence is as odd as it is natural. Our intelligence is about to grasp a Theory of Everything that explains everything from the subatomic to 100 billion galaxies (each containing 100 billion stars) to the big bang. Would this Theory of Everything and all its mathematics and physics disappear if we humans disappeared? I think not. Nor would music, stories, art, poetry, or nature's magnificence.

What is odd is that we creatures who have the capacity to enjoy intelligence arrived ten to fifteen billion years after the big bang. Was there intelligence in the interim? Was there mathematics and physics and the grandeur of nature? Of course. When we view the heavens and peer ever deeper into our universe, we are peering into the past and comprehending it with our Theory of Everything. If there were intelligence then without us, surely there will be intelligence in the future without us.

The Cartesian truth, "I think, therefore I am," may be modified to "I enjoy intelligence, therefore intelligence is." Is it such a big step to add the God within each of us to this affirmation?

William Hohri  
Lomita, Calif.

My cosmology has assumed this universe had creativity prior to the evolution of a hairless biped less than ten million years ago and that humanity is likely to be extinct in less than ten billion years. All of us can comprehend that the "personality" of a deceased acquaintance can be distinguished from the "body" of such an acquaintance. I have long defined God as the personality of the ongoing creativity in this very unfinished universe. Through billions of years, that personality has become more loving and forgiving. Based upon the spontaneous order of recent eras, greater mercy, grace, and love can be expected for the future.

Those participating in contemporary Quaker worship experience that love of God. Any Quaker who has felt God's love can appreciate why there is that of God in each human.

When all humans are dead, God will continue to live, one hopes with far greater love and forgiveness than today. Each of us contributes love and/or hate to the ongoing creativity. As more intelligent creatures on



earth and elsewhere have more loving companionship, God evolves into a more loving God. In authoritarian families and societies, children are taught to fear an authoritarian God. In families focusing on companionship and love, children are taught to seek companionship with a loving God.

The word "gravity" was invented by humans to clarify a concept. The fact that "gravity" was invented by humans does not mean gravity is purely a figment of an imagination. Similarly, the fact that "God" was invented by humans does not mean that She is purely a figment of an imagination. I have faith that She would not die when the last human dies.

John R. Ewbank  
Southampton, Pa.

## A wonderful gift

Your December issue was a wonderful gift. It contained so much to reflect on, matters both inside and outside the Religious Society of Friends. Your various articles over the last few months that help us "unprogrammed" Friends better understand evangelical Friends are a great service. The focus on the outer world (as in the article about the religious radio station in Alaska) also helps to give perspective, and the meditation of the child with the candle was worth the whole issue!

I've had real doubts each year whether to continue my *FJ* subscription; the material so often seemed well intentioned but not especially relevant. If you can continue the quality of the December issue, *FJ* will be the first thing I read when it arrives.

Katrina Smathers  
Los Altos, Calif.

Mark Cary's essay, "The Challenge of Evangelical Friends," is a wonderful blessing. It opens possibilities for mutual learning. It lets us breathe freely. It opens our doors and windows to the fresh air of truth. Thank you, *FRIENDS JOURNAL*. Thank you, Mark!

Paul Niebank  
Seattle, Wash.

Cheers for Mark Cary's message. The eight factors were well selected, just the angles we have often wished discussed. That Friend Cary didn't "settle" the eight

points was invigorating. Yes, we do need to follow his last statement: Go hit the road of visitation.

I have a follow-up request: I'd love to encourage an evangelical Friend to attend an unprogrammed meeting and write up the points challenged in that position.

Thoreau Raymond  
Concord, N.H.

Thanks to H. Otto Dahlke for "The Niceness Syndrome" (*FJ* Dec. 1995). Maybe it is time for *FJ* readers to get reacquainted with a witty poem by Quaker John McCandless titled "And Smog":

While I agree about the fire  
(also the ice)

I fear our world may not require  
desire or hate or other vice  
so violent to cause its fate.

For there's a smog we all inspire  
that insulates us from desire  
or from, indifferently, hate.

Fact is, our world could perish thrice  
just being nice.

Margaret Lacey  
Richmond, Ind.

I stepped up to the information desk at Friends Center in Philadelphia, the home of *FJ* offices, and introduced myself.

"You're from the Canton, Ohio, area, are you?" I was asked by the gentleman behind the desk. I nodded.

"I remember you from another conference and from ESR. Canton? Are you what they call a 'so-called pastor'?" He hissed the final word.

"It's very complicated," I replied, not wanting to have this conversation again—it is unoriginal and it has an agenda.

The man turned to speak to an older gentleman seated next to him: "He is from the center of the most narrow-minded, conservative Quakers in the world."

I turned for the door. Welcome to the City of Brotherly Love, I thought, home of the country's most open-minded Quakers—so-called.

This Friend engaged in what I now refer to as "geographical stereotyping." Not one question was asked to determine my perspective on even the most elementary issue. In this man's simplistic view of things he quickly assigned to me a worldview, a theological position, and a political orientation based upon nothing more substantial than my mailing address. Simplistic, judgmental, and terribly mistaken.

Although I do not at all points identify confessionally with evangelical Friends, I was delighted to read the clear-headed and appreciative article by Mark Cary. I read the article one day after my encounter with the

information desk worker. What a contrast. Let us hope that the spirit of understanding and the desire for mutual encouragement and learning evident in Cary's article will carry the day.

David L. Johns  
Massillon, Ohio

## Christian Radio

In an effort to focus my life on obedience to Christ, I usually tune my car radio to one of three local Christian stations. Sometimes I don't find what I hear edifying, but most of the time I do find the program content helpful. During my years listening to Christian radio, I have found that it usually doesn't fit the stereotypes I had heard during my decades of membership in liberal Friends meetings.

Take today, for example. While driving to a meeting this morning, I heard an interview with Bill McCartney, founder of the Christian men's organization Promise Keepers. He told of how a comment made by a preacher caused him to look at his life and rethink his career as head coach of one of the leading college football teams in the nation. He realized he had made himself the center of his family's life, at great cost to his wife and his daughter. He quit his prestigious position, stating that he would now support his wife's career as a journalist. He also talked of the Gospel imperative to Christians to "come alongside the oppressed." McCartney would be widely considered to be a leader of the "religious right."

Returning from the meeting, I listened to *Focus on the Family's* "Weekend Edition," which consists of excerpts from the daily programs during the week. Host James Dobson introduced one segment by reading a letter from a listener castigating the denigration of working mothers. Dobson made clear this was not his intent. He then introduced a panel of five working mothers, from a great variety of situations, who discussed the challenges of their lives and how they responded to them. Listeners were then informed of resources for working mothers available through *Focus on the Family*.

Christian radio is a bastion of democratic programming here in the United States. Some of the stations operate much like public radio, with occasional pledge drives supporting the station's entire programming. More commonly, most of the programs purchase their time on stations. The program providers watch their mail carefully to see what stations listeners tune to. If they get little response from a station's listeners, they no longer purchase time on that station. Programs which get a lot of listener

response quickly expand to many stations. If the host of a program is caught up in scandal revealing their conduct is not consistent with what they preach, their support dries up and their program disappears from the airways.

The decentralized, democratic nature of the programming on most Christian radio stations virtually guarantees that a variety of perspectives will be presented. Such diversity would be applauded in most liberal Friends meetings, but becomes evidence of internal contradictions when liberals look at Christian radio. And of course the hosts of Christian radio programs are human and fallible (which they often acknowledge publicly) and thus are not totally consistent and make mistakes.

Would that liberal Friends could approach Christian radio with the openness with which Mark Cary approached Evangelical Friends (*FJ* Dec. 1995).

Bill Samuel  
Landover Hills, Md.

I wish to comment on Deborah Niedermeyer's excellent article, "Listening to King Jesus North Pole" (*FJ* Dec. 1995), from the perspective of a part-time news editor and reporter for a news-and-talk station in northeast Oklahoma.

First, the question her article poses to me is this: What are Quakers and others of conscience who object to the broadcast presence of the so-called religious right doing to counteract the message? ("Not tuning in" doesn't count as taking action!) Why does every town have at least one station broadcasting the likes of Marlin Maddox and James Dobson (supplemented in Oklahoma by a gaggle of local radio preachers) unchallenged by other points of view? Niedermeyer suggests that internal contradictions of the religious right's broadcast message may be challenge enough. I disagree! Have we no one in the broadcasting business in a position of power and influence who can offer balance?

Second, I wish to remind you that a lot of what is carried on the airwaves comes down not to conviction but to dollars and cents. Lacking commercial sponsors, radio preachers must pay stations to air their programs; the stations need to fill the time and need their dollars, so the deal is struck. They're doing business in the temple, '90s style. This helps to explain the contradictory messages Niedermeyer hears.

The right's leading lights are a different—perhaps scarier—situation. For instance, my station carries Rush Limbaugh, not because station management holds dear the man and his message—I don't know anyone at the station who listens or even likes him—but because we can sell every minute of local commercial air time for top

dollar. We even do well rerunning him on the weekends. If we hadn't bid for and won Limbaugh, another station would have—for the very same reasons—and our operations manager would have been put out on the street.

Again: Is there no moderating influence able and prepared to gather suitable sponsors and take his or her place behind a nationally syndicated microphone?

Kirk L. Bjornsgaard  
Bixby, Okla.

## Signs of Hope

As the new year gets under way, it is good to see signs of hope. Recently UNICEF introduced its 1996 *Report on the State of the World's Children*, in which UNICEF proposes an antiwar agenda. Until now, UNICEF was mostly concerned with good health and education for children around the world.

During recent armed conflicts about 90 percent of the victims have been civilians, and most of these have been children. Despite international humanitarian laws, among them the "United Nations Convention on the Rights of the Child" that protects children in armed conflicts, children have become intentional targets. (We have read about girl-children being raped and know about the horrors child-soldiers face.)

The director of UNICEF, Carol Bellamy, wrote that the report begins with children in war "because their contemporary predicament is both overwhelming and inescapable." It is good to know that UNICEF will no longer stand by and watch children be the victims of armed conflict. It will insist that the laws that protect children in armed conflicts be applied, that children be given designated areas, "zones of peace" where they will be safe and can receive basic care. UNICEF will also work on the prevention of conflicts, on solving conflict, on reconciliation, and on programs to heal the psychological wounds children have suffered. UNICEF is now calling for a universal ban on the production, use, stockpiling, sale, and export of land mines.

It seems to me that UNICEF will do its best to help the most vulnerable of the world's children, the children in armed conflict. Let us hope the political will of the international community will be forthcoming in support of UNICEF's new, urgent task. As the 1996 *Report on the State of the World's Children* says, "however dreadful the armed conflict, the death and suffering of children cannot be tolerated."

Ingeborg Jack  
Swarthmore, Pa.



# The Bus Ride

by Lucy McIver

Several years ago I became acutely aware of a yearning to spend much time in meditation, solitude, and prayer. To follow this leading it became essential to purge from each day's activities all that keeps me from seeking. The testimony of simplicity came alive within me.

I have found it necessary to start each day with a time for listening within for direction. Each morning I light a candle, greet the day with a blessing, and ask to be held by God's strength and wisdom. Waiting in the silence I listen for how to grow and live my life. This has become a "ritual." If I do not allow time to be open to God, somehow the day goes all wrong or seems empty. This practice has brought me many rich experiences and changes.

Last winter I added a new closing to each morning's meditation. I began saying a prayer as I blew out the candle. I simply asked that the light from the candle would come within me, lighting my awareness of God throughout each day. I wanted to hold on to that conscious moment when I knew that God was there within me.

A few weeks after I began this closing prayer I received the message that I was to stop driving. This seemed a strange leading, one that I questioned. Was it really what God wanted me to do? There was no apparent reason to stop driving, no age concerns, disabilities, or the like. I was, however, suddenly uncomfortable behind the wheel of my car. The responsibility was too large. Traffic seemed overwhelming. I feared that my concentration seemed lessened and that I would be the cause of an accident. I also became aware of how expensive owning a car was and of how that expense overbalanced my meager budget.

It was at first difficult to be-

*Lucy McIver is a member of Eugene (Oreg.) Meeting. She is currently a student at Pendle Hill, where she is deepening her spiritual foundation to be a movement therapist.*

**Little did I know that I had so much to learn about myself when I began to pray to be continually aware of God.**

lieve that these feelings were a message from God telling me to change the way I was living. The feeling became so strong, however, that I soon thought of selling my car and began to look into using public transportation. Not two weeks later, my car was sold, even without advertising it. It was all too simple.

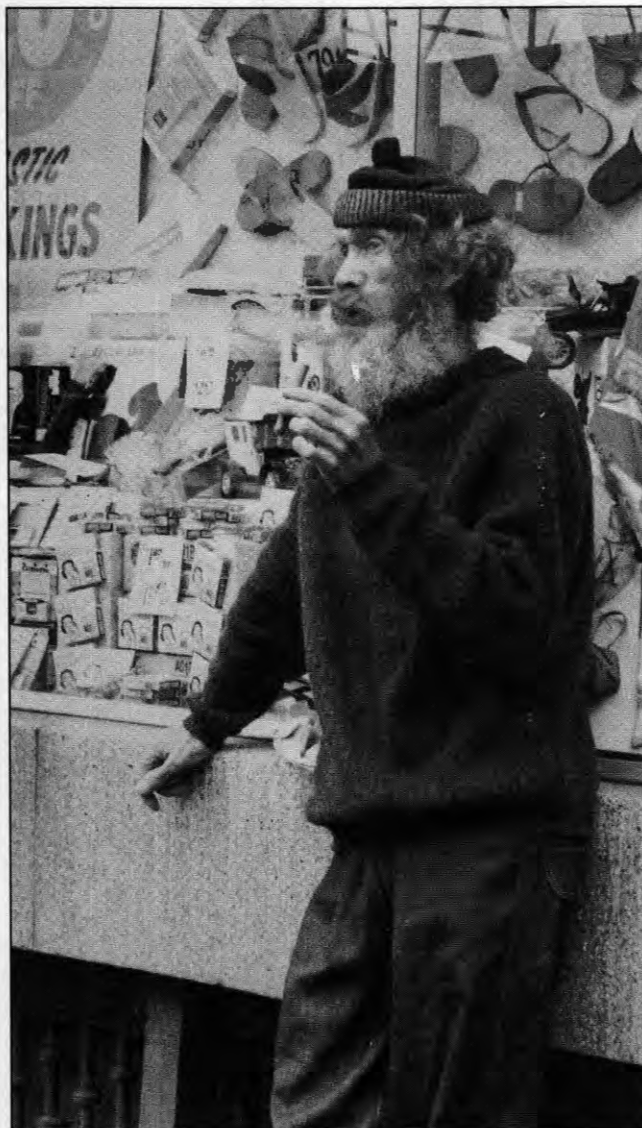
Soon I discovered that the public transportation system in Portland, Oregon, is one of the best in the United States. At very little cost, I was able to ride any-

where within the Portland area. Schedules were convenient and frequent. I came to rely on a bus that took me directly to my internship, where I spent most of each day working with children who are victims of domestic violence, abuse, and neglect.

This trip took half an hour each way and was routed directly through the heart of Portland. Now, the heart of Portland is where many of our homeless population gather. There are many shelters, soup kitchens, and mental health agencies in this area that serve the homeless. Therefore, I was placed directly beside many of these people, each day, as I traveled through town.

I did not see this at the time, but my prayer was being answered. It was not an answer of ecstasy and warmth but rather a learning of my own inner darkness. I became aware that I was greatly uncomfortable with these homeless people. In my discomfort I responded by ignoring them, shunning them, actually not acknowledging them as human beings present in my life. It is very difficult to admit how repulsed I was at having to share my seat with such as these. There is great embarrassment in remembering how I found myself cringing.

To hide myself, I tried reading. This simply closed me away, and any awareness of the day was lost and empty. Then I began to crochet during each trip. At least with this I could look up, keep my mind somewhat clear to my surroundings, and not feel totally shut down. What I did not know would happen was that others on the bus would become interested in my handwork. They began to talk with me about it. Not only was I open to my own





awareness, but now they were more aware of me.

One morning while busy crocheting, I heard someone, some distance from me, say, "Hey, hey." I looked up and saw one of the homeless men, a dirty, drunken, deformed man, gesturing towards me. "Hey, I understand that," pointing at my hands. I smiled hesitantly and responded, "Oh, do you know how to crochet?" He smiled broadly and shook his head yes.

With much urgency, he began to search his pockets, pulling out a handful of papers. Among them he found a plastic I.D. card and thrust it towards me. I had to

move several seats closer to him to receive his card. In this interval he watched me intently. As I looked at him and took his card, I realized that he wanted me to know his name.

Adolf—Adolf Johnson. I looked up at him and could simply say, "Hello Adolf. It's nice to meet you," realizing that no one probably ever had occasion to address him on a casual basis or call him by name. Did he have any friends? Did anyone ever speak to him with the common courtesies of one human to another? Inside I began to feel the tears of compassion and, at the same time, the presence of God.

We continued our ride together. Adolf told me (somewhat sketchily and incoherently) of his childhood and how he learned to crochet. I listened—really listened, now—letting myself see this man as a human with the same needs for being touched by another, as I myself needed to be touched. He wanted to continue talking to me, inviting me to join him in a meal. But, now I was on my way to my work with children. He understood. With a thank you, Adolf got off the bus and hobbled up the street.

I've not seen this man again. The question comes to my mind: Was Adolf a messenger from God, teaching me that I need to open my life to make opportunities for connecting with others? Little did I know that I had so much to learn about myself when I began to pray to be continually aware of God.

Driving in my car each day, I was insulating myself from interacting with others. In such a way of living I could not have had such a direct opportunity to learn about my own prejudices and ignorance. I could not have become available to others who live differently than myself. Most important, I would not have felt the compassion for the homeless that now pours through me each time I ride through the city and sit beside someone less fortunate than myself. These people are the forgotten humans of our culture. These people are often responded to as less than human, not worthy of the common courtesy of "Hello" or "How are you?"

Living the testimony of simplicity has changed my life. I feel that my life mustn't be filled with distracting patterns that keep me from focusing on my spiritual work. Living thus has now melted into the testimony of equality—learning to understand others through our most human of all commonalities and loving from that place. □

## Holy Thursday

by Jonathan Blunk

A man walks toward me  
on the sidewalk  
balancing  
an eight-foot  
two-by-four  
across his shoulders.

An old woman  
stumbles in black  
fur at the top of  
subway stairs.  
The skyline twilight  
is a cup too full—  
old wine  
spilt on blue cloth.

Tell me—  
isn't this trembling  
cry a song?

*Jonathan Blunk, a recent graduate of the MFA Program for Writers at Warren Wilson College in Swannanoa, N.C., is a member of the arts community in Peekskill, N.Y.*

# STRANGE

## A Quaker Reflection on Nonviolence

by Deborah Fink

It was a Sunday evening, maybe eight years ago, and I was sitting alone in a cafe at a rest stop on Interstate 80 in rural Iowa. I had pulled off the highway to shake off the drowsiness of several hours of interstate driving and was bracing myself for two more hours on the road before reaching home. Since it was later than the Iowa supper hour, the cafe was nearly empty. The only other people I remember seeing were what was apparently an extended family of maybe six adults and a boy three or four years old. They had pulled a table over to a booth and were sitting somewhat together, talking and eating.

I wasn't listening to their conversation or paying much attention to them, but suddenly I saw one of the women grab the boy, yank him out of the booth, and drag him toward me. The boy was fighting wildly to free himself, grabbing whatever he could, trying to pull himself away from her, but she was bigger, and she had determination on her face. As they passed my table he clutched a chair, and I could feel his terror as he was jerked away.

She got him out to the cafe entrance and began to thrash him. The hard whacks and the boy's frenzied screams echoed through the still room. After what seemed like hours but was probably two or three minutes, they returned. The woman's face still carried the pinched lines of angry resolve; the boy's sullen face was swol-

*Deborah Fink, an anthropologist and a member of Ames (Iowa) Meeting, writes on rural labor issues.*

# INTERLUDE

len and red. They took their seats and carried on with the family gathering.

The incident shook me out of the bubble of my private musings. Although I imagined myself exploding in the direction of the woman, I was too stunned to react openly. Since the group was directly in front of me, I stared. They didn't seem to mind. The boy was acting up and sticking his tongue out at the woman from the opposite end of the table. She, in turn, would glare at him and hiss, "Just wait. When we get home you're *really* going to get it." It didn't faze him. She must have been his mother. I left and drove home.

I have pondered my inaction for years. I know that the mother was disturbed, and could the rest of the family have been much more balanced? Anything I could think of to say might easily have further infuriated her. What could I have done?

I know that what I did not do was harmful to the boy. In those few minutes he learned that adults would sit silently through his humiliating agony without raising themselves to defend him. He learned that as a small and weak person he can't expect social support or protection. How could I have participated in the abuse of that child?

Since then I have discussed the incident with Lynn Fitz-Hugh, who works with Friends' Alternatives to Violence Project. She suggested I might have validated the frustration of the woman, saying that I understand that children can be difficult. I might have considered taking some of the child's behavior off her hands by pitching in to play with him or redirect his energy. Yet as long as I have thought about it, I can't come up with a reasonable scenario for what I could have done that evening.

For years afterwards I carried the 800 number for reporting child abuse, but it didn't get transferred to the new billfold I got last spring. Reporting someone to the authorities is not a great solution. Besides, I didn't know the name of this woman. Do child abuse workers want a report on an unknown person at an inter-

state rest stop?

I don't know what I would do today if the same thing happened. I still have no clarity that not intervening was the least violent course of action, nor have I been able to console myself that my inertia arose from a deep spiritual center. What I understand is that by being there I was part of the violence. I had no option to be uninvolved. In silently watching, I was silently giving permission to the mother, and silently condoning the injustice.

Is this original sin? A web of violence, begun before the first hominoids walked on earth, that entangles us when all we want to do is go home and go to bed? If it's that biblical, I guess there's nothing we can do about it. I bought a button saying, "It's never okay to hit a child."

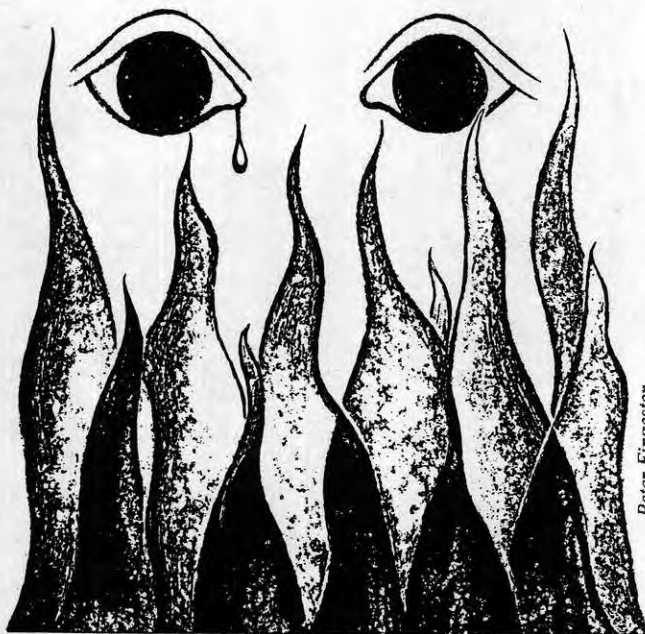
Maybe I could put the rest stop behind me if analogous situations didn't keep happening. As I follow the social dilemmas taken up by diverse Friends commit-

One of the differences I have observed among Quakers is whether or not we posit a Point C at which we stand removed from the violence, judge it, and act or not act accordingly. I feel frustrated as I think about the image of a Point C, because I see it as widespread and wrong. I believe that we buy the illusion of Point C partly by being middle-class Quakers. Most of us in North America still have the option of going home and going to bed. We can deny or postpone our own involvement.

I believe that, contrary to how we often act, we are in and of the violence—victims and perpetrators. There is no perfect or nonviolent way forward. We are children of the Light but also children of the Darkness.

I would guess that the family I saw that night came from the idyllic Iowa countryside, the heartland of family and apple pie. The boy is, maybe, 12 years old now, and his mother has probably quit beating him. Maybe he is already bigger than she is. Soon, maybe, the rest of society will know his defiance and fury. We will have other chances to try to do something right—for him and for ourselves. If an adrenaline-laced moment leaves people like me paralyzed, we still have non-crisis options: supporting reproductive rights, mental health funding, family services, and the Alternatives to Violence Project. These are a few of the measures that would encourage people taking control of their lives and making thoughtful and gentle choices.

The blessing of Quaker faith is that even in our imperfection we acknowledge the power of the spirit that leads us to be channels of peace. As flawed as we find our human condition, we can bring our physical, intellectual, political, and spiritual energy to the world. Honesty and humility may allow us to pick up where we are and do what we can. □



Peter Fingesten

tees, I am struck by their monotonously similar form: Party A does violence to Party B, although we must admit that Party B is not perfect either. How do we oppose the violence while affirming the humanity and dignity of both parties? And why does the imperfection of Party B get brought into the equation anyway?



# What If There Is No Immortality?

by William Edgerton

*Must I declare to you again the supreme absurdity of culture, of science, of art, of goodness, of truth, of beauty, of justice, of all these fine conceptions, if at the last, in four days, or in four million centuries—in this case it matters not which—there will exist no human consciousness to receive this culture, science, art, goodness, truth, beauty, justice, and all the rest?*

—Miguel de Unamuno,  
*Tragic Sense of Life*

In his long lifetime the late John Yungblut contributed to spiritual growth among Quakers and other seekers through five books and six Pendle Hill pamphlets. In his most recent pamphlet, *For That Solitary Individual: An Octogenarian's Counsel on Living and Dying*, he sums up the fruits of his 80 years with beautifully written pages on mysticism and the contemplative life, on the implications of evolution for our present age, on discerning a new sex ethic (which deserves wide circulation in our present time of confusion), and on cultivating one's gifts.

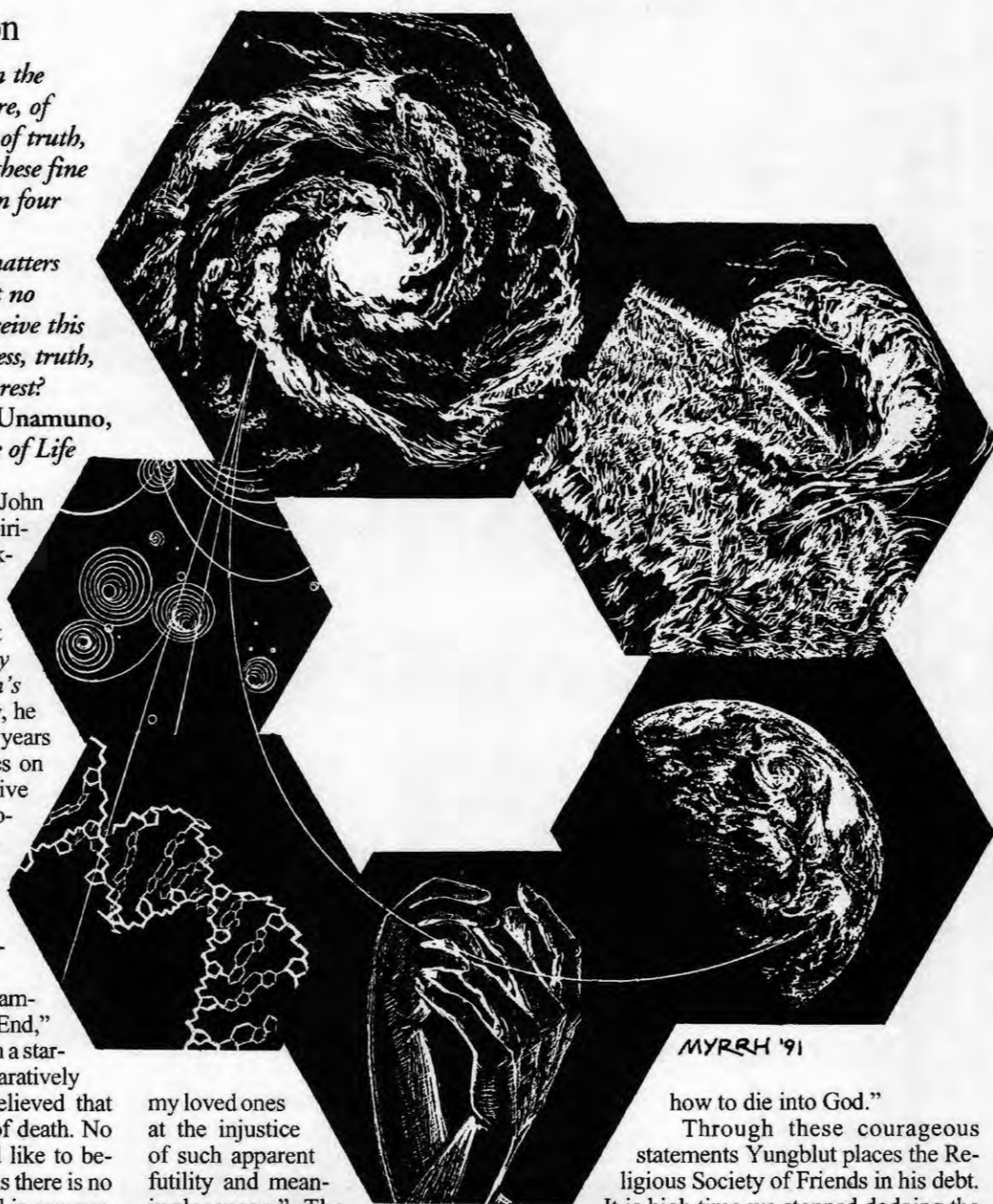
In the final section of this pamphlet, "On Making a Good End," John Yungblut concludes with a startling statement: "Until comparatively recently, it was generally believed that there was personal survival of death. No matter how much we should like to believe this today, for many of us there is no assurance of personal survival in any recognizable form. . . . Most of us no longer fear being consigned to a heaven or a hell on dying. Our distinctive fear now is that of being consigned to nothingness, oblivion, non-being. How do we deal with this fear creatively?"

Yungblut does not flinch in the face of this terrible problem. "I am tempted," he says, "to cry out in anger for myself and

my loved ones at the injustice of such apparent futility and meaninglessness." The only comfort he can offer, however, echoing Job's words, is: "Though God consign me to oblivion at death, yet will I trust God." Our sole consolation, he says, is to "surmount our fear of oblivion by a practiced letting go of this demand of the ego for survival. . . . To practice contemplation is to rob death of its sting by reason of accepting in advance the worst death can do to us: the imposition of non-being. It is to embrace life's greatest diminishment. In this way we may learn

how to die into God."

Through these courageous statements Yungblut places the Religious Society of Friends in his debt. It is high time we stopped dodging the whole question of immortality with evasive euphemisms about the dead living on in the memory of their friends and relatives. Even as I pay tribute to him for this, I must add that I think he fails to draw the logical conclusion from his own assumption. His previous publications—particularly his impressive *Quakerism of the Future, Mystical, Prophetic, and Evangelical*—have tended to reinforce our belief that God is a God of love, in whom we can put our trust and with whom we can



MYRRH '91

*William Edgerton is a member of Bloomington (Ind.) Meeting.*



commune through prayer. But if John Yungblut is right in his admission that "there is no assurance of personal survival in any recognizable form," then I believe we must logically conclude that Unamuno was correct that this universe is not the handiwork of a God of love but is nothing more than a cruel, meaningless farce. What possible justification could there be for a universe in which millions of years of evolution have produced living creatures who are capable of sacrificial love and can reason about the meaning of the universe itself, but who are themselves doomed to extinction upon their individual deaths and the ultimate disappearance of the sun that makes life possible on our earth?

In the course of his argument, Yungblut does examine one path that might lead out of this doomed circle. "Many highly respected persons," he writes, "offer us so-called proofs of existence beyond death for the individual human psyche or soul. These are based on actual experiences such as return to life after being pronounced dead or purported contact with the dead through mediums and those who claim to be channels." But he dismisses all this evidence, along with evidence pointing toward reincarnation, as phenomena arising from the collective unconscious.

John Yungblut's casual rejection of this kind of evidence arises from what I believe can best be described as a curious form of fundamentalism. I would define fundamentalism as a system of beliefs based on one fundamental assumption. The validity of the whole belief system depends on the validity of the assumption, which then becomes an obstacle to the acquisition of further knowledge. For example, one sort of religious fundamentalism is based on the assumption that the Bible is completely free of all error. This assumption has made it impossible for adherents to cope with the theory of evolution or with our present knowledge of the size and age of the universe.

Yungblut's disbelief in life after death is attributable to a widespread form of what can best be called scientific (I am tempted to say "scientific") fundamentalism—the belief that the ultimate form of reality is material. Up to the end of the 19th century, this form of scientific fundamentalism was practically unchallenged. Subsequent progress in scientific thought, however, has raised the question whether it is any more logical to assume that matter preceded consciousness in the evolutionary process than it is to

assume that consciousness preceded matter.

In 1927 the great British astronomer and physicist Sir Arthur Eddington (who was also a lifelong Quaker) declared in his book *The Nature of the Physical World* that "the stuff of the universe is mind-stuff." The masses of popular books on the subject make it difficult nowadays to winnow the wheat from the chaff, but the latter half of our century has brought forth a body of studies that serious scientific fundamentalists are not likely to be able

to ignore much longer. To my mind one of the most impressive is *The Imprisoned Splendour: An Approach to Reality, Based upon the Significance of Data Drawn from the Fields of Natural Science, Psychical Research, and Mystical Experience* by Raynor C. Johnson, an Oxford-educated physicist who spent most of his career at the University of Melbourne. Two more recent works that should not be overlooked by anyone seriously interested in the question are *Margins of Reality: The Role of Consciousness in the Physical World* by Robert G. Jahn, Dean Emeritus of the School of Engineering and Applied Science at Princeton University, and Brenda J. Dunne, Manager of the Princeton Engineering Anomalies Research Laboratory; and *Recovering the Soul: A Scientific and Spiritual Search* by Larry Dossey, MD.

Emancipation from scientific fundamentalism can be as exhilarating an experience as emancipation from religious fundamentalism. The evidence that the building blocks of the universe are some form of consciousness or spirit, rather than matter, can give new meaning to both life and death and deserves exploration.

Until recently, many people have been afraid to tell about their own psychic experiences for fear of ridicule or suspicion of psychic

abnormality. Now the pendulum has swung so far in the opposite direction that skepticism risks being replaced by gullibility. This would appear to be the right time for serious researchers to join together in cooperative efforts to study the whole range of psychic experiences, in all places and in all cultures and religious traditions. The fruits of such combined efforts, freed of all kinds of fundamentalism, could possibly lead to a new spiritual and cultural renaissance on our little earth. □

## THE GARDENER

by Anthony Scola

On hands and knees you knead the earth,  
(of silent life a sweet, wet womb)  
a midwife urging into birth  
the dormant seed as from a tomb.

The sleeping bud begins to know  
your tender strength, your constant care;  
it trembles then begins to grow,  
when of itself it could not dare.

A vital droplet deep inside  
with swell of motion starts to gain  
momentum with the growing tide  
of life — and life it will sustain.

Its flow is warmed by tinder spark,  
and force of life begins to show,  
as sun within it warms the dark  
and pierces earth with fire glow.

And you with satisfaction grin,  
as if to co-creator wed,  
enticing forth your tardy twin,  
which you have nurtured, fostered, fed.

*Anthony Scola is a member of Evansville (Ind.) Meeting.*

# THE CHOICE OF LIFE

by Rhoda R. Gilman

Life—what a beautiful choice!” purrs the voice-over on the antiabortion spot. But lingering in my mind is an appalling picture from the news of a few moments before. It was a pile of rotting human corpses in Rwanda. Or was it in the Sudan? or Angola? or Bosnia? or Cambodia? They all pass by so quickly. In any case the bodies spoke mutely of people turning on each other in a frenzy of killing—killing blamed on conflicting loyalties and ideologies but fueled by desperation for land and water and space to live. And our weapons industry, meeting the demands of the market, speeds it all up so effectively!

My mind drifts on to contemplate those other victims, the refugees or “displaced people,” in camps around the world. Some are in their second or third generation as unwanted life with nowhere to go. They are the most pathetic part of earth’s groaning overload of five-and-a-half billion humans.

The train of thought is interrupted when a laxative commercial comes on. The tes-

timonial is from an athlete, and he hoists a ball in a beautiful basket shot. With a click the screen goes dark, and I realize that my mother has turned it off. She is NOT, she says, interested in sports. Shall I explain for the hundredth time that most of the news is still to come, and this is only a short commercial? I decide against it. More news will just depress her further. But it is really not the news. She is still glaring at the TV, thinking of the offending basketball.

Slowly the tiny 98-year-old body sinks back into the enveloping chair, and the eyes relax their struggle against dimming vision. Her arthritis-twisted fingers release the remote control. Bone weary. She probably needs another transfusion, I think, counting the weeks. Periodic recharging with borrowed blood has kept her internal ecology in operation, if not in balance, for six years.

The withered profile and gently waving silver hair remind me of the woman who was my mother many years ago—before this dependent child replaced her. Strong, warm, efficient, spending her energy freely for others. There was a proud tilt to her head then, and her most earnest wish was never to be a burden to anyone.

Her first and last thoughts were always for those who were dear to her. Now her own immediate needs are the only reality she knows. Is this what we all come to at last? Is mindless self-absorption the natural end to a lifetime of generous giving and loving devotion? Is, then, more life such a beautiful choice?

Or is there really a choice? The doctor followed the dictates of medical practice and ethics when he said she must have transfusions. Ninety-two years of deference to custom and authority determined her answer, even though she had already told me several times, with a hint of apology in her voice, that “truth to tell” she wished the end would come. Our society lays fearful sanctions on those who opt out. Life and death. Good and evil. They are twin dichotomies, interwoven in our hearts. My mother was no more free in her choice than the starving woman who brings yet another tender child into the world, doomed also to starvation.

We have inched forward in recent years in our attitude toward death. No longer do we universally praise a person’s “courageous fight” against it and deny the inevitable outcome. Voices are beginning to be heard that say it is time we look to our departure with a clear eye and prepare for it as a natural stage in life. But real acceptance will not come until we recognize that enshrining life and preserving it at any cost only creates more death. They are parts of the same process, and one cannot exist without the other.

Wisdom suggests a further step. As long as we conceive of reality in terms of two opponents squaring off, we will perpetuate a world of conflict. In that world, death along with evil will be seen as the implacable enemy, and victory for the good will become victory for eternal life.

If we see existence as constant process, and suffering as the outcome of struggle against time and change, then death, being simply another change, loses its character of defeat. The body, an interdependent community of living cells, disperses naturally to merge again with the larger ecology of earth. The personality, an artifact of time and memory, evaporates like thought. Seeing this, the identity we normally consider “self” becomes less solid and sacred. We can embrace the need to let it go and to move on. □

*Rhoda Gilman, a member of Twin Cities (Minn.) Meeting, will edit the spring issue of Universalist Friends.*



Alta Podolsky



# The Listening Project

by Willie R. Frye

**T**he controversy over the issue of homosexuality has visited practically every denomination in the United States in recent years, and the Religious Society of Friends—including both Friends United Meeting and Friends General Conference—is no exception. In Friends General Conference, the issue appears to be primarily over same-sex unions, while in Friends United Meeting, it has centered around the more basic contention that homosexuality is a sin and should be condemned. In North Carolina Yearly Meeting (FUM), the conflict arose during Ministry and Counsel at the 1992 annual sessions when a local meeting requested the adoption of a statement that began:

We, the members of North Carolina Yearly Meeting of the Religious Society of Friends, do state, unequivocally, that we hold all sexual immorality, such as homosexuality, fornication, adultery, rape, incest, etc., to be sin in accordance with the Holy Scripture.

Even with some modification of the statement to condemn only homosexual activity and to include wording that offered love for the "sinner" and the hope of forgiveness for those who repent, a number of Friends still found the statement unacceptable. Over their objections, however, the statement was forwarded to the plenary sessions of yearly meeting where, after a heated discussion, the matter was referred back to Ministry and Counsel for further consideration.

During the ensuing year (1992–1993), those wishing adoption of the statement engaged in a vigorous campaign to bring about approval at the 1993 sessions. Appeals were made to the authority of Scripture and such words as "abomination" and "sin" became common when refer-

*Willie Frye has been a pastor in North Carolina Yearly Meeting (FUM) for 33 years and is currently serving Mt. Airy (N.C.) Meeting.*

*Those interviewed acknowledged (sometimes with surprise) that it had been a most pleasant and helpful experience; that they had, indeed, not felt threatened; that the intervisitation it engendered was valuable; and that they would recommend its use in other areas of conflict.*

ring to homosexuality. Meetings were circularized with impassioned letters requesting their support for the statement.

In response, numerous meetings wrote letters to the yearly meeting clerk strongly condemning homosexuality and advocating adoption of the statement; a few meetings sent letters affirming Friends' traditional belief in the sacredness of all persons and asking for the spirit of love rather than the spirit of division and judgment; still others acknowledged that their meetings were too divided to make a statement either of support or opposition.

**A**s anticipated, yearly meeting Ministry and Counsel took up the issue again at its 1993 sessions. It was a stormy meeting. The request for adoption of the statement now became a demand backed by threats to withdraw meetings from the yearly meeting if it were not approved. At one point, the proponents who appeared to be in a majority so forgot themselves and Quaker procedure that they demanded a vote. The issue quickly focused on the far more

basic Quaker controversy over the authority of the Scriptures versus the leadership of the Spirit who is the author of the Scriptures.

When time ran out at the end of the week and no resolution had been found, the clerk announced there would be a called session in the fall, hoping that with enough patience the Quaker process would result in some type of rapprochement. That session met in October 1993 at Jamestown (N.C.) Meeting. Those wishing adoption of the statement continued impassioned and often angry appeals, and those resisting its adoption refused to yield. The yearly meeting was at an impasse, and Ministry and Counsel adjourned in some confusion and frustration.

Stymied in their efforts to adopt the statement, those supporting it then began a vigorous campaign to purge the yearly meeting of those who had resisted them. Some demanded that those who opposed the statement be disciplined for "unsoundness" (for not believing the Scriptures), and some openly called for their disownment. A number of meetings continued to threaten to withdraw from the yearly meeting. It appeared that a major division was inevitable.

It was against this background of severe, apparently hopeless, conflict that some Friends heard of the "Listening Project," a conflict resolution program originated in the early 1980s by Herb Walters of Celo (N.C.) Meeting in Southern Appalachian Yearly Meeting and Association. The program is based on active listening with the intent of allowing people to discuss their feelings on controversial issues in a nonthreatening atmosphere. The purpose is to create dialogue, build bridges, and help people develop their own solutions. Listening Projects had previously been used both in the United States and other countries to deal with issues as wide-ranging as racism, community de-



velopment, environmental justice, ethnic violence, multicultural diversity, military spending, AIDS, mothers' and infants' health, and child welfare rights.

After studying the program, the Social Issues and Ministries Committee of the yearly meeting approved sponsoring it for North Carolina Yearly Meeting. Over 40 persons, representing each of the eight quarterly meetings, responded to an appeal for volunteers. Since each Listening Project must be formulated to fit the special subject and circumstances that it is intended to address, the group first began to work on a statement of purpose, and after many hours of intense searching, the following statement emerged:

We support communication and the growth of loving relationships among members of North Carolina Yearly Meeting. To this end, we hope to use Quaker process to bring increased communication, understanding, and healing to conflict and divisiveness that exist in our yearly meeting.

To facilitate this overall purpose, the group then established specific goals. These were:

- 1) To educate ourselves and increase our own peacemaking skills.
- 2) To use active listening through a Listening Project survey of pastoral ministers, other religious leaders, and meeting members within the yearly meeting. This will enable us to understand better the hopes, fears, and concerns of our religious leaders and general membership; to find existing and potential common ground among participants in the Listening Project and determine areas of need for practicing Quaker process and conflict resolution; to increase our understanding of the issues surrounding homosexuality.
- 3) To facilitate group dialogue sessions that will help increase understanding and communication among religious leaders and meeting members within North Carolina Yearly Meeting.
- 4) To respond to other communication and conflict resolution needs of our yearly meeting.

Once the statement of purpose had been adopted and the goals established, the group began the process of formulating a questionnaire for the survey, and over a period of several weeks, a list of more than 100 questions was distilled to a core group of 18. The volunteers then met for a weekend of intensive training conducted by Herb Walters. They agreed that they would attempt to interview the pastor, clerk, and clerk of Ministry and Counsel of each local meeting—quite an ambitious undertaking in view of the fact that North Carolina Yearly Meeting consists of more than 80 meetings and reaches across the

state from the Piedmont to the Coast.

Although the project received approval of the yearly meeting at June Representative Body, a number of pastors later began to marshal opposition to it on the mistaken assumption that it was a program to "promote homosexuality." The volunteers decided to proceed in spite of the opposition, hoping that once it was in operation the fears could be allayed. It was also seen as the best and perhaps the only hope the yearly meeting had for beginning some type of communication.

The efforts of these pastors did cripple the project to some degree. Of the 141 persons contacted by the volunteers, 38 refused to be interviewed. Some who did agree to interviews later canceled after receiving telephone calls or letters from those opposing the project. Also, some interviewers were so intimidated by the hostility they encountered that they stopped making calls, so the full 240 interviews which had been planned were never completed. Nevertheless, when the project ended in June of 1995, a total of 103 persons from 56 meetings representing all eight quarterly meetings of the yearly meeting had been interviewed, a rather remarkable feat under the circumstances.

Since the Listening Project is neither a scientific poll nor a statistical survey, objective evaluation is out of the question. Nevertheless, there were several very clear accomplishments. One of the stated goals was to "educate ourselves and increase our own peacemaking skills. . . to understand better the hopes, fears, and concerns of our religious leaders and general membership; to find existing and potential common ground among participants in the Listening Project and determine areas of need for practicing Quaker process and conflict resolution. . . ." If judged on this alone, the project was an eminent success.

The common ground which was sought was immediately apparent. One of the key questions was: "What are your hopes and fears around this issue (homosexuality)?" Although many expressed a fear of any approval of homosexuality, the fear expressed more often than any other was the fear that the controversy surrounding efforts to condemn it would alienate individuals and meetings and would ultimately lead to a major division of the yearly meeting.

It should be noted that one of the strengths of North Carolina Yearly Meeting is that, since its establishment in 1698, there has never been a major division.

Successfully weathering the upheavals of 1827-28 and 1854, which divided other yearly meetings, it has suffered only one minor fracture. That occurred when a few members withdrew in 1904 in protest of the adoption of the Uniform Discipline. Friendship and respect have long served to bridge wide theological chasms and allow the yearly meeting to enjoy both a broad diversity and a strong cohesiveness that is somewhat unique and greatly treasured.

It was clear from the answers to the questionnaire that, despite the divisive leadership in many meetings, Friends still valued both the diversity and the cohesion of the yearly meeting and that the greatest fear was not of homosexuality but that the yearly meeting would become fragmented. Balancing the fear of disintegration was the frequently expressed hope that we could "agree to disagree" and move beyond the conflict to more constructive expressions of our faith. It became clear that, as long as Friends felt this strongly about the yearly meeting, there was hope of saving it.

Common ground was discovered as well in other answers. For instance, most of those interviewed, including those who supported a statement condemning homosexuality as a sin, said that they support equal rights for homosexuals in jobs, housing, and other civil rights and that they think homosexuals should be protected from hate crimes. A frequent caveat, of course, and an important one to the respondents, was that while they believed in equal rights, they did not support "special rights."

There was also an overwhelming sense from the respondents that regardless of whether homosexuality was viewed as a sin or not, homosexuals should be accepted in local meetings with the same love, care, and concern as anyone else. There were, however, definite reservations about placing them in positions of leadership and an overwhelming rejection of the idea of same-sex unions. While most said they hoped that homosexuals would feel comfortable in coming to them as a friend or counselor and that they would attempt to be good listeners, a significant number said that if this should occur, they would try to change the homosexuals' behavior.

Especially significant was the response to a question concerning the proposed adoption of a position statement by the yearly meeting. There was a strong consensus that the matter should be left to each individual or to each local meeting

and no further attempt should be made to compel the yearly meeting to adopt a statement. The feeling was that to pursue the issue could only further divide the yearly meeting. Respondents also expressed a desire for a greater sensitivity to divine leading and for a commitment to the Quaker process, still another very positive sign.

One of the most encouraging factors was the favorable reaction to the project itself. With only one or two exceptions, those interviewed acknowledged (sometimes with surprise) that it had been a most pleasant and helpful experience; that they had, indeed, not felt threatened; that the fear that it was a program to "promote homosexuality" was unfounded; that the intervisitation it engendered was valuable; and that they would recommend its use in other areas of conflict.

**T**he Listening Project, of course, did not result in immediate peace. Tensions continued to run high as the 1995 Ministry and Counsel sessions began in August. After two days of intense wrangling, it appeared that very little progress had actually been made. Following the Thursday session, the clerk approached several people privately and, confiding that the situation was desperate, asked for counsel and for prayer for the Friday sessions. In the meantime, a small group had been meeting in a separate room each day to pray. On Friday morning, the clerk opened the session with a very frank summary of the state of society including the futility of continuing business in the atmosphere that prevailed. He then announced that all business would be suspended and the meeting would settle into worship until it could move forward under the guidance of the Spirit.

As the meeting settled into silence, a pastor who had been an outspoken advocate of the statement condemning homosexuality arose, read Jesus' parable concerning the wheat and the tares, and said, "I have been wrong," acknowledging that he had attempted to do what only God has a right to do. He then went to a pastor for whom he had advocated disownment, embraced him, and asked his forgiveness. Others began to ask forgiveness and to express the desire for reconciliation. This was not universal as some major players were not present, and some who were present were noncommittal. Nevertheless, Friends had the sense that there was a genuine movement of the Spirit and, while emotions were deeply stirred, there was nothing superficial in the currents sweep-

ing through the meeting. Yearly meeting ended on a note of exhilaration and hope.

While one would like to report that this was the final chapter in a very unpleasant era of North Carolina Yearly Meeting, such a report would be less than candid. The yearly meeting still has many problems and a long, difficult road to their solution. For instance, since the yearly meeting sessions, two meetings have taken action to withdraw from the yearly meeting, and more than a dozen have expressed support for their position. There have also been brief flurries of the personal attacks that have characterized the last two years.

In contrast to these negative reports, there are a number of positive ones. A new conflict resolution program modeled by Dr. John Savage of Columbus, Ohio, is now well under way. To inaugurate the program, the yearly meeting recently sponsored a retreat which was attended by approximately 50 of the pastors, and a follow-up program is being planned.

It would be too much to claim that the Listening Project was solely responsible for the progress that has been made. Nevertheless, it was a major factor. It succeeded in demonstrating the desire on the

part of one faction of the yearly meeting to communicate with another, in revealing the underlying loyalty to the yearly meeting that would serve as the glue to hold it together until genuine reconciliation could take place, in serving as a bridge between a complete absence of dialogue to the beginnings of communication, and in identifying the common ground on which genuine reconciliation could be built.

It played a key role in helping the yearly meeting avoid a serious division, drop the idea of disowning people over the issue of homosexuality, and begin the process of attempting to communicate. Perhaps its most important contribution was that it served to bridge the gap between a complete lack of communication to the beginnings of dialogue and, as a result, helped to set the stage for the kind of remarkable breakthrough that occurred at yearly meeting Ministry and Counsel sessions. □

*Anyone wishing to conduct a Listening Project or to obtain more information may contact Herb Walters at 278 White Oak Creek Rd., Burnsville, NC 28714, telephone (704)675-4626.*

## *Spiritual Community*

*by Lauren Ungar*

Would you be  
Someone for my Soul to talk to—  
An enfolding silence drawing me to speak  
Of the lives that I have dreamt,  
But never thought of living?  
Could you listen me into speech  
So I may come to know by speaking  
That which lies inside of me?  
Could you try to see me as God might see me,  
With caring look upon my love and faults  
To watch unfold the person I become  
To see and know but not to blame?

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*Lauren Ungar is a member of Berkeley (Calif.) Meeting.*



# Friends AROUND THE WORLD

by Robert S. Vogel

In 1956 a concern of Douglas V. Steere prompted the Friends World Committee for Consultation to initiate a study, *Sharing Our Faith*, which addressed four basic issues then facing the Religious Society of Friends: Friends' attitudes toward Missions and sharing the Good News; Friends' attitudes toward world religions; Friends' attitudes toward other Christians and the ecumenical movement; and Friends' attitudes toward evangelism, proselytizing, and variations in worship forms. After half a century, these same basic problems are still with us, plus a few more.

Here I am attempting to explore contemporary Quakerism, to try to discover in the midst of different expressions any real unity, to examine the challenges facing Friends as we approach the 21st century, to take note of the conflicts and growing points, and finally to note what Friends have to say to the world today. Since no one can speak for all Friends, I have sought counsel from other observers across the wide spectrum of the Society and have tried to incorporate their views. However, I take full responsibility for the observations and conclusions.

At the outset it might be helpful to note the various historical phases through which the Religious Society of Friends has passed, periods characterized by change, division, and some unification. In his book *Friends for 300 Years*, Howard Brinton identifies four periods. First, the early years, 1650–1700, characterized by the discovery of the Christ Spirit within and a burst of evangelism that, despite persecution, brought Friends' message to England, Europe, the Middle East, and North America. Second, the 18th century, often called the quietist period, characterized by unique, clearly defined Quaker culture, a way of life with a spiritual base. This was also a time when

religious leadings inspired political action and social reform, a time when Quakers governed three American colonies and became involved in movements to end slavery and bring justice to Native Americans. Third, the 19th century brought conflict between quietism and evangelicalism and caused deep divisions in the Society in the United States. Fourth, from 1900–1950 is the modernist period and the rise of rationalism and the social gospel. It marks the beginning of more active mission and service bodies and the first world gathering of Friends, leading to the launching of Friends World Committee for Consultation. I would add a fifth period, 1950–1995, characterized by the growth of evangelicalism and missions, the healing of some of the divisions of the 19th century, the beginning of the Evangelical Friends Alliance in 1965, the growth of new meetings in university communities, and the entry into the Religious Society of Friends of persons who were conscientious objectors in World War II.

In 1959 FWCC estimated that there were 194,000 Friends in the world. In 1994 the estimates were 304,000, with 20 percent worshipping through silent waiting, and 80 percent worshipping in programmed or semi-programmed ways, often with periods of silent worship and sometimes with the assistance of pastors.


## DIFFERENT EXPRESSIONS OF QUAKERISM

Although there are many different expressions of Quakerism, in most countries there is only one expression, with the

**5<sup>th</sup> WORLD CONFERENCE**  
Meeting on three sites  
In Spirit and in Truth, Faith in Action.

**1991**

Netherlands  
Honduras  
Kenya




Building bridges between our divisions.  
I reach out to you, will you reach out to me?  
(With all of our voices + all of our visions)  
Friends we could make such sweet harmony.

notable exception of the United States. In Europe, the Middle East, Australia, and New Zealand, Friends worship in unprogrammed meetings. In most parts of Africa, Asia, and Latin America where Friends missions were established, Friends hold programmed worship services. Only in the United States does one find all expressions of Quakerism: from liberals to conservatives to orthodox to evangelical. Yearly meetings are identified as belonging to one or sometimes two associations of Friends, such as Friends United Meeting, Friends General Conference, or Evangelical Friends International, along with conservative and independent yearly meetings. One common element is that virtually all groups claim George Fox as their founder. If one reads his *Journal*, one can find statements that support different emphases. One of Fox's early spiritual discoveries was that "There is one, even Christ Jesus, that can speak to thy condition." Later in his ministry, Fox counseled: "Be patterns, be examples in all countries, places, islands, nations, wherever you come, that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world answering that of God in every one." Then in 1671 Fox wrote a letter to the governor of the Barbados which essentially is a near repetition of the Apostles Creed. It begins, "We own and believe in God. . . and in Jesus Christ, His beloved and only begotten son. . . who was conceived by the Holy Ghost and born of the Virgin Mary. . . ." Liberal Friends emphasize "that of God in every one" while Evangelical Friends find Fox's early discovery and the Barbados letter of importance.

It is far easier to describe how Friends are divided than to discover what the various branches may have in common. According to Errol Elliott, author of *Quakerism on the American Frontier*, a considerable degree of acculturation has accompanied the development of Quaker-

Robert S. Vogel is Pacific Yearly Meeting's Brinton Visitor through May 1996. This article will appear in a collection of essays by contemporary Quakers to be published by Britain Yearly Meeting later this year.

**1805 the MANCHESTER CONFERENCE**  
challenged the old thinking + distressed some people.



Friends are not bound by a heritage or creeds + need not break with their great past to put themselves in touch with the present.

John Wilhelm Rowntree 1868-1905

God's truth is given for every age + it is our duty to welcome the light which may just be reaching us. Frances Thompson 1840-1920



ism in North America. A major factor was the evangelical, revivalist movement that swept in waves across the United States with its emphasis on serious Bible study, personal religious experience, and the redemptive power of Jesus Christ. Friends were not exempt from the influences of Wesleyan and Calvinist doctrines, and these continue to influence Friends today.

John Punshon, tutor at the Earlham School of Religion, at the 1992 Western Gathering of Friends described one branch of the Society as "children of the Enlightenment" and the other as "children of the Great Awakening or Evangelical Revival." A more common way is to divide the Quaker movement by forms of worship: Unprogrammed/Silent Meeting

person and the spirit of Jesus Christ, the leadings of the Holy Spirit or the Inward Light, and the role of Quaker traditions and testimonies. These differences result today in differences on issues of abortion, homosexuality, and same-gender relationships. Because Friends are not creedal, one finds a large spectrum of theological views, especially among liberal Friends, who prize diversity and find through their spiritual journeys that there are many ways to God. They tend to stress Quaker traditions and testimonies, find inspiration in parts of the Bible and other writings, and are sometimes divided between those who call themselves Christian and those who term themselves universalists. Being noncreedal, they, like evangelical Friends, find it difficult to join any Christian ecumenical

shared basis for faith and practice is seen by some as disrespectful, irritating, and evidence that maintaining some distance is a wise policy. It might help to remind ourselves that early Friends thought of their movement as a revival of primitive Christianity; for most Friends today, the question of whether one is a Christian or not would not occur to them. At the 1991 World Conference, Duane Comfort of Evangelical Friends Mission, said, "We are Christians first and then add our Quaker distinctives." Zablon Malenge, former General Secretary of the Africa Section of FWCC, put it this way: "In Kenya, a Quaker is one who has graduated from a Christian level to something more than Christianity. Quakerism grows out of Christianity. Christianity then forms the basis of Quakerism."

It is largely due to missionary efforts of programmed and pastoral Friends that Friends have spread their message to the Middle East, Asia, and especially Africa and Latin America. It has brought into the Society a large number of Friends from the developing world who are poor in this world's goods. FWCC estimates that there are 122,000 members in Africa, 51,000 in Latin America, and about 4,000 in Asia, making a total of 177,000 Friends, over half of the total of Friends worldwide. Although most material resources still come from Friends in the North Atlantic area, the numerical center of Quakerism has shifted to the South Atlantic area, and will surely affect the future of the family of Friends.

Teodoro Cutipa and Evaristo Girona from Bolivia told their interviewer in *Friends World News* (No. 144) that spreading the gospel is their primary concern. There are three parts to this process: personal experience, knowing Christ, having the Holy Spirit within; showing this experience in conduct, speaking, evangelizing; sharing material aid and providing medicine for the sick. They are following the example of Quaker missionaries who not only brought the Gospel, but have also assisted in setting up schools and clinics to meet the needs of people.

Johan Maurer, General Secretary of Friends United Meeting, has observed that there are two major attitudes toward tradition. There are those who advocate abandonment or concealment of our tradition if we are to reach new people. Others resist any innovation in evangelism and outreach that to them would not feel Quakerly. Some would see outreach primarily through examples of selfless service and would avoid proselytizing.



**Panels from the Quaker Tapestry, a project initiated by British Friends in 1981, illustrate the 1895 conference of British Friends in Manchester, the 1991 World Conference of Friends, and the efforts of Friends World Committee for Consultation.**

Friends and Programmed/Pastoral. Yet, it should be pointed out that forms of worship are not so easily categorized and that one often finds silent or open worship periods in programmed meetings, and much vocal ministry in unprogrammed meetings. Furthermore, during the 19th century London Yearly Meeting embraced evangelicalism while retaining the unprogrammed form of worship.

Friends differ on the basis of authority, especially the place of the Scriptures, the

menical movement like national councils or the World Council of Churches. Thus, some yearly meetings belong to councils of churches—local, national, and world—while others refrain. Evangelical Friends project a clear purpose for their mission in the world. Called by Jesus to "Go into all the world and preach the Gospel to all the peoples," they focus their efforts on church planting, saving souls, and "Christianizing" the world. Liberal Friends' assumption that there is a

## WHAT DO WE HAVE IN COMMON?

With all the differing emphases and divisions, is there anything we have in common throughout the Quaker world? Yes, I believe there is. These approaches would generally include plainness and devotion to truth; a clear understanding of spirit-led worship and essential inwardness; the use of queries and advices in forming faith; seeking the sense of the meeting in business sessions; the peace testimony and other social concerns; and the rejection of outward ordinances and sacramental worship. They would also include Quaker classics, some of which are being translated into other languages. Friends Church Southwest Yearly Meeting lists *The Journal of George Fox*, *The Journal of John Woolman*, Robert Barclay's *Apology*, Thomas Kelly's *Testament of Devotion*, Douglas Steere's *Prayer and Worship*, Hannah Whitall Smith's *The Christian's Secret of a Happy Life*, D. Elton Trueblood's *The Company of the Committed*, and Richard Foster's *Celebration of Discipline*.

## IS THERE ANY REAL UNITY?

Probably not. When asked this question, Charles Mylander of Friends Church Southwest Yearly Meeting said that "there is underlying unity in Christ among programmed Friends, and underlying unity in Quakerism among unprogrammed ones, but no unity between the two." John Punshon agrees, but sees the division "between those for whom the tradition matters, and those for whom tradition does not matter." Johan Maurer of FUM warns that we should not merely worship traditions, but be taught by them. "We need the light of our traditions," says Maurer, "to shine upon our efforts to proclaim Truth for three reasons: to authenticate the power of the testimonies; to welcome the newcomer to a new life in Christ; and to express the leadings of the Holy Spirit in social action." Jonathan Vogel Borne, Field Secretary for New England Yearly Meeting, believes that we can find a degree of unity if our two approaches are synthesized by bringing the theological and the cultural together. The challenge to liberal Friends is to seek common ground across the wide diversity of our religious society, to question the tendency to be an exclusive and elitist group, and to address the implications of our faith in the areas of class and race. The challenge to evangelical Friends is to describe that the understanding of God takes many differ-

ent forms. As described in the epistle of the 1985 World Gathering of Young Friends, we hear the word of God in different ways: the Written Word comes from the Scriptures; the Incarnate Word comes through Jesus Christ; the Corporate Word is discerned by the gathered meeting; and the Inward Word is experienced in our hearts and is available to all who seek the Truth.

## WHERE ARE THE GROWING POINTS?

As Friends face the next century, the majority of Friends will live mainly in the developing world and be evangelical in persuasion. During the latter part of the 20th century there has been a phenomenal growth in Friends in South and Central America, in Africa, and in parts of Asia. Evangelical Friends are interested in spreading the gospel, not in diversity. Friends world gatherings celebrating diversity will not be attractive, and this may pose serious problems for European and North American Friends. However, the presence and work of Friends World Committee for Consultation may help to bring about the syntheses referred to earlier. FWCC is the contemporary movement that might bring about reconciliation among Friends. Models that might help achieve this end and attract others are the sister-meeting relationship between Cuba and New England yearly meetings, the visit of ministers from East Africa to the United States, the appointment of representatives to all the associations of Friends that Pacific Yearly Meeting initiated in 1985, and the assistance Friends give to one another through International Quaker Aid. Asia Bennett, Executive Secretary of FWCC, Section of the Americas, noted that another growing point is the report of honest, successful negotiations among a variety of Friends responsible for Youth Quake in the United States, a triennial gathering of Quaker high school youth. Following a highly successful gathering at New Year 1995, unity has been achieved on a mission statement.

Asia Bennett further states that she believes Friends from different parts of the Society have gifts to offer one another; and that to be whole, as a people called by God, we are challenged to attend to one another's experience, to know and respect one another.

Other areas of growth include the Quaker studies programs and the possible beginnings of a neo-Conservative trend for Friends who are in harmony with Quaker-based silent worship. Ohio Yearly

Meeting (Conservative) is sponsoring the Wider Fellowship of Conservative Friends to help meet this need.

## A MESSAGE TO THE WORLD?

The 1985 World Gathering of Young Friends epistle reported that "after much struggle we have discovered that we can proclaim this: there is a living God at the center of all, who is available to each of us as a Present teacher at the very heart of our lives. We seek as a people of God to be worthy vessels to deliver the Lord's transforming word, to be prophets of joy who know from experience and can testify to the world, as George Fox did, 'that the Lord God is at work in this thick night.'" In reporting on the gathering, Paul Anderson of Northwest Yearly Meeting noted that there appeared to be little unity in approving the epistle until, in the gathered meeting, Friends experienced the transforming power of God's love. This is the way he put it:

A New England Friend said something like, 'I know that the blood of Christ and the Atonement are very important issues for some Friends, and I don't see anything in the epistle which addresses those convictions. . . .' In the discussion that followed, an evangelical Friend expressed his concern that the number of references to Christ might be difficult for Friends not used to Christ-language. What had begun as an act of loving concern for other Friends transformed the meeting into a unified whole. The discussion changed from persons wanting to ensure that their concerns were heard to wanting to ensure that the concerns of others were heard and that their needs were met. We indeed experienced the transforming power of God's love.

It will take that kind of spirit to bring about any unity among Friends in future gatherings. The challenges to all Friends are to live our faith and let our lives speak and express God's love. In the conclusion of his book, *Portrait in Gray*, John Punshon addresses those Friends who refuse to allow their faith to be defined by the conflicts of the Quaker past, and what they see as an impermissible compromise with the spirit of the age. The challenge of the future is whether, at an official level, the diverse elements of the Society have any kind of loyalty to a Quaker vision that transcends their historical, geographical, or theological limitations.

Friends' message to the world of peace, compassion, justice, and love will be hollow indeed if Friends cannot find ways to live at peace with one another and be truly "examples in all countries, places, islands, and nations." □



# A Quaker Interpretation of the Lord's Supper

by T. Canby Jones

*T. Canby Jones presented the following Quaker perspective in June 1994 at a Believer's Church Conference in Ashland, Ohio.*

**S**o you invited a Quaker to interpret the meaning of the Lord's Supper or Eucharist. Are you sure you know what you are doing? Some Southern Baptists and others call the Religious Society of Friends a "cult." I presume they do so because we are baptized only by "the living water which wells up into eternal life," or that we feed solely on "the Bread of Life which comes down from heaven to give life to the world."

Eschewing the outward elements of water, bread, and wine, Quakers stress the sacramentality of all meals and of all life's experiences. This sense of "cosmic sacramentality," if I may call it that, is marvelously expressed in one of Kenneth Boulding's *Nayler Sonnets*. It reads:

My Lord, Thou art in every breath I take,  
And every bite and sup taste firm of Thee.  
With bouyant mercy Thou enfoldest me,  
And holdest up my foot each step I make.  
Thy touch is all around me when I wake,  
Thy sound I hear, and by Thy light I see  
The world is fresh with Thy divinity  
And all Thy creatures flourish for Thy sake.

In Thomas R. Kelly's terms we Quakers seek by inward attitudes of prayer and adoration to so practice the presence of God at all times and places that we come to look out on all events "through the sheen of the Inward Light." In another place in *A Testament of Devotion*, Thomas Kelly says, "The possibility of this experience of Divine Presence, as a repeatedly realized and present fact, and its transforming and transfiguring effect

*T. Canby Jones, emeritus professor of religion and philosophy at Wilmington College, Ohio, is a member of Campus (Ohio) Meeting.*



**Friends maintain that Jesus Christ has come in Spirit and in power to bring people into direct and immediate communion with himself by whatever means he chooses and without dependence on ordinances, rites, ceremonies, or human beings ordained to celebrate them.**

upon life—this is the central message of Friends."

As far as I know, the only other Christian group that experiences baptism and celebrates the Lord's Supper by inward and spiritual means only is the Salvation Army. I have never learned why Salvationists spiritualize the sacraments. The

movement was founded in a Quaker settlement house in East London. The Salvation Army is also notable for the parity of position and dignity given to women in the movement. These two facts give a hint of Quaker influence, but it's only a hint.

Unfortunately, many Quakers (and that included this writer for a number of years) feel that the Quaker testimony on baptism and the Lord's Supper amounts to a taboo. Water baptism, or as I like to term it "H<sub>2</sub>O-type baptism," and "bread-and-wine-type Eucharist" are Christian practices Quakers just *don't* do. We feel this taboo so strongly that when some members on the fringe of our Religious Society encourage the use of those

outward ordinances, the main body of us feel they "have lost it" and are no longer Friends.

On the other hand, in this age of "individual choice" and "following your own inward leading," if a Friend, as a sign of unity and fellowship, feels led to partake of the Eucharist or Lord's Supper, rarely if ever would he or she be elderd.

So how do Friends reconcile the call to the "Cosmic Sacramentality" of the inward Christ experienced in all of life with the actual taboo we feel against our engaging in the eucharistic practice of our brothers and sisters in Christ? Briefly, I think most of us don't. But in what follows I will share my struggles with, and my eventual peace found in, "the Lord's Supper" in hope that my pilgrimage of pain and reconciliation may suggest an answer to the Quaker dilemma on this issue.

First we need to ask why the Quaker testimony against the use of water in baptism and bread and wine in the Eucharist arose. I believe the basic reason was as a protest against the superficial, banal, and even corrupt state into which sacramental rites had fallen in Roman Catholic, An-

Julie Lommeman

glican, and Nonconformist practice in 17th-century Britain and Europe. A deeper level of protest centers on the tendency of the Roman Catholic Church following the Lateran Council of 1215, which not only established the sacraments as seven in number, but also taught that they were almost exclusively *the* means of grace. Confusion between the sacramental rite and the *real* and *direct* nature of divine grace *symbolized* by the sacrament was another way to state the problem as early Friends saw it. Friends maintain that Jesus Christ has come in Spirit and in power to bring people into direct and immediate communion with himself by whatever means he chooses and without dependence on ordinances, rites, ceremonies, or human beings ordained to celebrate them. Christ is our unseen and ever-present bishop, guide, teacher, prophet, priest, king, and only minister, seeking to raise us to newness of life through inward modes of baptism and multiple modes of communing with him.

Friends seek in all worship direct communion with Christ the *substance* and not indirect or symbolic communion through outward means that are shadows and not substance. My friend John Punshon, Professor of Quaker Studies at Earlham School of Religion, has written a concise and beautiful leaflet, *The Shadow and the Substance*. Some words from this leaflet clearly explain the Quaker view of sacraments.

The disuse of ceremonies is a pointer to the way Quakers understand God's grace.

The most important reason for Friends testimony is to make it impossible for Christians to mistake a real experience for an unreal one. Ceremonies in themselves have no divine power to change us one way or another, as Paul warned in the Colossians. In the second chapter of that letter, he says that they are "a mere shadow of what is to come, but the substance belongs to Christ."

The distinction drawn in Scripture between the shadow and the substance is clear. Grace is invisible and unmistakable. We are called into communion in the Spirit, inwardly. Our baptism is an appeal to God for a clear conscience (1 Peter 3:21). The Communion "bread" we eat cannot be purchased at the grocery store, because it is Christ, the Bread of Life (John 6:35). So it is also with the wine, water, flame, and fire of the Spirit. To be immersed in and filled with the Spirit of Jesus Christ is the real substance to which sacramentals point. The receiving of God's saving and empowering grace is always mediated through inward faith alone, not through outward forms of expression. . . .

The fruit of the Spirit offers a far surer indication of spirituality than tongues, ecstasy,

or rites. It is not clear how participation in ceremonies necessarily promotes these attributes, but *they* are the true outward measures of the Christian life, and it is to their Author that one should look *directly* for transforming grace. The second consideration here is that special ceremonies can narrow our focus and make us overlook the multifarious channels God actually uses.

This is the source of the well-known Quaker phrase that all of life is sacramental. . . . Hence, the Quaker testimony leads to a particular way of life and a characteristic kind of discipleship—a continuing opening to grace. . . . And this is the simple point. We live in the new order, the covenant of grace. What more do we need in our heart of hearts than to know the fountain of grace, Jesus Christ—and Him crucified?

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substance.**

I turn now to my own struggles with the Lord's Supper. My own experience of the Eucharist began with my feeling very strongly the taboo described above that "Quakers don't do sacraments." I grew up on the campus of Fisk University, Nashville, Tennessee, where my father, Thomas E. Jones, served as president. Fisk's black student body was required to attend Sunday worship in the university chapel. Our family also attended frequently. About three times during the year they served Communion consisting of diced bread and tiny cups of grape juice passed around on trays. Horribly, my older brother, age 11, and I, age 9, would eat the bread and drink the juice, wonder why they were so stingy with such small amounts, and look at each other and laugh, ridiculing the ceremony.

Five years later, as a student at Westtown School in Pennsylvania, I was led to speak out of the silence in "vocal ministry" in Sunday unprogrammed worship at the school. Feeling this call to ministry I became a serious student of the Bible. Imagine my consternation when I read Paul's words in Corinthians, "Who-soever shall eat this bread and drink this

cup of the Lord unworthily. . . eateth and drinketh damnation to himself." (1 Cor. 11:27 and 29). I still cringe from that condemnation!

From this you can understand why all through my early adulthood I felt quite uncomfortable during communion services, especially those low-church ones where they passed around the elements on trays. I rejoiced in the silence during that period, but the rest of the ceremony made me very uneasy.

My discomfort with participating in the ceremony of the Lord's Supper reached a peak when some of my dearest friends in the Lord at Yale Divinity School asked me to join them in an early morning worship group that met in the chapel for prayer and communion administered by my beloved teacher and academic advisor. As a Quaker I felt I couldn't partake of the elements. However, I felt my abstinence was such a breach of that precious fellowship that I couldn't stand the tension and never went back.

Much later in my life I was a Quaker delegate to an Ohio Council of Churches Faith and Order conference on the Lord's Supper. The two main speakers were Robert Nelson, Methodist, and a Lutheran New Testament professor. By the time they got done presenting the evidence there was no way, in their view, for a person to be fully Christian without partaking of the elements of bread and wine in communion. I sank into my chair feeling, as a Quaker, relegated to second-class citizenship in the Body of Christ! After lunch, Father William Sherry, pastor of St. William's Catholic Church in Cincinnati, addressed us saying, "The only place to start when seeking the meaning of the Eucharist is with the sixth chapter of the Gospel of John." When I heard that my heart leapt for joy, and I began to breathe again. When Father Sherry got done expounding on the cosmic dimensions of "the Bread of Life which comes down from heaven to give life to the world," I was back in the Body of Christ! A Quaker rescued by a Catholic, yea!

But my full rescue from my Quaker problems with "outward communion" came at the hands of dear and humble members of the Church of the Brethren. For years I had defended the Quaker position of "no need for outward elements in communion" by citing John 13:14-15: "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." To those who justified their



failure to wash feet by saying that Jesus meant that "spiritually," signifying that we should "wash feet" by serving human needs, the Quaker reply came, "That's what we think Jesus meant by 'Do this in remembrance of me,' he meant it 'spiritually.'"

Later in this gathering you will have the same experience of Love Feast and Footwashing. The Church of the Brethren actually wash feet! Their practice did a complete "end run" around my Quaker hang-ups. In 1961 at a Friends, Brethren, and Mennonite gathering at Earlham School of Religion, my roommate was a young Church of the Brethren pastor from Pleasant Valley Church of the Brethren in rural Darke County, Ohio. He told me he had been won to the Lord by the Love Feast and Footwashing ceremony. The next spring I asked permission to bring my Contemporary Christianity class from Wilmington College to "observe" the ceremony. When we arrived the dear elders of the Church, strangers though we were, begged us not to observe but to participate. After washing one another's feet, eating a common meal, and ending with homebaked unleavened bread and fruit of the vine, how could I refuse to partake of the last part of the ceremony when I had been so deeply moved by the first two parts? I couldn't. There and in the few times I have shared in Love Feasts since, my sin of eating unworthily and my spiritual block against partaking have been washed away, literally.

Since then, on special occasions of celebration of the Eucharist, when I feel that more is being witnessed to than denominational tradition, I have felt at liberty to partake of the elements in a Eucharist or communion service.

Beginning about 1920 many Quakers have come to think of our traditional silent-expectant-waiting form of worship, in which the Holy Spirit may prompt anyone present to speak, pray, or sing, as an experience of communion. There are many different levels and qualities in the silent worship. Sometimes we bask in the silence in joy and delight. At other times the silence is thunderous, even deafening. Most times in the silence we feel ourselves being gathered into a living, loving community of children of the Light. On rare occasions when someone through vocal ministry shares deep anguish or seeks forgiveness, you can feel in the silence the surge of compassion reaching out to the petitioner from the whole group.

Many of you are aware that following the Second Great Awakening in the United

States and its consequent revivalism, the majority of Friends meetings in this country became evangelical, revivalistic, and missionary, complete with pastors, organized hymn singing, and a low-church Protestant order of service. Nevertheless, a period of silent-expectant-open worship is still found in the vast majority of these Friends churches. Several of them explicitly call this period, "our time of Communion after the manner of Friends."

Thomas Kelly expresses the Quaker experience of beloved community and the cosmic sacramentality of a life of daily and hourly commitment to God in these selections from his essay, "The Blessed Community," found in *A Testament of Devotion*.

The final grounds of holy Fellowship are in God. Lives immersed and drowned in God are drowned in love, and know one another in Him, and know one another in love. God is the medium, the matrix, the focus, the solvent. . . .

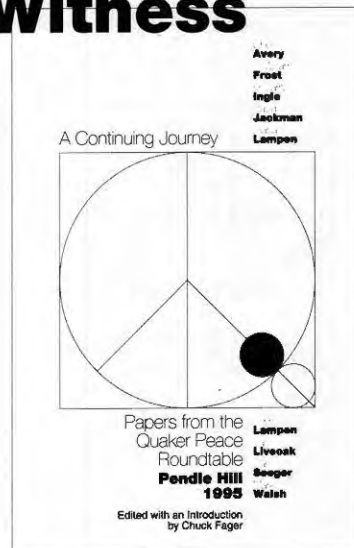
Two people, three people, ten people may be in living touch with one another through Him who underlies their separate lives. This is an astounding experience. . . . We know that these souls are with us, lifting their lives and ours continuously to God and opening themselves, with us, in steady and humble obedience to Him. It is as if the boundaries of our self were enlarged, as if we were within them and as if they were within us. Their strength, given to them by God, becomes our strength; and our joy, given to us by God, becomes their joy. In confidence and love we live together in Him. . . .

For daily and hourly the cosmic Sacrament is enacted, the Bread and the Wine are divided amongst us by a heavenly Ministrant, and the substance of His body becomes our life and the substance of His blood flows in our veins. Holy is the Fellowship, wondrous is the Ministrant, marvelous is the Grail.

Isn't that an amazing passage? How could a Quaker describe worship and fellowship in such superbly sacramental language? Or even better, how could a true Quaker *not do so*?

I confess before all of you that in all the arguments about transubstantiation, consubstantiation, or remembrance of the Last Supper as the essential event of the Eucharist that I feel very strongly as a Quaker that if you don't experience *the real presence of Christ* in your celebration of the Lord's Supper you might as well forget it. It's no use. The Zwinglian interpretation of the Eucharist as only a remembrance just can't cut it. Again, if you are going to have outward celebrations of the Eucharist with bread and wine, they'd better be *real*! □

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# *I Speak in Meeting*

by Benjamin (as told to Clifford Pfeil)

Illustrated by Lorna Kent

 My name is Benjamin Mouse. I was born in a Quaker meetinghouse on potluck day, shortly before dessert. My parents were not Quakers, however. They were just passing through, and had stopped in for a bite to eat. When they moved on, I stayed behind enjoying some leafy vegetables and a bit of rice. I've lived here ever since, and that makes me a "mouse in residence."

Being a mouse in residence is a feast or famine sort of thing. Once a week after meetings, light snacks are served: crackers, bits of cheese, a plate of cookies. Every so often—I never know quite when to expect it—there's a feast called *potluck*. A long table is laden with casseroles, vegetables, breads, salads, and pies. The meetinghouse is filled with wonderful smells and cheerful noises. People pile their plates high with food and sit down and eat and talk and laugh, while I scamper around their feet stuffing myself with whatever falls to the floor.

In between meetings, however, not much of anything can be found, except perhaps for a few crumbs left in the corners. It's not an easy life, but I like it. It's usually quiet, for one thing. Most of the time I can explore without fear of misadventure. Even on First

Day, when the place is full of people, it's quiet. Friends are able to sit in silence for an hour at a time, patiently waiting for the snacks to be made. Occasionally someone helps pass the time by giving a "message," but these are brief and sometimes tasty in their own way, if you know what I mean. My cousin Katherine, who is a "High Church" mouse, says that where she lives messages are called sermons, and they go on forever. She says she lives for refreshments and potlucks too, and she knows how the phrase "poor as a church mouse" got started.

My predictable life of feast and famine ended suddenly one First Day, when I stood up in meeting and gave a message myself.

This is what happened: An elderly lady began to talk about hunger. From just inside my hole in the wainscoting I heard her say:

"Dear Friends, I have a hunger inside that brings me to meeting."

"Yes!" I said to myself. I became all ears.

"Here I sit among those I dearly love," she continued, "and in the stillness that we share, I feel the Presence among us. By the end of the meeting, that hunger in my heart is nourished."

Excitement lifted me to my feet, and I dashed out of my hole to the middle of the room. There, surrounded by people, I began to squeak—or speak, it's all the same, really. "Friends," I said, "just like the lady says, I come to the meeting with hunger, though my hunger tends to be in my stomach instead of my heart. The pickings are sometimes meager, but even so, this meeting has managed to keep my fur shiny through thick and thin. Each First Day I wait patiently for morsels to drop from above, and each First Day I return to my hole well filled. I knew from the beginning that this meetinghouse would be a home to me, and so it is. This is where I belong."

I sat down, my heart beating wildly. The rest of the meeting went by silently, except for the barely audible whisper of a little girl to her mother.

"It's a mouse," she said. *Continued next month. . .*



*Clifford Pfeil, a member of Pima (Ariz.) Meeting, teaches English as a second language. "Benjamin, the Meetinghouse Mouse" is dedicated to Mark, Robert, Matthew, Emily, and the sweet memory of Laura. Lorna Kent is a member of Central Philadelphia (Pa.) Meeting.*



# Choosing Priorities

The never-ending sessions of the 104th Congress are still underway, but Friends who participate in the work of Friends Committee on National Legislation are already planning for their work during the next Congress—the 105th. FCNL invites you to help shape and focus FCNL's attention and energy for the coming two-year period.

## Here's How It Works

First, there's the Statement of Legislative Policy, adopted by the General Committee (of 250 Friends) every five or six years. FCNL's statements, positions, educational materials, and correspondence on issues are guided by the policy statement.

The policy statement is typically a dozen pages long, and covers issues ranging from world poverty to Head Start programs, and from nuclear disarmament to gun control. The broad range and internal integrity of the policy statement lend strength and credibility to the document. But a 12-page statement is far too broad to define an effective legislative program.

So every two years, Friends survey the issues addressed in the policy statement, consider the issues that the world around us presents, and choose a focus for the next two years of legislative work. This is called the *priorities process*.

## The Priorities Process

The process begins in Friends meetings and churches. FCNL's Policy Committee sends out an open-ended questionnaire, asking Friends to consult with each other about what issues are most important to them at this time. Many meetings hold discussions about the issues of the day and our hopes for addressing our concerns. The policy committee collects responses, noting which ones resulted from a group process and which were submitted as individual views.

Prior to its next meeting, FCNL Policy Committee members read and compile the responses. Then the committee creates a second questionnaire, asking Friends to help make choices among several widely shared concerns. Meetings then hold a second discussion—a more difficult one—in which they seek clarity on the best focus for FCNL's work.

The results of the second round of discussions are again compiled by the Policy Committee. In a focused and work-filled weekend meeting, the committee members seek the best fit between the issues of concern to Friends and the issues that are likely to be considered by Congress in the coming session.

## Consensus

The Policy Committee sends its recommendation to members of the General Committee, in preparation for FCNL's annual meeting, held each November. At the annual meeting, General Committee members consider the Policy Committee recommendation, in worship-sharing groups, in small discussion groups, and in plenary session, until consensus emerges.

In some years the result of the process has been a very long list of priorities, ranging from world peace to an end to poverty. In those years, it has been Friends' best judgment that our best witness is to be present in the public policy arena and to state our general views in appropriate forums.

In other years, Friends have chosen a more focused list, calling for work on exchanges with leaders in the Soviet Union, for analysis and educational work on healthcare reform, for support of the Middle East peace process, or for an end to U.S. participation in the world arms trade. In those years, FCNL has been able to take on significant leadership roles, promoting unique legislation, calling together new coalitions, and making significant progress toward broader, long-term goals.

These choices—which topics, how many, and how broad—are all part of the priorities process.

## What Happens Next?

Following FCNL's annual meeting, staff members gather to discuss the new priorities. They pool their research on the legislative issues covered by the priority statement, their expectations about the Congressional calendar, and their experience with colleague organizations that may be working on related issues. They construct a plan for each priority, including communications with Congress, education, and action plans. By January, when the new Congressional session opens, FCNL staff and committees are prepared to implement the new set of priorities.

## It Matters

Friends' prayerful consideration of FCNL's work is the heart of the priorities process. Friends who participate in FCNL's ongoing work treasure the process and commit themselves to carry out the choices that it yields. The choices evolve over the years, shaped by events, by Friends' experiences, and by deep concerns. FCNL will profit by your careful attention to the process.

—Ruth Flower



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## Reports

### Border Meeting in Germany

Over the weekend of September 8-10, 1995, a multinational gathering of Quakers met in Germany to explore "What It Means to Be a Quaker Today." Friends from Germany, Belgium, England, the Netherlands, and I, the only participant from France, considered this question with the help and guidance of Helen Rowlands from Woodbrooke College in Selly Oak, England. The opening exercise was for each of us to take a piece of colored wool, tie knots to neighbors on either side, then lay down our connected strands in a pattern on black paper. This was a visual reminder of our interconnectedness and the beauty we can create together.

There were many different answers given to the questions "Why are you a Quaker?" "Why are you still a Quaker?" or "What attracts you to the Quakers?" Among the replies: nonviolence, no dogma, friendship, integrity, silence, understanding, spirit, power, God within or the Inner Light, Quaker work, and diversity. Helen Rowlands said that for her the important aspects of being a Friend were that she could be accepted for who she is, it stretches her, it requires her to be open, and it gives her a sense of purpose.

In small groups we discussed our visions for our respective meetings, sharing good ideas to attract new attenders and make the activities of our meetings meet the needs and interests of our members and potential members.

Our accommodations and meals in the Catholic Theological Institute were very good. It was a thoroughly restful weekend with lots of spiritual nourishment. Thanks to Helen Rowlands for coming and to Harald Stamm for organizing the gathering. We all felt that these meetings should continue.

—Ann Anthon

### Pacific Yearly Meeting

We came together for the 49th gathering of Pacific Yearly Meeting, Aug. 1-6, 1995, in Chico, Calif. One of the lessons set before us: We are called to be faithful to the whispers and shouts of the Spirit.

Our Brinton Visitors, in their addresses on Quaker struggles with equality, reminded us that this testimony was formed and informed by faith; to live the testimony requires not good politics but faithfulness. In small worship-sharing groups, we continued to reflect on the equality testimony in the light of personal experience as we pondered: What are the real distinctions that we need to honor? What are the false distinctions that we need to work to eradicate?

In working sessions we felt increased energy around issues of peacemaking. Living

the peace testimony also requires faithfulness in order to transform our energy into right action. Our annual Hiroshima Peace Walk gave us a chance to recommit ourselves to living in the virtue of that power that takes away the occasion for all war.

We dealt with many questions about who and what we are as a yearly meeting, as we wrestled with the issues of finding future meeting sites and acquiring a permanent home. Are we committed to remaining one yearly meeting? What is our vision for our future? Passionate support of the concept of a permanent site from the young adults moved us all. We are thankful for their diligence and clarity on this issue. When we worshiped together in business sessions, we left stronger for feeling the Living Spirit among us. We learned that unity is not only found in our decisions, but also in our work together. We were blessed with times when we were bound by the Spirit during our laboring to know God's will for us.

There is continuing yearning in the yearly meeting for more spiritual nurture; we know that we need to do spiritual work in order to strengthen our faith. We are in the midst of revising our Faith and Practice and are grateful for this opportunity to discern anew our spiritual foundation. In addition, we resolved to expand opportunities at each yearly meeting session to explore and deepen our faith.

As we leave yearly meeting, we still have unresolved issues before us. We hope to remember that we cannot solve the hard problems of the yearly meeting or the world without being faithful to the leadings of the Spirit. Please pray for us, Friends, that we may know God's Truth in our hearts and live it in our actions.

—Ellie Huffman, Clerk

### Quakers Uniting in Publications

Quakers Uniting in Publications (QUIP) gathered for its annual meeting September 14-17, 1995, at Woodbrooke Quaker Study Centre in Birmingham, England. QUIP is an organization of Quaker authors, publishers, and distributors worldwide. The main achievements of this meeting were to become more conscious of the organization as an international body and to make that consciousness visible in more concrete ways.

A panel of representatives led by William Sessions of Sessions of York (England) focused on international publication and sales. Since there is much less denominationalism and more ecumenism among varieties of Quakers, the demand for foreign publications has increased. Quaker publishers and distributors were encouraged to continue efforts to enter the global marketplace and to experiment with "transnational alliances."



A major focus of discernment was the database of Quaker Books in Print, which currently has 1,800 listings. The meeting affirmed the value of the database and committed itself to its development. It minuted the intent to distribute the database widely as a tool for outreach, after seeking professional advice. University librarians and technological experts will be consulted to find subject headings and computer formats with the greatest international accessibility.

In a further affirmation of its international scope, QUIP approved its first clerk designate from outside the United States. Jim Pym of Britain Yearly Meeting will become clerk at the close of the annual meeting in April. QUIP also intends to hold bank accounts in both U.S. dollars and British pounds.

Also at this meeting, the 1995 revision of QUIP's *Writer's Guide* for authors seeking information about the requirements of various Quaker publishers was unveiled. It is available from Friends General Conference.

QUIP's 1996 annual meeting will be held April 18-21, near Greensboro, N.C., and is open to anyone interested. For general information, including QUIP membership, contact Jan Hoffman, QUIP clerk, 343 West Street, Amherst, MA 01002.

—Jan Hoffman

## Quaker Peace Roundtable

On Nov. 10-12, 1995, over 50 people met at Pendle Hill in Wallingford, Pa., to discuss the Quaker peace testimony in light of post-Cold War changes in the world and the challenge of the new century.

Diana and John Lampen presented the opening session, describing their leading to go to Northern Ireland, where they worked at grassroots peacebuilding among Protestant and Catholic groups for over ten years. They developed friendships with people on both sides of the conflict and emphasized to us that the news coverage on outbreaks of violence did not portray the reality of everyday life, which was preponderantly peaceful. They drew heavily upon their faith and the spiritual resources of their meeting to resist despair. Both emphasized the value of the spiritual support of Friends who were not activist.

Dan Seeger spoke next about "Crucial Issues in Peacemaking Today." Friends need to be engaged in what he called the "politics of eternity," responding to God's call with a "hopeful modesty." His presentation began and ended with the query, "What are we waiting for?" He posed five areas in which Friends have previously worked and in which we may fruitfully explore: 1) Direct Action/Nonviolence/Conflict Resolution/Mediation; 2) Stemming the arms trade; 3) Concern for global economy and just distribution of resources; 4) Ethnic conflicts; and 5) International Law/

Peacekeeping. Dan reminded us, "Evil people are not beyond God's mercy nor are good people beyond need of it."

Mark Walsh of the U.S. War College, Peacekeeping Institute, shared that among the military there is a developing concern with involvement in "Military Operations Other Than War," which involve cooperation with civilian and nongovernmental organizations in situations of conflict. Networking with academia, the UN, and other peacekeeping groups, the institute helps prepare commanders for efforts beyond fighting. The new focus, while still small within the U.S. military, is a source of hope for change. Another source of hope is that the UN has increased its Department of Peacekeeping from 18 people in 1992 to over 360 today.

Larry Ingle presented a paper on the history of the Quaker peace testimony in George Fox's times. While the peace testimony is the most significant Quaker testimony, having been accepted (or at least not repudiated) by every yearly meeting, it currently is, as Rufus Jones said, feeble but important. It is also what distinguishes Quakerism from other beliefs. George Fox's spiritual basis for his pacifism was a part of Quakerism's turning away from the radicalism of the 1650s when Cromwell's army fought for a theocratic government. Many Quakers supported this cause, and some fought for it, although Fox refused a captainship. After the restoration of King Charles II and the suppression of the Fifth Monarchists, Quakers became less threatening to those in power. The peace testimony that then developed was aimed to uphold Quakers innocent of charges of insurrection; it was issued not by any yearly meeting but by Fox's and other's statements; it did not rule out paying taxes for war; it did allow the use of spiritual weapons and interaction with the State; it did not refuse to wield weapons on behalf of a just cause; and it never presumed to speak for a meeting or for others outside Quakerism.

Chel Avery examined the Quaker peace testimony in light of Friends' responses to an informal survey. She found that while Friends frequently support work that involves conflict resolution, Friends don't feel that they help resolve conflicts among themselves. Many modern Friends espouse a peace testimony based on seeking "that of God" in all, which is not the same as Fox's "I live in the Light that takes away occasion for war." Examining the Faith and Practice of a number of yearly meetings, she found they generally renounce war, sometimes challenge members to eliminate the seeds of war or work for peace, and do no harm to the planet. Friends also differ in their understanding of violence. For some it is strictly physical harm to another, for others it is a wider sense of coercion or breaking connections among people (and/or nature). It's hard to promote the peace testimony when it

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is understood in so many diverse ways.

The rest of the sessions were spent doing a simulation of peace committee meetings of five different types of monthly meetings, each of which had just received a donation to be spent in specific ways. Each small group worked separately. Most focused on local projects addressing violence, especially among young people, and each found itself excited about projects that really didn't need the money to get going, but seem to have been sparked by the donation.

*A Continuing Journey: Papers From the Quaker Peace Roundtable*, including the advance papers, the presentations, and a summary of the discussions, is available from Pendle Hill Bookstore.

—Val Liveoak

## Christians Search For Balkans Peace

As a first ecumenical step for peace in the Balkans, 180 Catholic, Orthodox, and Protestant delegates, mostly from eastern and southeastern Europe, met in Kecskemet, Hungary, August 21–27, 1995, to discuss the role of the churches in the conflicts of the Balkans.

The conference, entitled "Christian Faith and Human Enmity," was primarily for clergy and theologians of the region. It included delegates of 18 denominations from 21 countries to consider how Christians contribute to and can resolve violence, ethnic conflict, enemy images, and religious freedom in a pluralist society.

Beyond such meaty themes, however, the real purpose was to show how, at a personal level, Christians from different faiths and countries must first learn to work together if they would bring peace. Thus the scholarly papers stimulated searching for solutions rather than assigning blame to any particular group. Conference organizers were watchful to head off any doctrinal disputes or personal remarks that might touch off angry rejoinders. I believe that such spiritual direction reflected the four years' careful planning for the conference, and I hope that follow-up inquiry will be made to learn the results.

To those who asked why no Muslims were invited, the answer that "we Christians must learn to walk before we can fly" seemed to satisfy everyone. Then when the ambassador from Pakistan drove down to the conference after reading about it in a Budapest newspaper and spoke about the Prophet's teaching on peace and nonviolence, he was greeted with a standing ovation. The Spirit was opening all of us together in the search for unity.

Notably absent was a fair number of women. Of the 25 present, only 11 were invited participants, and only one led a workshop, as far as I know. Yet it is the women and children who are the chief victims in every

war and abused home, so they should have an equal voice at gatherings to build peace.

If such control of a gathering of educated religious leaders seems strange, it must be remembered that most of the participants—men in their 60s and older—had come through the barbarism of WW II and the oppression of communism. Several had suffered personally while upholding their religious faith and national identity. They had learned to keep their thoughts and feelings private, still a safe habit where many former rulers are back in power with new titles. It took several days for most of the delegates to open up in small groups and at meals, and then most easily with those who spoke the same language.

A letter was prepared in Hungarian, German, and English to be sent to the Catholic, Orthodox, and Protestant churches of Europe. It noted that "we have become aliens and even enemies who inflict unspeakable suffering upon each other, such as massacres, forcible migrations, hostile propaganda, and the denial of basic human rights."

People were urged "to join in changing the enemy images of others," "to love other Christians and also Jews, Muslims, and others," and "to work for all refugees and victims of war." Finally, the delegates pledged "to continue the reconciliation and mutual understanding begun at the Conference."

The conference was organized by the Ecumenical Study Center of Budapest and supported by the Ecumenical Council of Churches in Hungary, the Hungarian Catholic Bishops Conference, the World Council of Churches, the National Council of Churches, and Christians Associated for Relationships with Eastern Europe. Most of the delegates and observers were from the region, others came from western Europe, the United States, and Japan.

Another ecumenical conference is planned for Graz, Austria, in 1997, with a series of smaller gatherings in Bulgaria, Romania, and Macedonia. Similar conferences that build unity among people of all religions who have ties to the Balkans could lead to reconciliation and support for long-term peace-building in that troubled part of the world.

#### Personal Note:

As the only Friend present I voted against the final letter's reminder to "forgive our enemies" because I claimed to have no enemies, whereupon, amid much laughter, five professors in turn reminded me that the term comes from Jesus's Sermon on the Mount. Must we have enemies? Did George Fox or Gandhi have enemies?

—Theodore Herman

*Theodore Herman, Consultant to the Balkans Peace Center at the University of Sts. Cyril and Methodius, Skopje, Macedonia, represented the Friends Peace Team of Philadelphia Yearly Meeting.*



## News of Friends

**Alternatives to Violence Project** celebrated its 20th anniversary on Oct. 22, 1995, at the place where it began, Green Haven Correctional Facility in New York. Thirty-three "outside" facilitators joined forty "inside" facilitators for exercises, food, and an informal ceremony to commemorate 20 years of dedicated commitment to AVP principles and practices and celebrate the enormous growth of AVP throughout the world.

**Moscow Meeting** officially became "The Moscow Religious Unit of Friends" after registering with the Russian government in October 1995. Moscow Friends first applied to the Russian Ministry of Justice to be a legally recognized organization over a year ago. Their application was returned three times for minor adjustments: the date was wrong or in the wrong place; the forms had changed and needed to be resubmitted; a group in Russia may not be called a "Society"; a different address had to be listed. Eventually this legal status should enable Friends to issue their own invitations rather than follow the slow and awkward procedure of going through another organization. There may also be advantages related to Moscow Meeting being the official employer of Friends House Moscow staff and/or lease holder for rented space. In addition, Moscow Friends have begun the steps necessary to be an official monthly meeting of the Religious Society of Friends through Friends World Committee for Consultation. Three attendees have received training at Woodbrooke Quaker study center in England, where another is currently studying. A fifth member has traveled several times to Pendle Hill in Wallingford, Pa. Moscow Meeting is doing well, although locations and times for meeting for worship have needed to be changed several times. Hopefully Moscow Friends' legal recognition will lead to a permanent worship site that they can call their own in the near future. (*From Friends House Moscow, December 1995*)

**Live Oak (Tex.) Meeting** approved a minute on same-gender marriage at their December 1995 meeting for worship for business, following a process initiated several years ago. The meeting began with a series of programs on the study of "Marriage—All Kinds" before any request for same-gender marriage was presented. After months of careful study, the meeting received its first request. Following deliberations over naming a clearness committee and holding the marriage under the care of the meeting, the request was approved and the marriage took place in November

1994. The meeting decided to set a policy regarding the handling of future requests for same-gender marriage. The result is the following minute:

We appreciate diversity in our community and welcome all who share our search for Truth. We recognize the Light in all sincere, loving, supportive relationships in which faith, hope, love, and truth abide. Upon request, Live Oak Friends Meeting will recognize same-gender marriage through the same careful process we customarily use to arrive at clearness for marriage for all couples who wish to unite under our care.



**The National Campaign for a Peace Tax Fund** announced the successful completion of its 10,000 Letters program on Jan. 8. Thousands of participants throughout the United States fulfilled the year-long program's goals by sending 10,000 letters to their congressional representatives in support of the Peace Tax Fund Bill and raising the nation's conscience around issues of military spending. The National Campaign for a Peace Tax Fund is a grassroots advocacy organization working for legislation that recognizes conscientious objection to financial participation in the military. The group has over 5,000 members, including 50 national religious and peace organizations. Nearly one-third of every federal income tax dollar is spent for military purposes. An estimated 10 to 20 thousand taxpayers violate tax law each year, rather than violate their conscience. Many more taxpayers violate the dictates of their conscience rather than face stiff penalties and fines from the IRS. The Peace Tax Fund Bill amends the Internal Revenue Code so that a taxpayer, conscientiously opposed to participation in the military, can pay taxes in full and have the part of those taxes equal to the current military portion of the federal budget paid into a government trust fund for nonmilitary purposes. For more information, contact the National Campaign for a Peace Tax Fund, 2121 Decatur Place NW, Washington, DC 20008-1923, telephone (202) 483-3751.

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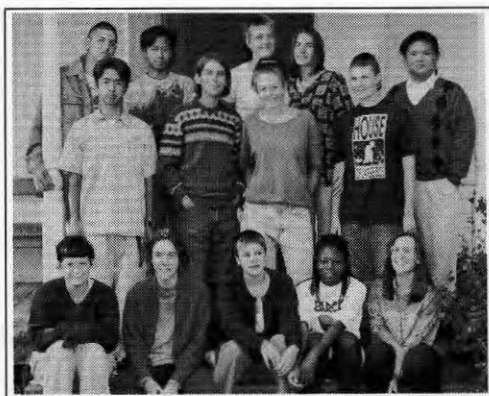
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## Bulletin Board

•Individuals involved in the study and practice of Christian mysticism are eligible for grants of up to \$500 from Friends World Committee for Consultation's Elizabeth Ann Bogert Memorial Fund. Recently funded proposals include: producing a new edition of *EarthSaints* for *EarthLight Magazine*; developing a slide show on icons as an aid to worship; preparing a course on experiencing the mystical through meditation and sacred dance; a course of study on nurturing the spirit; and the study of a particular mystic's life. Proposals should include a description of the project, the specific amount requested, how the grant will be used, and how the applicant plans to communicate the results to others. Tuition and living expenses are usually not funded. Recipients are asked to submit a progress report within one year. To apply, send seven copies of your proposal to Carolyn N. Terrell, 46 B Brainerd St., Mount Holly, NJ 08060, and ask others familiar with the project and your ability to carry it out to send letters of reference directly to the same address. The deadline for applications is April 15, and decisions will be made in June. To make a financial contribution, send checks, payable to the FWCC Bogert Fund, to FWCC, Section of the Americas, 1506 Race St., Philadelphia, PA 19102.

•The Bob Bacon Memorial Fund has been established to provide encouragement and financial assistance to an individual or group associated with the Religious Society of Friends seeking to act on leadings or convictions toward the purpose of making themselves, the community, or the planet a more peaceful, loving, and harmonious place. Bob Bacon and his wife Betty were cofounders of the Youth Program at Powell House, New York Yearly Meeting's retreat center in Old Chatham, N.Y. Inquiries and tax-deductible contributions may be sent to Bob Bacon Memorial Fund, c/o Old Chatham Meeting, 524 Pitt Hall Rd., Old Chatham, NY 12136.

•Ann Arbor (Mich.) Meeting is planning a reunion for July 20-21 entitled "Celebrating Our Continuing Community." Two days of fun, food, reflection, and worship are planned. Saturday's activities include dancing, playing, and visiting at the new Michigan Friends Center at Friends Lake Community. On Sunday, participants will gather at the Ann Arbor Meetinghouse for morning worship, followed by a potluck dinner. Hospitality is available for those who confirm early. For more information, contact Debs Roush, 7301 Waters Rd., Ann Arbor, MI 48103, telephone (313) 663-0415.

•The Peace Studies Association has designated April 4 as their "Day Without Violence," a special observance on college and university campuses around the world. April 4, the anniversary of the assassination of Martin Luther King Jr., will be a "violence-

## Individuals in Community



A SCHOOL IN THE PROGRESSIVE TRADITION, THE CAMBRIDGE SCHOOL OF WESTON OFFERS HIGHLY PERSONALIZED, THOUGHTFUL COLLEGE PREPARATION FOR INTELLECTUALLY CURIOUS YOUNG PEOPLE; AN ETHICAL SCHOOL COMMUNITY BASED ON DEEP MUTUAL TRUST AND RESPECT; A PLACE WHERE INTEGRITY AND DIVERSITY ARE APPRECIATED; AND AN APPROACH WHICH PLACES AS MUCH EMPHASIS ON ASKING THE RIGHT QUESTIONS AS ON GIVING THE RIGHT ANSWERS.

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free, hate-free" demonstration day. Current projects include teach-ins, dances, and rallies for peace. The events will call attention to university communities' desire for peace, focus on alternatives to violence, promote the study of the processes of peace, and cultivate communication among individuals on campuses around the world. For more information, contact Peace Studies Association, Drawer 105, Earlham College, Richmond, IN 47374, e-mail [psa@earlham.edu](mailto:psa@earlham.edu).

•The Clarence and Lilly Pickett Fund for Quaker Leadership is seeking nominations for 1996-1997 grants. Last year's recipients include Stan Becker from Baltimore Homewood (Md.) Meeting, who received \$2,000 to support his activism, lecturing, and writing about world population growth; Herb Walters from Celo (N.C.) Meeting, who used a \$2,000 grant to assist the "Religion and Diversity Project" for gay rights in Atlanta, Ga.; and Guilford College student Chandra Woolson, who will use \$1,000 to support a year of research and visitation among Friends in New Zealand and Australia. Nominations for 1996-1997 grants should be sent to Allen Bowman, Fund Coordinator, c/o William Penn College, Oskaloosa, IA 52577, telephone (515) 673-1076. The fund will forward applications to nominees, and the deadline for the nomination/application process is April 1. The Pickett Endowment currently totals \$170,000, and annual grant income is about \$6,000.

•To mark the 20th anniversary of the reinstatement of the death penalty in the United States, the National Commission on Capital Punishment (NCCP) is holding hearings



Bonnie Acker

throughout the country and in Washington, D.C. Each hearing will highlight selected cases that demonstrate the inconsistency of the application of the death penalty. These selected cases will be dramatized by professional actors and recorded for video distribution. The NCCP is a coalition of individuals and organizations, including the Bruderhof Foundation, the James Earl Chaney Foundation, and the National

Council of Churches, dedicated to educating the general public on the current practice of executions in the United States. Hearings in the Northeast took place in February, but other regional hearings are scheduled for the Great Lakes in April, the Central U.S. in May, Southern U.S. in July, Pacific U.S. in August, and Washington, D.C., Sept. 17-19. For more information, contact Ben Chaney, The James Earl Chaney Foundation, Law Office—Sixth Floor, 36 East 12th St., New York, NY 10003, telephone (212) 475-3232, fax (212) 979-1583, or Matthew Domer, The Bruderhof Foundation, Route 213, Rifton, NY 12471-0903, telephone (914) 658-8351, fax (914) 658-3317. Tax-deductible contributions should be made payable to The Bruderhof Foundation, marked for the NCCP Fund, and sent to the address above.

•The national Religion and Diversity Project recently completed a two-year effort with Asheville (N.C.) Meeting, which worked successfully to promote dialogue between homosexuals and ministers of all the major denominations in Asheville and helped form the Interfaith Alliance for Justice. The national project is currently providing training and assistance to an effort sponsored by Atlanta (Ga.) Meeting, which is also reaching out to other faiths and denominations. After three years of successful grassroots work supported

## Calendar

### MARCH

8-10—"Workshop for Social Action Trainers," led by George Lakey in New York City. Participants will develop training skills and network with other trainers. Contact Learning Alliance, 324 Lafayette 7th Fl., New York, NY 10012, telephone (212) 226-7171, fax (212) 274-8712.

Second week of March—Japan Yearly Meeting, Tokyo, Japan. Contact Japan Yearly Meeting, Mamoru Hitomi, 8-19 Mita 4-chome, Minato-ku, Tokyo 108, Japan, telephone (81-3) 3451-7002.

13-17—Alaska Yearly Meeting, Ambler, Alaska. Contact Roland T. Booth Sr., P.O. Box 687, Kotzebue, AK 99752, telephone (907) 442-3906.

14-17—Friends World Committee for Consultation, Section of the Americas, Annual

Meeting at the University of Miami Holiday Inn in Coral Gables, Fla. T. Canby Jones and Arturo Carranza will speak to the theme, "Make a joyful noise unto the Lord, all ye lands." Visitors and attendees are welcome for daily sessions. Contact FWCC, Section of the Americas, 1506 Race St., Philadelphia, PA 19102, telephone (215) 241-7250, fax (215) 241-7285.

20-24—Philadelphia Yearly Meeting, at Arch Street Meetinghouse, Philadelphia, Pa. Contact Nancy Middleton, PYM, 1515 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7210, fax (215) 567-2096.

28-31—Middle East Yearly Meeting, Brummana, Lebanon. Contact Tony Manasseh, P.O. Box 130, Brummana, Lebanon, telephone (961-4) 960023/4, fax (1) 427423.

## New from North Carolina!



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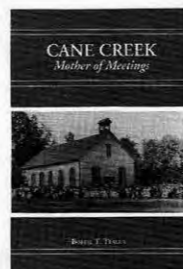
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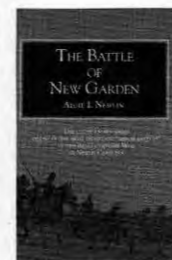
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by foundations and individual Friends, the national project is experiencing a funding deficit and is in need of donations to continue its work. For information on establishing a project in your community, or to make a donation, contact Herb Walters, Religion and Diversity Project, 278 White Oak Creek Rd., Burnsville, NC 28714, telephone and fax (704) 675-4626.

•Prisoner writings—prose, poetry, pen and ink sketches—are requested for a project compiling writings of prison inmates from throughout the United States. Material should focus on male dominance, masculinity, and personal prison issues and experience. Send questions and material for consideration to Dr. Donald Sabo, D'Youville College, One D'Youville Square, 320 Porter Ave., Buffalo, NY 14201-1084, or Dr. Terry Allen Kupers, #8 Wildwood Ave., Oakland, CA 94610. Deadline for submissions is May 1.

•The Marion Wright Edelman Scholarship provides persons of racial or cultural diversity with \$1,000 to attend a Lisle Fellowship International Program. The Lisle Fellowship broadens global awareness and increases appreciation of cultures through programs that bring together persons of diverse religious, cultural, sexual, political, and racial backgrounds to interact and consider reflectively their experience. Upcoming trips include Costa Rica in March, Bali in June–July, Africa in June–July, and Japan in July–August. Applications must include three letters of reference and are due April 1. For more information, contact Lisle, 433 W. Sterns Rd., Temperance, MI 48182, telephone (313) 847-7126 or (800) 477-1538, fax (419) 530-1245, e-mail mkinney@utnet.utoledo.edu.

•The Do Something Brick Award for Community Leadership will be awarded to ten outstanding young people throughout the United States who are solving problems and working to build stronger and better communities. The national grand prize winner will receive \$100,000 and the nine other winners will each receive \$10,000 to continue their work in the community. All the winners will be presented with the Do Something Brick and be featured on an MTV special and in *Mademoiselle* magazine. Do Something is a national nonprofit organization founded in 1993 that provides leadership training and financial resources to emerging young leaders building their communities. Applicants for the Brick Award must be under the age of 30 as of April 1, committed to working in a geographic area no larger than city-wide, and able to demonstrate that their efforts are truly building their community. Applications must be postmarked by April 1. Finalists will receive phone interviews and/or site visits. Winners will be selected by June 15. Applications are available from the February issue of *Mademoiselle*, Blockbuster Video stores, or from Do Something at (212) 523-1175.



## Images of Personal Value

By Philip Mooney. Sheed & Ward, Kansas City, Mo., 1994. 168 pages. \$10.95/paperback.

If each of us is of unfathomable worth, then why is it so often the case that this great and saving truth seems hidden from us? Why do so many fail to believe this about themselves? Philip Mooney, a professor of religion and literature at St. Peter's College in Jersey City, N.J., has written a book about the struggle and suffering people experience trying to rid themselves of false images of what it is to be a person. It is a book with insights that could change your life.

Beginning with thoughts on the meaning of "home," the slim volume is immediately engaging and easy to read, but less easy to describe adequately. It is about the desire that exists in each of us for an authentic personal life, a quest for the sense of belonging that only comes through the mutuality of friendship. "Home is made up of those special persons who occupy a corner of our heart."

This brief remark only announces the theme. The book is about many important things. It is partly a commentary on the subtle and not-so-subtle ways in which basic institutions such as corporations, government, the Church, and even one's own family can effectively prevent us from seeing our true dignity and worth by creating images, such as judging according to performance criteria or refusing to forgive mistakes. It is about the struggle we all experience in believing that we are worthy of the gift of someone else's time, work, and devotion. It is about what it means to trust and to wait patiently for another to freely reveal who they are. It is about the subtle way in which sexual intimacy can camouflage fear of real intimacy. It is about the complexities of marriage and the meaning of fidelity. It is about the temptations of power and violence, and the deep human need for forgiveness.

What makes the book work is the author's conversational way of integrating his intimate knowledge of favorite books, plays, movies, musicals, biographies, and many personal anecdotes. Interspersed with insights from the contemporary philosopher and Quaker, John Macmurray, are wonderful lessons from the famous French aviator, Antoine de Saint-Exupéry, the poet Anne Morrow Lindbergh, Tennessee Williams, Grace Kelly, St. Paul, Robert Preston, Jesus, Eugene O'Neill, and many others.

Twelve brief chapters, each with its own theme (such as "What Is Failure Anyway?"), draw the reader into real reflection on what is most crucial in our relations with others. The book builds out, in clear and ordinary language, the meaning of "Three Attitudes" or basic ways we have of relating to other people. In a functional relation, we approach others in

terms of their usefulness to us. Our link to the other is merely through some *function*, no matter how important. The appreciation perspective is quite different. Here there is some real *felt* awareness of the worth of another. Indeed a key task of the book is to get us to see just how important our feelings are to being rational. To truly appreciate someone is to *feel* their worth. "For what is affection but my unique spirit showing appreciation for your unique worth for which there are no preset symbols." Friendship, the heart and substance of the personal perspective, arises out of the mutual recognition and affirmation of one's "belovability," despite flaws.

Anyone interested in the complexity, richness, and mystery of human relations will profit from this book. In it is the quiet, informed voice of someone who deeply sympathizes with the struggle to live authentically in a world that often distracts, confuses, and misleads with its false images of personal value.

—Stanley M. Harrison

Stanley M. Harrison is an associate professor of philosophy at Marquette University in Milwaukee, Wis.

## New Light on George Fox

Edited by Michael Mullett. William Sessions Limited, The Ebor Press, York, England, 1994. 162 pages. £12.50/paperback.

The 12 essays in this book on George Fox and the early Quaker movement were selected from papers presented to an international conference held in England in 1991 to mark the tercentenary of his death.

While the title of the book catches the reader's interest, it soon becomes clear that any "new light" is obscured by wordy scholarship. Several of the authors show an intuitive sense of Quakerism, but others seem to have little, if any, understanding of the spiritual dynamic behind the Quaker movement. Too often Fox is looked at and judged through the lens of contemporary liberalism. One author sees the sense of the meeting as a "compromise." Another wonders why only 11 of Fox's sermons were published, failing to understand that Quaker ministry was spontaneous and, as a rule, not written down. One writer takes Fox to task for not speaking out against slavery. Yet Fox was primarily led to spread the gospel and set up meetings, along with needed organizational structure.

Two chapters are especially critical of Fox. The author of one states that he had "not found Fox especially likeable" and demonstrates his feelings through the essay to the point where one is led to question his objectivity. He tells us that Fox lacked humor and humility and that his early agenda was primarily political. The other provides the title for the book, "New Light on George Fox." With

his verbose style and convoluted sentences, the author shows a fragmentary understanding of Quakerism. While Fox looked for the spirit behind the words, the author takes him literally.

Essays dealing with James Nayler's actions at Bristol in 1656 reflect a present-day, laissez-faire attitude towards religious belief. One states that Nayler was only doing what Fox had taught. Another sees Nayler as victim and criticizes Fox for not being more forgiving. But one essay puts the matter in better perspective, noting that prior to Nayler's defection, Fox had been making some headway in stemming the vigorous opposition to Quakers and that Nayler's action had led to a fresh wave of persecution.

The essays on the emergence of the Quaker peace testimony are informative. In the early 1660s the peace testimony was well established, proclaimed by one author to be the greatest legacy of George Fox. It is noted in several places, though, that early Friends were not pacifist at the start. Too much is made of this, for it takes time for such a radical concept to develop.

For those interested in the religious, political, and social life of 17th-century England, there are some very good sections. For the most part, however, these essays are by scholars, for scholars, and not for the casual reader.

—John E. Nicholson

A retired teacher of history and religion, John E. Nicholson is a member of Westtown (Pa.) Meeting and has served as clerk of Philadelphia Yearly Meeting's Worship and Ministry and Family Relations committees.

## The Origin of Satan

By Elaine Pagels. Random House, New York, N.Y., 1995. 214 pages. \$23/hardcover.

Many Friends will find much of vital interest in this book, if recent group discussions of it at the Kendal at Longwood residential care center in Kennett Square, Pa., are symptomatic. *The Origin of Satan* was hailed in several leading journals as a landmark in New Testament studies. But why should it interest so many Friends, many of whom are not intensely oriented toward Scriptures?

For starters it is good history. The author, a Princeton professor of religion, skillfully handles the many layers of recently uncovered evidence, impenetrable to those not equipped with a battery of ancient and modern languages, to tell a clear if not simple story.

The story is not simple because her interpretation flies in the face of convention and makes us think. Her first challenge is to go behind the four gospels and open our minds to the more than 20 or so other gospels found at Nag Hammadi in Egypt. The orthodox rebel

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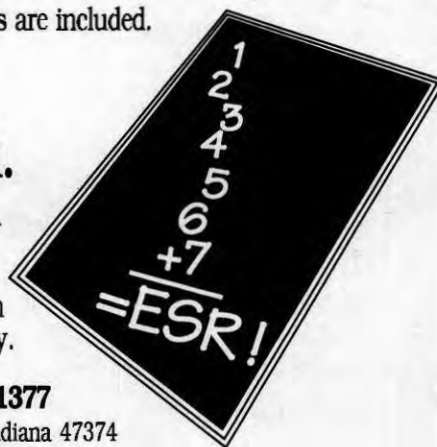
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at this, not so much because it undermines fundamentalist literalism as because it reveals a rich, varied, and creative ground of religious experience. Some say: "Close the book. We know what we need to know."

Often, however, the non-canonical material tends to confirm insights of Quakers and others who are open to the spiritual needs of our times. For example, Pagels calls attention to the *Gospel of Mary*, which plainly places Mary among the Apostles as a friend of Jesus and a spiritual leader of the first rank. Defenders of orthodoxy argue that this gospel is a heretical aberration of the second century. Although it may be that the present form of the writing is later, not many will deny that the canonical gospels and the genuine letters of Paul do reveal women ministers of note.

The same argument cannot be successfully used against the *Gospel of Thomas*, since most scholars agree that it is of the same period as the canonical gospels, if not earlier. In it Pagels reveals much that lies deep in Quaker experience: the idea that the kingdom of God lies within and not in some imaginary place or time, that our goal should be enlightenment not salvation, that we are all children of God, and that self discovery is mostly the work and responsibility of an individual.

Pagels then shows that the orthodox church felt the need to ignore or suppress the variety of early Christian experience in order to retain the obedience of its members to a clergy authoritatively chosen as inheritors of apostolic leadership. The definition of absolute boundaries between we and they reinforces what may be a universal trait of human tribes. Hence the canon of works acceptable to the hierarchy was created and the foundation laid for the definition of a creed in the fourth century. Such was the life work of Irenaeus of Lyons toward the end of the second century—together with his multivolumed attack on heretics. His sharp focus is on the demonization of enemies.

To be sure, Christians did not invent Satan as the personification of evil, and Pagels ably sketches Satan's development in the teaching of the Essenes, Pharisees, and later rabbis. However, Christians did ratchet up the intensity of condemnation, for Jews never expelled servants of Satan from Jewry, which is based on inheritance rather than creed.

Christian demonization, ostracism, and later persecution were applied first to Jews, as in the passion story, then to pagans and heretics; the bulk of the book is devoted to the sad story. The attack on the pagans seems especially unprovoked, since pagans, with some lapses, accepted any group into their universalist polytheism. It seems to be only the "higher," monotheistic religions that carry demonization to its full extent. Herein lies one of the great curses of our times from Bosnia to the Christian Coalition.

It would be wrong to convey the impres-



sion that this study is starkly negative, for Pagels also points to those in all creeds who have retained universalist vision and warm compassion. She even mentions George Fox.

—George T. Peck

*A member of Kendal (Pa.) Meeting, George Peck is a historian who, for the past few years, has been studying the time of Jesus in the Near East.*

## The Challenge of Shalom

*Edited by Murray Polner and Naomi Goodman. New Society Publishers, Philadelphia, Pa., 1994. 278 pages. \$18.95/ paperback.*

Peacemaking is the only divine command which one may not passively await an opportunity to obey but must instead actively seek out to practice.

So writes Rabbi Steven S. Schwarzchild, one of 45 contributors to an anthology of essays, interspersed with occasional prayers and poems, examining Jewish theology, traditions, and experience as they speak to the subject of peace and peacemaking.

The diverse range of selections includes explorations of scriptural interpretation and historical struggles as well as extensive discussion of modern issues, including the Holocaust, Zionism, and politics of the Middle East. The experience of conscientious objection to war is described from the perspective of both U.S. and Israeli C.O.s, and a variety of other concerns dear to many Friends—peace and feminism, children's war toys, animal rights, and vegetarianism—are addressed from the perspective of Jewish writers.

As a non-Jewish Quaker, I found the book added breadth and depth of perspective to complex, sometimes troubling subjects that are relevant to living my faith. An essay on "Conscience and Civil Disobedience in the Jewish Tradition" by Milton Konvitz includes a fascinating exploration of the relations between law and conscience in terms of what we understand to be moral. A more personal but equally moving account by Carmela Ingwer describes her experiences teaching the speeches of Martin Luther King to students in a Hebrew school, and how white and African American Jewish children trace his words back to their own traditions.

This book is a companion piece to the publisher's 1990 anthology, *The Universe Bends Toward Justice: A Reader on Christian Nonviolence in the U.S.*

—Chel Avery

*A member of Central Philadelphia (Pa.) Meeting, Chel Avery has served since 1986 with Friends Conflict Resolution Programs of Philadelphia Yearly Meeting.*

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## Resources

• *Cobblestone*, a historical magazine for young people, focused their December issue on Quakers. The issue covers the beliefs and practices of Quakerism, as well as a good dose of basic Quaker history. Individual copies are \$4.50 each, and subscriptions are \$24.95 for one-year (9 issues) or \$41.95 for two years. Write to Cobblestone Publishing, Inc., 7 School St., Peterborough, NH 03458-1454, or call (800) 821-0115.

• Twelve personal accounts of action for peace from a Quaker perspective make up *Ways Out Of War*, a recent publication by Quaker Peace and Service. Discussion questions follow each story, and more general ones can be found at the very end. This 35-page packet of looseleaf stories is available for £2.50 from Friends Book Centre, Friends House, Euston Road, London NW1 2BJ, Great Britain.

• A product of the American Friends Service Committee's Bridges Project, *Crossroads* is a newsletter serving as a link of resources and information to gay, lesbian, bisexual, and transgender youth. Articles keep young people informed with current events concerning gay and lesbian rights and help them keep in touch with each other with pen pal and hotline services, as well as listings of youth groups. While there is no subscription charge, subscribers are encouraged to send contributions to The Bridges Project, AFSC, 1501 Cherry St., Philadelphia, PA 19102.

• Syracuse Cultural Workers, a nonprofit organization, publishes *Art With Heart*, a catalog featuring posters, notecards, and miscellaneous items designed to raise social awareness, inspire, and beautify the world. Contact Art With Heart, P.O. Box 6367, Syracuse, NY 13217, telephone (315) 474-1132.

• Are you looking for guidance on the issue of adoption? House of Tomorrow Productions is a catalog containing dozens of books, video and audio tapes, and other products dealing with adoption. The various topics addressed cover endless issues for all those involved in adoption, of all ages. To order, write to Hope Cottage Adoption Center, Inc., 4209 McKinney Ave., #200, Dallas, TX 75205.

• *Peacemaker's News* is a quarterly newsletter bringing information, articles, ideas, and stories to people interested in developing the world into a more peaceful, respectful, and harmonious place. Each issue strives to promote values helpful to developing peacemaking skills. Write to Growing Communities for Peace, 16542 Orwell Rd. North, Marine on St. Croix, MN 55047. Membership is \$15.

• How can deep depression help spiritual growth? The 1994 *Intermountain Friendly Review*, published by Intermountain Quaker Writers Group, is a pamphlet made up of two essays, "A Primer on Depression and Manic-Depression" and "Depression and Spiritual



Growth," by Dimitri Mihalas. In these, he examines depression, its causes, symptoms, and effects, as well as relating his own personal experiences and how they served him spiritually. The 43-page pamphlet is available for \$3.50 from Intermountain Quaker Writers Group, 11795 CR 39.2, Mancos, CO 81328.

•*Everybody Wins! 100 Games Children Should Play*, by Terri Akin and Dianne Schilling, and *Non-Competitive Games for People of All Ages*, by Susan Butler, are packed with games appropriate for all ages and groups, in which no one loses and no one gets left out. Each book comes with clear instructions and involves imagination, communication, and co-operation. To order, write to Peace Resource Center, Pyle Center, P.O. Box 1183, Wilmington, OH 45177.

•*Can We Uplift the Spirit as the Body Slows Down? Religion and Aging Articles for Your Publications* is a collection of 21 articles focused on positive aspects of aging and religion, written by authors of various denominations. Ideas for spiritual nourishment of people of all ages through local religious institutions are outlined, complete with personal accounts. To obtain a copy of the 43-page paperback, or for information about other resources on this subject, write to National Interfaith Coalition on Aging, 409 Third St. SW, Washington, DC 20024, or call (202) 479-1200.

•Recent expansion of the Junior Reserve Officer Training Corps (JROTC) prompted the American Friends Service Committee to publish *Making Soldiers in the Public Schools: An Analysis of the Army Junior ROTC Curriculum*. Written by Catherine Lutz and Lesley Bartlett of the University of North Carolina in Chapel Hill, the report is the most comprehensive study of the JROTC program in the last 20 years. Their findings revealed: no evidence to support claims that the program helps prevent dropouts and provides discipline for students; instead of bringing additional resources into school systems, JROTC programs actually drained resources from other educational programs through cost-sharing requirements; the JROTC curriculum falls well below accepted standards, and units on citizenship and history are strikingly different from material in standard civilian texts. The 40-page report is available for \$3.50, plus \$1 for postage, from Literature Resources Unit, AFSC, 1501 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7048.

•Friends from Wilmington (N.C.) Meeting have produced a one-page pamphlet, "Good News for Everyone," for distribution in prisons, nursing homes, or anywhere there are people who could benefit from the teachings of Jesus that reflect Friends values and testimonies. For free copies for duplication, send a SASE to Wilmington Meeting, 313 Castle St., Wilmington, NC 28401.

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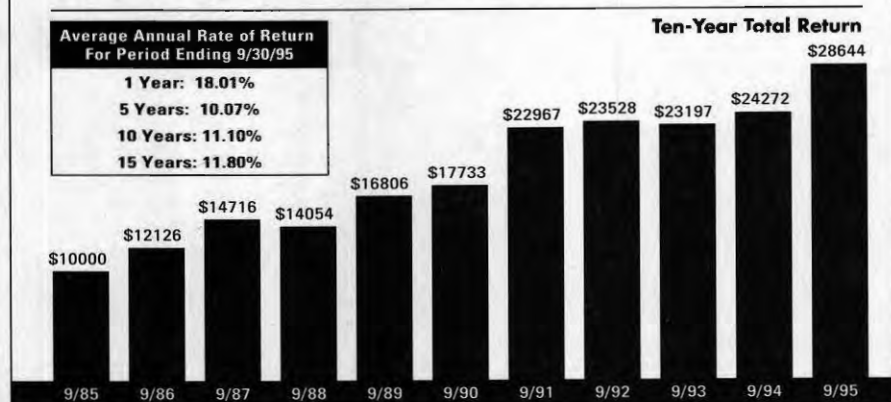
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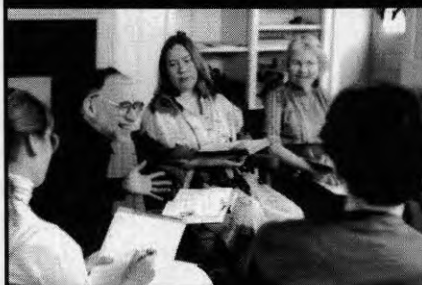
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## Milestones

### Births/Adoptions

**Bancroft**—*Savannah Faye Bancroft*, on Sept. 2, 1995, to Rebecca and Ernest Bancroft, of Falls (Pa.) Meeting.

**Buck**—*Molly Wells Buck*, on March 30, 1995, to Valerie Ross and David Buck, attendees of Oneonta (N.Y.) Meeting.

**Douglass**—*Robert Reed Douglass*, on Aug. 14, 1995, to Julianne and Dan Douglass, of Atlanta (Ga.) Meeting.

**Evans**—*Jeremy Graf Evans*, on Nov. 6, 1995, to Melissa Graf Evans and Jonathan Evans, of Baltimore (Md.) Meeting, Stony Run.

**Haaf**—*Joseph Gary Haaf*, on Sept. 3, 1995, to Carmela and David Haaf, of Woodstown (N.J.) Meeting.

**Lewis**—*Heather Anne Lewis*, on Sept. 15, 1995, to Anne Ursell Lewis and Peter Lewis. Anne is a member of Friends Meeting of Washington (D.C.).

**Moss**—*Martin Moss*, on Nov. 30, 1995, to Mary Kay Glazer and Mark Moss, of Rochester (N.Y.) Meeting.

**Newman-Heggie**—*Lydia Marian Newman-Heggie*, on Nov. 16, 1995, to Pam Heggie and Nancy Newman, of Twin Cities (Minn.) Meeting.

**Rubin**—*Chandra Kalipama Rubin*, adopted on Nov. 3, 1995, by Callie Wilson and Dan Rubin, of Olympia (Wash.) Meeting.

**Walker**—*Sarah Walker*, on Aug. 25, 1995, to Francine and Peter Walker. Peter is a member of Purchase (N.Y.) Meeting.

### Marriages/Unions

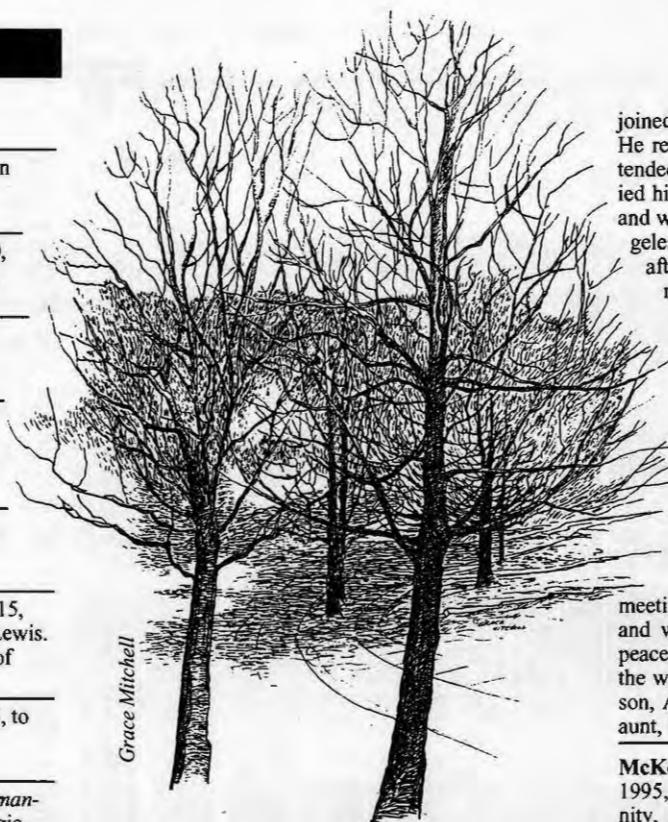
**Jones-Campbell**—*Don Campbell and Judi Jones*, on June 24, 1995, under the care of Framingham (Mass.) Meeting.

**McFarland-Haaf**—*Jeffrey Haaf and Kelly McFarland*, on June 16, 1995. Jeff is a member of Woodstown (N.J.) Meeting.

**Smith-Knightly**—*Bob Knightly and Rose Smith*, on Oct. 14, 1995, at and under the care of Flushing (N.Y.) Meeting.

### Deaths

**Alexandre**—*Frances Mae Gordon Alexandre*, 82, on Sept. 14, 1995, at home in Tarrytown, N.Y., surrounded by her family. A birthright Friend, Mae grew up in De Soto, Kans., where her father was mayor. She graduated from Kansas State University and during the 1930s and early 1940s worked in rural Kansas and Missouri communities for the Cooperative Extension Service of the U.S. Department of Agriculture. In early 1943 she took an assignment with the American Friends Service Committee, helping resettle families in East Bengal following India's post-independence civil war. Her association with AFSC continued for many years. Mae met Clement Alexandre, an English member of the Friends Ambulance Unit in India, and they were married in 1946. They moved to Pendle Hill in Wallingford, Pa., where Mae was head resident. The couple later moved to Chicago, where they joined 57th Street (Ill.) Meeting, and



then to New York, where they were members of Manhasset, Scarsdale, and Chappaqua meetings. For many years Mae taught swimming, specializing in elderly learners, at a local YMCA. She was an active member of the League of Women Voters and pursued a lifelong interest in sculpture, particularly in wood. Mae brought great strength to meetings, where her thoughts came with no waste of words. Simplicity and clarity marked her life. Mae is survived by her husband, Clement; three daughters, Martha, Jane, and Faith; a son, Peter; seven grandchildren; and a sister, Bernice Williams.

**Bonner**—*Dorothy Clayton Bonner*, 87, on Sept. 24, 1995, at Vista Del Monte retirement facility in Santa Barbara, Calif., following a lengthy illness. Born in Trenton, N.J., Dorothy attended George School in Newtown, Pa., and later graduated from the Pratt Institute in Brooklyn, N.Y. She worked in Quaker-sponsored soup kitchens in New York City and was involved with the American Friends Service Committee during World War II. She lived in Chicago before moving to California in the early 1960s. Dorothy was an active member of Santa Barbara (Calif.) Meeting, where she headed a breakfast discussion group for many years. She was in charge of two dormitory dining services at the University of California, Santa Barbara, and later was employed in food service at Vista Del Monte. She is remembered for her wonderfully dry sense of humor and her ability to make others laugh in any situation. Dorothy is survived by a niece, Diane Wilgus.

**Carpenter**—*Randall Lee Carpenter*, 54, on July 25, 1995, of a heart attack. Born in Cleveland, Ohio, and raised in East Orange, N.J., and La Cañada, Calif., Randy was a Boy Scout and loved camping and exploring wild places. His first experience with Quakers and Quaker process was through a work camp project at Pacific Ackworth Friends School in Temple City, Calif., while he was in high school. In 1959 at age 18, Randy

joined the navy and became a hospital corpsman. He received a medical discharge in 1961 and attended the University of Redlands, where he studied history and economics. He graduated in 1965 and worked for an insurance company in Los Angeles. He attended Southwestern Law School and, after graduating in 1974, did independent legal research for many years. During the 1970s and 1980s he worked with several peace organizations. In 1980 Randy met Kathryn Wickson and the couple were married in 1982. They had a son in 1984, and through his participation in the preschool at Pacific Ackworth Friends School, the family began attending Orange Grove (Calif.) Meeting. Randy became a member of that meeting in 1992. The family enjoyed camping together, and in 1995 Randy and his son shared a month-long trip to Alaska. Randy liked to welcome newcomers to meeting. He knew a lot about the history of Friends and wished to share Friends' convictions about peace, simplicity, community, and equality with the world. Randy is survived by his wife, Kate; a son, Arthur; a brother, Charles Carpenter; and an aunt, Ruth Carpenter.

**McKoy**—*Helen Harris McKoy*, 85, on Sept. 21, 1995, at Kendal at Longwood retirement community, Kennett Square, Pa. Born in Philadelphia, Helen graduated from Howard University in 1932 and later received a master's degree in education in counseling psychology from Antioch College Graduate School in Philadelphia. She worked with the Philadelphia County Board of Assistance, acted as supervisor of the Women's Christian Alliance Foster Home Placement Agency, served as a therapist with Hahnemann Hospital's Mental Health Program, and worked as a guidance counselor at a North Philadelphia junior high school. Helen was active with the American Friends Service Committee, Germantown (Pa.) Meeting, and Philadelphia Yearly Meeting. She was a pioneer in Philadelphia human relations. She was one of the first African American members of Germantown Meeting and one of the first African American parents to educate her children at Germantown Friends School, where she served on the school committee. She was an active hostess with the International Visitors Organization. Helen enjoyed reading, composing poetry, writing, and listening to music, and after moving to Kendal at Longwood in 1986, she started a writer's group. Helen was preceded in death by her husband, John Walter McKoy, in 1968; and a son, Paul Limeul McKoy, in 1987. She is survived by a son, John Harris McKoy; and several nieces and nephews.

**Rhoads**—*Caroline Paxson Rhoads*, 95, on Oct. 31, 1995, at Stapeley in Germantown retirement facility, Germantown, Pa. A lifelong member of Germantown (Pa.) Meeting, Caroline attended Germantown Friends School and Westtown School. She graduated from Mt. Holyoke College in 1922 and later earned a degree in education from Columbia University in New York City. Upon graduation, she devoted her life to teaching for the next 43 years, beginning in Friends schools and later serving on the faculty of Girard College in Philadelphia for over 30 years until her retirement in 1965. Caroline lived in Germantown almost all of her life, spending many summers on her family's farm in New Hope, Pa. She traveled widely, visiting Japan, the Middle East, Europe, and most of





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the United States and Canada. She was an active member of Germantown Meeting, serving as an elder and, for many years, as an overseer. Above all, she was the "anchor" in a large family, providing help and long-term care for her mother, aunt, and older sisters. Caroline is survived by a brother, Jonathan E. Rhoads; a niece, Margaret Kendon; five nephews, Jonathan E., George G., Edward O. F., Philip G., and Charles J. Rhoads; and 12 grandnieces and grandnephews.

**Stabler**—*Sarah Marshall Stabler*, 96, on Oct. 11, 1995, at Kendal at Longwood retirement facility in Kennett Square, Pa. Sarah was born and raised at George School in Newtown, Pa. She graduated from George School in 1918 and, after a year at Swarthmore College, she supported herself and studied music. In 1923 she married Laurence Janney Stabler, and they raised five children. Throughout her life, Sarah was active in community affairs and in Swarthmore (Pa.) Meeting. At the time of her death she was a member of Kendal (Pa.) Meeting. Sarah was a member of the local school board and directed the lunch room of a local school for many years. She was a musician, and she also created beautiful hooked rugs and quilts. She was filled with good cheer and loving kindness and was loved by all who knew her. Sarah is survived by her five children; 16 grandchildren; and 17 great-grandchildren.

**Sykes**—*Marjorie Sykes*, 90, on Aug. 17, 1995, at Swarthmore Friends Residential Care Home in Gerrards Cross, England. Marjorie was born in South Yorkshire, England, and attended Cambridge University. Following graduation in 1928, she went to India to teach at Bentinck School for Girls in Madras and soon became that school's principal. It was during these years in Madras that she found and became a member of the Religious Society of Friends. In 1939 she was invited by Rabindranath Tagore to be Representative of English Culture at Santiniketan, where she worked closely with him during the last years of his life. Having become fluent in Bengali, she translated many of his works into English. Marjorie knew Gandhi well and was active in the nonviolent movement for Indian independence. During these years, she taught English at the Women's Christian College in Madras, where she lived in the slum area and began a nursery school for the children of working mothers that continues to this day. She then went to Gandhi's ashram at Sevagram and served as principal of his Basic Education Program. She later extended this program in her own home in the Nilgiri Hills of South India. For three years she was a member of the peacekeeping team monitoring the ceasefire between the Indian government and the Nagaland Independence Fighters. Marjorie continued her work for peace as a consultant to the nonviolent civil rights movement in the United States and Canada in 1964. In 1974-75 she served as Pacific Yearly Meeting's Friend-from-the-Orient, traveling and speaking throughout the Pacific Rim. She also spent periods as Friend-in-Residence at Pendle Hill and Woodbrooke Quaker study centers. Throughout her life she found time for writing—books, articles, translations (she was fluent in Tamil, Bengali, and Hindi), editing *Friendly Way*, and composing many personal letters. Marjorie had a distinguished career, but she will be remembered most of all for her gift of friendship and the way, unencumbered by material possessions, she was able to live fully under the guidance of the Spirit.



and to respond with love and understanding to the needs of others.

**Taylor—William Henry Taylor**, 82, on Aug. 8, 1995. William was born in San Dimas, Calif., and moved to Altadena, Calif., at the age of seven, following the death of his father. When he was 14, his mother also passed away, and he and his brother were raised by an aunt. Living next door to another aunt, uncle, and cousins, William grew up in an extended family and was active in Orange Grove (Calif.) Meeting. In 1936 he graduated from the University of Southern California with a degree in architecture. In 1940 William married Jean Engle, whom he had met as a 16-year-old while attending a Friends General Conference gathering in Cape May, N.J. They established a home in Altadena and raised three children. In 1942, during WW II, William worked at the Japanese Relocation Center in Rivers, Ariz. In 1943 he joined the United Nations Rehabilitation Agency and worked on improving railways in Yugoslavia and Egypt. He returned to California in 1945 and resumed his architecture practice. William enjoyed a 57-year architecture career, during which he designed schools, public buildings, and private homes. Most recently he had received an award for his remodeling of the Pasadena, Calif., Library. In addition to his family and career, he loved the ocean, swimming, fishing, photography, carpentry, and playing tennis. He was active in Orange Grove Meeting throughout his life and served on numerous committees. His quiet, gentle presence will be deeply missed. William is survived by his wife, Jean; two sons, Jonathan Engle Taylor and Richard David Taylor; and a daughter, Mary Tamsen.

**Walden—David Carrol Walden**, 80, on Feb. 5, 1995, from complications of Parkinson's disease. Born in Boston, Mass., David lived with his grandparents following the death of his mother when he was five years old. His grandparents passed away when David was ten, and he and his sister were in and out of foster homes while their father struggled to support them. David was a dedicated student and attended Bowdoin College on scholarship, graduating with a BA in 1938. He then moved to Hollywood, Calif., and worked for a movie studio doing historical research. He also pursued an amateur acting career. Upon the outbreak of WW II, David declared himself a conscientious objector. He was arrested and jailed before eventually obtaining C.O. status. David spent the remaining war years fighting forest fires and working with the American Friends Service Committee in Pasadena, Calif. During this time he became a Friend and joined Orange Grove (Calif.) Meeting. David met his first wife, Emily Pickering Maris, during an AFSC trip to Philadelphia. They were married in 1945 and had three children. Emily passed away in 1962. In 1969 David met and married Anushka Soltys and adopted her two children. In 1985 the couple moved to South Lake Tahoe, Calif. David was an accomplished fund raiser. He worked tirelessly for world peace and the welfare of his fellow human beings. He was involved in helping Japanese Americans relocate during WW II, advancing integration and civil rights for African Americans, and ending the atmospheric testing of nuclear weapons by the U.S. government. David is survived by his wife, Anna; five children, David Anton, Timothy Pickering, and Keven Maris Walden, and Jan and Taby Soltys; 13 grandchildren; and two great-grandchildren.

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**Coming to London?** Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: (0171) 636-4718. Fax: (0171) 636-5516.

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

**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.

## Audio-Visual



**WHO ARE QUAKERS?** by Claire Simon: Describes Friends' worship, ministry, and decision-making. Excellent tool for outreach and education. \$26.50 (appr. 27 mins.).

Also available: **CRONES: Interviews with Elder Quaker Women**—Claire Simon's first program. Quaker women speak unselfconsciously about their lives, being Quaker women, and their feelings about aging and death. Reduced to \$15 (appr. 20 mins.). Please add \$3 for postage with your order and allow three weeks for delivery. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

## Books and Publications

**Cookbooks:** Gladys Taber, Grace Livingston Hill, Janice Holts Giles. Send SASE for list to: Yesterdays Books, 402 Bedford Street, Whitman, MA 02382.

**Heron Dance:** A publication celebrating the good. The spiritual underpinnings of work in prisons, soup kitchens, refugee camps, homeless shelters. The beauty of art and of nature. For a sample send \$3 to P.O. Box 318, Westport, NY 12993. Annual subscription (8 issues) \$27.

**New 1995-96 FGC Bookstore Catalog**—An annotated list of over 500 Quaker titles for adults to children. Free from Friends General Conference Bookstore, 1216 Arch Street 2B, Philadelphia, PA 19107. Open Monday-Friday, 9 a.m.-4:30 p.m. Call or visit to consult about religious education materials. (800) 966-4556.

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

**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.

## For Sale

**Home in Westtown, Pa.** This two-story, architect designed, and custom built home is situated in one of Westtown's most beautiful locations. Finest construction throughout with 4 bedrooms, 3 1/2 baths, large office/studio, library, spacious eat-in-kitchen, curved "shaker" stairway, and much more. In-law possibilities. Tranquil setting with views of tall trees and beautiful landscaped grounds. Convenient to major highways. Rare find! Offered at \$369,900. To see, call **Prudential Preferred Properties** (610) 353-6660. Ask for Toni Pressey.

**Marketplace** available to you! Commemorative items, Quaker dolls, coffee mugs, and more. Send for FREE brochure. Quaker Heritage Showcase, P.O. Box 35637, Tucson, Arizona 85740-5639.

## Opportunities

**American Friends Service Committee** welcomes applications for the summer community youth service workcamps in Mexico from prospective participants ages 18-26. Fluency in Spanish is essential. Costs include transportation plus participation fee of \$900. This is a seven-week program beginning in July. Limited financial aid is available. We also seek 2-3 co-leaders who receive a modest honorarium plus AFSC-paid travel expenses. Contact: Helene Pollock, AFSC, 1501 Cherry Street, Philadelphia, PA 19102 at (215) 241-7295. Fax: (215) 241-7247; e-mail: hpollock@afsc.org.

**Calling all Friends and Alumni of Earlham College.** Join John Punshon, Professor of Quaker Studies at the Earlham School of Religion, on a special two-week pilgrimage to Quaker England to visit the historical sites, people, and landscapes that gave rise to the worldwide family of Friends. The trip runs from July 8-23, 1996, and will depart from NYC. For more information, contact Kimberly Tanner at Earlham College, (317) 983-1421.

**Spring events at Mountain Retreat**, a small Christian retreat center.

March 15-17: Come, Rest, Pray: A Quiet Retreat  
April 19-21: Living Bread: A Bread Baking Retreat  
May 24-26: Unending Currents: A Canoe Retreat  
For more information contact: Mt. Retreat, Box 266, Harman, WV 26270. (304) 227-4427.

#### Upcoming Conferences at Pendle Hill

**Drawing and Meditation**, Michael McGrath, March 22-24.  
**Gospel of Thomas**, Anne Thomas, April 26-28.

**Women of Age, Wisdom, and Power**, (women over 65 only), Elizabeth Watson, April 29-May 3.

**George Fox and the Creation of Quakerism**, Larry Ingle, May 3-5.

**Poetry of Adrienne Rich and Emily Dickinson**, Eugenia Friedman, May 10-12.

**Deepening Your Experience of Quaker Worship**, a retreat, Liz Kamphausen and Dorothy Steere, May 10-12.

**Simplicity: A Meditation and a Lifestyle**, Ruah Swennerfeldt, May 24-26.

**Singing Weekend: Sacred Harp Music**, Robin Fox, May 31-June 2.

**Massage and Energy Work**, John Calvi, June 14-16.

**Men and the Spirit: Discernment and Everyday Life**, Barry Morely, June 14-16.

**Sources of Spiritual Renewal for Educators**, Paul Lacey, June 24-28.

Contact: Registrar, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150.

**Walking in Wales**. Ten-day gentle or moderate walking exploration of the Snowdonia region. Victorian house accommodation by the sea. Airport pick-up. For more details call Stephen at Simply Nice Tours, (717) 243-8145.

**Consider investing** in affordable retirement property in the Southern Arizona High Desert. Write Roy Joe & Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169.

**High School Youthcamp at Pendle Hill**: Combine service and learning, fun and adventure, seeking and social change. Join in an inner-city workcamp, learn conflict resolution skills, explore arts and crafts, canoe on the Brandywine River, and build community with a diverse group of high schoolers from around the country. Sunday, July 7-Sunday, July 15. Rides may be available from FGC Gathering in Hamilton. Contact: Alex Kern, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150.

#### Travel-Study in 1996 for the Socially Concerned

Join Quaker educator, Robert Hinshaw, on anthropology-focused tours to Guatemala (winter '97), Scandinavia (June), Peruvian Amazon and Andes (August), or Nova Scotia (September). Write or call Hinshaw Tours: Box 412, Allenspark, CO 80510; (303) 747-2658.

**Quaker House intentional community** seeks residents. Share living and meal arrangements in historic Friends meetinghouse. Common interests in spirituality, peace, and social concerns. One- or two-year terms. Directors, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (312) 288-3066, p-nugent@uchicago.edu.

**Consider a Nicaragua/Costa Rica Study Tour**. Write Roy Joe & Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169, or call or Fax (513) 382-2869.

#### New Summer Offerings at Pendle Hill in 1996

Have you always wanted a Pendle Hill experience but were unable to find the time? Are you looking for a different way to spend summer vacation? Try one of our new programs.

**Spiritual Life Enrichment Program**: Two or more weeks at Pendle Hill, the Quaker Center for Study and Contemplation. Enjoy our arts studio, library, meeting for worship, and retreat houses. Set your own goals for study and spiritual formation with an experienced advisor. Opportunities for fun, exercise, and living in community. Work-study option available.

**Course in Conflict Resolution**: One-week intensive training. Invaluable for educators, social workers, nurses, and other professionals, as well as students, college level or above. Learn from nationally recognized trainers grounded in Quaker and historic peace church perspectives. Continuing education/academic credit possible.

For more information contact Alex Kern, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086. (610) 566-4507 or (800) 742-3150.

**Turn your love of cooking into fun & profitable home-based business** demonstrating high-quality kitchen tools. Low start-up cost, high hourly income in one of America's fastest growing companies! Call for FREE catalog and information packet about THE PAMPERED CHEF; (318) 742-8276.

## Opportunities Sought

**Ukrainian environmental film producer**, currently attending Westerly (R.I.) Meeting, seeks opportunities to produce documentary videos. Speaks English. Will relocate. Write or call Andrei Loskoutor, 43 Barnes Road, Stonington, CT 06378. (203) 536-9968.

## Performing Arts & Music

**Royale Musicke**—Renaissance and Baroque music for your wedding, party, or special occasion. Classical guitar and recorder/flute duo. (609) 858-9374.

**Songs that build community**. Free catalog of songbooks/recordings. Kids' music, environmental songs, Pete Seeger, group singing resources. 50% discounts on *Rise Up Singing* by carton. Annie and Peter Blood-Patterson, 22 Tanguy Road, Glen Mills, PA 19342. (610) 399-0684.

## Personals

**Share House**: Retired Quaker woman seeks compatible woman to share two-bedroom house north of Tucson. No smokers or pets. Contact: Corinne Krekler Chapman, 14301 N. Chalk Creek Drive, Tucson, AZ 85737-9312. Telephone: (520) 825-2674.

**Single Booklovers**, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (610) 358-5049.

## Concerned Singles

**Concerned Singles Newsletter** links compatible, socially conscious singles who care about peace, social justice, civil rights, gender equity, and the environment. Nationwide. All ages. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242, or (413) 445-6309.

## Positions Vacant

**Beacon Hill Friends House**, Quaker center and residential community, seeks Associate Director for August 1. Desire to live in diverse community of 19 interested in spiritual growth and social concerns and commitment to Quaker faith and practice essential. Supervise maintenance of historic building, oversee resident life, manage guest rooms, and administer daily operations. Salary, housing, benefits. Inquiries: BHFH, 6 Chestnut Street, Boston, MA 02108, (617) 227-9118. April 20th deadline.

**Carolina Friends School**—Openings For 1996-97 school year:

(1) **Lower School Head Teacher**: exciting opportunity to coordinate and oversee innovative program for 123 sixteen-year-old students with 12 staff. Applicants should have background and experience in early childhood education, commitment to Quaker values, skill in shared decision-making.

(2) **Admissions/Outreach Coordinator**: oversees admissions process, conducts interviews and tours, plans special events.

Send resume and philosophy statement to: John Baird, Principal, Carolina Friends School, 4809 Friends School Road, Durham, NC 27705.

**Enjoy rent-free living!** The Caretaker Gazette publishes property-caretaking jobs, worldwide. \$24/year. 2380 NE Ellis, Suite C-16FR, Pullman, WA 99163-5303. (509) 332-0806.

**Friends School of Minnesota** is a 78-student elementary school that serves a diverse student body and provides a strong academic program incorporating themes of nonviolence and social responsibility. Applications for the following positions are being accepted for the 1996-97 school year:

•Development and Marketing Director. Full time, 10- or 11-month position. \$24,000 to \$29,000 plus benefits.

•Elementary Teacher. \$17,000 to \$26,500 plus benefits. Please send cover letter and resume to Personnel Committee, 3244 34th Avenue South, Minneapolis, MN 55406.

**Internship at William Penn House**. One-year appointment, beginning September 1. Divide work between William Penn House, a Quaker seminar center on Capitol Hill, and another Washington peace organization. Room and board, stipend provided. College graduates interested in peace and the political process are invited to apply. Flexibility, initiative, excellent people skills, willingness to work hard required. Cooking skills, group living experience helpful. Cover letter and resume to Director, William Penn House, 515 East Capitol Street SE, Washington, DC 20003. Telephone: (202) 543-5560. Fax: (202) 543-3814. Apply by May 15.

**Oakwood Friends School**, a 7-12, coed, day & boarding school with a 200-year tradition of Quaker education, seeks an experienced administrator with a strong commitment to Friends education and Quaker values to serve as Dean of Students, starting July 1, 1996. The candidate should have teaching experience and hold at least a master's degree. Positive leadership and good communication skills will enable the candidate to respond effectively to disciplinary issues as well as develop meaningful co- and extra-curricular activities for day students and boarders alike. Send letter, resume, and references to: Search Committee, Oakwood Friends School, 515 South Road, Poughkeepsie, New York, 12601.

**Durham Friends Meeting** seeks experienced Quaker pastor. Rural setting near Brunswick and Freeport, Maine. Close to colleges, parks, and ocean. Vital meeting, worship with programmed and unprogrammed aspects. Gifts for youth work, speaking, and community outreach important. Full, or part-time possible, with benefits, including allowances for travel and health insurance and home at parsonage. For more information please contact: Patt-Ann Goodman-Douglas, 141 Durham Road, Brunswick, ME 04011.

**Friends Committee on National Legislation (FCNL)** seeks full-time Legislative Education Secretary/Editor. Job requires knowledge of and experience with legislative processes; excellent editing, writing, research, and communication skills; experience in education design and planning; understanding of and sympathy with Friends' testimonies and FCNL's legislative policies; excellent interpersonal skills and ability to work in coalitions. March 15, 1996, deadline for receipt of completed applications. Salary range \$38,700-\$48,400; full benefits. Send letter of inquiry to: Nancy Marlow, FCNL, 245 Second Street, NE, Washington, DC 20002-5795.

**Resident/Resident Couple**: Buffalo (N.Y.) Friends Meeting still seeks resident/s for our urban meetinghouse, beginning immediately. Preferred—member or attendee of Quaker meeting, familiar with community outreach, basic house maintenance. Spacious 2/3 bedroom apt. on second floor overlooks historic park. Rent free, utilities shared. Send resume to Sue Tannehill, Clerk, Buffalo Friends Meeting, 72 North Parade Avenue, Buffalo, NY 14211.

**Summer Community Service/Leadership Training Internship Program at Pendle Hill**: Ten interns from across the Quaker world will work in Philadelphia-area social service/social change agencies, an inner-city workcamp, and on campus at Pendle Hill. Living in community, we will engage in peace studies and Quakerism seminars during this six-week immersion in service, community, spirituality, and leadership skills-building. Hard work, good fun, and service-learning await you! June 15-July 27. Room, board, and a modest sliding-scale stipend offered. Ages 18-24. All welcome to apply regardless of religious affiliation, race, national origin, or sexual orientation. Contact: Alex Kern, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150.

**Friends Camp** needs talented counselors who can teach crafts, pottery, sports, canoeing, sailing. Also needs EMT, WSI, and certified lifeguards, head and assistant cooks. Help us build a Quaker community, where you can put your faith into practice. Call or write: Susan Morris, Director, P.O. Box 84, E. Vassalboro, ME 04953, (207) 923-3975, e-mail: SMorris@mint.net.

**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.

**Arthur Morgan School**. Small junior high boarding school seeks houseparents for 1996-97 school year. Positions also include a mix of other responsibilities—teaching (academics and/or electives—music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, cooking, bookkeeping. Intimate community of staff and students; consensus run. Simple living; beautiful mountain setting. Contact or send resume to: Sarah Delcourt, AMS, 1901 Hannah Branch Rd., Burnsville, NC 28714. (704) 675-4262.

**Vermont Adventure**: The Farm and Wilderness camps seek cooks and counselors for a nine-week summer program. Skills in cooking, farming, canoeing, hiking, swimming, carpentry, and crafts. Quaker leadership, diversified community. Write or call: Phil M. Tobin, Farm and Wilderness, HCR 70, Box 27, Plymouth, VT 05068, (802)422-3761.

**Friends Music Camp** staff positions, summer 1996. Possibly needed: instrumental, voice, piano, chorus instructors. FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.



## Rentals & Retreats

**Nantucket**, four bedrooms, two baths, near beach and Hummock Pond. Washer, dryer, dishwasher, deck. June-September, two weeks minimum. Nonsmokers. (508) 462-9449 evenings.



**Onas**, beautifully located in rural Bucks County, one hour from Philadelphia, is available for fall, winter, and spring rentals. Facilities for both large and small groups include indoor and outdoor sleeping facilities, comfortable meeting and retreat areas, indoor and outdoor recreation areas, modern kitchen and dining facilities, outdoor education facilities, and walking trails. Additional services and programs available. For information write or call Camp Onas, 609 Geigel Hill Road, Ottsville, PA 18942. (610) 847-5858.

**Maine Coast**. Spacious house sleeps eight. Deck overlooks pond. Beautiful woods, salt-water cove. Swimming, canoeing—lands, bays. Near beaches, woods walks, island ferries, theaters, concerts. \$700+ week, except \$800+ week in August. Weekends available spring, fall. Dam Cove Lodge. (207) 443-9446.

**Quaker-based, rural, desert community** invites individuals, families, or small groups. We rent homes to prospective community members and space for modest retreats. Write Satya, Friends Southwest Center, McNeal, AZ 85617.

**A Friendly Maui vacation** on a Quaker family organic farm. 20 minutes to local beaches. New stone and cedar building with large octagonal room, skylight, ocean view, walk-in closet, and private bath. Full kitchen, organic vegetable garden, and hot tub. Bed and breakfast or bed and supper: \$70 per day. Weekly and monthly rates available. Write or call Henrietta & Wm. Vitarelli, 375 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9205. Fax: 572-6048.

## Retirement Living

### FRIENDS HOMES West

**Friends Homes West**, the new continuing care retirement community in Greensboro, North Carolina, is now open. Friends Homes West is owned by Friends Homes, Inc., specialists in retirement living since 1968. Friends Homes West includes 171 apartments for independent living and on-site health care services in the 28 private rooms of the Assisted Living Unit or the 40 private rooms of the Skilled Care Nursing Unit. Enjoy a beautiful community in a location with temperate winters and changing seasons. For more information, please call (910) 292-9952, or write Friends Homes West, 6100 West Friendly Road, Greensboro, NC 27410.

**Foxdale Village**, a Quaker life-care community. Thoughtfully designed cottages complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. Entry fees from \$40,000-\$140,000; monthly fees from \$1,164-\$2,354. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

## Schools

**Sandy Spring Friends School**. Five- or seven-day boarding option for grades 9-12. Day school preK through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 400 students. 140-acre campus less than an hour from Washington, D.C. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158.

**Olney Friends School**, a wholesome residential learning community in the manner of Conservative Friends, providing excellent college preparation for grades 9-12 through integrated academics, arts, worship, work, sports, and service, grounded in Quaker principles of Divine guidance and respect for the good in every person. 61830 Sandy Ridge Road, Barnesville, OH 43713. (614) 425-3655.

**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.

**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.

**The Meeting School**: a Quaker alternative high school for 30 students who want an education and life-style 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.

**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.

**Westbury Friends School**—Safe, nurturing Quaker environment for 90 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and dedicated teachers. Music, art, computers, Spanish, and gym. Extended-day, vacation-holiday, and summer programs. Half- and full-day nursery, preK. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

**Lansdowne Friends School**—A small Friends school for boys and girls 3 years of age through 6th grade, rooted in Quaker values. We provide children with a quality academic and a developmentally appropriate program in a nurturing environment. Whole language, thematic education, conflict resolution, Spanish, after-school care, summer program. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

**United Friends School**: coed; preschool-8; 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.

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

## Services Offered

**Friends, are you receiving monthly payments** on a Mortgage/Trust Deed and need cash for any reason? I can help you sell all or a portion of the payments to give you the cash you need. Call Richard Butler collect at (303) 530-2156.

**Friendly Financial Services**. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 258-7532 or e-mail JoyceM1995@AOL.com. (Securities offered by Washington Square Securities, 1423 N. 28th Street, Allentown, PA 18104, [610] 437-2812.)

**Friends Helping Friends Grow**. Investment certificates are available from Friends Extension Corporation. These investments promote the growth of Friends by providing low cost loans to build new facilities or renovate existing facilities. For information contact Margaret Bennington, 101 Quaker Hill Drive, Richmond, IN 47374. Telephone: (317) 962-7573.

### Socially Responsible Investing

Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and businesses. Call Sacha Millstone; Raymond, James & Associates, Inc., member NYSE, SIPC. (202) 789-0585 in Washington, D.C., area, or (800) 982-3035.

**Still looking for a book?** Free search. Sperling Books, 160 E. 38th Street, 25-EFJ, New York, NY 10016.

We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We meet, publish, correspond. Inquiries welcome! Write **Quaker Universalist Fellowship**, 121 Watson Mill Road, Landenberg, PA 19350-9344.

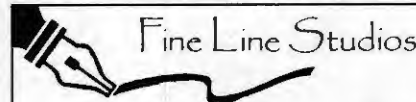
**Wedding Certificates**, birth testimonials, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Book early for spring weddings. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020. (215) 752-5554.

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

**Moving to North Carolina?** Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pine-wood Dr., Greensboro, NC 27410. (910) 294-2095.

**Family Relations Committee's Counseling Service** (PYM) provides confidential professional counseling to individuals and 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.

**Celo Valley Books**: Personal attention to all phases of book production (25 to 5,000 copies). Typing, editing, layout, final delivery. Free brochure. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

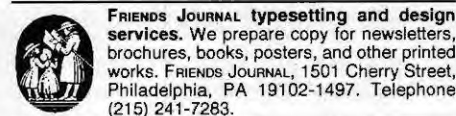


Marriage certificates, Announcements, Invitations, etc. Do justice to your event with our calligraphy and award-winning graphic design. (800) 763-0053.



Quaker-owned-and-managed travel agency. Friendly, experienced service; domestic and international; overnight delivery. (800) 888-0099.

**Marriage Certificates**. Fine calligraphy in traditional plain styles or decorated with beautiful, custom-designed borders. Also **Family Trees** for holiday gifts, births, anniversaries, family reunions. Call or write Carol Simon Sexton, Clear Creek Design, 820 West Main Street, Richmond, IN 47374. (317) 962-1794.



We prepare copy for newsletters, brochures, books, posters, and other printed works. FRIENDS JOURNAL, 1501 Cherry Street, Philadelphia, PA 19102-1497. Telephone (215) 241-7283.

## Summer Camps

**Make Friends, Make Music**: Friends Music Camp this summer. Ages 10-18. FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311 or (513) 767-1818.

## Summer Rentals

**Adirondacks**. Housekeeping cabins on quiet, unspoiled lake. Fireplaces, fully equipped. June thru September. (609) 654-3659 or write Dreby, Cranberry Lake, NY 12927.

**Prince Edward Island, Canada**. Follow the blue herons to clear skies, berry picking, fresh seafood, warm swimming, and private picnics on miles of clean sand beaches. Splendid view from new bay-front cottage. 1 1/2 baths. Available July. \$550 per week. (413) 774-3733.

**Prince Edward Island, Canada**. Seaside cottage on private peninsula. 180-degree sweep of sea and sky. Warm swimming, excellent birding, bicycling, fishing. Regain contact with the natural world. Completely equipped. \$450/week. Available late June and July. (610) 399-0432.

**Summer Cottage** on N.H. lake, very secluded, with own dock, boat, sanded swimming, separate "getaway" cabin. Ideal for family. July/Aug. \$2,000/mo., \$1,200/2wks. June/Sept./Oct. \$1,000/mo., \$600/2wks. (914) 478-0722.

# Friends Journal

## 1995 Index



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# FRIENDS JOURNAL



# A CALL FOR CITIZEN-DELEGATES TO The Second Luddite Congress

A "First Congress" was held 184 years ago in the place where the Machine Age was just beginning...

The folk of central England had risen to fight against the Industrial Revolution.

Automation had stolen their livelihoods. The newly invented 'factory system' took their dignity. The simpler, pastoral way of life they loved was swept away by government and business lust for global markets.

Those who resisted the destruction of their communities were dubbed 'Luddites' after the mythical leader of their leaderless movement, General Ned Ludd.

They broke the hated machines and burned the factories to the ground. For a brief moment, it seemed they might stop the Machine Age in its tracks.

On April 15, 1812, as British troops descended on the Heartland of their own country, the Luddites met to discuss tactics and organize a "Second Congress."

They chose violent resistance — and in six months' time the soldiers and factory owners had wiped the Luddite movement from the face of the earth.

The Second Congress was never held.

184 years later, we are entering the computerized, genetically altered world of the global economy...

Many of us are awakening to the ecological, cultural, and spiritual destruction the continuing Industrial Revolution has brought to the world.

We reject its promise of unlimited consumption. We know its exploitation of people, places and things is leading to worldwide ecological and societal collapse.

But, unlike those early Luddites, we survivors of this, the bloodiest century in human history, also know violence is not the solution.

There must, instead, be a worldwide change of heart, a leaderless movement of passive resistance to consumerism and the technologies of the 'new' Industrial Revolution of the Computer Age.

A revolution of hearts, in which the means justify the ends, instead of the other way around.

What a tall order!

We couldn't pretend to be able to accomplish it alone. Please come and help us find the answers to the question of what is to be done:

## The Second Luddite Congress

A REVOLUTION OF HEARTS

APRIL 13, 14 & 15, 1996

AT HISTORIC STILLWATER FRIENDS MEETINGHOUSE

BARNESVILLE, OHIO

Participants include:

Historian Kirkpatrick Sale (*Human Scale; Rebels Against the Future*)

Un-Schooler John Taylor Gatto (*Dumbing Us Down*)

Technology critic Jerry Mander (*Four Arguments for the Elimination of Television*)

Christian communitarian Arthur Gish (*Beyond the Rat Race*)

Farmer and writer Gene Logsdon (*The Contrary Farmer; At Nature's Pace*)

And many others!

*For registration and other information, please call  
the Holmes County, Ohio Message Center at*

**1-800-893-3702**

Extension 5833

Sponsored by the Center for Plain Living and Plain Magazine, a forum of Amish, Quaker, Mennonite, Brethren and other nonconforming viewpoints.  
With support from the Foundation for Deep Ecology.

# Friend, does thee know . . .

*that older Friends have access to a unique array of programs in Pennsylvania and New Jersey?*

Unique because all are Quaker-directed and because they serve older people of differing needs, means, and lifestyles.

Programs such as:

- ❖ continuing care—at home and in residential communities
- ❖ retirement residences
- ❖ skilled nursing care
- ❖ personal care and assisted living
- ❖ adult day services
- ❖ hospice care
- ❖ specialized Alheimers care
- ❖ home health care
- ❖ psychiatric services
- ❖ subsidized elder housing
- ❖ respite care

**T**hese programs serve people from all religious groups, races, and backgrounds—diversity enriches life at all ages! Our organizations are located in New Jersey and Pennsylvania and frequently attract Friends and others from around the country and abroad.

The organizations listed here have formed Friends Services for the Aging, a cooperative effort to better serve older people, their families, and their loved ones. FSA has joined in publishing a *Guide to Quaker Services for the Aging*.

Write or call for a free copy for yourself or a loved one.

*Perhaps thee can learn still more!*

## FRIENDS SERVICES FOR THE AGING

6834 Anderson Street  
Philadelphia, PA 19119-1422  
(215) 849-4428

*The Barclay-Friends Hall  
Cadbury  
Chandler Hall  
Crosslands  
Foulkeways at Gwynedd  
Foxdale Village  
Friends Home at Woodstown  
Friends Hospital  
Friends Life Care at Home  
Friends Rehabilitation Program  
The Greenleaf  
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The McCutchen  
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