

May 1997

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Seeing Wales through a Quaker Filter
Can't See the Covenant for the Contracts • Circumcision of the Heart

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Among Friends

Where One Starts From

Home is where one starts from," wrote T.S. Eliot. If this is true, I'm a Midwesterner, for that's where I got started. I spent a happy childhood on Chicago's North Shore; holidays with my grandparents, aunts, uncles, and cousins in an old West Side neighborhood of the city; summers in the woods of northern Michigan; college years in Wisconsin; and my first years as a high school English teacher in a small town in northern Illinois. I also can trace my Quaker spiritual roots to Chicago, where I attended 57th Street Meeting in the 1960s while employed by the American Friends Service Committee.

This March I enjoyed visiting with Chicago-area friends and Friends of old, several of whom I had not seen in more than 30 years (including two students from my first year as a high school English teacher in Round Lake, Illinois). It was good to meet new friends as well, one of the real "fringe benefits" of traveling for the JOURNAL.

My few days were busy ones. I managed to meet with Friends at three local meetings—Lake Forest, Evanston, and North Side—and, of course, to enjoy several excellent potluck meals. Though I enjoy talking to people about FRIENDS JOURNAL, I always appreciate learning about the life of Friends wherever I travel. Inevitably I gain insights that help me with my work at the JOURNAL. Such was the case when I attended monthly meeting for business at Evanston Meeting on March 16. As way would have it, someone mentioned an article that had appeared recently in our magazine. A good discussion ensued in which appreciative comments were shared about both FRIENDS JOURNAL and *Quaker Life*. In the course of the conversation, I suddenly realized that many of those present believed that FRIENDS JOURNAL is the publication of Friends General Conference—bankrolled by FGC, that is, as *Quaker Life* is subsidized by Friends United Meeting. I found myself on my feet in true Friends fashion, pointing out the error of this belief. Though the JOURNAL has many Friendly ties with FGC, FWCC, AFSC, and other segments of the Quaker alphabet (including many monthly and yearly meetings of various stripes), I explained that we are independent of all such bodies. We need to set our own budget, pay our own bills, and try to find ways to keep the ship afloat. Subscriptions and advertising help; so do gifts from individuals, meetings, and Quaker foundations. But we are financially—and editorially—independent. I was thanked for this explanation. I share it with you our readers at this time since others may have the same impression.

On a related topic, the FRIENDS JOURNAL Campaign is in its final stages. Personally, I have found the past year to be a very fulfilling one. It has been heartwarming to hear from so many Friends that our work is deeply valued. As we enter the home stretch of the Campaign, seeking to raise the last \$70,000 or so by June 30, I wish to invite Friends to lend a final hand in assisting us to reach our \$800,000 goal. I call particular attention to the Campaign report on page 25. The whole area of planned gifts is one we now are prepared to explore with Friends. For the first time, too, we are seen as a Quaker organization that may be supported through gifts of stock, bequests, and a variety of other types of gifts. The gift annuity table in our report explains the very attractive new rates and tax savings available to those who wish to participate. I invite you to do so and to be in touch with me to discuss any questions relating to planned gifts.

Vinton Deming

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Next Month in FRIENDS JOURNAL:

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"With Divine Assistance"
Winifred Rawlins: In Memoriam

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Zigmund L. Derner

Children gather for a performance by the Friendly FolkDancers at Malava Friends Girls School in Kenya.

Thanks, Claudia

I have been sitting on an article to submit to FRIENDS JOURNAL since August 1996. It now appears that I was waiting for Friend Claudia Wair to write her thoughts on liberal Quakerism in the 21st century (*FJ* Jan.). All that remains for me to write is: "That Friends speaks my mind."

Peggy Spohr
Flossmoor, Ill.

Claudia Wair's article gives clarity and words to things that have concerned me for quite a long time. I, too, spent time at Pendle Hill and felt deeply nourished by that experience, the daily meeting for worship being a very important part of that time. Thank you for this thought-provoking article.

Harriet Elkington
Santa Fe, N.Mex.

As a lifelong Friend, I am asking what our role is as a Religious Society of Friends at this time. How can we make sure the essence of our faith in the Christ within is central to us as Friends?

Would it be helpful for Friends meetings to ask themselves Claudia Wair's questions and to answer them in the manner in which the queries are answered?

Louise Wilson
Virginia Beach, Va.

Congratulations on your editorial diplomacy in running both Claudia Wair's article and Sigrid Lund's article in the same issue, the two writers espousing almost diametrically different views. As a Quaker universalist, I found myself in complete accord with Sigrid Lund's perspective, but I do appreciate Claudia Wair's concerns.

Roger Christeck
Swansea, Ill.

A Quakerly concern

So far 24 states have enacted "Three Strikes" laws, so named because they mandate extremely long sentences for people convicted of a third felony. California's law is by far the most punitive. It doubles the sentence for a second felony and imposes a mandatory sentence of 25-years-to-life for a third felony, even where none of the three were violent crimes. California's is also the most frequently invoked Three Strikes law; since voters approved the legislation in 1994, the 17,000 people sentenced under its terms

account for some 12 percent of the state's current prison population of 144,000.

The public is thought to be heavily supportive of the California law, which has been sold by legislators (and a very strong pro-prison-building lobby) as a way to remove violent repeat criminals from the streets. As enacted, however, California's law has led to disproportionately long sentences for nonviolent offenders. In one recent case, prosecutors sought a 35-years-to-life sentence for a 31-year-old man whose three convictions were for daylight burglaries of TV sets. Even local juries have balked at such sentences as this.

We in the Monterey Peninsula (Calif.) Meeting believe a law that imposes such Draconian sentences for nonviolent crimes is badly flawed. According to our local district attorney, it costs \$20,000 a year to keep a person in prison in California. Multiply that by 25 years and the cumulative cost of carrying out a Three Strikes sentence is at least a half-million dollars. The human costs of a life so wasted are incalculable.

We will be working this coming year toward having California's Three Strikes law amended to distinguish clearly between violent and nonviolent crimes and to impose shorter prison terms for the latter. We are also starting to look at alternatives to prison sentences.

We would like to hear from other meetings throughout the country that may be concerned with the Three Strikes issue.

Bob Jaster
22 Via Buena Vista
Monterey, CA 93940

How truthful?

"You know what I mean!"

I think so, but shouldn't Friends be more specific?

I look up the meaning of "racist." It means to believe and teach others that one race is superior to others. Those who have come to the prayerful point of joining Friends are truly not "racist." Those who call Friends racist probably mean that although we may think we are free of bias, unconsciously we carry prejudices (like all our fellow human beings). "Racist" is a careless epithet that allows us to shrug off criticism instead of looking with interest into our prejudices.

There are no "war taxes." All income tax money goes into the treasury without earmarking for the military. Taxation is a legitimate power of any government. Our points of protest really are the decisions

(budget-making, appropriation) to use money out of the common fund for military purposes.

A meeting for business is not a meeting for worship. A meeting for the purpose of worship lasts for about an hour, there is no recognition of speakers, there is no agenda, and no minutes are taken. It's the name for a very special experience in itself. Nothing else is like it. "Periods of worship" do not give the necessary scope. Holding agenda in worship is not having a meeting for worship. A business meeting, it ought to go without saying, is held in a worshipful manner. A Friends meeting that needs to spell this out must be having difficulty.

I am a native American; that is, I was born in the U.S. American Indians seem to be equally comfortable being called "American Indians"; some of their own active organizations even use that name. They have their own real names in their own languages, regardless of what English-speaking intellectuals decide to call them.

While inclusive language is much to be worked on, there are some words it would be absurd to avoid. To be truthful, the symbolic and poetic uses of the words "dark" and "black," for example ("ocean of darkness"), generally refer to the absence of light, not to the skin colors of significant parts of the human race.

William Kriebel
Lexington, Mass.

Nourishing the vine

I would like to make a couple of suggestions to Larry Ingle (Forum Dec. 1996).

1) Look up Edwin Arlington Robinson's poem "Miniver Cheevy." The metaphor is not Quaker, but the problem of trying to make the past the present is ever with us.

2) Larry, come stay and worship and work with us in Olympia (Wash.) Meeting. I think you would find David Albert ("Some Notions on Why Friends Meetings Do Not Attract Minorities," *FJ* Oct. 1996) a very different person than your presumptions. The reading of purpose, motivation, and personality into someone else's writing is not necessary in disagreeing with context or content.

At Olympia Meeting we have a loving, joyful community of active, involved people—a diverse age group from infants to 80+ year olds, and a variety of racial backgrounds. We also have a diversity of theological perspective in meeting and in our Bible Study Group that has run vigorously for over three years. We have a Women's Group, a Prayer Group, a Peace

and Social Action Committee, an Aging Well Group. We take an active part in Associated Ministries, which includes non-Christian groups and has replaced the Council of Churches in Olympia. Our liaison with Associated Ministries is David Albert.

We have marched as a meeting with the Gay Pride Parade, stood with the Fellowship of Reconciliation on weekly and yearly Christmas vigils. We have appeared on local TV to talk about conscientious objection to war and have taken our turn at "The Pastor's Perspective" (a weekly forum piece in the *Daily Olympian*), using the opportunities to explain our beliefs and way of worship. We have worked with the legislature on many issues. We have not stormed churches where many of the members and pastors share our concerns. We have not tried to embarrass the legislature that we have helped elect and who need us and we them.

We have love and concern for each other. The support many of us have experienced in sickness, death, family breakup, etc., is a result of community. The meeting community centers on the meeting for worship and makes it possible for us to go forth trying to answer to that of God in everyone we meet. Our worship nourishes the vine, and the vine bears fruit.

Ward C. Miles
Olympia, Wash.

Underground Railroad

The articles about the Underground Railroad game for Quaker youth have held my interest. Having seen no writing in support of such activities, I submit this account of the experience of South Central Yearly Meeting with the hope that it may present this subject in a new light.

The monthly meetings have prepared the children with study of the historic Underground Railroad in First-day school prior to yearly meeting—how it operated and what the hazards and emotions were. The children are urged to write their own dialogue. The youth leaders carry forward the tradition but the children do the work.

As the children grow, they expand the script, imagining new lines, trying new approaches, keeping what works and discarding what does not.

It is outdoor theater. While the young people pace out their journey, the audience follows, trying to keep up with the action. It is exciting, interracial, intergenerational, unprogrammed, and aglow with the togetherness of actors and adults.

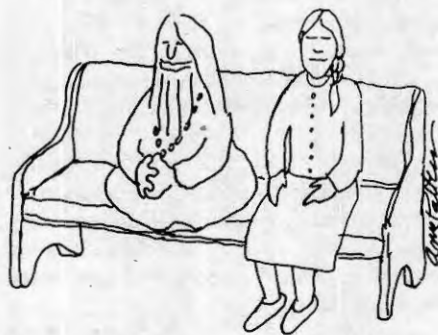
This activity celebrates an historic era in our culture when the Quakers and other abolitionists took action to save Africans and African-Americans who fled the South to seek freedom. It required a blind faith from both blacks and whites, trusting to God that the leap would be successful. It was especially hard for the blacks whose past life experience had taught them there was precious little compassion in whites.

For the whites involved, it was a hazard, too. To run the Underground Railroad was risky; they could lose their property and gain the censure of their communities.

It is noteworthy that at South Central Yearly Meeting the young people have never plotted the activity to thwart the blacks. In the real world, it stands to reason that there would be times when the sheriffs and the slave owners were successful in reapprehending their victims. But our present-day youth never let that happen. Their story always ends with the victims making it to the next station.

Re-enacting the Underground Railroad celebrates the brave blacks who strove so hard for freedom, and the Quakers who had the compassion and bravery to act in defiance of the law. Acting out this drama is good pedagogy for our meetings and good experience for young people. I earnestly pray that we not censure such re-enactments but encourage ourselves to blossom out into acceptance of the history we have been born into, and the passion of our forebears.

Jeannette Larson
Ft. Worth, Tex.



Besting the Buddhists?

I was somewhat disturbed by the reference to Quakers having "an edge on the Buddhists" in Judith Brown's article "The Interconnected Web of Friends Silence" (*FJ* March). Perhaps it was not her intention, but this phrase certainly gives the impression of a hierarchical, "we're better than them" attitude and view. I too have practiced Zen Buddhism. While I agree that the worship practices of Zen Buddhists

and those of Quakers have their own unique features and that these may nurture a different sense of worship experience in their respective tradition/practice, neither of them has an edge over the other.

There are many points of contact between Quakers (and other Christians) and Buddhists, especially the socially engaged Buddhists. We must recognize the differences between our practices not in terms of better or worse but in the appreciation for diversity that is essentially a part of the Creation itself.

Robert L. Hopper
Evanston, Ill.

On being Jewish

I was troubled by the responses to my article, "Being Jewish at Christmas" (*FJ* Dec. 1996), in the March *FRIENDS JOURNAL* and by a similar letter sent to me privately by a reader. Rather than looking inward to ask how their actions and assumptions as members of a majority group might be causing others pain, the writers seem eager to point out how I and other Jews are wrong to feel marginalized by the proliferation of Christmas music and decorations in workplaces, stores, and other public and semi-public spaces each December.

My article did not, I believe, deny the value of Christian ritual or say I felt "diminished" by it; rather, it urges the private reclamation of ritual from the public, secular, and commercial realms and asks how Christians and other majority group members in a multicultural United States can learn to share space more sensitively with members of religious and other minorities.

At a time when anti-Semitism is on the rise worldwide—reflected in the U.S. recently by right-wing militia literature describing Jews as "Satan's spawn," a swastika painted on a Jewish community-run daycare center near my home, and harassment of a Vermont student protesting Christmas decorations in her high school—I would hope that well-meaning Christians, including Quakers, would ask how they can stand with their Jewish friends and neighbors as allies, rather than dismiss our pain as illegitimate.

To deny, as the respondents to my article do, that Christmas wreaths and trees are Christmas symbols, whatever their pagan origins; or to suggest that Jews—less than three percent of the U.S. population—should somehow counter Christian cultural hegemony by "sharing ourselves" more aggressively; or to tell

members of a minority group how we should feel and act—that we should be “proud Jesus was Jewish,” as one correspondent wrote me—is to deny the reality of anti-Semitism or to reject responsibility for taking action against it.

Roberta Spivek
Philadelphia, Pa.

Quaker grammar?

I was astounded to read the letter from Esther S. Bennett (*FJ* Feb.). Her fond reminiscences of using “thee” when speaking to parents, teachers, and elders certainly gave one a warm feeling, but the usage she describes is precisely the opposite of the intent of plain speaking.

In the 17th century the English language had two forms of the second person pronoun. The familiar form was used with children, family members, and “inferiors.” “You” was formal and polite, used in all other settings, and particularly toward your “superiors.” Those forms were analogous to the French *tu* and *vous*.

When the early Friends adopted the practice of addressing everyone with the familiar form, the purpose was not deference but leveling. By speaking to a king or a judge in the familiar, a Quaker was making a statement about the equality of all persons. Like their position on hat honor, it was a refusal to recognize greater or lesser degrees of dignity simply by virtue of societal rank or post.

Over the centuries the familiar forms have dropped from popular usage. Probably thanks in large measure to a misunderstanding of the King James Bible, they gradually became regarded as reverential. So I guess it’s a good thing that their use among Friends is disappearing.

Joe Ossmann
Carmichael, Calif.

Discordant notes

Some Quakers assign guilt by association. David Rush (*FJ* March) is one who thinks that because some Jews participated in the crucifixion of the Jew Jesus, all Jews are Christ-killers. Nonsense. He is a victim of the fallacy that if *some* do something bad, *all* of that class are forever guilty. David is telling Christians not to celebrate their central story whose core is “Truth, crushed to earth, will rise again.”

I have a neighbor who thinks we shouldn’t speak of “black ice,” which is treacherous because you can’t see it on the

road surface, for he thinks it implies that African Americans are treacherous. How absurd can you get?

Thomas Bassett
Shelburne, Vt.

Jesus’ first followers were Jewish. So were his opponents. The latter came from the hereditary and professional priesthood, etc. Any attempt by anyone to read more into the phrase “the Holy People” in Carter’s song “Lord of the Dance” than that is ludicrous, even paranoid. Any attempt to cast the composer as anti-Semitic is unjustifiable.

Paul Thompson
Scone, Scotland

I have enjoyed owning the new hymnal published by Friends General Conference, *Worship in Song*. However, I found the other day a glaring omission. I had just finished reading of the trying times endured by Quakers late in the 17th century. Words kept flowing through my mind: “Faith of our fathers living still, in spite of dungeon, fire, and sword.” I reached for my hymnal to recall the entire hymn. Not present! I picked up the older *Friends Hymnal* and found that there were in that hymnal even more Quakerly words: “. . . we will love both friend and foe in all our strife.”

I tried to think what rationale the compilers might have employed to cast the hymn aside. I could come up with only one likely answer. In this day of sensitivity to sexist language, the term “father” might have seemed offensive. I’m sure it would infringe on copyright to substitute a non-offensive term such as “forebears” for the male noun. The editors did keep Whittier’s “Dear Lord and Father of Mankind,” which could have been eliminated on three counts.

Omission or not, I am grateful for the new hymnal. I was glad to find copies on the seats when I visited the Woodstown (N.J.) Meeting. I took it as a sign that even an unprogrammed meeting was open to its use when the spirit moved.

Philip Kelsey
Somers Point, N.J.

Carefully listening

Many thanks for JoAnne Schneider’s piece, “Racism, Quakers, and the Underground Railroad Game” (*FJ* December 1996). I found it very rich, thoughtful, and helpful (confession: I am a WASP, convinced Friend).

Two thoughts on the article.

First, JoAnne said, “we must listen

carefully to each other.” Agreed! May I add that we need also to listen with as much compassion as we can muster—with divine assistance to be sure. A political organizer friend with much experience of multicultural work tells me that when we white folks start this listening to people of color, we must expect to hear a lot of anger and terror.

Second, it seems to me that regarding environmentalism and the promotion of sustainable living, perhaps we are seeing the beginnings of a process similar to what JoAnne describes. Thousands—millions?—of people in the United States and other industrial countries are alienated from capitalist consumerism and tempted to look at corporate and mainstream culture in “us vs. them” terms. Yet thousands—again, millions?—of outwardly “mainstream” people are also appalled at the ecological catastrophes facing both the planet and many communities in the next century. These people seem for the most part willing to make major shifts in their lifestyles and to support big changes that would push governments, businesses, and others much further towards sustainable public policies. Perhaps we need to expand, as widely and soon as possible, processes of compassionate, careful listening between “simple-living” *f*/Friends and “mainstream” people?

John MacDougall
Westford, Mass.

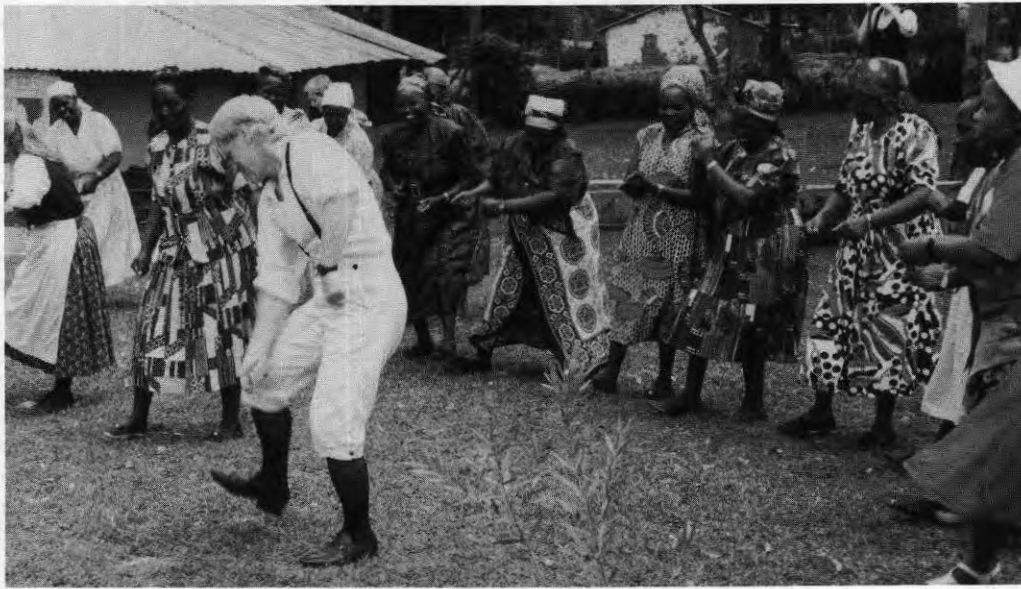
Campaign reform

Many thanks for the editor’s personal remarks (Among Friends, Feb.) on the subject of strong campaign finance reform legislation. The overriding importance of such reform certainly warrants the personal and editorial attention you gave it. In my view, our democracy will become increasingly dimmed unless Congress acts sooner rather than later.

Bill Ludlow
Philadelphia, Pa.

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

Dancing Cheerfully over the World



The audience joins in a Japanese coal miners' dance at Tuloi Friends Church, Kenya.

Photos by Zigmund L. Dermer

With this modification of George Fox's injunction to his followers "to walk cheerfully over the world, answering that of God in every one," the Friendly FolkDancers have been bringing their message of peace through dance to Friends for the past ten years. In early May 1996 I joined one such group of dancers from the United States and Britain who were planning to extend their ministry to Kenyan Friends. What began as an exercise in faith on both sides ended as a heartfelt appreciation for each other's values and principles despite differences in customs and forms.

The trip began with a dream, articulated by Mark Judkins Helpsmeet, one of the founders of the Friendly FolkDancers (*FJ* July 1988) and a member of Eau Claire-Menomonie (Wis.) Meeting. Groups of FolkDancers had already visited England and Scotland in addition to touring the United States. Surely it was time to bring this ministry to Kenya, home of 13 yearly meetings and tens of thousands of Quakers. But the FolkDancers came from silent, unprogrammed meetings, mostly in the East and Midwest, while the Kenyans favored Friends churches featuring pastors, programs, and prayers. How could the connections be

Answering That of God in All

by Rosemary K. Coffey

made? And how would Kenyan Friends react to the idea of dancing as a form of prayer?

In 1994 I represented Lake Erie Yearly Meeting at the Friends World Committee for Consultation Triennial at Ghost Ranch, New Mexico, where I met some Kenyan Friends and introduced the idea of a Friendly FolkDancers tour of their country. The Kenyans were polite but skeptical. Surely we meant well, but what on earth were we really planning to do? Negotiations went on by mail, but progress seemed to come to an end when our Kenyan connection left FWCC for other activities. Then Barnabas Lugonzo, assistant clerk of FWCC, Africa Section, wrote that he was turning over the correspondence file to Gladys Kang'ahi, a dynamic leader of the United Society of Friends Women (USFW) of Kenya. With a renewal of energy on both sides, planning for the tour resumed.

Meanwhile, the FolkDancers were receiving advice from Friends "in the know": Women should wear skirts (the longer the better), not slacks. We should not expect Kenyan men and women to hold each other's hands and dance together. We ourselves should not have men and women dance face to face unless they are married to each other. We should avoid discussing politics. We should be prepared to stay in homes with no plumbing or electricity. We would be traveling in the rainy season. We needed malaria pills and immunizations against yellow fever, cholera, meningitis, hepatitis, polio, tetanus, diphtheria, and so on. What on earth were we getting ourselves into?!

But Mark continued to line up potential tour members, and by the time Gladys had a Kenyan itinerary in place, he had commitments from nine Friendly FolkDancers, including Elizabeth Cave from Britain Yearly Meeting. The others were: Mark and Sandra Helpsmeet, Denise Madland, Demi Miller, and Grace Valentine from Northern Yearly Meeting; Liseli Haines from New York Yearly Meeting; and Zig Dermer and I from Lake Erie Yearly Meeting. When we arrived in Nairobi, immunized and exhausted, on or about May 9, we were met by Gladys and other local Friends and distributed among them for hospitality. The first performance was to be at the Friends Centre-Ofaa, in the eastern part of Nairobi, on Saturday, May 11.

Rosemary K. Coffey is a member of Pittsburgh (Pa.) Meeting and clerk of the International Quaker Aid Committee of FWCC. The trip to Kenya was her fifth Friendly FolkDancer tour.

The program, titled "Dancing the World Together," featured sets of dances from peoples and regions that are, or have been, at war. The dancing was presented as a prayer for the well-being of all people. In the tradition of Friends, we intended to go beyond taking sides; rather, we chose all sides, in that we were reaching out to embrace all parties to a conflict. The dance sets united Russia and the United States; Arabs and Israelis; England and Ireland; France and Germany; and the three main ethnic/religious groups of the former Yugoslavia. Following the formal program, members of the audience were invited to join in performing typical folk dances from South America, Europe, Asia, and Africa. Our closing dance was usually "The Bells of Peace," sung by all in three concentric walking circles.

After the event, attended by about 70 people, Africa Section assistant clerk Barnabas Lugonzo wrote: "We welcome the message delivered through the various dances performed... and pray that it will yield fruits of friendship and appreciation of efforts being made for closer relationships of the world's nations. May the Almighty God bless the endeavours of the dancing group."

Buoyed by our hosts' cordial response to our first performance, we left Nairobi the next morning, accompanied by Helen Kavugwi of Langata Monthly Meeting, in two rented vans with drivers. We were heading for Western Province, a region where fully 30 percent of the inhabitants are Quakers, thanks to missionary efforts of midwestern Friends who arrived in Kaimosi in 1902. Even today efforts are continuing to spread the word, as one of the pastors in Nandi Yearly Meeting told us of his plans to follow George Fox rather more literally than we were doing, by setting out on foot to seek converts.

We were met in Kitale by the first of Gladys Kang'ahi's surrogates, Deinah Ongeti, clerk of USFW-Kitale, who announced that she had scheduled us for three performances in the next two days: Monday morning at the Serende Friends Church in Kitale; Monday afternoon at the home of Isaac and Esther Luvaga of

Maliki; and Tuesday morning at the Sipala Friends School near Lugulu. We were on our way! Deinah made it clear that, while she was not at all sure what we were going to do, local Friends had nonetheless been praying for our safety and our ministry.

In Kitale most of us stayed at the home of Ezekiel Wanyonyi, a former clerk of East Af-



rica Yearly Meeting-North. We performed a Bosnian/Croatian mourning dance around the grave of his recently deceased wife, Rachel, before leaving for our first engagement, where we danced outside, on rather uneven ground, with about 300 people in the audience. Some of them later danced for us, as well as with us. Since electricity was not available, we connected our sound system through a transformer to the battery in one of the vans, a solution that served us well throughout most of the trip. On the side of the van we hung for a backdrop a plastic shower curtain with a colorful map of the world, on which we had marked the countries of origin of our dances.

In the afternoon we presented a somewhat shorter program to the Maliki Monthly Meeting, also outside, at the farm belonging to Isaac Luvaga, then clerk of East Africa Yearly Meeting-Kitale. (Just a month later Isaac suffered a fatal heart attack while in Athens, Ohio, to celebrate his daughter's completion of her PhD requirements.) Isaac's wife Esther and other family members welcomed us and put us up for the night when a heavy



Left: A Maliki Friend ties a sash around a dancer's waist during a welcome dance.

Below: Students at Malava Friends Boys School watch a performance.

downpour prevented us from driving on to Lugulu as originally planned. Meanwhile, we were becoming accustomed

to sumptuous meals of local foods: rice, bananas, plantains, cassava, sweet potatoes, cooked cabbage, bean soup, meat stews, hard-boiled eggs, and the ubiquitous *ugali*, a Kenyan staple made of ground maize and water, served in both light and (with sorghum added) dark versions. Whatever else happened, it was clear we would not go hungry.

Our next three performances were at Friends schools near Lugulu and in Malava. They provided us with our first experiences of dancing for an audience of nearly 1,000 people at each stop! Youngsters enrolled at nearby schools had been invited, along with the regular students at our host schools and a good representation of adult Friends from the local monthly or quarterly meetings. Our first try at participation dancing was scary: when we invited the students to move their chairs and benches out of the way and join us in the center, near-chaos resulted. No one was hurt, however, and we learned quickly: at the next stop, we each personally invited three or four people to join us and then stressed dances with lots of hand movements, so others could participate from their seats. (One of the dances that we taught was the "Macarena"—months before it became popular in the United States!) Since our audience on U.S. tours normally numbers from 15 to 60, we were thunderstruck by these opportunities to share our ministry with so many.

Around this time Mark was inspired to introduce our performance by observing that we were all familiar with using our lips, our voices, and our hands to pray; what we would show them here, however, was how to use our entire bodies as a prayer for peace. This formulation, which was comfortable for everyone, enabled us



Left: All join in a dance at Serende Friends Church, Kitale.

Below: Friendly FolkDancers perform a dance of mourning from Croatia/Bosnia-Herzegovina.

to use dance in a nonthreatening manner. In fact, contrary to what we had been told, we found that men, women, and children were ready to join in the participation dancing with unfeigned delight.

The other point of instant connection turned out to be our families. Kenyan Friends, when hearing the word "dancers," had assumed that we would be young, bold, and maybe hard to relate to. When they saw that we were essentially middle aged (ranging from 41 to 59 years old), most of us with several children each (and some even with grandchildren), everybody relaxed. One man even said to me: "Some of our members use their advanced age as an excuse not to do something they've been asked to do; now all we'll have to say is, 'Remember the FolkDancers! If they could do all that, you can do this!'"

Before we left Malava, Zipporah Mameti, vice presiding clerk of USFW-Malava, wrote:

It is very true that your dancers have presented very interesting, entertaining, and refreshing dances. The main ideas of the performances are very educative and also reveal the spiritual peace in one's life. We shall continue praying for you.

Our next stop was Kaimosi, heart of the Quaker presence in Kenya. Liseli Haines, who had spent a year at the Kaimosi Friends Mission when she was 15, was especially eager to glimpse her old house and rekindle her memories of a pivotal period in her life. Our arrival coincided with "Education Day" for the Tiriki East Division, which featured the 1995 Prize and Trophy Awards. We were first on the schedule, with other performances offered by local schoolchildren in between

numerous speeches in Swahili and Luhya. It was not the best venue for our ministry, especially since the hall was reserved for the adults; the children had to stay outside in a large courtyard, pressing up against the windows and doors to try to see what we were doing. Fortunately, we had another chance the following morning to perform for many of the same Friends, who were then better able to understand our intention. Rasiah Mwashii, presiding clerk, USFW-East Africa Yearly Meeting, told us that they were encouraged "with the different ways that can be applied to bring about peace among Friends and friends of Friends. In order to have peace and unity in our yearly meetings and among friends, we shall endeavour to apply this technique."

Our final two performances were held under the auspices of Nandi Yearly Meeting, the most recently founded of Kenyan yearly meetings. Before the last one, however, our valiant van drivers rebelled at the depth of the potholes on the muddy roads leading to the Tilolwa Friends Church. We thereupon walked to our various hosts' homes, wondering how we would get our sound system and numerous costumes to the church the next morning. We needn't have worried: Dorcas Kinyangi, presiding clerk, USFW-Nandi Yearly Meeting, arranged for a couple of stalwart young men to transport our equipment in wheelbarrows. It was a Sunday, so we took part in meeting for worship and then did our full program of five sets. We operated the sound system on flashlight batteries (saved for just such an occasion!), as without

the vans there was no available source of electricity. Tilolwa Friends were having such a good time dancing with us afterwards that it was hard to break for the afternoon meal.

Dorcas's later comments seemed to sum up the general impression Kenyan Friends had of our tour:

We received the group with joy and appreciated their ministry through dancing. It was quite a new way to minister to God's people. It has never been the concept of dancing as contributing to the Quaker way of thought amongst East African Friends. It's now a new dimension, more so as it strives to appreciate and unite the cultural values in each of the hostile and warring systems and peoples of the world.



It was also at Nandi that several Friends talked with us about how they might use dance to attract more young people to Quakerism. The idea of learning dances from various Kenyan tribes and presenting them, as we had, as a prayer for peace among warring peoples fired the imagination of many. The Nairobi Friend who accompanied us on our travels was also inspired to work toward this goal through her own yearly meeting. The FolkDancers are, in addition, exploring the possibility of arranging for a Kenyan Friend to join one of our tours in Europe or the United States at a future time. We are humbled by these fruits of our ministry, which we could not have imagined when we first began. The Spirit does indeed move in mysterious ways. □

CIRCUMCISION OF THE HEART

For he is not a Jew who is one outwardly, nor is true circumcision an outward and physical thing. Rather, he is a Jew who is one inwardly, and true circumcision is of the heart, spiritual and not literal. Such a person receives praise not from humans but from God.

Romans 2:28-29

Tom Gates is a family practitioner and member of Lancaster (Pa.) Meeting. Along with his wife Elizabeth and sons Matthew and Nathan, he lived and worked among Kenyan Quakers at Friends Lugulu Hospital from 1991 to 1994, under the sponsorship of Friends United Meeting.

I, Paul, am telling you that if you let yourselves be circumcised, Christ will be of no benefit to you. . . . Every man who lets himself be circumcised . . . is obliged to obey the entire law. You who want to be justified by the law have cut yourself off from Christ. . . . For in Christ Jesus neither circumcision nor uncircumcision counts for anything; the only thing that counts is faith working through love.

Galatians 5:2-6



John D. Gummere

by Tom Gates

As the tropical African sun began to rise in the east, people—young and old, at least a hundred of them—ambled toward the family *shamba* and gathered silently in the cool morning air. Mine was conspicuously the only white face. As the sound of drums and chanting grew louder, anticipation was palpably rising. I was about to witness an event that everyone here had assured me was the most important cultural rite of the Bukusu people of Western Kenya: the initiation of a 14-year-old boy into manhood by undergoing the traditional ceremony of circumcision.

This ritual was not an isolated event but the culmination of a period of community preparation. For several days, the circumcision candidate, along with a small cohort of age-mates and male relatives, had been parading through the village and the surrounding countryside, running as a group, beating drums, and waving tree branches. The purpose of this was two-fold: they were ostensibly visiting all their relatives to announce the upcoming ceremony, but they also seemed to be preparing the candidate, sometimes almost taunting him, as if to ready him physically and psychologically for his upcoming

ordeal. Finally, on the day before the circumcision, they traveled to the homestead of his oldest maternal uncle, who privately instructed the candidate in the ways of Bukusu manhood, and then presented him with a young cow, the most tangible form of wealth in that culture. The entourage then proceeded back to the boy's *shamba*, driving the rambunctious heifer in front of them. They arrived to find most of the village gathered and preparing a lavish feast. A cow was slaughtered, and the boy's maternal grandfather fashioned a necklace out of the cow's stomach, placing it over the candidate's head while exhorting him to be brave and bring honor to his family. There followed several hours of drumming and dancing, with groups of dancers taking turns keeping the candidate moving and mesmerized, until by the middle of the night he approached a state of frenzied exhaustion. After a few brief hours of sleep, the boy had been awakened well before dawn and escorted to the river, where he underwent a ritual cleansing.

Now, as dawn broke, the assembled crowd peered toward the approaching sound of drums, until finally the young man was sighted, approaching at a half-run and surrounded by a phalanx of young men, his naked body glistening with the river mud. They came to rest at a small rise not far from the family homestead. The candidate stood straight and tall, his back to the rising sun, as the others stepped back. Suddenly, the traditional circumciser ran forward from out of the crowd, dressed in clown-like garb and brandishing a large knife. He knelt in front of the boy and, in one smooth motion lasting less than ten seconds, completed the circumcision—a procedure that would take a surgeon 15 or 20 minutes. There was a brief moment of hushed silence as the initiate stood absolutely unflinching, and then the crowd of onlookers surged forward, dancing, singing, and drumming, as the young man slumped to the ground, an expression of stunned triumph on his face. In the eyes of his people, he was now a man: he had proven himself worthy by his willingness to suffer and shed his blood for the sake of the community.

Perhaps nothing I witnessed in Kenya so forcefully impressed upon me the mysterious power of culture, the realization that I was among people whose ways I could never fully under-

stand. We had many occasions to grapple with cultural issues, trying to discern when to attribute questionable conduct to the cultural gulf that separated us from our hosts, and when to say, "No, this is wrong." At times it was an excruciatingly difficult line to walk: avoiding the trap of cultural arrogance, of failing to distinguish between Western culture and the Kingdom of God (as perhaps previous generations of missionaries had sometimes failed); and yet at the same time not neglecting our responsibility to call our Kenyan brothers and sisters to the high standards of God's universal Wisdom and Truth.

As we struggled with all this, we were surprised to find that the one place we were most able to constructively face issues of culture was in the small weekly Bible study we attended with members of the hospital staff. As we encountered the scriptures together, we found that this forum sometimes highlighted our cultural differences, but also could provide unexpected opportunity for us to communicate meaningfully across the cultural divide. I vividly remember a particular session when the topic was Acts 15, the decision by the Council of Jerusalem that the Jewish rite of circumcision was not binding on gentile Christians. The discussion turned to circumcision in the Old Testament, and how it was similar to and different from the local custom. Our Kenyan friends wanted to believe that since circumcision was in the Bible, and since the Bukusu practiced circumcision, then somehow the local rite was integrally connected to the Christianity they professed. But here in Acts 15, as well as Paul's letter to the Galatians, we were finding an explicit repudiation of the ritual that was central to Bukusu culture. As the conversation continued, I could see the Kenyans one by one come to the realization that, although a man might have to be circumcised in order to be considered a Bukusu, he did not have to be circumcised to be a Christian. Being a Bukusu and being a Christian were not the same thing, and they might even come into conflict.

Acts 15 does not let gentile Christians entirely off the hook; it explicitly instructs them to "abstain from blood" (v. 29). I must confess that this is a matter that had never much concerned me, but our Kenyan friends immediately saw its relevance to their Masai and Turkana neighbors, who do indeed drink the blood of

their cattle. Was it possible, we wondered, for these people to consider themselves Christians if they disobeyed the biblical command and continued to observe this aspect of their cultural tradition? Or was this instead an example of the cultural limitations of the Bible? The prohibition against drinking blood might have made sense within the context of Jewish belief that the blood of a sacrificed animal is reserved for the Lord, or early Christian concerns about meat that was sacrificed to idols, but is it now irrelevant to the culture of African nomadic pastoralists? How do we discern what is a binding command and what is merely cultural?

This process of questioning was not a one-way street: just as our Kenyan friends found in the Bible a radical challenge to some aspects of their culture, so we too found that the Gospel forced us to confront some of our own cultural assumptions. Kenyan Christians may have a blind spot when it comes to matters like ritual circumcision, but we have our own blind spots and are forced to confront the many ways in which our Western culture also falls short of the standard of the Gospel. Coming as we did from a culture of unimaginable wealth and living among people who were poor in possessions but who retain a strong sense of communal responsibility and kinship ties, the Gospel continually challenged us in words like these: "Do not store up for yourselves treasures on earth" (Matt. 6:19); "No one can serve two masters . . . you cannot serve God and Money" (Matt. 6:24); "Give to everyone who begs from you . . . lend, expecting nothing in return" (Luke 6:30, 35); "Blessed are the poor" (Luke 6:20); "Be on your guard against all kinds of greed, for one's life does not consist in the abundance of possessions" (Luke 12:15); "What good is it for someone to gain the whole world, and yet lose his very self?" (Luke 9:25).

During our time in Kenya, we tried to be sensitive to the way in which foreign missionaries in the past had sometimes confused the realms of culture and religion, often to the detriment of African culture. We began to see that the Bible, far from being something that our culture "gave" to theirs, could be a powerful tool for cultural dialogue. In the process, we gained some important insights into not only Bukusu culture, but also our own. □



Seeing Wales through a Quaker Filter

by Jim Kalish

Please welcome Jim Kalish, a fellow seeker, as he travels among you." So started my letter of introduction from Lamar Matthew, clerk of York (Pa.) Meeting. It was read at preparative meeting on the first Sunday of my stay in Dolgellau, Wales, by the clerk, Arthur Hughes. The letter gave me instant contact with Friends, who, in their support, fellowship, and worship, helped me along on my personal journey and ensured that my stay would be a good one. They guided me to 17th-century Quaker historic sites, many of them with direct connections to Pennsylvania. They bid me go with them to the Hereford and Mid-Wales meeting for business in Ludlow, England. They contributed to my understanding and appreciation of the origin and meaning of the Religious Society of Friends.

It was with a Quaker filter that I viewed the sights in and around beautiful Dolgellau (pronounced, more or less, Dolgeth-ee). This is an ancient Mid-Wales valley town, with dark-stone buildings set in a muddle of twisting streets. Two thousand mostly Welsh-speaking residents eke out a living herding sheep, harvesting a planted forest, and serving summer tourists. Behind the town looms magnificent

Cader Idris Mountain. To the west, over the often-photographed Mawddach Estuary, lies the Irish Sea; to the north is Snowdonia National Park, a lived-in 242-square-mile gem.

There are no Welsh connections with my family, but after a number of visits, most recently a two-month stay, Wales has become my second home. The wondrous natural beauty of the area, the proud Welsh culture, the guttural tones of the ancient Celtic language, and the booming male choirs all contribute to my good feelings. Yet it is knowing that this land and its people played a major role in the origin and formation of the Religious Society of Friends that gives my travels special significance.

Pennsylvania's Gain, Dolgellau's Loss

In 1657 George Fox came to Dolgellau to preach, along with the first Welsh Quaker, John ap John. Fox liked what he saw, and his message converted many. Soon more than a half-dozen meetings were established within a day's walk. These communities prospered. In nearby Dolserau Meeting, now the site of a major country hotel, the spacious building on First Day sometimes could not contain all the worshipers, and they "were fain to meett out of doors under the shadie trees."

Connections to the United States are many. In 1681, when William Penn acquired Pennsylvania, Dr. Edward Jones of nearby Bala, Wales, left for the colony. Soon hundreds followed him to the 40,000-acre "Welsh Tract" near Philadelphia. A local boy, Ellis Pugh, wrote a book on Quakerism that became the first Welsh-language publication printed in the colonies, typeset by Benjamin Franklin's father-in-law. Many Dolgellau immigrants, gentry and peasant, were early American Quaker leaders.

The Quaker message of the Inner Light, seen as dangerous, led to persecutions in Wales similar to those in the rest of England. Dolserau's Jane Owen resolutely encouraged her husband to keep meetings "all along [even in] the hottest persecution." Robert Owen spent five years in a damp prison on the River Arran just yards from where I stayed during my first visit.

Migration was seen by many as the way out of an intolerable situation. Within a few generations most meetings in the area disbanded or converted to other denominations. On a tour east of town, high in the hills, is Tyddyn y Garreg, now a working farm. This was once the home of the early Quaker Owen Lewis and site of the Yearly Meeting for Wales in 1682 and 1685. Behind is a fenced-off, grown-over field, once a Quaker graveyard. Up

Jim Kalish is a member of York (Pa.) Meeting and a frequent visitor to Wales.
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the road is the picturesque Tabor Chapel, since 1847 a Congregational church. Today it looks much as it did in 1792, when it was an active Friends meetinghouse. A few years ago the Congregationalists invited local Quakers to join them in a bicentenary celebration.

Of all the Quaker historic sites I visited, none are as poignant as Hafod Fadog, 25 miles to the northeast. A local historian, Ifor Owen, described what was once a very active 17th-century farmhouse meeting place. It is now located a hundred feet below the surface of Llyn Celyn Reservoir, built in the 1960s to provide water for English industrial towns a hundred miles away. Several witnesses recalled the losing fight to save not only the farm house but also a whole valley of Welsh people and culture. A bronze plaque imbedded in a large rock is the only visual reminder to the passerby.

Most lifelong citizens of Dolgellau (and the Welsh in general) have only a scant idea of what Quakerism is all about. However, when the name is mentioned the response is usually quite positive. They know about the U.S. connection, where so many of their ancestors and relatives now reside. Also, as Welsh men and women who have fought English domination for a thousand years, they relate strongly to Quaker resistance to misuse of state and religious power.

The Information Center located in the middle of Dolgellau's Eldon Square includes a Quaker History Exhibit. Here are photographs of old prints, maps, and paintings of local Quakers and the events they lived through, both here and as they migrated to the Americas. An exquisite Quaker tapestry designed by a local Friend, artist Bronwen Roberts, holds center stage. A 14-minute video, in both English and Welsh, tells the dramatic story of faith, persecution, and migration across the Atlantic. It is a sympathetic treatment. The sign-in book shows names of many Friends and visitors from around the world. It's good to see that their comments indicate great interest in the exhibit and respect for the Quaker way.

Meeting for Friends in Wales

It is said that the cream of the Welsh Quaker crop left for the American colonies more than 300 years ago: the ambitious, rich and poor, who most yearned for the freedom to worship as they wished. Quakerism today, however, is still very much alive in Wales. The population left behind contains great strength and staying power, as does the calling of the message of Truth to newcomers. There are now more than 600 Quakers in Wales in a population of 3.5 million—not what it was in the 17th century, but the numbers and influence are steadily growing.

This was clear to see in the first weekend retreat to be held by the newly formed Meeting for Friends in Wales, which I was privileged to attend in Bala. Some Welsh Friends are nationalist and most have a strong affinity to their land. Recently they formed this all-Welsh venue for Quaker thought and action. Two of the three monthly meetings here (structured like quarterly meetings in the United States) include both English and Welsh Friends. Previously there was no structure within Britain Yearly Meeting for all Welsh Friends to gather as a group.

Friends told the organizers I was coming, but my last name was unknown, so my place card read, "Jim the American." I took it as a compliment. This form of naming is an ancient Welsh custom, for example, Bill the Tinker or Jones the Small Farmer.

There was an all-day car caravan tour to historic sites. At business meeting a decision was made not to send names forward for committees to serve the Welsh Office, part of the government

administrative structure. This was in protest of the undemocratic, unelected nature of these bodies. On First Day there was a bilingual silent meeting (if such a description can be used) followed by an intergenerational program. The children listened to a story about how every rock is different and how they come together to shape our land, only to split up and re-shape again. Sitting on the floor in the middle of the meeting, the children were given pebbles to glue into designs; the adults were given egg-sized stones of their own to fondle. It worked. People were moved to express feelings about life, about their children, and about how we are all alike in God's image.

My journey to Wales was coming to an end. The next Sunday ten of us sat silently in meeting for worship in Arthur Hughes' Dolgellau living room. I thought about my two months in Wales: my walks on paths where George Fox and John ap John once trod; abandoned meetinghouses once filled to overflowing; the vibrant and alive Welsh Quaker community of today. I have come to understand a great deal more about Quakerism, and hopefully, a little more about myself. □



Photos: In and near Dolgellau

Above, right: Tabor Chapel, a former meetinghouse and now a Congregational church

A MYSTICAL WEEKEND

Pendle Hill

Oct. 25-27, 1996

by Kathryn Gordon

"The fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control, against which there is no law."

(Galatians: 5:22-23)



Anthony Russo

Friday

Six hours of Interstate, Parkway, Turnpike, then again Interstate before I turn onto a tree-lined street for Pendle Hill. I quiet the engine and get out. I have been here before, on an April daffodil day, Good Friday and Passover. Now fallen leaves give their "little noiseless noise" and mulch-scent to the air. Surrounding this peace is the roar of the Blue Route—six lanes of superhighway whose construction Pendle Hill and neighboring Swarthmore College tried to stop for years. Stillness is reached now despite it and within it—a metaphor, I think, for contemporary Quakerism's challenge in a rush-hour world.

I find registration, feeling anxious and exhausted. Have I missed dinner? Can people tell just by looking at me that a few hours before I was stuck

Kathryn Gordon has applied for membership to New Palz (N.Y.) Meeting. She is coauthor with Marcy Carlina of the memoir Revolution of the Heart.

behind a Garden State Parkway toll booth screaming with frustration? Do I deserve to be here? The confusions and evasions of the last six months come into focus: my choices have moved me in the wrong direction. With this clarity comes a confident, unrecriminating urgency: I have work to do and will do it.

After dinner we assemble in the Barn Meeting Room—more women than men, more grey hair than not, fifty-one participants from fourteen states, five leaders: Marty Grundy, Marcelle Martin, Pat McBee, Mike Resman, Bill Taber. Hung above the facing benches is a quotation from Galatians: "The fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control, against which there is no law" (5:22-23 RSV).

Pat McBee provides an overview, emphasizing guidelines that recognize "the varied ways in which we have experienced the Spirit and of the tenderness with which many of us hold these experiences." One way Pat herself

Subtle Mysticism

by Marty Grundy

Until very recently I have not used the term "mystical experience" to describe my connection with the divine. Our relationship, God's and mine, is strange. It is subtle, invisible, somewhat apophatic, yet very real and surprisingly strong.

Marty Grundy, a member of Cleveland (Ohio) Meeting, is a birthright Friend. This article is reprinted with permission from the December 1996 What Canst Thou Say?

has experienced the Spirit, she reveals, is through quaking, but she has never allowed herself to quake during Quaker meeting. When she raised the issue with the leadership team, they suggested she "Let the Spirit move her even if it meant literally moving." It did, and she would, a visible and entirely estimable testimony.

Each leader will speak to us of his or her journey, starting tonight with Marty Grundy and Marcelle Martin. With humble dignity, Marty Grundy speaks not of sudden transformations but of growing acceptance that in her day-to-day life she is a mystic. She distills a

theme that will emerge strongly in the conference—gifts come to individuals for the good of the group.

Then it is Marcelle Martin's turn. I recall a night years before when she was seated in my audience as I am now seated in hers. I was reading from my novel-in-progress, which I didn't consciously know was about the childhood incest I'd repressed. Her presence guided me then and would continue to guide me. I am grateful and moved to be here. She stands and, after a silence, begins. Often she brings her hands together and touches her fingertips to the center of her chest as

she speaks. Making a point, she casts her hands toward us, as if spreading seed from a supply stored there in the heart.

In 1985 she was walking out one night under the stars. It was during a period of questioning about the nature and meaning of life. Though she was half way through a four-year graduate writing program, she knew she would not find the answers there. She was feeling sorry for herself. She looked up at the stars and thought—they're so far away, I can have no connection with them (as a child she had supposed that she could). Then suddenly she experienced the reality that she and the

I felt apologetic to be part of the planning committee for Pendle Hill's weekend on "Mystics Among Friends Today" since I have never had a powerful spiritual experience, unitive or otherwise described. When I was asked to speak the first evening with a five-minute description of my mystical experiences, I realized my dearth of such phenomena might help to stretch the group's understanding of mysticism. I suggested the following working definition: that capacity in human beings that enables us to know something of the divine. Notice that it is to know, not to know about. Mysticism is another way of knowing that is not intellectual. It is intuitive. If intellect is considered to be in the head, mystical knowing happens in the heart or the gut.

I have on occasion been envious of those who are granted marvelous experiences of Presence. But as I reflect more deeply on what God has chosen to give me, I am awed and grateful that God has prepared a path for me. God has given me the tools, experiences, and consolations that enable me to travel this path—if I choose to do so.

My claim to mystic-ness is the dawning realization that I have been given faith, some knowings, and on occasion, words. I didn't start out with these things. There were some Quaker bonnets that were passed down in my family, and when they were given to my sister, I coveted them. I also knew that I did not want to go down this path. I prayed that I'd be able to give up the

bonnets and asked that instead I be given the faith of my ancestors of which the bonnets were the outward symbol. The covetousness was removed from me, and I was gratified and forgot about the incident. Several years later in a small group discussion I made some remark and a Friend retorted, "That's easy for you to say, you've got faith." I was surprised and reflected more closely. It was true. Somewhere, somehow, unnoticed, faith had been born in me. I suddenly remembered the bonnets and gave thanks.

As a child I was taught to begin my bedtime prayers, "Dear God." It seemed to me that it was the salutation of a letter, and I developed a one-way correspondence with God, formulating letters in my mind. Later the letters developed into monologs or essays. But sometimes I noticed that the ending of an essay took a twist. I surprised myself with the insights and wisdom they showed. I began to realize that in this subtle way, always in my own voice, somehow the monolog had become a dialog.

There was a time in meeting for worship when I knew the Spirit was at work. It was almost as if I could see it moving from speaker to speaker around the room. I even knew when speakers were using the words given by the Spirit and when they were adding their own "stuff." Then came a First Day when the meeting was Gathered, the messages built on each other, and I knew something was going on. But I was in the dark, almost like an outside observer,

feeling not quite part of the spiritual unity. Afterwards a Friend came to me, bubbling with excitement, "It was wonderful! I could almost see the Holy Spirit move around the room." The gift had been given to someone else. I found this strangely comforting. It underscored that it was indeed a gift, not something I was just able to do in my own strength or cleverness. It reminded me that gifts are given to the group, through individuals, and the Giver can and does rearrange things for her own purposes.

A final example is that I have learned to trust that when making a presentation or facilitating a discussion, words will be given to me. This is squarely in the tradition of Friends, and of Acts. But it is very counter-cultural now. Each time I forget how much hard work is involved inwardly preparing myself rather than a speech. The results, when the Inward Teacher has prepared the listeners and taken the words and used them specifically as needed in the heart of each hearer, amaze me. Sometimes what someone has heard and learned isn't what I thought I was saying at all, and I am grateful to have been used in this mysterious way.

It seems that my mystical experiences are subtle because they stretch over such a long period of time that I do not see them happening. The best way for me to see them is in retrospect. Then I know: God was there. It is amazing, and humbling. □

stars and all the cosmos were one, indivisibly united in a single whole. With this realization, energy began streaming through her—up her feet, legs, into her heart, through her arms, and out her fingers into the world.

She knew that this power was divine and could easily heal the world and all its problems. She knew her role was to be a channel for that healing power. Then followed a period of fierce seeking. She sometimes wondered if she was crazy (an experience shared by others at the conference). There were many psychic openings. While teaching at her school one day she was filled with a golden light. Emanating that light, she understood this to be her real teaching. It was hard after that, she joked, to talk to her English composition students about paragraph structure.

If I say I was moved, how can I say how much I was moved? I had been both a beneficiary of the light coming through this generous, steadfastly opening heart and a witness to the continuing travail such opening demanded. Here was a flowering of that now 11-year-old vision.

Saturday Morning

Mike Resman introduces the day's topic, "How Mystical Experience Informs and Transforms Our Lives." He tells of his first mystical opening, which I read about the day I was here last April ("The Inward Teacher Among Us Today," *FJ* April 1996). At meeting for worship, while praying for his spiritual mentor, who had been badly hurt in a car accident, he was shown heaven. He knew himself to be in God's presence, whose love he experienced as "greater than the love of all mothers over all time."

Mike Resman's story is the one with which I will identify most because it starts with damage and anger passed on to him by his mother. I am learning the damage done to girls by fathers is not more tragic than the damage done to boys by mothers, nor is the resulting anguish greater. Although I had hoped to be in Marcelle's group, it seems right to me when I learn I've been assigned to Mike's.

After meeting for worship, we break into our small groups. The room where we meet is large and comfortable—two couches facing, a few upholstered chairs, pleasant light. Above the mantle is a painting I've seen in the library of my meetinghouse: old time Quakers gathered, all heads bowed but one—a young woman looking up at the translucent Jesus figure who hovers above the elders' bench, arms open in blessing. Does she see Him, or is it faith that lights her face?

After a silence, an elderly man begins. With growing emotion he speaks of vicious letters from his estranged daughter—fantasies, accusations. I know



A Holy Experience

by James Baker

Lord, what is it You want me to tell about this experience? Peace? Sacred coverings of worship in Friends' manner? Silence? Old Friends? New Friends? Tears? Joy? Laughter? Companionship? Healing? Questions? Openings? Listening? Paying Attention? Truthfulness?

I might call this weekend *another* holy experience, for life is holy; each day is holy. Each day is a new chance to look for the divine in another's eyes, to listen for the Presence at one's every breath and heartbeat, to run even if one is weary, to work to make the world a better place

James Baker, who attends Downers Grove (Ill.) Meeting, applied for membership as a result of this conference.

for one's having walked whatever path the day has laid out, to enjoy following in the Master's footsteps—He who became the Christ and first showed the Way.

Why did I go?—to meet other Friends who were attracted, as I was, by a sudden inner alertness upon reading in the announcement the phrase, "experiences of the direct presence of God."

And She was there. He. It. G-d. Yahweh. The Presence. By whatever Name one knows the Unnameable, the first Principle. In touches, in the tears, the hearts, the words of participants. In the coverings of our many meetings for worship. Waiting to quietly ambush us in the meeting room, like a rose opening to reveal its beauty, or an early morning sunrise eager to share its light.

What did I learn from the weekend? Others *have* had "experiences of the direct presence of God" and are as careful of them as I—as careful as of a precious jewel, the existence of which is a root-spring of one's life. Many sharings from our facilitators and from

the fullness of each other's experience were meaningful to me. Marty Grundy talked about *knowing* God, not knowing about God. Marcelle Martin described the reality of having a conscious relation with God. Mike Resman talked about transformation and acknowledging our gifts. God's work in us is important, but if we have a mystical experience, the question is, "So what?" We must live out of, live from, our experience. The experience is a basis to grow from.

Bill Taber spoke of aspects of the unitive experience, of accepting what comes with a cross of joy, which may at times be a grim joy, yet accepting what is, knowing all is well. He described sitting and "feeling it out" in the old Quaker way, which may, for some, be a sense somewhere around the middle of the body, or dwelling in watchfulness, keeping a contemplative opening of consciousness to what may come. He stressed the importance of what he termed "the ministry of silent radiation," the helpful quality of those in meeting who do not speak, but whose prayers—

she is accusing him of incest. I love him completely. The past, his or mine, seems irrelevant. Healing is happening, and I believe my concentration can help it along. Maybe that makes me a mystic. Maybe that makes me alive.

The worshipful openness of this first sharing sets the tone. From the silence come accounts of both sudden and gradual transformations: careers and marriages changed mid-course; healing gifts discovered and nurtured; new and strange fields of study opened; childhood trauma healed; visions of Jesus; knowing: an either instantaneous or evolved certainty that a particular course is divinely guided. These Friends speak with an authenticity and care I have come to identify with Quakerism. These are not people whose veracity or motives one tends to doubt.

I think I am moved to speak, beginning with a joke. I still don't know if this feeling in my stomach is a leading or fear—after all, I've only been attending meeting a year. We laugh, but now I have to step toward the layer of feeling I've been avoiding for six months. I say that when meditating I

often hear the word "representative" and wonder what I might be a representative of. Then a wave of grief rises and I say, "I suppose I represent the dead." I don't know what I mean by that, but then I think of my mother, dead a year, and her sisters, alive and addicted, and my sister, and my cousins, and the next generation—all, I fear, dead to the Light. I want to speak on their behalf before this select group, many of them healers. I feel I am the head of a body just emerging from a black bog. Because of the light in which I am held, I can open my heart to the buried parts and yet still look up toward the sun. That must be why the tears on my face are so hot.

Evening

Bill Taber speaks of "Grounding Our Experience in the Quaker Tradition." I recall by contrast some of my early mystical experiences. Ungrounded in a faith community, I suffered from self-delusion and ego-inflation, which polluted subsequent experience. To adapt a metaphor both Mike Resman and Bill Taber used, I thought I was the light and not the lantern, so nothing

shone. Now I sit among lanterns who seem to feel neither grandiose nor worthless (sides of the same coin); who are steady, solid, and, when united as now, breathtakingly bright.

At a meal I overhear Bill Taber telling a woman how he grounds himself. He says sometimes he simply rings a small bell and listens. I picture a bare, sunny desk, a plain bell with a wooden handle motionless in the center of the sound it has sent out. Bill Taber's talk seems to me such a bell, its clear pitch offering Friends a centered grounding force.

Late evening

I find the elderly man. We sit in the dark dining room drinking tea. I ask him about his daughter's accusing letters. She is accusing him, he says, of sexual abuse. I admit I thought so, not because he seems an abuser—far from it—but because of the anguish with which he spoke. Slowly and carefully, he says that, while there was one "totally inappropriate" event, her accusations are false and, he believes, evidence of possible mental disorder. He asks what I know about false memory syndrome. I admit I have suspected it is society's defense against a distressing truth. I tell how I resisted my own retrieved memories of incest, the first and clearest of which came during meditation in a sudden, seemingly guided re-enactment. I try to explain how the body embeds memories as pain and tension.

Through these two difficult tellings we each listen to the God in the other. He doesn't challenge my version of my life and I don't challenge his. I am beginning to better grasp that word "tender." With such tenderness, what two disputing people or factions cannot eventually reconcile?

Sunday

I dream Marcelle invites me to get into a boat with her. A canoe. In the morning I can't remember much more of the dream than that, and her bright face. At breakfast, from the table behind me, I hear at least four times the emphasized phrase, "Get in the boat. Just get in the boat!" An important point in the conversation, it is repeated with emphasis and laughter: "And so I realized, just get in the boat and go." My view of what's really real expands to include such graceful synchronicities.

radiated love, Light—succor all about them: silent mentors.

Bill's understanding of mysticism involves "a quality of experience in which there is a strong awareness of Divine Reality." He spoke about the prophetic stream of experiential Quaker life, experiences that were common among early Friends and have never ceased. He described a moving account of a tradesman who "woke up and looked in his heart and knew someone had been there." It had happened in his sleep.

The big So What? question came up again. We were drawn back to measuring outcomes of our inner experiences by the fruits of the Spirit in our outer life—the result. Some personal outcomes of authentic interaction with the divine are: greater and greater self-knowing; becoming more honest about our motivations; and learning how to let go of self.

In both large and small groups we each wrote in our journals, answering queries: What brought me here? How

would I describe those times when I felt grounded? What was my role in this, if any? How can I help others with similar experiences to be grounded? What has my experience opened for me? How has it changed my life? In what way has my mystical experience been specifically Christian? How has this experience affected my growth in self-knowledge and service? How has this experience affected my relationship with my meeting? Has it been easy to communicate about this to my meeting? And finally, the questions: What now? What will we take back to our meetings?

First day back at work. Realized I was whistling at my desk. Haven't done that for years. Familiar tune. What is it? What are the words? Suddenly remember the words—one of the songs we sang: "Seek ye first the kingdom of God and God's righteousness, and all these things shall be added unto you, Alleluia." Tears of joy start. Heart, what are you trying to tell me? □

At the end of our last small group meeting, when we stand to join hands, Mike Resman and I must hoist the elderly man out of his deep chair. Moved to tears, he thanks Mike for his radiating presence.

As the circle separates, I reach up to him. He says, "You know, last night you became as a daughter to me."

I nod yes but am too moved to speak. I have been given the reconciliation I thought I could never have.

What a brave man.

I feel more than I have ever felt at once, and exactly what I need to feel. Though I would rather have been having visions and bliss, here is the work I came this weekend to do: the light at the end of the tunnel and an answer to prayers and mystical.

In the Barn Meeting Room, waiting for our last meeting to begin, I consider the Galatians quote, cupping each noun like a sip of water in my palm. Love.

Joy. Peace. Patience. Kindness. Goodness. Faithfulness. Gentleness. Self-control. Against which there is no law. Glancing around at the gathering faces, remembering the stories that have been told and how they have been told, knowing better now the truth of each person in my group, I see everywhere these qualities embodied. Looking at these faces after three days of mysticism, I am filled with gratitude and hope.

Waves of trembling pass through my upper body. Father-related emotion continues. I wonder if my energy is disruptive. It seems to me I am feeling rather than worshiping or waiting in expectancy. One man asks us to consider addicts' addictions as attempts to ground themselves in their bodies. From another man comes an outpouring of prayer for more female images of the divine. A woman from my group, who will later reveal that she "just does not sing," rises to sing "These are holy hands. These

hands do God's work, and so these hands are holy hands." A woman speaks of a vision of Jesus she had the night before, and I am reminded of the thoughtful discussions I have heard here between Christ-centered and universalist Quakers, and of the need for such thoughtfulness elsewhere.

I can see the face and square shoulders of the elderly man. The rising current is unblocking my heart. My trembling increases. I ride and resist the flow at the same time. What would it feel like to give up entirely?

The Pendle Hill lunch ends our worship, which has stretched 20 minutes over the expected hour.

Later, in the new year, I spoke with the elder from my small group about the weekend and this article. He supplied the closing words: "This was a weekend about mysticism among Quakers, and we didn't just talk about it, we found it." □

MYSTICISM AMONG FRIENDS

**Ben Lomond
Quaker Center
Nov. 15-17, 1996**

by Jean Roberts

From Washington and Oregon in the north to the southern part of California, 40 of us represented the largest geographical area of any conference held at the Ben Lomond Quaker Center near Santa Cruz, Calif. Although many of us were strangers to one another, our focus for the weekend, mysticism, seemed to put us on a deeper level of communication from the start. This was greatly facilitated by a get-acquainted exercise where we were given two minutes to list all the words that might describe a spiritual experience. We then mingled with one another listening to the special words of others. Those that had meaning for us we added to our own list. Some of the

phrases included: Heart's Truth, Seized by Joy, Go Within, Christ Consciousness, Transcendent Mystery, My heart singing, Self expanded, Experiencing the oneness, The dance that moves the world, Being tendered, Cosmic Consciousness, The power of love, Flowing energy, Participating with the creator, Being held in the palm of God's hand, Dragged kicking into grace, Still small voice, and many more. Many of us felt such delight when we heard someone else's two- or three-word description that "just fit."

Some people attending the conference had had significant spiritual experiences they were willing to share. There were those who wondered whether their own encounter with the divine had any similarities with the experience of others, and there were a few for whom this was the first opportunity to talk about that which had never before been spoken aloud. On Saturday our large group gathered for our first presentation. Walter Sullivan spoke of the movement of the holy spirit as evidenced in the writings of early Friends and in the lives and actions of Friends living today.

Saturday afternoon Elaine Wadle led

a discussion on integrating Spirit with daily life. This was accompanied by guided movement with a partner. Taking turns, we used our hands as instruments of healing as we tenderly placed them in various sites on the body of our partner. Saturday evening Elaine led the group in a feeling circle.

Our last day together, Sunday, focused on the question, "How can meetings be more responsive to the spiritual experience?" Jean Roberts facilitated the discussion. A short play was presented about how *not* to help a person who had a vision during meeting for worship. Small groups then met and were asked to bring back a more positive solution. It became evident at this time that people had a lot more they wanted to say, more ideas, more personal stories, and they wanted this sharing to take place in the large group, not the smaller ones. Since it was almost time for the weekend to end, we were able to satisfy only a few of these longings for more interaction. To more than a few of us this gathering seemed to be a significant first step in renewing the sharing of the divine mystical—the sharing that early Friends knew so well. □

Jean Roberts is a member of Eastside (Wash.) Meeting.

This article is reprinted with permission from the February 1997 What Canst Thou Say?

Can't See the Covenant

The old saying, "can't see the forest for the trees," expresses a key perceptual problem of human existence. We lose the *sense* of matters, even of life itself, as we get lost in the details. This perceptual pitfall can become a deadly spiritual malaise. We easily lose the Spirit of faith through our absorption in the letter of articulated belief. This is the all-too-familiar failing of the great religions of the book, but Eastern and New Age alternatives are not immune either. One may succumb to an enlightenment-by-the-numbers mentality just as easily as one falls prey to legalism or dogmatism. Finally, there is a social and economic version of this age-old dilemma in our capitalist system. We routinely reduce God's creatures to marketable commodities. If we see only the trees—and if we see them only in board-feet—then we lose not only our sense of the forest, we soon lose the forest itself.

These dynamics apply to all forms of relationship. They make it difficult for us to recognize covenant, within and around us. *Covenant is faithful, loving relationship.* It is the hidden, binding force of the universe. The Hebrew prophets were first to articulate what covenant is. They understood that covenant is the meaning and purpose behind all God's creation. The universe exists to embody covenant, and covenant fulfills the purpose of each creature. To live in covenant is to be called, taught, led, and redeemed from senselessness by the same divine power that formed the galaxies. All life is part of this great covenant drama, in which we struggle to act our faithful, loving roles with one another. In that sense, the universe is "the theater of God's glory," as John Calvin put it.

Like a forest, covenant is a complex moral ecology, an infinitely subtle network of relationships we struggle to maintain faithfully—with God, with ourselves, with one another, with the land on which we live. These relationships are a set of



for the Contracts

by Douglas Gwyn

dialogs we carry on, in which we are accountable to one another, *answerable* for our words and actions. These relationships embody certain values, or virtues, not all of which we understand or can define. Some of these are in harmony with social norms, often making it easy to conform. Other values, especially those that have no market value, may be difficult to maintain in our culture. We may have to make sacrifices of worldly gain, status, or comfort to embody these values. But that is a part of being in covenant.

Particular realms of covenant are inevitably expressed in terms of principles, laws, or agreements. In science, they may be axiomatic laws of nature; in societies, they may be constitutions or compacts; in religious faiths, they may be doctrines and moral systems; in relationships, they may be marriage vows or other contracts of mutual understanding. Martin Buber wrote that covenant is first, last, and always the "lived relationship" between its parties. But the explicit understandings and agreements that evolve through the relationship are important.

For example, the faithful love between parents and children is always accompanied by serious boundaries to be respected and expectations to be fulfilled. Parents limit the children and children limit the parents. These limits often become real "bones of contention" in family life. Members struggle at times to see the covenantal love undergirding the many contractual agreements. Yet it is there, infusing it all, hoping beyond expectation, forgiving lapses.

Likewise, a local faith community—a Friends meeting, for example—is rife with understandings, rituals, and norms. The handshake at the close of meeting, or who is expected to lock the building; understandings like these, both tacit and explicit, make up the warp and woof of a meeting's fabric. Sometimes our struggle with one another over these particulars pushes our patience to the limit. Yet at some level, we know that the real life of the meeting exists both within and beyond all these arrangements. It is that secret life in covenantal trust, lived out through the promises we make and keep, that hopefully carries us together through it all.

Douglas Gwyn is a Friend-in-Residence at Woodbrooke College in Birmingham, England, during the 1996-97 year. He is finishing a book on Seekers in 17th-century England and today. He will speak to the FGC Gathering at the 1997 FRIENDS JOURNAL Cadbury Event.



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Or again, a good business not only demonstrates integrity in all its contracts, it also embodies a larger fidelity to people, values, and the physical environment beyond the interested parties of any given contract. Any good business must struggle to maintain that fidelity in the face of competition from other businesses that do not uphold these larger values. The temptation is great to put on the moral "blinders" of the limited contract, with the hidden proviso that "the devil take the hindmost." But businesses of integrity find a way.

It is not surprising that God's great covenant partner, Israel, bears a name meaning "wrestler with God." Because it is dialogical, covenant always includes struggle. Yet the fruit of covenant struggle, according to Hebrew Scripture, is shalom, a "peace" that is more vibrant, integrative, and all-encompassing than the usual connotations of our English word. It is the peace that surpasses all understandings.

Early Friends wrote of the "covenant of light, life, and peace" they had found together. The light was their lived relationship with God and with one another. It brought them to a peace they had never before known. The early Quaker understanding of the light was strongly covenantal. They witnessed the covenant of light to shine forth in all people, everywhere, undergirding everything.

Yet that very quality of omnipresence means that the light is also hidden to us. We are like fish living in the sea, not knowing what water is. It is often by some experience of desertion, darkness, or faithlessness that we begin to know the covenant of light explicitly. The loss of a loved one, the failure of a marriage, unemployment, or an experience of betrayal drives us into a place of darkness. Hopefully, our eyes will eventually begin to perceive a subtle light there. It is always there, but we are unable to see it until our constructed world of understandings and agreements falls apart. That light is the covenant. It abides within and beyond each of us, within and beyond every faith-



ful relationship, within and beyond every good human hope. By that light, we may begin to rebuild our lives.

The capitalist social and economic system that now dominates our planet is a remarkably creative regime. Its contractual method of organization has progressively been applied to all realms of society—from market economics to democratic politics to religious pluralism. It has created an elastic, polymorphous structure, allowing the peoples of the world to interact in unprecedented ways. Over its four centuries of development, capitalism has exerted a permanent state of revolution on every society where it takes hold. Its speed of economic

expansion and social transformation only seems to accelerate.

Like all revolutions and their ruling regimes, capitalism has its destructive side. As the revolution accelerates, so does the destruction. The massive scale of human exploitation that keeps capitalism expanding has produced mind-numbing suffering and social blight. In particular, poor nations and the poor sectors of our society bear the "hidden" costs of affluence in the United States and other wealthy nations. Moreover, the simple arithmetic of continued capitalist expansion on a planet of limited resources and fragile ecological balances can only add up to the physical and spiritual degradation of that planet and all of us on it. Even those of us living in this vast system's more privileged sectors feel its ravages on the life we hold sacred. The upwardly mobile often pay dearly for their ascent in terms of their spiritual, family, and community lives. We see it everywhere.

Capitalism poses as a relatively value-free system, creating opportunity in all directions for all participants. Yet because the system is weighted in favor of those who possess capital resources, it tends to carry inherited, pernicious biases along with it. Thus, capitalism is not inherently racist or sexist, yet it has accommodated those inequities for centuries. It is only as the market has demanded the wider par-

ticipation of minorities and women—both as producers and as consumers—that capitalist society has become inspired with the novel idea that they deserve a better chance to play the game.

Technology is the darling child of capitalism, which has fostered its development as no other economic system has in history. Technology too poses as morally neutral. After all, a tool is subject to whatever designs are upon the mind of the one who wields it, right? But as society becomes increasingly elaborate technologically, we begin to recognize a force with a life of its own. Like capitalism, technology is a means that tends to reshape the ends to which it is exerted. Noble ends—socially conscious

and environmentally responsible—are daily subverted by the sheer possibility of achieving other ends more easily and more profitably. A mundane example is nevertheless a telling one: how many people do you know who are intrigued (or perhaps totally enraptured) by the internet? There is so much one *might* do with it; one becomes feverishly obsessed with finding *something* to do with it.

Yet we continue to be naively surprised that the system has somehow cast off or left behind people, values, lands, and species that we hold dear. We feel compelled to defend them, yet find ourselves always on the defensive, reacting to the latest horror story of injustice, violence, or pollution.

There are many struggles to be waged socially and politically against the blights of the system that engulfs us so totally. But if we are to move beyond a reactive political posture, we must reclaim a sense of covenant. Covenant is not a super-theory defining everything. It is not a master plan for a new society. Rather, it is a sense of the whole, a sense of integrity that keeps sight of the forest and of one's place in it. Covenant is a web of faithful, accountable relationships as complex and polymorphous as capitalism itself—even more so. It does not simply shrug off the people, values, and species that find no value in the market, but insists that there be room for everyone. Covenant is the



only thing left that is still larger than the global Babel we have helped build.

Covenant is a crucial understanding for us to reclaim today, precisely because it is intimately related to the contractual culture of capitalism. In fact, covenant was a key intellectual factor in the development of capitalism. During the Reformation era, the Protestant concern to restructure the Church as a covenantal community spun off reevaluations of all realms of society. In economic life, covenant helped inform the contractual basis of a market society. In science, the covenantal sense of God's well-ordered creation influenced the search for dependable laws governing nature. In political thought, covenant helped nurture the so-

cial contract theories that gave rise to the modern democratic state. Thus, on many fronts, covenant is the forgotten utopian motive behind the edifice of modernity. It needs to be reclaimed if we are to correct the course that society has taken.

In *The Covenant Crucified: Quakers and the Rise of Capitalism*, I explored the role of early Friends in the beginning of our modern, capitalist era. Through their prophetic preaching and their alternative social ordering, early Quakers charted a covenantal course for capitalist society. They had a covenantal sense of direction for the new regime. The heroic sacrifices made by these ordinary men and women to win the hearts and minds of their neighbors and rulers underscores the holy, covenantal nature of their calling. It is a powerful story; bittersweet, considering the hope that lived and died in those first years of Quaker witness. It offers us a glimpse not only of a fuller Quaker vision, but of a larger, covenantal social vision to be rediscovered and reenacted today.

Only the grace of God can reveal the reality of covenant. Part of that revealing process is to unmask the regime that we assume to be self-evident. To rediscover the forest is to look both at and beyond the trees. Rediscovering covenant begins with seeing through the contractual culture that surrounds us. □

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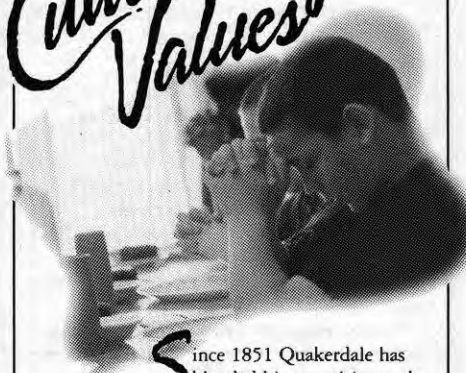
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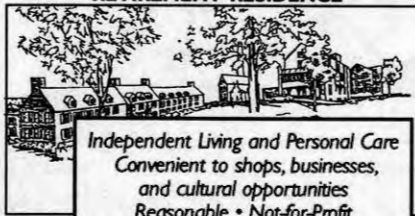
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International Notes

Charney Manor

by Harvey Gillman

As Friends we do not set much store on holy places. We talk of the whole of life as sacramental, so that we may find the divine at any time or place and in any group of people. But there can be no doubt that some places lend themselves more than others to a sense of the something beyond, whether because many people have sought and found God there, or because there is something about the place, its smell, its beauty, its gentleness, that eases the encounter.

Talk to most Friends in Britain Yearly Meeting and they will know of Charney Manor. Many of them will have been there. It is the place where committees have sat and deliberated, where monthly meetings have spent time and had fun together, where women protesting against nuclear weapons at Greenham Common have come to relax and take a shower, where groups have come to write poetry, play viols, and talk about the Alternatives to Violence Project.

Charney Manor is the oldest inhabited building in the Vale of the White Horse, southwest of Oxford. It was built between 1250 and 1280 in the village of Charney Bassett by the monks of Abington, possibly on the site of an earlier Saxon wooden hall. Since that time it has been added to and modified and has served a number of different functions, as farm house, barn, a family home, as well as having been left derelict. In the 1940s it was bought by Henry Gillett, the Quaker mayor of Oxford, and his American wife Lucy, and given to Friends as a place of peace and recreation, and for educational purposes. A trust fund was set up in memory of their daughter who died tragically. This has helped with the upkeep of the manor and has offered bursaries to enable many people to attend courses.

The manor consists of four main blocks: the old house with its beautiful solarium and dining room where courses are run; the annex with bedrooms (the manor can accommodate up to 30 people); the renovated barn that offers more space for groups (and where you can dance without the fear of bringing down the floor of one of England's oldest buildings); and the Gillests, which are cottages on the grounds where individuals can stay on a self-catering basis.

My own association with Charney goes back 13 years when I was appointed Quaker Home Service outreach secretary. It has be-

Harvey Gillman is a member of Lewes (England) Meeting.



Helena Marriot/Courtesy of Charney Manor

come almost a second home. To leave the office in London on a busy and crowded Friday afternoon and within an hour and a half to be in the remote countryside really does cleanse the body and the soul. The surrounding villages are charming with many thatched-roof cottages and ancient farms.

Escapism? I think not. One never escapes from the self. The groups that have met there have often left with a deeper sense of commitment. To meet up to 30 strangers on a Friday night and watch them discover themselves, each other, and the wider Religious Society of Friends is a real privilege. It is not the place that is sacred but the relationships built up in and with the place that are sacramental. I shall never forget the woman who one Saturday night told us that as a child she was told she was never to dance, and who had felt inhibited ever since. As we sat in the ancient solarium listening to music, she got up and danced for us, telling us that that weekend had freed her to explore the divine within herself. And there was the weekend on Spirituality and Ecology that gave birth to the Quaker Green concern; and the weekend that began with a Jewish Friday night liturgy and ended on Sunday after meeting for worship when half the members of one local meeting began to dance to Hassidic music. There is no bar to the workings of the Spirit.

At one weekend earlier this year called "Another language, a creative retreat using poetry," one Friend wrote:

The old chair in the Solar speaks to me—

"I am so still and delicate yet strong,
My dark wood shines with age and wear.
Here I belong, in this quiet corner,
lit from leaded windows.
My spokes bent and imperfect—
lovingly crafted by worn hands.
My armrests curved to welcome you."

For details of Charney and its courses, contact The Resident Friends, Charney Manor, Charney Bassett, Wantage, Oxon, OX12 0EJ, United Kingdom. □

A European Presence

The Quaker Council for European Affairs (QCEA) was founded in Brussels, Belgium, in 1979, by members of the newly formed Belgium and Luxembourg Monthly Meeting, several of whom had come from Britain and Ireland to work for European institutions and related organizations. Belgium, a strongly Catholic country, has little tradition of Quakerism, although the small number of native Friends in the country has grown somewhat over the years.

QCEA aimed to pursue the traditional Quakerly practice of "speaking truth to power" by ensuring a Friends' presence alongside new political institutions that were acquiring increasing importance as Western European countries cemented closer relationships

through the European Community. The Quaker United Nations Office in New York and Geneva was naturally a source of inspiration. It was agreed that the three pillars of QCEA's work should be peace, human rights, and the right sharing of world resources. These linked themes have proven to be vitally important as the European Community has evolved into the European Union and plays an increasingly important role in people's lives throughout the world. Moreover, the presence of NATO's headquarters in Brussels has given QCEA another arena in which to put forward the Quaker peace testimony. Over the years, QCEA has cooperated closely with other church, ecumenical, and humanitarian groups pursuing similar work.

The organization also has developed links with the Council of Europe, an intergovernmental body concerned especially with human rights and cultural questions, based in Strasbourg, France, which accords QCEA the status of an accredited nongovernmental

organization. The recent accession of several newly "liberated" countries of Eastern and Central Europe to the Council of Europe has enhanced the importance of Quaker witness in areas such as voting rights, conscientious objection to military service, and capital punishment. The desire of these countries to acquire legitimacy and respectability has provided an opportunity to promote acceptable standards in these areas. Incidentally, the United States no longer meets the criteria for membership in the Council of Europe because of its use of the death penalty.

QCEA is now financed and supported by Belgium/Luxembourg Meeting and yearly meetings throughout Europe: Britain, Netherlands, German, Switzerland, Ireland, France, Denmark, Sweden, and Norway. Each of these are represented in QCEA, which also has observers from Friends World Committee for Consultation (Europe and Middle East Section), Quaker Peace and Service (London), QUNO (Geneva), and the

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FRIENDS JOURNAL

Joseph Rowntree Charitable Trust, which is a significant funder. There also are friends of QCEA in other European countries, including Eastern and Central Europe. Britain and Netherlands both have national support organizations that raise funds and work to associate Friends with QCEA's activities. The council meets twice a year to give policy direction to the work carried on by a permanent representative, who is supported by two office workers and two interns.

The last council meeting, held in November 1996, was notable for the acceptance of Europe and Middle East Young Friends as a member organization of QCEA. We are enthusiastic about the likely consequences of this transfusion of young blood. So far as priorities for future work are concerned, economic justice and the ethics of biotechnology were identified as having increasing importance for public policy. QCEA has already worked on the former.

Where possible, QCEA produces studies for publication, and some of its past projects have attracted great interest. Publications on conscientious objection to war taxes, on pre-trial detention of accused persons, on non-violent conflict resolution in education, and on trafficking in women have been widely requested by readers outside Friends' circles, including official bodies. QCEA also has issued declarations expressing Quaker concerns on current issues to governments and European institutions. As an intergovernmental conference currently prepares new amendments to the Treaty on European Union, QCEA has put forward its views to the participants.

The November council meeting also included a discussion of current European Union policy towards developing countries. An official from the European Commission (the EU's executive organ) set out the likely direction of future aid policy, which gave QCEA members a good opportunity to consider the kind of input Friends should make as Europe's relationship with the developing world evolves.

This discussion was timely, as the theme for the next conference for QCEA's associate members (anyone can become an associate member) will be development aid. Readers in the United States who are interested in this conference, in associate membership, in subscribing to QCEA's monthly newsletter, *Around Europe*, or simply in further information about our work can contact QCEA at Square Ambiorix 50, B-1000 Brussels, Belgium, e-mail quakers@knooppunt.be. Subscriptions to the newsletter and associate membership also may be arranged through FWCC, Section of the Americas, 1506 Race St., Philadelphia, PA 19102. ☐

—Richard Condon, Treasurer of QCEA

May 1997 FRIENDS JOURNAL

News of Friends

Corinne B. Johnson, director of the International Division of the American Friends Service Committee, retired on Feb. 28 after 30 years of service with the organization. She had served as director of international programs since 1979. In a statement released on Feb. 28, Kara Newell, executive director of AFSC, said, "Because of Corinne's leadership, AFSC's international programs are known for consistency, for ethical implementation, and for 'being there' until self-direction is solid." Corinne first joined AFSC in 1957 and held administrative positions until 1960. She returned in 1968 as assistant director of the AFSC Overseas Refugee Program, and from 1969 to 1972 she was associate director of the Family Planning and Population Education Program. Corinne then served as director of AFSC's Latin America Program from 1972 to 1979 before becoming director of the International Division. AFSC has chosen Martin Garate to be the new director for the International Division. Martin, a Friend who has worked at the Quaker United Nations Office in New York City and served as co-director of the Comité de Servicio Chileno Cuaquero (Quaker Service Chile) in Santiago, Chile, will begin work on May 1. Martin brings to the position experience with grassroots programming and administration, as well as 13 years of work with the AFSC.

Support for the National Campaign for a Peace Tax Fund bill grew in November 1996 with backing from the National Association of Evangelicals. Forrest Montgomery, NAE's Washington, D.C., legal representative, addressed the campaign's Nov. 8-9 board meeting to share that the NAE will support the Peace Tax Fund bill on the grounds of religious liberty—the current system violates conscientious objectors' practice of their faith. The National Campaign for a Peace Tax Fund advocates for legislation enabling conscientious objectors to war to have the military portion of their federal income taxes directed to a special fund for projects that enhance peace. Several member churches of the NAE, such as the Church of the Brethren, have been long-time supporters of the campaign. "At first this was just a lonely struggle for the peace churches," said Marian Franz, director of the campaign, "then we got the support of the mainline churches, which represent over 12 million people. Now we have support from more conservative religious organizations, who, until recently, had seemed to be unlikely allies." Marian attributes the recently attained, broad base of support to a change in tactics from an issue of conscientious objection to an issue of religious liberties. Marian explained that "having

this broad base of support means that members of Congress, even conservative members, take the issue more seriously." In December 1996 a delegation of campaign supporters visited President Clinton's liaison for religious affairs at the White House. More recently, Marian Franz and representatives from religious organizations now supporting the campaign were able to meet with influential members of Congress, such as Senator Orrin Hatch (R-Utah), who chairs the Senate Judiciary Committee, to discuss the bill.

A federal appeals panel has ruled that a Nebraska Friend now on death row must be given either a sentence of life in prison or a retrial because of an error during his 1981 murder trial. This revelation updates the story told in "Two Flowers in the Sanctuary," by Wilmer Tjossem (*FJ* Jan. 1988). When Randolph Reeves was convicted of the murder of Janet Mesner, a family friend and fellow member of Central City (Nebr.) Meeting, and her friend, Victoria Lamm, in 1981,

the court sentenced him to death. What amazed prosecutors and brought national attention to the case was the fact that Janet's parents, both Friends who had actively opposed the death penalty, publicly disagreed with the sentence. In fact, throughout the trial the Mesners maintained their friendship with, and were supported by, the Reeves family, also members of Central City Meeting who had previously testified against the death penalty. In December 1996 the panel of the 8th U.S. Circuit Court of Appeals decided that Reeves' jury, which considered the charge against Reeves of committing murder while committing a felony, should have been told that it could convict Reeves of a lesser charge, such as second-degree murder or manslaughter. Though the State of Nebraska has not yet responded, the ruling could challenge Nebraska's current law that limits sentences in felony-murder cases to death or life in prison. The State is expected to appeal the decision, and the case could end up before the U.S. Supreme Court.

The FRIENDS JOURNAL Campaign

New Gift Annuity Rates

Over the past year, FRIENDS JOURNAL has greatly benefited from support of the Campaign through gifts to the JOURNAL's Gift Annuity Program. This program, which was established two years ago, not only provides for the JOURNAL's future, but also is an excellent way for Friends to support the work of the JOURNAL while at the same time receiving a fixed-rate income for the life of the donor.

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Age	Rate	Annual Annuity Income	Charitable Deduction
65	7.2%	\$1,800	\$9,511
70	7.7%	\$1,925	\$10,349
75	8.4%	\$2,100	\$11,251
80	9.4%	\$2,350	\$12,272
85	10.5%	\$2,625	\$13,587
90	12.0%	\$3,000	\$14,702

Campaign Ends June 30th

With plans underway to complete the JOURNAL Campaign by June 30th, Vinton Deming is spending much of his time meeting with Friends around the

country. March and April were particularly busy months with a four-day trip to the Chicago area in mid March followed by several days in North Carolina.

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Friends Center Corporation is searching for a new Executive Director who will be responsible for the overall operation of Friends Center at 1515 Cherry Street, Philadelphia. The search process will end with a prospective hiring in May, 1997. The Executive Director should have excellent interpersonal, financial management, property management, plant maintenance, and leadership skills. The Executive Director reports to a Quaker Board of Directors. A complete job description is available by written request. Interested parties should send a resume and letter of interest to: Clerk, Search Committee, Friends Center Corporation, 1515 Cherry Street, Philadelphia, PA 19102.




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Bulletin Board

•The 1997 Consultation of Friends at Quaker Hill Conference Center, Richmond, Ind., May 30-June 1, will address the theme of "Friends Diversity and Its Future Significance." This gathering will be the last in a 16-year series of consultations to discuss matters of importance to Quakers and Quakerism. The weekend will include presentations, discussions, and workshops under the leadership of John Punshon. Wilmer Cooper will be among the presenters. For registration information and program details, contact David Edinger, Quaker Hill Conference Center, 101 Quaker Hill Dr., Richmond, IN 47374, telephone (371) 962-5741. (*From The New England Friend, Winter 1997*)

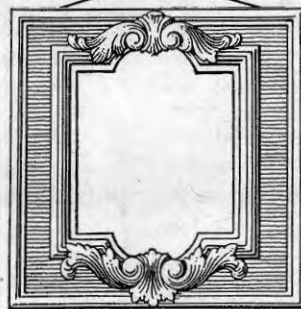
•Russian young Friends are inviting young Friends in North America to join them for their annual summer gathering in late July and early August. For the last three summers, Russian young Friends have gathered at a different location around western Russia for a week of fun and spiritual sharing. This year they plan to meet outside of Novgorod, an ancient city in northwestern Russia. The group is eager for contact with young Friends from other countries. In past summers they welcomed several visitors from Europe, but few have come from North America. The group acknowledges that airfare across the Atlantic is expensive, but costs for the gathering itself will be kept to a minimum. Friends from all branches of Quakerism who are 16-30 years old (these ages are only guidelines, not rules) are encouraged to consider this opportunity. For more information, contact Tom Anthony, e-mail tombonnie@glasnet.ru, telephone 7-095-122-3010, or Friends House Moscow, e-mail fhm@glasnet.ru, fax 7-095-241-3487.

•The Campaign for Equity-Restorative Justice (CERJ), sponsored by the American Friends Service Committee and Traprock Peace Center in Massachusetts, will hold a public organizational meeting for speaking out against the criminal justice system on May 9 in New York City. The meeting will also include discussion of plans for forming an ecumenical, inter-religious, and secular campaign for restorative justice. CERJ is a new, community-based public education and citizen-level lobbying initiative for dramatic public policy reform. For more information on CERJ and the upcoming organizational meeting, contact John Wilmerding, Convener, Campaign for Equity-Restorative Justice, 111 High St., Brattleboro, VT 05301-3018, telephone (802)

254-5911 (days) or (802) 254-2826 (evenings and weekends), fax (802) 257-2850, e-mail jwlmrdng@sover.net.

•The Religious Education Committee of Friends General Conference is seeking assistance as it revises the "Lives That Speak" First-day school curriculum. The original "Living Light" series, published by FGC, contained stories of the lives of important historical Friends. FGC would now like children in grades five through eight to learn of recent or contemporary Quakers whose lives speak of the testimonies Friends hold dear: simplicity, honesty, peace, nonviolence, equality, and stewardship of the earth. Suggestions of modern influential Friends, accompanied by a short paragraph about why the person should be included, may be sent to Marguerite Clark, "Lives That Speak," 317 Forbush Mountain Dr., Chapel Hill, NC 27514. (*From the FLGC Winter 1996-97 newsletter*)

•The Fellowship of Quaker Artists is accepting submissions for an art show it is sponsoring during Philadelphia Yearly Meeting's residential gathering, July 15-20, at Allentown College in Center Valley, Pa. All pictures must be framed, wired, and ready for hanging. Artwork may be for sale. A 20 percent commission will be charged on pieces sold to cover expenses. Artists may submit one piece, which must be accompanied by a mission statement. The statement may be an explanation of the work, a poem or prose that enhances the message of the work, or a statement of how your spiritual beliefs influence your art. The typed statement should be mounted on a 5" x 7" card, which will be hung next to the work. A reception to meet the artists will take place Saturday evening, July 19. Artwork not retrieved by 3:30 p.m. on July 20 will



be subject to handling and storage fees. A catalog for the show will be printed, and June 10 is the deadline for the following information: name, address, telephone number, name of artwork, approximate size, and, space permitting, similar information for a second submission. Information and questions should be sent to Kathleen Sheehan, P.O. Box 110, Spring Manor, PA 19478, telephone (610) 287-7220, e-mail PlayfulART@aol.com.

•On June 21-24, Bread for the World, a non-partisan Christian antihunger lobbying movement, will host its 1997 National Gathering at American University in Washington, D.C. The weekend will include wor-

Calendar

ship, issues and skills workshops, speakers from around the world, and a Lobby Day to teach participants the most effective ways to present hunger issues to representatives and senators. Cost for the gathering is \$155, which includes program materials and meals. Lodging is available. For further information, contact Bread for the World, National Gathering, 1100 Wayne Ave., Suite 1000, Silver Spring, MD 20910, telephone (301) 608-2400, fax (301) 608-2401, e-mail bread@igc.apc.org.

•The 1997 Swackhamer Peace Essay Contest, with prizes of up to \$1,500, is open to all high school students. Sponsored by Nuclear Age Peace Foundation, the contest will judge essays on the following topic: "In the form of a letter to the Secretary General of the United Nations, describe ways in which you have resolved conflicts peacefully in your family, school, or community, and how you would apply these to achieving peace in the world." The deadline for submissions is June 6. For rules and other information, contact Nuclear Age Peace Foundation, 1187 Coast Village Rd., Ste. 123, Santa Barbara, CA 93108, web site <http://www.napf.org>. (From the *Wilmington College Peace Resource Center 1996 Winter newsletter*)

MAY

2-4—Denmark Yearly Meeting. Contact Clerk, Quaker Centre, Vendersgade 29, DK-1363 København K, Denmark, telephone (45-35) 830976.

4—Spring meeting of the Friends Historical Society, 11 a.m. at Middletown (Pa.) Meetinghouse, Lima, Pa. The program will feature "Anti-slavery assemblages: the Quaker silhouette album," a presentation by Anne A. Verplanck, curator of maritime collections at the Maryland Historical Society. The day will also include worship and lunch with Middletown Friends. Contact Friends Historical Society, (610) 896-1161, e-mail fha@haverford.edu.

8-11—Sweden Yearly Meeting, at Svartbäcken, Sweden. Contact Kväkargården, P.O. Box 9166, S-102 72 Stockholm, Sweden, telephone/fax (46-8) 668-68-16.

11—The annual Ernest and Esther Weed Memorial Lecture, 1:30 p.m., at Beacon Hill Friends House in Boston, Mass. Johan Maurer, general secretary of Friends United Meeting, will address "2002—A Quaker Odyssey: When Friends Go Beyond the Atlantic Culture." 2002 marks the 100th anniversary of Friends outreach to Africa. Contact Beacon Hill Friends House, 6 Chestnut St., Boston, MA 02108, telephone (617) 227-9118.

16-18—Finland Yearly Meeting, at Viittakivi International Centre, Hauho, Finland. Contact Pirkko Lehto, FYM, Urakkari 20 C, SF-00680

Helsinki, Finland, telephone (358-9) 7284565.

17-19—Switzerland Yearly Meeting, at Hotel Friedegg, Aeschi bei Spiez, Switzerland. Contact Clerks, CH YM, Maison Quaker, 13 ave du Mervelet, CH-1209, Genève, Switzerland, telephone (41-22) 733-3397, fax 734-0015.

23-25—Netherlands Yearly Meeting, at Mennorode Centre, Elspeet, Netherlands. Contact Quaker Secretariaat, Vossiusstraat 20, 1071 AD Amsterdam, Netherlands, telephone (31-20) 6794238, fax 6721158.

23-26—"Embracing the Mystery of Change," the 1997 gathering of Friends Conference on Religion and Psychology at Lebanon Valley College, Annville, Pa. Carol Pearson, author of *Awakening the Heroes Within*, *Return of Merlin*, and *Magic at Work*, will lead four plenary sessions. Contact Lucy Eddinger, Registrar, 3901 Connecticut Ave. NW, #109, Washington, DC 20008, e-mail fcpr@aol.com.

30-June 1—"Peaceable Crucible: Quaker Revival in a Time of Turmoil," an intergenerational gathering sponsored by the Northeast Regional Conference of Friends World Committee for Consultation at Mount Misery Retreat Center in Browns Mills, N.J. Panelists and workshop leaders include Vanessa Julye, Niyonu Spann, Jorge Arauz, Barry Scott, and Evangeline Lynn. Contact Neil Hartman, 110 S. Church St., Moorestown, NJ 08057, telephone (609) 235-4507.



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Books

Another Way, Positive Response to Contemporary Violence

By Adam Curle. Jon Carpenter, Oxford.
1995. 149 pages.

Adam Curle seeks messages of hope in a world darkened by personal, state, and international violence. He writes from long years of experience in conflict situations in various parts of his world, and basic to his efforts is his faith that every person is a child of God. In this world of militaristic priorities, there is a false pursuit of national security, a basic disintegration of the local community, and a future without a sense of community and of vision.

Curle summarizes three "poisons"—ignorance, hatred, and greed—and their spiral in the modern world. He sees the breakdown of the defences against these in various cultures. The violence that stems from today's world is not the violence of major wars; rather there is ethnic genocide and increase in serious crime in cities.

A moving chapter deals with Curle's experiences in Bosnia; particularly experiences in the city of Osijek, where seminars brought together persons of courage and compassion.

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XHNC.

Answer on page 31

The founding of the Center of Peace, Non-violence, and Human Rights has led to a network of communities for peace. Adam Curle places this drama of hope in his response to contemporary violence. His is a plea for change of heart and for sense of vision.

—Bob Cory

Bob Cory, a member of Friends Meeting of Washington (D.C.), has been involved in the peace movement for over 50 years.

An Energy Field More Intense than War: The Nonviolent Tradition and American Literature

By Michael True. Syracuse University Press, Syracuse, N.Y., 1995. xiii+169 pages. \$34.95/cloth; \$16.95/paperback.

In *An Energy Field More Intense Than War*, Michael True writes:

Most Americans grow up "illiterate" regarding nonviolent conflict resolution and active peace-making. . . . While other important achievements in American culture—public education, the distribution of goods and services, the orderly transfer of power within institutions—pass from one generation to the next, refined by each, nonviolence has to be relearned, almost from scratch.

This short history of nonviolent discourse in the United States attempts to make its readers "literate" and "educated" and to preserve and deepen the peace narrative that is desperately trying to assert itself as a way of telling the story of human experience.

The book attempts a sweeping history of nonviolent discourse in the U.S. in seven short chapters packed with references to writers, activists, and social change movements. For some readers, especially those unfamiliar with the work of Lynd, Cooney, and Michalowski, Chatfield, Bebedetti, Brock, and O'Gorman, this material will be new; for scholars in the history of nonviolence in the U.S., there may be little introduction to new material or thinkers; but for everyone there is presented a most useful digest of often neglected voices in the shaping of our culture and national character. To give oneself 170 pages to cover more than 200 years of U.S. cultural history is to risk charges of oversimplification and superficiality, but Michael True manages to escape that sort of criticism. His book is evocative rather than exhaustive, and it has a very useful bibliographical essay that reveals True's command of his material as well as being extremely helpful to those wanting to know more about the subject.

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 everyone.

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From the outset of the book, True is clear to make his definition of "literature" not "belles lettres in the traditional sense" but rather "written discourse describing or reflecting initiatives for nonviolent social change." This broader definition proves useful in exploring the diversity of U.S. culture, as does his decision to include two definitions of nonviolence—"vision of love as an agent for fundamental social change" and the second, strategic or pragmatic nonviolence, defined by True as a "method of wielding social, political, and economic power."

When reading this history, one will encounter many familiar names in the history of U.S. literature—Melville, Hawthorne, Twain, Hemingway, Thoreau, and others, but the most interesting, and perhaps also the most influential, writers on nonviolence have not been writers of fiction but essayists, pamphleteers, and poets. True briefly sketches the lives and works of persons like Penn, Woolman, Paine, Garrison, Ballou, Burritt, Debs, Goldman, Day, King, etc., but many readers will find themselves more intrigued by the treatment he gives to perhaps lesser known figures. I have made a list for myself of writers True mentions whom I need to know more about, like Meridel LeSeuer, Muriel Rukeyser, Ammon Hennacy, Randolph Bourne, Stanley Kunitz, and Thomas McGrath, and no doubt many other readers interested both in cultural history and in the specific history of nonviolence in the U.S. will make similar lists of their own. One leaves a reading of the whole book not only looking forward to encountering these unfamiliar voices, but also with the deepened awareness of the existence of a narrative that must be heard and promulgated if the "peaceable kingdom" imagined by the early founders of the United States is ever to be realized.

—Anthony Bing

(Reprinted from *Quaker History*, Fall 1996)

Anthony Bing, a member of Clear Creek (Ind.) Meeting, is a professor of English and director of peace studies at Earlham College. He also is executive director of the Peace Studies Association.

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Video

The Gospel According to Jesus

This video version follows the book by Stephen Mitchell (HarperCollins, San Francisco, Calif., 1993). It was produced by Norris Chumley, a member of 15th Street (N.Y.) Meeting, and Al Cattabiani. The two tapes, including a reprint of the gospel translation, are available through Quaker booksellers or from International Video Network, (800) 767-4486, for \$22.95.

The concept of extracting from the gospels the words that can be directly attributed to Jesus is not new. Norris Chumley's goal was to record these teachings on the lips—and in the hearts—of modern Americans: rich and poor, young and old, women and men, educated and uneducated, black, white, yellow, and brown. This real life "Living Gospel" can be embraced by believers and non-believers alike.

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The first tape, one hour long, is the readings themselves. The second, a bit shorter, includes reflections and comments from many of the participants of the first. The questions they ask and the issues they raise may help you on your own spiritual journey.

Needless to say, I have watched *The Gospel According to Jesus* several times, and gain more insight each time. If there is a defect, it would be the length. The timing makes discussion following a long evening an effort. It just isn't possible to select "my favorite passage" for a focus discussion. The effort to watch one tape at a sitting, however, is well worthwhile.

—Phil Gilbert

Phil Gilbert is a member of Manhasset (N.Y.) Meeting.

Answer to Quiptoquote

With trembling awe
at the wonder which
is ever wrought
within us, we must
humbly bear the
message of the
Light.

Thomas R. Kelly (1893–1941)
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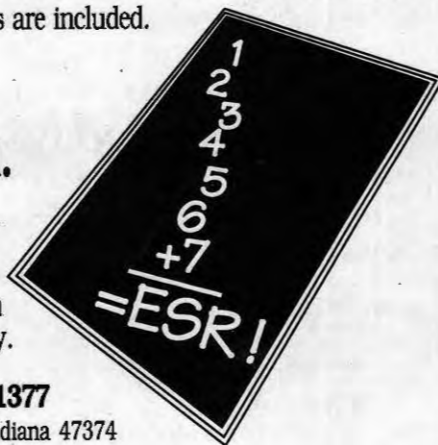
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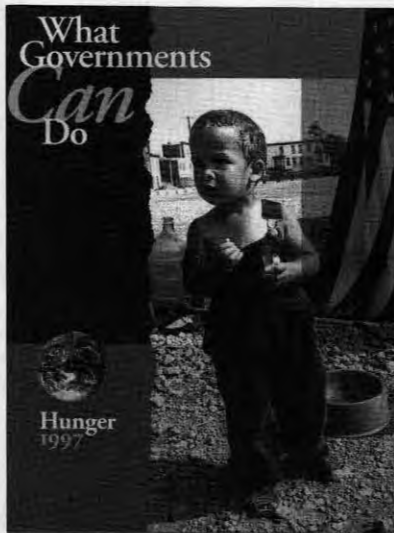
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•*The 1997 International Workcamp Directory* is available from Volunteers For Peace, Inc. The annual directory lists over 800 opportunities for meaningful travel throughout Western and Eastern Europe, Africa, Russia, Asia, and the Americas. Workcamps are inexpensive ways that Americans of all ages can promote international goodwill through short-term community service projects in 60 countries. The directory is available for \$12 from Volunteers For Peace, International Workcamps, 43 Tiffany Road, Belmont, VT 05730, telephone (802) 259-2759, e-mail vfp@vfp.org.

•*Teaching Tolerance* magazine, published twice yearly and distributed free to educators, is the centerpiece of the Southern Poverty Law Center's education program. Full of ideas to help young people face racial, sexual, and gender differences, *Teaching Tolerance* offers resources and tools to introduce tolerance in the classroom and to equip students with the values of diversity. For more information, contact Teaching Tolerance, 400 Washington Ave., Montgomery, AL 36104.

•*Pioneers Of Change*, by Jeremy Seabrook, describes the lifework of a diverse group of individuals from around the world who sought to change the world for the better. Each of the people in this book was the recipient of the Right Livelihood Award, widely known as the Alternative Nobel Prize, for their work with human rights, peace, and the environment. The 242-page paperback is available for \$14.95 from New Society Publishers, c/o LPC InBook, 1436 West Randolph, Chicago, IL 60607, telephone (800) 243-0138.

•*What Governments Can Do: Hunger 1997* explores the current debate about the roles that all levels of government play in reducing hunger around the world. It responds to widespread skepticism and attacks on government efforts to end hunger. Special sections focus on childhood hunger in the United States. The report is available for \$17.95 plus \$3 shipping and handling from Bread for the World Institute, Box J, 1100 Wayne Ave., Suite 1000, Silver Spring, MD



What Governments Can Do

20910, telephone (301) 608-2400, e-mail bread@igc.apc.org.

•The political history of clashes between Church and State are summarized in *Religious Liberty in the Supreme Court*, by Terry Eastland. This book is a presentation of 25 detailed accounts, in chronological order, of disputes between advocates of unlimited religious freedom and advocates of the strict interpretation of the religion clause of the First Amendment. Through the rulings of the Supreme Court, the legal evolution in the 20th century of the relationship between Church and State is shown. The book is 516 pages/paperback and available for \$25 from Wm. B. Eerdmans Publishing Co., 255 Jefferson Ave. S.E., Grand Rapids, MI 49503, telephone (800) 253-7521.

•Where can service and mission opportunities with Friends organizations be found? *Directory of Quaker Service, Training, Witness, and Internships, 1997*, offers information concerning skills required, programs, financing, duration, and applications for dozens of opportunities. The booklet is divided into three groups: opportunities to participate in workgroups ranging in length from weekends to months, training workshops that provide skills needed for subsequent service elsewhere, and internships in which participation ranges from six weeks to a year. For copies contact Kenneth Ives, 401 E. 32nd St., #1002, Chicago, IL 60616, enclosing \$4, or inquire at Quaker bookstores.

•*The Peace Law Almanac* is a short record of cases that were influential to peace laws in the U.S. It includes the UN Charter, the Nuremberg Principles, "United States v. Oliver North," the new South African Constitution, the text of California's Proposition 187, and many more. \$40 plus \$8 shipping and handling, from MCLI, P.O. Box 673, Berkeley, CA 94701-0673.



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Milestones

Births/Adoptions

Costello—*Whealon Thomas Costello*, on Nov. 14, 1996, to Chinda and Paul Costello of Rochester (N.Y.) Meeting.

Dew—*Madison Leigh Dew*, on Oct. 1, 1996, to Lisa and Thomas Dew. Thomas is a member of Wilmington (Del.) Meeting.

Monet—*Sylvia Eileen Monet*, on June 26, 1996, to Alice Babcock Monet and David Monet. David is a member of Wilmington (Del.) Meeting.

Marriages/Unions

Anderer-Dew—*Kevin William Dew* and *Lynda Jean Anderer*, on June 7, 1996, under the joint care of Milwaukee (Wis.) and Wilmington (Del.) Meetings. Kevin is a member of Wilmington (Del.) Meeting.

Bloxom-Costell—*Michael A. Costell* and *Marianne C. Bloxom*, on Dec. 28, 1996, under the care of Wilmington (Del.) Meeting.

Brooking-Harman—*William Harman Jr.* and *Anne Brooking*, on Sept. 28, 1996, under the care of Wilmington (Del.) Meeting.

Devlin-Cooley—*James Cooley* and *Mary Devlin*, on Dec. 28, 1996, under the care of Pima (Ariz.) Meeting.

Hearne-Jackson—*Douglas Jackson* and *Alexandra Hearne*, on Oct. 5, 1996, under the care of Haverford (Pa.) Meeting.

Keiter-MacQueen—*Robert MacQueen* and *Mary Bailie Keiter*, on May 18, 1996, under the care of Nashville (Tenn.) Meeting.

Keltz-Prill—*Joseph Prill* and *Catherine Jean Keltz*, on Dec. 14, 1996, under the care of Falls (Pa.) Meeting.

McNally-Brown—*David Millard Brown* and *Georgia Larmour McNally*, on Nov. 23, 1996, under the care of Wilmington (Del.) Meeting, of which Georgia is a member.

Mydland-Zimmer—*Michael Zimmer* and *Jill Mydland*, on Nov. 2, 1996, under the care of Norristown (Pa.) Meeting, of which both Michael and Jill are members.

Rarig-Williams—*Greg Williams* and *Alice Rarig*, on Dec. 31, 1996, under the care of Mt. Toby (Mass.) Meeting, with the assistance of Abington (Pa.) Meeting, of which Alice is a member. Greg is a member of Wilmington (Ohio) Meeting.

Salladin-Bagnez—*Mark Douglas Bagnez* and *Laura Elizabeth Salladin*, on June 29, 1996, under the care of Gunpowder (Md.) Meeting. Mark is a member of Wilmington (Del.) Meeting.

Snyder-Beck—*Henry Beck* and *Sandra Snyder*, on Oct. 5, 1996, under the care of Gwynedd (Pa.) Meeting.

Deaths

Cresson—*Osborne Coates Cresson*, 92, on Dec. 31, 1996, in Monteverde, Costa Rica. Osborne was a graduate of Haverford School, Pa., and the

University of Pennsylvania. He studied engineering but soon began a life-long effort to improve the condition of society. He worked for the Philadelphia Relief Board, was the first employee of the Experiment in International Living, managed consumer cooperatives, did social work with the Navajo and Hopi, and taught high school math in Afghanistan, Iran, Arizona, and at Friends Central School in Philadelphia, Pa. He confounded his draft board when he, although over-aged, insisted on volunteering as a conscientious objector.

They invented a separate classification for him that he was the only person ever to hold. After retiring he served as a full-time volunteer for the American Friends Service Committee programming computers. Then at the age of 70 his commitment to a world where people of different backgrounds find ways to cooperate led him to Monteverde, a multicultural community in Costa Rica. There he was active in the Friends meeting and on the committees that helped run the schools, a cultural center, and a facility for the aging. His many interests included travel, hiking, reading, and pets. He laughed easily, was cheery, stubborn, and outgoing until his tranquil end surrounded by friends. Osborne is survived by his wife of 60 years, Rebecca Shannon Cresson; two children, Wetherill and Os; and six grand- and great-grandchildren.

Eccles—*Peter W. Eccles*, 60, on Dec. 13, 1996, in Scarsdale, N.Y., of a respiratory ailment. Born in Lawrence, N.Y., Peter attended Dartmouth College where he was a Dartmouth Senior Fellow and worked for the NAACP Legal Defense Fund. He graduated cum laude in 1958. That summer Peter worked for the American Friends Service Committee, which sent him to international conferences. He later joined the Religious Society of Friends while at Cambridge University on a Fulbright Fellowship. There he met and married fellow student Achla Chib of New Delhi. In 1959 and 1960 he studied in Paris and then attended Harvard Law School. While there he and Achla attended Cambridge (Mass.) Meeting. While working for the World Bank in Washington, D.C., the couple attended Florida Avenue (D.C.) Meeting. In 1965 they moved to New York City, where Peter worked for a law firm, and there they attended Fifteenth Street (N.Y.) Meeting. In 1967 the couple moved to Hastings-on-Hudson, N.Y., and the following year Peter transferred his membership to Scarsdale (N.Y.) Meeting. He worked in the finance industry and for several years was posted in Brazil. On returning to the United States, Peter began his own international finance consulting firm. At Scarsdale Meeting, he served on the Finance and Social Concerns Committees. He is survived by his wife; his father; a son, Peter Rahul Eccles; a daughter, Radika Elisabeth Eccles



Joseph Levenson

Weddle; and two sisters, Helen Harris and Barbara Eccles.

King—*Jocelyn Brownlee King*, 87, on November 11, 1996, in Madison, Wis. Born in Indiana, Jocelyn accompanied her missionary parents in the West Indies, Bolivia, Panama, and Costa Rica. She graduated from Asbury College in Kentucky, where she met Winston L. King. They were married in 1931. They spent the next 18 years in New England, and in 1964 the couple traveled to Burma and India, studying Buddhism and Hinduism. They then moved to Nashville, Tenn., where they joined the Religious Society of Friends and Nashville (Tenn.) Meeting.

Jocelyn was very active in the meeting and enjoyed teaching First-day school. After Winston retired, they spent time researching Zen and Pure Land Buddhism in Japan. While attending other meetings during these years, they kept their membership at Nashville Meeting. In 1979 they moved to Madison, Wis., to live with their daughter. Jocelyn was a woman of great empathy who loved writing poetry, music, teaching, and composing. She is survived by her husband; two sons, Christopher and Jonathan; a daughter, Carroll; three grandchildren; three step-grandchildren; three great-grandchildren; and a brother.

Myers—*Eleanor Emlen Myers*, 71, on Dec. 12, 1996, in Tamworth, N.H. Born in Philadelphia, she attended Germantown Friends School and was a member of Germantown (Pa.) Meeting. She graduated from George School, in Pennsylvania, and Wheelock College, in Massachusetts. Eleanor received an MA in child development from Michigan State University. During WWII she volunteered at Topaz, Utah, Japanese relocation center, where she directed activities for children. After the war she and her husband, Wilson Myers, joined the American Friends Service Committee's relief efforts in Germany, where Eleanor helped start a daycare center and distributed food and clothing. On returning to the United States, she helped found the John Woolman School and taught at the Walden School in California. The couple moved to East Lansing, Mich., in 1965. Upon completing her MA, Eleanor worked for the State Department of Social Services as a licensing consultant for daycare centers. Later she joined Head Start and the Family Resource Program, providing support to Head Start programs in rural Michigan. In 1973 Eleanor and her husband did archeological field work in the Mediterranean, where she developed her photographic skills. Together the Myers published *The Aerial Atlas of Ancient Crete*. Eleanor's interest in children, nature, and cultural history merged with photography. She developed a personal portfolio of photographs reflecting her observations. In 1987 Eleanor transferred her membership to Hanover (N.H.) Meeting and later to North Sandwich (N.H.) Meeting. She is survived by her

husband, Wilson; three sons, Emlen, Arthur, and David; six grandchildren; a brother, Arthur Cope Emlen; and a sister, Marie Hochstrasser.

Nelson—*Thomas W. Nelson*, 83, on Aug. 30, 1996, in Lacey, Wash. Thomas was born in Littlerock, Wash., and spent his early years in Olympia. After graduating from Bellingham Normal he returned to teach in Littlerock and later in Tumwater, Wash. He married Grace Hopp in 1936. In 1941 he completed graduate studies in social work and was employed by the Farm Security Administration as a social worker for migrant workers and their families. During World War II he administered various programs for the War Food Administration, helping to resettle persons displaced during the war. He also worked for the American Friends Service Committee to direct a halfway house for released felons. He became the associate director of the National Association of Social Workers, California Chapter, from which he retired in 1979. Thomas continued to serve the community as a prison visitor and was a longtime volunteer for VISA. Thomas is survived by his wife, Grace Hopp Nelson; two sons, Erik and Blaine; three grandchildren; and two great-grandchildren.

Webb—*George Webb*, 76, on June 20, 1996, in Baltimore, Md. Born in Fredricktown, Ohio, George studied engineering until he was drafted during WWII. He registered as a conscientious objector and served four years in Civilian Public Service working at soil conservation, fire-fighting, in a mental hospital, and volunteering for experiments in scientific research. After marrying Eleanor Brooks in June 1946, George graduated from the University of Toledo, Ohio, and received an MS from North Carolina State College in 1952. Searching for a job that would combine his engineering skills and his interest in medicine, and one that would not contribute to the military, George took a position at the School of Medicine at Johns Hopkins University in Maryland as an electronics engineer, where he worked until his retirement in the 1980s. His professional work included helping develop biomedical engineering into a large department at Hopkins, setting up its first cardiac intensive care unit, and working with national and international biomedical engineering organizations. In 1954 he joined Stony Run (Md.) Meeting where he was a vital participant, serving on numerous committees, working on building renovation, and devising the meeting's first computer program. George led the meeting to grant funds to projects embodying Quaker values and initiated the Nurture Fund, enabling members to attend activities that would aid their spiritual growth. In the larger Quaker world he carried many responsibilities, serving Baltimore Yearly Meeting and Friends General Conference Central Committee. George and Eleanor visited other branches of Quakerism and sought common ground between Friends United Meeting, Friends General Conference, and Evangelical Friends. He was a warm, exuberant host, who enjoyed travel, railroad trains, fine woodworking, growing orchids, and photography. George was survived by his wife, Eleanor, who died on March 5, 1997; a son, Randall Lawrence Webb; and a daughter, Alison Webb Schweiger.

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The Bible, the Church and the Future of Friends, papers from the Quaker Issues Roundtable, 1996.

Prices: \$9.95 each, \$7.50 each for three or more copies, plus shipping.

To order: call the Pendle Hill Bookstore (800) 742-3150. MC and VISA accepted. Or write: Pendle Hill Bookstore, 338 Plush Mill Road, Wallingford, PA 19086. And check out our Web page at: <http://www.quaker.org/pendle-hill>.

Creating a Caring Community . . . The Story of Pennswood Village details the founding of this Quaker-directed continuing care retirement community, as told by resident Gordon Manser. He spent three years researching the archives and interviewing the founders to capture this history, full of determination on the part of a few who faced many challenges as Pennswood grew from a dream to reality. The 100 pages of text with colorful illustrations recounts the period from 1973 through 1995. To order a copy, send \$15 plus \$2 postage to: Pennswood Village, 1382 Newtown-Langhorne Road, Newtown, PA 18940-2401, Attn: Helen King.



Bookstore. Serving Friends and seekers worldwide with Quaker-related books and curricula for all ages. Materials to meet needs and interests of individuals, religious educators, and spiritual communities. Free catalog of over 500 titles. Religious education consultation. Call, write, or visit: Friends General Conference Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107, M-F 9 a.m.-4:30 p.m. EST, (800) 966-4556.

Worship in Song: A Friends Hymnal, 335 songs, historical notes, indexes, durable hardcover. \$20/copy (U.S. funds) plus shipping/handling. Softcover spiral copies at same price. Call for quantity rates. Order FGC Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107 or call (800) 966-4556.

Without Apology, a new book by Chuck Fager. Assertive, upbeat liberal Quaker theology for the 21st century. 190 pages, \$11.70 postpaid. Orders: (800) 742-3150; or from Kimo Press, P.O. Box 1771, Media, PA 19063.

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 catalog.

Pastoral Care Newsletter: four issues per year, on topics of interest to Friends providing care of members: mental illness, membership, marriage, community building. For subscription information or a sample copy, send a stamped, self-addressed business envelope to: FRC/PYM, 1515 Cherry Street, Philadelphia, PA 19102.

“Quaker Profiles & Practices” by William Kashatus is an “imaginative and creative text on Quakerism for middle school students;” “well-written and inviting” (PYM staff). Send \$9.50 plus \$2.50 shipping to PPress, POB 553, Northampton, MA 01061.

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

For Sale



Marketplace available to you! Special Quaker items, commemorative plates, coffee mugs, T-shirts, wood products, Quaker dolls, and more. Write for **New Free Brochure**. Quaker Heritage Showcase, 10711 N. Kittatinny Ave., Tucson, AZ 85737.

Opportunities

Upcoming Conferences At Pendle Hill
Healing Life's Wounds, John Calvi, May 23-26.
Tamar, Rahab, Ruth, and Bathsheba, Elizabeth Watson, May 30-June 1.

Knowing One Another In That Which Is Eternal: The Practice of Spiritual Friendship, Margery Larrabee, June 13-15.

Sources of Spiritual Renewal for Educators, Paul and Margaret Lacey, June 23-27.

Jesus, Rebecca Mays, June 27-29.

Transforming Ourselves: Finding Creative Responses to Conflict, co-sponsored with Alternatives to Violence Project, June 27-29.

High School Workcamp, Alex Kern et al., July 6-13.

Basic Quakerism, Jonathan Vogel-Borne and Mickey Edgerton, July 11-13.

• See display ads on page 30 for details of:
Summer Arts Programs
Spiritual Life Enrichment Program

Contact: Registrar, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150, x 142.

Friendly Nudist Informal Get-Together before FGC Gathering at Avalon in W.Va., June 26-28, 1997. For info call Kate or Ed, (603) 876-4562. E-mail: bababear@galaxy-gv.com.

Community of Hospitality, a faith-based intentional community, seeks full-time volunteers to work at **Cafe 458**, a free restaurant for people who are homeless. Contact: Volunteer Coordinator, P.O. Box 89125, Atlanta, GA 30312; (404) 523-1239.

General Gathering of Conservative Friends. All are invited to gather with Conservative Friends and those of like mind at Stillwater Meetinghouse and Olney Friends School campus, near Barnesville, Ohio, on Sixth Month 20th-22nd, 1997. We look forward with joy to a full weekend of unprogrammed, waiting worship and fellowship, wherein we may wait to be gathered as one in Christ Jesus. To register, write to: Nancy Hawkins, 5190 Kirk Road, Columbiana, OH 44408.

Woodbrooke

Quaker Study Centre

Eva Koch Research Fellowship

We are now taking applications for this latest Woodbrooke initiative. The Eva Koch Research Fellowship offers accommodation and an honorarium of up to £1,000. It is tenable for up to 28 weeks, starting September 1997 or January 1998. We are seeking proposals in any area of Quaker Studies. The majority of the research will take place at Woodbrooke, successful applicants having access to our well stocked library with its major Quaker collection and linking with our wide range of research experience. No postgraduate qualification necessary. For more details, contact Ben Pink Dandelion at Woodbrooke, 1046 Bristol Road, Birmingham, B29 6LJ, UK, telephone: 44(0)121 472 5171, Fax: 44(0)121 472 5173. A registered charity, # 313816. Closing date is May 31, 1997.

Study Vacations For The Socially Concerned

Tour Peruvian Amazon and Cuzco/Machu Picchu August 2-17, 1997, with Quaker educator, Robert Hinshaw. Also, in '98 to Guatemala in February, Sweden/Finland in June, and Nova Scotia in September. For travel with an anthropological focus, write Hinshaw Tours, 2696 West 160th Terrace, Stillwell, KS 66085. (913) 685-2808.

Mexico City Volunteer Opportunities: one-week, service-learning seminars; six-month internships; positions managing Quaker center. Casa de los Amigos, Ignacio Mariscal 132, Mexico, DF 06030; (52-5) 705-0521; amigos@laneta.apc.org.

Friends Association for Higher Education

The voice that speaks for a Friends vision of higher education.

- Encouraging Quaker colleges and study centers.
- Supporting Friends educators in colleges and universities worldwide.
- Offering orientation services to faculty, administrators, and trustees.
- Uniting through a quarterly newsletter, annual conferences.

Your membership makes a difference.

Web site: <http://www.georgefox.edu/nonfox/fahe>
FAHE, Guilford College, P.O. Box 18741, Greensboro, NC 27419. (910) 852-0228.

Travel to Tuscany

The **Taste of Tuscany** trip program, an Italian seminar offered each April and October. Learn about Tuscan art, culture, and cuisine. Small groups of 8-12 people, excellent accommodations and food, and expert guidance. Guests stay at Villa Marzalla in the hills between Florence and Lucca. For information contact: Mark Haskell, Friends and Food International, Inc., 1802 Lawrence Street, NE, Washington, DC 20018, USA. Telephone/Fax (202) 529-3210.

Working Horse Farm is looking for interested person(s) for co-ownership, northern Chester County, Pottstown, Pa. For more information, please call Lorraine Clark, (610) 970-1373.

The **Mary Jeanes Loan Fund** and the **Anne Townsend Grant Fund** for members of Philadelphia Yearly Meeting are now taking applications for financial aid for post-secondary school education for the 1997-1998 school year.

With interest income and repayments of earlier loans being our only funding sources, and increasing need being expressed by applicants, we have been able to help with loans and/or grants averaging about \$600.

May 15, 1997, is the deadline for the submission of applications.

For more information, please contact: Philadelphia Yearly Meeting of the Religious Society of Friends, Committee on Education, 1515 Cherry Street, Philadelphia, PA 19102. Telephone: (215) 241-7223.

Consider investing in affordable retirement property in the Southern Arizona high desert. Write or telephone Roy Joe and Ruth Stuckey, care of Elaine De Manico, Rt.1 Box 170 #11, McNeal, AZ 85617. Telephone: (520) 642-9319.

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. (773) 288-3066, e-mail: q-house@wwwa.com.

Right Livelihood Opportunity. Part-time. Home-based. Organic food. Nurture health, be prosperous with ethical, visionary company. Requires commitment. Training provided. (800) 927-2527, ext. 01442.

Personals

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 Sought

Young, Quaker educator seeks employment information and opportunities in Denver, Colo., (K-12). Please call (Home) (215) 351-0580 or (Work) (215) 895-1594, or email: sg95zkw8@duvm.ocs.drexel.edu with any comments or suggestions.

Therapist with 20-plus years experience wants to explore teaming with one or several therapists interested in having a managed care free practice with an educational rather than a medical model in the suburban area west of Philadelphia. Active Quaker. (717) 560-1605.

Positions Vacant

American Friends Service Committee in Tucson, Ariz., is seeking a full-time 1997-98 intern (to start September 8, 1997) to work with Program Coordinator and committee members on: death penalty abolition, criminal justice, U.S.-Mexico border issues, conflict resolution in high schools, Alternatives to Violence workshops in prison, and alternatives to military service for youth. Intern will be offered healthcare, intentional community housing, and stipend of \$4,000. Deadline is May 30. Call (520) 623-9141 for application details.

Regional Coordinator wanted to work with outreach, young people, and their meetings. Western suburbs of Philadelphia, Pa. Dynamic person with depth of Quaker experience. Full time. Starts September 1997. Contact Lark Worth, 854 Brintons Bridge Road, West Chester, PA 19382. Telephone: (610) 793-3063 before 9:30 p.m. (EST).

Staff Opening at Pendle Hill Registrar

Pendle Hill seeks a person with strong interpersonal and organizational skills, and solid computer skills, to fill the key position of Registrar. The Registrar is responsible for registering program participants in Pendle Hill events, scheduling facilities for maximum utilization, and correspondence and communication with both participants and support staff. Salary is approximately \$11,000 plus on-campus room and board, excellent benefits. Applications are welcome from all who share Pendle Hill's principles, regardless of religious affiliation, race, age, gender, national origin, or sexual orientation. For application and job description, please call Laura Beatty (610) 566-4507, ext 131, 9-5, M-F. We expect to fill this position by the end of May.

The Equity Trust, a small nonprofit organization with innovative national programs of land reform and community development finance and special initiatives dealing with community supported agriculture and stewardship of religious lands, seeks a **Loan Fund Manager** and an **Office Manager**. Compensation modest, according to need, room and board provided. Contact: Chuck Matthei, 539 Beach Pond Road, Voluntown, CT 06384; (860) 376-6174.

Need Counselors, Cook, and Counselor/Lifeguards (18+) for Quaker-led farm camp near the Poconos. Help children (aged 7-12) with gardening, animal chores, nature awareness, arts and crafts, woodworking, pottery, etc. Teach skills you have to offer. Homegrown foods, woods, streams, fields, pastures. Join us for a cooperative, fun summer—family style. Carl and Kristin Curtis, Journey's End Farm Camp, RR #1, Box 136, Newfound-land, PA 18445. (717) 689-3911.

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. A small junior high boarding school seeks several houseparents for '97-98 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, and administration. Intimate community of staff and students; consensus run. Simple living; beautiful mountain setting. Contact or send resume to: Shan Overton or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (704) 675-4262.

Enjoy rent-free living! **The Caretaker Gazette** publishes 80+ property caretaking jobs each issue, worldwide. \$24/year. 1845 Deane-FR, Pullman, WA 99163-3509. (509) 332-0806.

Real Estate

Wanted For Purchase Or Rental: Woodland or country get-away house. Prefer close to Chicago; will consider greater distance. (773) 907-0732 or newedmu@aol.com.

House and Land For Sale. May be of interest to Friends. Retreat-like setting in the Blue Ridge, near Floyd, Va. 52.85 acres of rolling fields and woods, bordered by stream. Farmhouse with spacious rooms, built 1991. Greenhouse, woodworking shop/guest house, walled back garden with bearing apple trees. Meetinghouse nearby. Housekeeping and mowing services in place. Roanoke Airport 1 hour. Greensboro, N.C. 2 hours. Ann Martyn and Frank O'Brien, Rt. 2, Box 152, Floyd, VA 24091. Telephone: (540) 745-4340. Fax: (540) 745-4649. fobrien@swva.net. \$260,000.

Cozy summer cottage for sale. Quiet woods, Hunterdon County, N.J., 20-acre cooperative, swimming pond. 70 minutes from NYC, Philadelphia. \$35,000. (908) 832-7044.

Rentals & Retreats

Secluded Pocono Cottage. Two bedrooms, living/dining room, kitchen, bathroom, and deck. Adjacent to 100-acre woods with hiking trails and stream. Fly-fishing and excellent birding. \$350/week; \$175/weekend; \$60/day. Call John: (610) 964-8331.

Cozy Maine Cottage. On quiet island minutes across swing bridge from restaurants and shops of Boothbay Harbor. Great home base for exploring Maine coast. Sleeps 6. \$475/week. Homan (610) 828-3192.

Vermont. Comfortable housekeeping cabins at Forest Echo Farm in Mount Holly near Appalachian Trail. Simple, secluded, swimming, boating. Contact Caroline Bailey. (802) 258-4544. 1029A Upper Dummerston Rd., Brattleboro, VT 05301.

Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bath-room, beautifully furnished house with wrap-around deck, two electric golf carts. Fourteen miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (215) 699-9186.

Maine Coast. Spacious house sleeps eight. Deck overlooks pond. Beautiful woods, salt-water cove. Swimming, canoeing—lagoons, 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.

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

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All Kendal communities and services reflect our sound Quaker management, adherence to Friendly values, and respect for each individual. Full service continuing care retirement communities:

Kendal at Longwood; Crosslands • Kennett Square, Pa.

Kendal at Hanover • Hanover, N.H.

Kendal at Oberlin • Oberlin, Ohio

Kendal at Ithaca • Ithaca, N.Y.

Independent living with residential services and access to health care:

Coniston and Cartmel • Kennett Square, Pa.

Individualized skilled nursing care, respite care, Alzheimer's care, and personal care residences:

Barclay Friends • West Chester, Pa.

For information call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581.

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 \$42,000-\$147,000; monthly fees from \$1,205-\$2,437. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. Telephone: (800) 253-4951.

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.



New England Friends Home
Operated under the care of the New England Yearly Meeting, the Friends Home provides a home-like setting for elders in a gracious brick house high on a hill in Hingham, Mass.

The exterior view of the changing New England seasons is breathtaking, and the interior atmosphere of warmth and community is evident to all. For information about this small and surprisingly affordable alternative to larger, more institutional settings, please call or write: Gretchen Condon, New England Friends Home, 86 Turkey Hill Lane, Hingham, MA 02043, (617) 749-3556.

Schools

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9-12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 475 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158. E-mail: ssinfo@juno.com.

Frankford Friends School: coed, K-6, serving center city, northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

Come visit **Olney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, Ohio 43713. (614) 425-3655.

Westbury Friends School—Safe, nurturing Quaker environment for 100 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.

Westtown School: Under the care of Philadelphia Yearly Meeting since 1799, Westtown seeks Quaker children for day (PreK-10) and boarding (9-12). Boarding is required in 11th and 12th grades. Significant Quaker presence among 600 students, 80 teachers. Challenging academics, arts, athletics, in a school where students from diverse racial, national, economic, and religious backgrounds come together to form a strong community of shared values. Financial assistance is available. Westtown, PA 19395. (610) 399-7900.

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.

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

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.

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.

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.

Lansdowne Friends School—A small Friends school for boys and girls three years of age through sixth 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.

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

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.

Mediation Service Associates—offers a professional alternative for resolving disputes in the areas of Family, Business, Organization, and Real Estate. Call (717) 393-4440 or email: mastros@juno.com or mirrormtn@juno.com. Michael R. Mastros and Barbara J. Spiegelberg, Mediators.

Arborvitae Tree Care. Jonathan Fair Oaks—Certified Arborist, specializing in tree preservation. Scientific Tree Care, beautifully done. 608 Green Ridge Road, Glenmoore, PA 19343. (610) 458-9756.

Marriage Certificates. Send for free package, "Planning your Quaker Wedding." Samples of wedding certificates, invitations, artwork, ideas, tips, more! Gay and lesbian couples welcome. Write Jennifer Snowloff Designs, 306 S. Fairmount Street, #1, Pittsburgh, PA 15232. Call: (412) 361-1666, any day, time before 9 p.m. E-mail: jsnow@cs.cmu.edu.

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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 JMFS@AOL.com. (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401).

Wedding Certificates, beautifully handwritten. Plain or fancy. Samples on request. Diane Amarotico. (541) 482-7155.



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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.

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.

House-sit for summer (June-August). Can take care of pets and plants. Write: Ruth Kirk, 21 Los Ebano Street, Mercedes, TX 78570. Telephone: (210) 565-1662.

Summer Camps

Horse/Pony Day Camp—Ages five through adult. Riding instruction and basic pony care. Also lessons, boarding, training available. Pottstown, Pa. (610) 970-1373.

Friends Music Camp: Fantastic music-Quaker-community experience, ages 10-18. FMC, P.O. Box 427, Yellow Springs, OH 45387. (937) 767-1311 or (937) 767-1818.



Camp Woodbrooke, Wisconsin. A caring camp to make friends, have fun, develop skills, and learn about the environment. Quaker leadership. 36 boys and girls; ages 7-12; 2- or 3-week sessions. Jenny Lang, 795 Beverly Place, Lake Forest, IL 60045. (847) 295-5705, or e-mail: alang@xnet.com.

Summer Rentals

Berkshire Friends. Bright, modern, spacious Great Barrington home. Forested country road adjacent to lake. Near Tanglewood concerts, Shakespeare & Company, Rockwell Museum, Shaker Village, dance festivals, summer theaters, art galleries, antiques, Appalachian Trail, spa services. Personalized arrangements to meet your needs. Two guest rooms, private bath—or house rental. (413) 528-6355.

Maine coast: Cabin in National Wildlife preserve sleeps 4-5. May-September two weeks \$650, \$30 utilities. June 15-August 15 Pierre Montoux orchestra, opera festival nearby. (610) 649-7037.

Adirondacks—housekeeping cabins on quiet, unspoiled lake; fireplaces; fully equipped; June thru September. (609) 654-3659 or write Dreby, Cranberry Lake, NY 12927.

Maine Coast. Attractive waterfront house near Wiscasset on Westport Island (with bridge). Deck, spruces, small point and cove, peace and quiet. Weekly rates: June \$350, July \$600, August \$650. (617) 696-6353.

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.

Stone Cottage in rural mountains near Asheville, N.C. Close to cultural treasures: Biltmore Estate, N.C. Arboretum. Also near whitewater rafting, hiking trails, Hot Springs. Sleeps 1-4, weekly or nightly. Cottage in the Hemlocks: (704) 689-5131.

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. \$550 per week. Available June and July. (902) 469-4151.

What's so Quakerly . . .

about Friends' programs for older adults?

We are often asked: "Are there special qualities that can be found in these programs that Friends have established in Maryland, New Jersey, and Pennsylvania?" We think the answer is yes.

❖ First, all were begun by Friends. Some by individual Friends with a sense of mission. Some by monthly, quarterly, and yearly meetings. Some by small groups of Friends who shared a vision of providing needed supports in new ways.

❖ Then there is governance. Each of the organizations belonging to Friends Services for the Aging is operated with oversight of a predominantly Quaker board, carrying out its business through Friends' processes.

❖ Perhaps most important, we all seek to embody in our services the Quaker commitment of respect for all individuals. We recognize and seek to enhance the independence of older adults, including those who may be frail or suffering from dementia. We focus on capacities and strengths, not disabilities and needs.

❖ Our staff and those we serve come from many different religious backgrounds. They find that there is something authentically Quaker in our conviction that the later years of one's life are full of potential for love, growth, friendship, and contributions to others. We find that our Quaker service is enriched by our employees' dedication to the values we hold in common.

Write or call for a free copy of *Guide to Quaker Services for the Aging* for yourself or a loved one.

FRIENDS SERVICES FOR THE AGING

1777 Sentry Parkway West

Dublin Hall, Suite 400

Blue Bell, PA 19422

(215) 619-7949; fax (215) 619-7950; e-mail fsair@msn.com

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CREMATION, SIMPLE BURIAL OR TRADITIONAL BURIAL

NEW BENEFITS

New benefits are available to provide up to half of the costs of either burial services or cremation services for any member of PHILADELPHIA YEARLY MEETING. The benefit available is up to \$4,000 per member of PHILADELPHIA YEARLY MEETING. This new pilot program is available now and is in addition to the Anna T. Jeanes Fund. Yerkes Funeral Home, Inc., 2811 West Chester Pike, Broomall (Charles Ford, supervisor), and 8645 West Chester Pike, Upper Darby (Harry Croll, supervisor), will be administering and providing these benefits to PHILADELPHIA YEARLY MEETING members in Pennsylvania and New Jersey. Locations other than Broomall and Upper Darby are available in eastern Pennsylvania, Philadelphia, central Pennsylvania, and southern New Jersey.

For services or information please call:

(610) 356-0500 • (215) 729-4858 • (610) 446-4903

FOR SIMPLE BURIAL, CREMATION OR TRADITIONAL BURIAL
BENEFITS TO PHILA. YEARLY MEETING MEMBERS.

