A MODEL OF PROPHECY AND TESTIMONY
WALKING INTO THE NEW MILLENNIUM: KEEPING AND DISCARDING
BIBLE AS MINISTRY
Among Friends

Never a Good War

The words of the Book of Matthew come easily to mind these days: “And you will hear of wars and rumors of wars. . . . all this is but the beginning of the sufferings.” For months now our newspapers and TV networks have been full of reports about Iraq and the massive U.S. military buildup in the Persian Gulf.

Saddam Hussein has caused a huge flap by telling UN weapons inspectors they cannot nose around in his various palaces. The assumption of our leaders is, therefore, that Saddam has set aside space in his palaces for storing chemical weapons and other ghastly things he might use against his neighbors or even his own people. Why else, after all, would he refuse to let inspectors inside to look around? The need to destroy Saddam’s “weapons of mass destruction” are the words we hear most often coming out of Washington.

And so the logic continues: Since Saddam must have weapons hidden away in his palaces and elsewhere, let’s show him that he cannot get away with this: No more weapons of mass destruction.

I find it strange there has been very little editorial criticism of the massive buildup of U.S. weapons of mass destruction. These include the so-called “smart bombs” that are designed to find their ways to the targets of our choice and sophisticated missiles that can be unleashed from high altitudes and from ships so that our own troops will suffer fewer casualties. What better chance to try out the very latest in technology, some of our military leaders seem to be saying.

There is an assumption by most people that powerful military violence is appropriate when the enemy is clearly an immoral and vicious dictator like Saddam Hussein is alleged to be. Look what he has done to his own people, after all. Most of us have seen pictures of his use of poison gas against the Kurds and of the atrocities his troops committed in Kuwait. What better reason to “take him out,” as the military expression puts it?

History is not kind, however, in judging the success of such military ventures. Just this past month a gathering occurred in My Lai, Vietnam, to commemorate the 30th anniversary of the massacre of 504 people, including women and children, a massacre committed by U.S. troops trying to punish another enemy. In that war we followed a policy of “destroying a village to protect it.” We also used chemical weapons and napalm, and we must live with the memory of the Christmas bombing of the North. The scars of that war are evident today.

It is time to move beyond our national policy that “might makes right” and the belief that our country has the responsibility to kill those whom we choose to punish. Such institutionalized violence has much to do with why I became a Friend. Thirty-five years ago I was drawn to join a community of seekers who affirm there is that of God in everyone and it is therefore wrong to kill another human being.

U.S. Friends must continue to say no to war making. We must persist in seeing that our country participates fully in the work of the UN, including payment of long overdue bills. And we must persist in our efforts to join with the international call for an end to land mines. We must acknowledge the terrible suffering of the Iraqi people since the end of the Gulf War and work to relieve that suffering.

There is work to be done, Friends. As we look to the next millennium and consider the questions Renee Crauder raises about the future of Quakerism, we must keep before us the special peace witness held by Friends for over 300 years—and assure that it continues for the next 300.

Vinton Deming
Walking into the New Millennium: I04A
Keeping and Discarding Wayn, PA 19087-3930
What parts of our Quaker tradition are best suited to carry us into
the future?

To Open a Dialog about Christian Faith
Paul Bixby Fondale Village 500 E. Marilyn Ave
A personal faith should undergo the critique of head, heart, and
muscle. State College, PA 16801

Bible as Ministry 205 Oakland Place
Patricia Dallmann North Wales, PA 19454
Breaking through the framework of realistic narrative leads us to the
power of meaning.

A Model of Prophecy and Testimony
Barbara Graves 451 Mt. View Ave Oakland, PA 15214
Jesus and the early Christian communities are archetypes for
powerful, Spirit-filled lives.

The Steps to Peacemaking: Forgiveness Is Not
Enough
Sidney Cobb with Cathrine Gordon
True peace requires a deeper commitment than a simple cessation of
conflict.

Anatomy of a Leading: Asking
Connie McPeak 2682 Gold Hill Road
God's Presence is only a question away.

Among Friends
Forum
Friendly Mysteries
Humor
Life in the Meeting
Reports and Epistles
News
Bulletin Board
Books
Milestones
Classified
Meetings

Poetry
Holy Walk
Granger, ID 45385
Ruthann Knechel Johansen
Contradictions
Omaha, NB 68104
Fredrick Zypdek
Sweet Nourishment
Alice Mackenzie Swain
All in All:
A Natural History
Franchot Ballinger 3632 Burch Avenue
Cincinnati, OH

Cover art by Albrecht Dürer

Left:
Friends Journal staff on an April outing
**Forum**

**Significant service**

In a previous letter (FJ Dec. 1997) expressing gratitude for a procession of Friends who had served our Society and its Peace Testimony so ably at the UN in New York City, I was incorrect about the second director.

I referred to William Huntington as having "filled in" when Elmore Jackson disappeared (on a mission shuttling between Egypt and Israel in behalf of the U.S. State Dept., it turned out years later). Friend Huntington served from 1963-1970, hardly temporary. Moreover, Lee Pennock Huntington, his wife, took charge of Quaker House most ably. Bill Huntington also utilized his architectural skills to rebuild the ground floor on the 1840 Turtle Bay Quaker House and added a conference room; it is still in use to this day. The Huntington's time at the Quaker UN should not have been overlooked. It was significant.

_Sol Jaco brom_  
Key West, Fla.

**Volunteer service**

As a retired 40-year "bureaucrat" with the American Friends Service Committee, I want to commend the _Journal_ and Gilbert White for opening a discussion to strengthen volunteer service opportunities (FJ Jan.). After my service as a conscientious objector in 1943-46, I was invited to be a peace education secretary with AFSC in southern California. I felt a real calling to help build the peace and made a three-to-five-year commitment, never intending to make AFSC a lifetime work.

However, in the early 1950s, after an exhaustive study, the AFSC Board decided it would be a permanent organization and thus invited a small staff group to consider longer-term appointments. These staff members helped guide volunteers who made short-term commitments to work in the then four sections: International Service, International Affairs, Peace Education, and Community Relations. Opportunities included workcamps, institutional service, peace caravans, institutes, of international relations for youth and adults, conferences for diplomats, and Quaker international volunteer service.

As Gilbert White correctly points out, opportunities for work with AFSC have dwindled to a few interns and some yearly meeting-AFSC youth programs. About 80 percent of the national staff come from outside the Religious Society of Friends. For a number of years, AFSC has concentrated on addressing social change both at home and abroad and recruiting staff without discrimination as to gender, ethnic group, or religion. Although there have been efforts to strengthen the linkages with Friends representatives from yearly meetings who make up the corporation, I have serious doubts if AFSC can ever return to its earlier role. Nor should it. It continues to serve a useful purpose as a multicultural organization based on the principles of Friends, and I will continue to support it.

But what of the future? It is encouraging to learn that all branches of Friends are offering Quaker voluntary services. I look forward to seeing the "Directory of Quaker Service, Training, Witness, and Internships" and the Newsletter. Perhaps in order to address this growing concern and need, a simple federation can be formed, which might be called Quaker Voluntary Service Association and which can keep Friends informed of ways to put their religious beliefs into action.

_Robert S. Vogel_  
Pasadena, Calif.

I feel impelled to register my deep sympathy with Gilbert White's concern. I continue to be involved with AFSC even as I face its Quaker limitations. I find myself distressed by the subordination of Quaker service to social advocacy, which necessarily opens political conflicts. It would appear that diversity and affirmative action as interpreted by AFSC have, unfortunately, muted Quaker voluntarism and reduced involvement of meetings. We Quakers should ask ourselves if we are free of responsibility on this issue.

I heartily endorse the Quaker movement as expressed through the Burlington Conference and pray that it expands. It will surely offer bridges of communications between our many yearly meetings as we renew and strengthen our testimonies. Quakers themselves can offer direct services to humanity out of their unique understanding of the Divine/human bond.

I had occasion two years ago in Canadian Yearly Meeting to be aware that so very many Canadian Quakers could speak from personal experience and service about Canadian Friends Service Committee. That was so much more the case than in my Intermountain Yearly Meeting. That probably relates to the fact of direct Canadian Yearly Meeting oversight is not so easily accomplished by the AFSC with our multiplicity of yearly meetings. There is a Quaker Executive Committee of AFSC, of course, with whom we Quakers can correspond.

_Arlene B. Hobson_  
Tucson, Ariz.

A big word of thanks from Friends United Meeting for publishing our list of current missions opportunities (Bulletin Board, Jan.). I also appreciated the additional exposure through Maia Carter's article on her experiences during the Middle East Workcamp sponsored by FUM. Her father, Max Carter, did an excellent job in organizing the trip, especially through his extensive contacts in the Middle East. The trip also benefited the Ramallah Friends Schools by providing the needed labors to landscape around the new science building.

And if that wasn't enough, it was good to read Gilbert White's assessment of the current state of volunteer service among Friends. I think it was good for _FJ_ readers to read about the cooperation among mostly FUM Friends, FGC Friends, and others about the Burlington conference. Ben Richmond and I were privileged to attend (and to take five Earlham students and one ESR-student with us) and to participate as resource people.

I hope these articles will remind Friends of all persuasions that we need to demonstrate our faith through works (James 2:14-26) and that our faith is made complete by what we do (James 2:22).

_Curt Askew_  
Richmond, Ind.

**Looking deeper**

I appreciated the Viewpoint article entitled "Speculation, Gambling, and Investments" (FJ Feb.). I think the subject of gambling needs to be probed a little deeper. A helpful image for the universe is a casino. The house makes the rules. In every event the house takes its cut (which is called entropy). Even though regularity of the stars and the planets give us evidence of Certainty, the light that brings that knowledge follows the Uncertainty Principle.

On this earth, each moment of our living is devoted to evaluating the odds, to risk assessment. We continually evaluate the range between certainty and...
Facing sexual hurt

There are many groups of people in pain. The world is full of various groups of hurting people. I've made some study of this. I have taught massage in prisons, given energy work to tortured refugees, and taught spiritual disciplines to heroin addicts with AIDS.

But here's what I've been thinking about. The largest group of hurt people on the planet are women with sexual hurt—women demeaned by sexual harassment, women sexually abused in childhood, and women sexually assaulted. In every group of people from every continent I have worked with, this burden of sexual hurt is frequently an additional part of the women's history. Perhaps it is so commonplace throughout human time, we do not see it as clearly apart and distinct from plague, famine, refugees fleeing war, or war itself.

The sense that this common thread weaves together women's lives around the globe is almost too much to take in. Yet as I connect the dots of what I have seen and heard, I know that it is so. And I grieve this. The reality of sexual hurt is a horrible burden. As someone who's survived rape as a young child, I know too well the nature of the pain and the tremendous work that this healing entails. The list of damages is long and ugly: diminished self-worth, physical illnesses, trust broken nearly beyond repair, and flaming swirls of anger, fear, guilt, and sadness. And if truly safe places are few and far between, where and when can healing begin?

What are we doing about this? What are we doing about this as individuals? What are we doing about this in our meetings? What are we doing about this with our votes and our money? Are we bringing it into our prayers and into our planning about what the world needs? Does it give us any ideas for focus on volunteer or professional work? Do we share our deep feelings on this to help the wounded know they are not working alone on a silent mountain climb?

The largest group of hurt people in the world are women with sexual hurt. And we are doing...what?

John Calvi
Putney, Vt.

Personal choice

It's so supportive to receive FRIENDS Journal while here in Thailand, where I'm volunteering at an AIDS hospital at a Buddhist temple. It's like a small village here with almost 200 population: HIV+ patients, staff, volunteers, and monks all living in small cabins and rooms. There are two shops, various offices and meeting rooms, the crematorium, and the hospital itself.

Almost all the work is done by the ambulatory patients. Their health varies from fair to good, and they are mainly here because they are social outcasts. The reason for this is a combination of three factors: Thais still believe they can catch AIDS from being near the sick person (in spite of extensive public education); the belief that the person got AIDS as a result of his/her bad karma; and shame on the part of the families as a result of the latter.

In the hospital there are about 35 third-stage patients, some in quite shocking condition. These are looked after by paid staff assisted at present by four volunteers, including a doctor from Belgium. An average of one per day dies—the large majority without benefit of support from friends or family. The patients, due to their culture, never complain and remain cheerful even though their care is sadly lacking according to our standards. The Thai Buddhist philosophy of acceptance and good humor creates a peaceful, serene, and even, at times, jovial atmosphere. It is quite admirable, as is the tender, loving way in which the stronger ones tend to the weaker ones.

I've seen deaths that were truly enviable in their peace and others that were horrific. For four days now I've been sitting with a young man who, contrary to the Buddhist way, is fighting death every inch of the way. As an onlooker, at times I view his struggle as misery that shouldn't happen—that should be cut short. And yet it's his choice; it's his life and his death; he's doing it the way he wants. Although it's painful to watch, his approach has to be respected.

I wouldn't have the fortitude (physical or spiritual) to fight for life like that; I would pray that someone would care for me enough, and respect my wishes enough, to help me pass through more quickly, more peacefully. To support each person in his or her choice—especially when it's contrary to our own view—is a precious gift.

Bette Logan
Lopburi, Thailand

Cats demand retraction

Thank you for publishing your book, Benjamin the Meetinghouse Mouse. I found it to be the most unique and unusual Christmas present I have received in many years, and I will treasure it always. It was unique to receive a book with color illustrations and large print about a well-mannered mouse living and sharing his life with like-minded individuals and promoting peace, compassion, and understanding.

I must say, however, that my two cats regard the book as a serious misrepresentation of facts and request that you publish a book or two on the beauty and nobility of Felis catus along with a retraction.

Pat Vorenberg
Lexington, Mass.

Macmurray's thoughts

May I add a note to K. Alan Longman's excellent letter (FJ Feb.) pointing out...
unfortunate effects of dualism on Christianity, as diagnosed by the philosopher John Macmurray?

Macmurray himself clarifies the situation and demonstrates how we can rid ourselves of that misrepresentation of reality in *The Self as Agent*, where he writes, "What is distinguishable theoretically is not necessarily separable in fact; for to distinguish elements in a whole theoretically is merely to limit attention to an aspect of what is presented."

When I tried to get the idea of "distinguishable but not separable" across to an artist, she objected that when she critiqued a student's handling of color, all that she saw was the colors. I replied that if I were to photograph what she was looking at, it would show a great many other things as well, such as shapes and proportions, but at the moment her whole attention was on the color as if it were separate from the rest of the painting—but the photograph would demonstrate that it wasn't. She got the point.

So it is, as Alan Longman says, with faith and works, body and mind, matter and spirit, and a host of other pairs. Thus, for situation and demonstrates how we can rid of the painting—but the photograph at the moment her whole attention was on as well, such as shapes and proportions, but Christianity, as diagnosed by the critic. Macmurray says of the "mind-body problem," it is "in fact not a problem but a patent absurdity."

In my everyday living, again and again I come back to "distinguishable but not separable" as the key to resolving a wide variety of misunderstandings and dilemmas. Like Alan Longman, I heartily commend Macmurray's books to anyone wishing to go further into the richness of which this is only a part, and for whom clarity of thought is important.

Mary McDermott Shideler
Boulder, Colo.

Prison abolition

Thanks for sending the December issue. I've just finished reading it. Our prison yard is closed for the afternoon because it's raining outside. This land was formerly swampland and easily reverts to its former self after just a little rain; indoors, too, as all six of these two-million-dollar dorms are not weatherproof. I'm not particularly searching for things missing from the December issue. I can only feel full thankfulness for the contents. I especially found interesting the FCNL

Notes on the striking down of the Religious Freedom Restoration Act by the U.S. Supreme Court. To be sure, classes of people not formerly exempted from protection of the RFRA will now suffer by the absence of the guarantee of religious freedom, actually being denied equal protection under the law. It saddens me that certain sectors of U.S. society continue being the objects of prejudice by none other than the highest court in the land. I guess there's no law against their setting a bad example, or actually mirroring true bias of most citizens; such is the ugly reality of it.

On another matter, the Department of Corrections in Florida proposed a rule banning hardcover books, but backed off when lawyers at the Aleph Institute, a Jewish organization in Miami, threatened litigation. The Bible Association of Friends in America sent me a hardcover German Bible. I learned that Santa Rosa, Fla., prison officials sent it back without any notice to me "because it was hardcover." The Friends removed the cover and sent it again, and I did receive it. I am communicating to the Friends that I have filed a grievance and written to attorneys at the Aleph Institute. In correspondence prior to this incident, the lawyers said they wished to be notified of any action banning the possession of hardcover books. Unfortunately, most grievous issues locally are relatively trivial, but it all remains fuel for prison abolition.

As to your December issue, I intend to write to Jen Lindstrom at Monteverde Friends School in support of their campaign to ban land mines. If the Florida Department of Corrections wanted to meaningfully ban anything, they should realize that land mines do more harm than hardcover books. After we empty the prisons of people, we can use the grounds to detonate all the land mines.

Gerald Nile
Santa Rosa Correctional Institution
Milton, Fla.

Troublesome questions

Never mind the moral case against the death penalty. What practical things are wrong with it?

It is, or can be, too final. States that have abolished capital punishment have on occasion done so after they found that in an important case they had killed the wrong person.

It is unfair. Women offenders have an advantage because jurors dislike executing them. The wealthy have an advantage because they can hire more expensive legal talent. Minorities have a disadvantage, or sometimes advantage, depending on the jurors selected.

It is costly. People mistakenly think killing an offender costs less than long imprisonment. But, "fighting to the death" in capital trials, offenders may spend hundreds of thousands in legal costs that must be countered by the state. Capital punishment costs more.

Death rows, too, are not only cat-and-mouse cruel but also costly. They keep numerous inmates idle except for the writing of seemingly endless appeals, which must be answered.

The death penalty also raises troublesome questions. We don't want to kill offenders who are really "out of their minds" at the time of the offense or never properly in them. The rather necessary "not guilty by reason of insanity" or "not guilty by reason of incapacity" laws are unfair because they favor the rich.

Betty Stone
Greensboro, N.C.

Assistance sought

Last year or so someone advertised in the JOURNAL for used stamps as a way to do fundraising. If anyone has information on this, will you please be in touch with us by e-mail?

Sheldon G. Weeks
weeks@noka.ub.bw
Botswana Monthly Meeting
WALKING INTO THE NEW MILLENNIUM:
Keeping and Discarding

by Renee Crauder

The imminent arrival of the new millennium bids us to some friendly housecleaning. Why now? The end of a century—especially the end of a millennium—has a finality that enables us to see more clearly where we stand today. It is also a time to look back at the past to understand where we have been. With those insights, we can look ahead more faithfully and intelligently.

In my family—as perhaps in yours—we don’t clean out closets, let alone the attic, until we have to, for painting or moving. It is always a chore to decide what to keep and what to discard. We look at the item—perhaps a book—and ask ourselves: have we used it in the last five or ten years? Is it a memento that it’s time to chuck? Does it have sentimental value that I’m not yet willing to give up? Can it be useful to someone else? Then I ask myself, will I really read this wonderful book again? It changed my understanding of philosophy when I was in college, but that was 50 years ago! I am aware that giving away this book lightens the load in the bookcase and also puts closure to a part of my life experience. In a more subtle way this discarding also lightens my inner load. I can then choose to leave that space empty or to fill it with something new.

What might Friends wish to keep? To discard? Which of our attitudes, inner or outer structures, or idiosyncrasies no longer serve the function for which they were designed? And which serve us well? We have a wonderful chance to do some housecleaning.

Below are some aspects of our Quakerism to ponder lovingly. No attempt has been made to include the whole Quaker experience. You may wish to add your own areas to ponder. All decisions, whether to keep, to renew, to restore, or to discard, must be made with prayer and patience. There are more questions than answers!

NEWCOMERS
Why do newcomers come? Are they looking for a closer relationship to God in the silence? Are they coming for “peace and quiet,” as one attendee in my meeting stated it?

Our daily lives are speeded up with husband and wife both working, with many single parent homes, with children needing to be transported everywhere. It may not be surprising that newcomers are in meeting primarily for an hour’s peace and quiet and secondarily to find a closer relationship with God.

Does this make a difference in ministry? In commitment to the meeting? What attitudes do we need to let go of or to acquire in order to welcome all who come?

SINGLES
We have more single Friends in our meetings than a generation ago, when most Friends meetings were composed of families with growing children, a few single young adults, and a small number of widows and widowers. In many meetings today younger and older singles constitute nearly half the meeting.

How does this change meeting dynamics? Do the singles bring more energy to fellowship, excursions, and potlucks? Are the parents of young children teaching more First-day school classes? How can the tal-
ents of singles and marrieds mesh better? Do we need to let go of old attitudes about lifestyle? To renew our belief that God loves and has work for each one of us?

**NEW FRIENDS**

Half of us have come to Friends in the last 15 to 20 years and are not steeped in Friends tradition. How do we address that? Do we need to abandon the Friend-by-osmosis theory and teach Quakerism more aggressively?

**MEMBERSHIP**

Why are attenders often unwilling to become members? Our culture frowns on long-term committed relationships even while extolling them. We are less willing to trust and obey authority; does that include God's? How does this reluctance to commit affect membership, participation in our meetings, and faithfulness to leadings?

Are we too lax about requiring membership? Over our history we have been exploring the meaning of membership. Early Friends didn't need a piece of paper to say to the world that they were Quakers; their very lives attested to that by not swearing oaths, not doffing hats, dealing fairly with every person, by their plain dress and lifestyle, and especially by their manner of worship. What do we need to do today and tomorrow to become again Friends whose Quakerism shines? Could it be the road of asceticism, holy obedience, and discipline? What would these look like today? How do we bring them back into our lives?

**CARE OF MEMBERS**

What does that mean to us today? In the absence of a paid ministry, how do we renew our care for each other when we often live far apart? How do we make the time to call Friends who have not been to meeting several times in a row? To visit the sick? To bring food to the needy? To listen patiently to those with cares? When ministry is everybody's business, how do we prevent it from becoming nobody's business?

**HOSPITALITY**

Do we need to greet newcomers more sincerely? Often, after break of meeting, we have so much to say to each other that newcomers must do with a perfunctory, "Nice to see you here." How can we be more welcoming? In pastoral churches the minister stands at the exit door and greets everyone; what can Friends do? We can greet newcomers with our hearts, we can include them in our conversations. They may be eager to do letter writing to congresspersons or visit the local jail with us.

**BENCHED AND TEMPERATURE**

In our old, established meetings, is it time to let go of 17th-century benches and come into the 21st century of comfortable armchairs (yes, some of us will fall asleep, but we do that anyhow), and set them in a circle so we can see each other? Are our meetinghouses air-conditioned in summer and comfortably aired and heated in winter? Some meetinghouses smell musty all summer; some all winter. Does the smell of antiquity enhance worship? Entice visitors to return?

**BELIEF AND FAITH**

Is it time to dust off the Bible and read it and other devotional literature regularly, or at least before coming to meeting? Can we let go of something else to make time to pray regularly?

**CHRIST-CENTERED AND UNIVERSALIST FRIENDS**

Is it time to discard these artificial divisions and allow Friends to search for God's Truth in their lives as they are led? And to cherish each other regardless? The two intertwined spheres of Friends' fidelity today are activism and contemplation. Are these not the same fidelity to the Inner Light with different emphases? We need to encourage those Friends called primarily to a life of prayer and equally encourage those Friends called to a life of activism. Often the only place these meet is at worship. George Fox's Quakerism is not the same as ours today; we are heirs but not clones. Isn't our most important issue our relationship to God, by whatever name we call God: the Seed, Christ, the Light Within? What we must take along to keep our essence as Friends is the movement of mystical experience of the love of God that gives us courage to live out what is laid on us in the quaking silence of worship.

**QUARTERLY MEETING**

Is it still a vibrant part of Friends structure? How do we revive those that are faltering? Should we?

**QUAKER JARGON**

Is Quaker jargon necessary? Is "fifth month third day" really clearer than "May 3"? What will we lose if we change? What will we gain?

Those Quaker beliefs that we will most surely wish to dust off if needed, clean up, and take along, include:

- our belief of that of God in everyone
- the equality of men, women, and children
- working toward implementing the Peace Testimony
- our deep faith that God comes to each of us directly without need for a minister
- a unity model of decision making
- striving for simplicity, sincerity, and integrity.

In the 15th chapter of the Gospel of John, Jesus tells his disciples: "I am the true vine, and my Father is the vine-dresser. Every branch in me that bears no fruit is cut away, and every branch that does bear fruit is pruned to make it bear even more." Let's sharpen the pruning shears!  

April 1998 Friends Journal
What do I want my faith to do for me? What do I need from the spiritual component of my life? What kinds of questions am I trying to explore with other serious searchers after truth? As one approach to answering these questions, Forrest Vance gave me an outline in a letter I received some months ago. He said it this way:

I experience my Christian faith as enabling me to own the past without being imprisoned by it, to engage the present without being overwhelmed in it, and to claim the future without resorting to fantasies about it. It is this sort of faith I want to explore with others.

I wonder! What does it mean to me to "own the past without being imprisoned by it"?

My religious orientation began with the conservative, Protestant literalism of my family early in the 20th century. The Bible was the literal word of God. God was a larger than life person out there somewhere who had dictated the Scriptures. His scribes and prophets had many centuries ago made them available to us ordinary humans for us to study and understand. The proper approach to studying was to memorize selected verses and look to the church pastor for clarification of the meanings as they applied to me. I attended weekly religious services, read the Bible stories, superficially pondered them, and dedicated most of my time and energy to the exciting world of people and things in which I found myself as a maturing human male.

As a teenager I left the protection of the nuclear farm family for larger, more diverse social groups: high school in the city, the choir of a large urban church, the school teachers of the county, Teachers College, the faculty of a city school system, the metropolitan university. Each new and larger social group stretched my horizons and diluted my traditional biblical literalism. Constant dialog with people of widely varying backgrounds softened the boundaries of the religious dogmatism with which I began life in the family.

As a more mature adult and a responsible parent, my energy was directed into making a living in a workplace that over the span of the century became increasingly secularized. Science and technology became the guideposts for successful professional life in my field of education. Rapidly developing social sciences-psychology, sociology, anthropology-usurped many of the areas of expertise formerly claimed by religious leaders. As the 21st century approaches, serious scholars in the field of spiritual leadership are searching for new patterns for group behavior and more effective language to convey the meanings that were once covered by the literalism of my boyhood religious experience.

Thus I came to today. The past is there in my life experience, and I have a strong desire to own it. I have no intention of disclaiming it. I like it! It is the stuff of which my present is constructed. I honor and respect it. I use it daily as I meet the challenges of the present. But today is a new day, the circumstances are new, the challenges are new. The structure of the past is not flexible enough to effectively meet the present. The past could be a prison for one trying to live effectively and lovingly in today's society. For me owning the past does not mean that it must be used today without alteration. It is a foundation on which to anchor the new structure of ideas, but I must not let myself be imprisoned in its rigid walls.

What is the nature of the refurbished Christian faith with which I hope to "engage the present without being overwhelmed in it"?

It has been, and continues to be, a struggle to move back the limited horizons of traditional literalism to the broader boundaries of meaning that are available when the Bible stories are understood as metaphorical rather than historical or scientific. It would be easy, maybe even satisfying sometimes, to stay in the prison of literalism. But to live in the world without engaging it with all of its complexity, unfairness, pain, cruelty, excitement, and boredom could, for me, only lead to being overwhelmed by the confusion. I must search for a faith that will empower me to live and serve in the world of the present. It must be a Christian faith; that was determined by the accident of my birth in a Christian family and the descriptive details of my past, which I can never disown.

Here are a few illustrations of the escape routes I have used as I have traveled out of my past into the present, and as I continue to strive to engage the present in satisfying ways.

By study and dialog I have found what is for me a more satisfying metaphorical
interpretation of the Christian Bible and other traditional literature that gives me the opportunity to engage fellow humans from a broader base than Western culture.

Crucial for me has been the reconceptualizing, the reimaging, of the God idea. The superhuman, tribal-leader father figure of my boyhood imagining has gradually been replaced by the picture of a spiritual blanket of human caring, an internet of concern for the planet and its occupants, a world wide God-web in which we humans “live and move and have our being,” just as the Bible verses I memorized as a schoolboy said.

__I am searching for a Christian faith that will add meaning for me as the new millennium begins, a faith that can survive the balanced critique of head, heart, and muscle.__

The Christian humanistic faith that has replaced traditional literalism for me permits mixing my thinking, feeling, and acting for more satisfying contacts with the peoples of other cultures as well as with loved ones all around me.

My present faith confirms that the human search for meaning is largely an individualized journey and that there are many appropriate paths to follow en route to the goal of meaningful living. Dialog with fellow travelers adds both insight and excitement to the quest.

Experience and study have led me to believe that I am living my allotted years on this planet as a part of the cosmos and that it is not necessary nor even desirable that I anticipate an eternal “me.” This insight is recorded in the great human literature (including the Bible) and is confirmed daily by the observations of scientists.

My life experiences confirm that the attitudes and actions we label Christian love lead most directly to meaningful existence for me.

My Christian faith and my experiences confirm that there is a right time and a right place for human actions, and that we succeed best in our search for meaning when we work cooperatively with nature rather than trying to change and exploit the environment in which all life on the planet exists.

As has ever been so in the history of the human species, productively engaging the complexities of any present time requires a balance of thinking, feeling, and acting—head, heart, and muscle. From my Bible study of the past I remember the admonition: “study to show thyself approved, a workman that need not be ashamed, rightly dividing the word of truth.” My engagement with the present is always most satisfying when my headwork has been thoroughly done before I let my feelings and actions take over.

How does my Christian faith of today help me as I look ahead, help me to claim my future without resorting to fantasies about it?

For me it is the humanistic infusion that makes Christianity a practical faith for the future. Heaven as a place and a life for me after my body is dead are examples of the fantasies I wish to avoid. I need a faith that will help me in a world increasingly dominated by the observations of science and the demonstrations of technology. New knowledge must be permitted to replace old beliefs if my faith is to help me claim my share of the future.

My Christian faith is built on human wisdom, consolidated and recorded by creative human minds over the ages. Today we have the skills and the resources to confirm and critique this historic wisdom. As our knowledge accumulates, I have less need for fantasies about perpetuating my person and becoming more content with accepting my place in the natural stream of cosmic life.

After living through most of the 20th century, my future is relatively short, but that portion which is mine I claim with all its attendant privileges. I am searching for a Christian faith that will add meaning for me as the new millennium begins, a faith that can survive the balanced critique of head, heart, and muscle. With Forrest Vance, I share the sincere desire to explore with others the experiences of building such a faith.

__Holy Walk__

I'll go to the orchard today and (if the spring be there) say farewell to winter's pieties.

I'll walk out icy skepticism, leave reason's splintered systems lying, wind-dashed, in the dooryard.

Passing through pastures, I'll greet crows scrapping for wheat in never-left-fallow fields,

From out of the hollow over the rise, a memory scent of hickoried pig will smoke my eyes

with visions of sacrifice: exacted on crosses, condoned in chambers, harbored in silos, coveted in winters before the spring.

I'll stop. And know.

Under the jay's cacophony and true blue national catechisms, the haunting coo of a dove resists.

Within the shelters of winter, ducks nest; fish spawn as the world whirls creeddlessly.

Today I'll look dizzily beneath, for under frozen pieties new life always wakens.

Ruthann Knechel Johansen
A Prayer for Contradictions

Am I just what can be contained in this living clay, or a dream about to explode from it?

Am I a brute making its way to the light, or light itself exploring brutish ways?

What is it God expects from Prayer? Even my old dog understands more about yelping than I’ll ever know.

I’m trying to find out who I am. To that degree I’m a man running as if the devil knew his name.

Sometimes I think the air knows more about itself than I do. Why am I obsessed with such things?

How do I become a child of the light when I’ve been brooding and spitting hot coals at injustice for decades?

I’ve been biting back at evil for so many years, I’ve developed fangs. What lamb would dare nest near me?

Lord, how can I walk in Your footsteps? I pray as if everything depends on You, but behave as if everything depends on me.

Fredrick Zydek

Sweet Nourishment

This is the way of an apple tree, Fruit to make you whole, In autumn for the body, In April for the soul.

Alice Mackenzie Swaim

All and In All: A Natural History

Here, or there. You’ll find the same measure.

Crack open a stone, God is there, a flinty spark leaping lightly to a flame in the Dance.

Crumble the shards of a hollow, rotting log, and on your fingertips is the moist, warm breath of the Spirit whispering through the wreath of being.

And see the early spring seed-bound white of the dogwood where Christ—his last gasps the first fragrant winds of love—flowers again.

Franchot Ballinger

Ruth Knebel Johansen lives in Granger, Indiana. Fredrick Zydek says poetry “is one of the ways I pray.” He lives in Omaha, Nebraska.

Alice Mackenzie Swaim lives in Harrisburg, Pa. Franchot Ballinger lives in Cincinnati, Ohio.
The Scriptures are a gift; they provide signposts in an otherwise uncharted land we are bid to travel. The land to be traveled is within, and like the wise men of the Christmas story, we inevitably move forward when we follow the star, that light of heaven that shines in the darkness. Through imagery drawn from unchanging nature, the Scriptures speak to us as they have spoken to generations before. They speak of direction to take, of dangers to avoid and hardships to endure, of insights that are our provisions, and that glorious completion toward which we move.

Today, however, there is a misreading and misuse of Scriptures both within and without the Religious Society of Friends. Literal interpretation is often a stumbling block for both liberals and evangelicals. When the Scriptures are valued, they are seen as a guide to ethical behavior or the center of blind "faith." We have forgotten our way of looking at Scriptures, and we read them "without a right sense of them."

Isaac Pennington wrote, "The Scriptures contain messages concerning God, concerning Christ, concerning the Spirit, the end whereof is to turn men and women to the power and life..."

By looking at the 20th chapter of John, we can receive information about Christ as he is risen and active among us today. We can also see how a flat, literal approach to this chapter obscures the information that is offered. Through examining the puzzles, those parts that defy reasoning, we enter into the fruitful area where the devotion of an entrusted writer and the inspiration of the Holy Spirit lead us into understanding.

One of the puzzling parts of this chapter is the inability of Mary Magdalene and the disciples to recognize the Lord when he first appears. Why is this so? In life, they knew him well. One could reason that Jesus' face was altered by the ordeal of his crucifixion, or perhaps that the disciples' fear and sorrow interfered with their perception. These explanations make the events of the story conform to our experience of what is possible in the world; it is a mistake of literalism and stands in the way of receiving the message intended.

Inexplicable events are not hurdles to our faith; rather they are flashing signals to look closely, for here the writer has an intent that breaks through the framework of realistic narrative with the power of meaning. Mary looking at Christ at first believes him to be the gardener. Only after hearing him say her name does she recognize him for whom he truly is. This event tells us that there is now a new and different way to know the Lord; knowing Christ Jesus will no longer be done outwardly and visually, but hence forward inwardly, by hearing one's name called. Mary responds, "Rabboni!" (which is Hebrew for "Teacher"). She acknowledges the nature of this relationship; he is to guide and teach; she is to hear and learn. The value of this story lies not in its factual veracity, nor because it presents an event in the life of Jesus whom we revere. Its value, from a Quaker standpoint, is in its revealing something to us of ourselves and our movement toward a higher state of being than what we now accept despairingly as the inevitable condition of human nature.

Fox reminds us that people read the Scriptures "without duly applying them to their own states." This scene in John is an outward depiction of an inward spiritual state known to Friends. The living Christ has called and continues to call the spirit of humankind to an exalted place where he is seen and recognized, a place he has prepared for us so that where he is in his understanding and power, we may be also. It is a place to which we rise from meaningless, death-centered, grappling existence to exultant, abundant Life. Christ has come to teach his people himself; this is the continuing revelation we, as Quakers, have insisted is so.

Note that it is not a natural, spiritual essence that Mary experiences, but an interaction with one who is other than herself. This is a great difference between the Light of Christ as revealed to early Friends and the Inner Light as spoken of by modern Friends. God is not only immanent but transcendent as well.

The risen Lord appears twice more in this chapter. His disciples recognize him only after having seen his wounds. What does this problem with recognition tell us? Death to the worldly nature (wounds being the sign of that death) is the distinguishing mark of the risen Lord. To follow him essentially, we too must "keep in the daily cross," as Fox exhorts. Becoming aware of the Christ Within, the new and living way, is such a radical change in sense of life, that only the death-followed-by-life metaphor will adequately describe it, and only the daily crucifying of the old worldly way of self-aggrandisement and egotism will precede it. Comparing this imagery, this language and vision, to that which is among us in Quakerism today, we ask: Does what we now have in our meetings surpass the power presented in our biblical and early Quaker heritage? Is there not something deeper and more authentic generating the vision and language of our tradition than what generates our contemporary practices?
excuse do we have for not availing ourselves of this gift of Scriptures?

Before Christ appears in this chapter, the disciples are disorderly and engaged in fruitless activity. Peter and the other disciple, whom Jesus loved, lack coordination in their approach to the tomb. Meaningless details of who arrives first, goes into the tomb first, believes first, make this look like a petty competition between the two. They do not find the Lord, and they exit, each to his own home. They become isolated individuals, unified only in their diversity. Does this lack of coordination, of shared vision and understanding, this forwarding of self-will and jockeying for position bear some resemblance to our experience in conducting business in our meetings? One thinks of the unity, the upright and generous spirit by which the early Friends were known, and one recalls: Do men gather grapes of thorns, or figs of thistles? (Matt. 7:16)

In this chapter, Christ gathers the disciples to him and creates order among them with his words to Mary, “but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.” (v. 17) When he arrives in their midst, they are assembled as a unified group and receive from their Lord peace, guidance, and the power of spiritual discernment; they receive what we gather to receive in worship—the Holy Spirit. Now they are fitted and ready to be sent out to do the work of convincing others of the presence and power of the living Christ among us. Thomas’ conviction, which immediately follows, shows them the work that lies ahead. The early Quaker community, unified and ordered under Christ their head, was guided and empowered to do this same work of convincing others. Their mission, above all else, was to publish the Truth to the world. What is our mission today? Our mission today is the same—to preach the Gospel; to present the power of God to grieving, doubting Thomas and Marys who, if they do not harden their hearts, if they do not become insensitive, will feel inward confirmation when they are shown, when they have heard Christ, the Word of God, preached among us, preached by one who looks like you or me or the gardener.

In a lecture series on the Bible given at Pendle Hill, one speaker urged Friends to take back the Bible from the fundamentalists. We Quakers have abandoned our responsibility to interpret Scriptures in our particular way, through waiting for guidance from the same Spirit that brought them forth. For too long we have discounted the Scriptures’ use as a reality check for our theological meanderings. We have abandoned their use as a gathering and educating tool to be exercised in our communities, as well as an aid in our worship. We have spoken disparagingly of the Bible. “Anything can be inferred from the Bible.” “I don’t know why anyone reads it anymore.” These statements were spoken at Quaker gatherings. Devaluation of the Bible has become commonplace among us, and what has led to this devaluation is a loss of vision. Yet we see in liberal yearly meetings more Friends beginning to pick up the threads of our frayed heritage, sensing the Truth from which it has been woven.

We have cherished the Scriptures because they confirm the wisdom imparted to our hearts by the living Christ. They map out the terrain we have yet to travel on this most glorious and highly fraught adventure of humankind. We as a Religious Society have a tremendous legacy and mission to claim once more.
A Model of Prophecy and Testimony

by Barbara Graves

In 40-odd years of practicing Quakerism I've done a fair share of "witnessing"—numerous service roles with AFSC, tax refusal, protest and arrest related to U.S. imperialism in Central America, fasting, jail time—but I don't intend to elaborate on my own witnessing here.

When I thought hard about what I did want to spend your time and mine on, I realized that what might be useful to share was some of the difficulties and a few insights I've had over the years in understanding our tradition of Quaker witness as it's been handed down to us.

Some difficulties have to do with understanding 17th-century language; others relate to the idioms with which early Friends described their Quaker experiences. One thing is clear to me: there was a fervor and commitment in which early Quaker lives and their living out of their testimonies that I greatly revere and wish I could tap into. Where did that spiritual vitality originate, and where did it go? Can we rediscover it for our own times?

Without any book of discipline to inform them, what was the model for their testimonies? What excited them to be willing to suffer and die for their witness? For they did in fact endure extensive persecution for their refusal to give up public demonstration of their testimonies, so disturbing to both church and state authorities, and for their refusal to go underground with their meetings for worship when their meetings were declared illegal.

The model for original Quaker faith and practice hardly sounds disturbing. One of our readings from Britain Yearly Meeting states it tersely: "The experience of Friends was that the Light led them into an understanding of the Christian life and the way it was to be lived."

Meditate on that a bit. Experience of the Light led them. Is that any different from our contemporary experience? So far, I think our faith is consistent with theirs. Although there are many ways that individual Friends, now and then, have defined that Light, there is always an assumption that we are describing an experience of divine inspiration that is accessible to everyone, inherent in our human nature.

But as I've pursued the question of the apparent differences between their experiences of the Light and our own, early Quaker writings reflect a more unique quality of the Light as representing some Christ-spirit. I've come to think of this as their way of saying that Christ having been crucified for his love of humankind, his spirit, or certainly the same Spirit that illuminated his life, now illuminated theirs, providing both an understanding of God's will for their commitments and the strength to carry out the consequent way of life. They knew what God expected of them and did it, which resulted in some common patterns of conduct then described as their testimonies. Let it be carefully noted that their deep commitment to seeking the Light for inspiration and strength, and the wisdom of the Bible for guidance, required of them serious, consistent prayer life, communal worship, and immersion in Bible study. For the Bible, they have told us, contained anything they needed to know about how to translate the Light into the kind of Christian life they had assumed as their model.

George Fox knew from personal mystical experience that "there is one, even Christ Jesus, who can speak to thy condition." (It may be significant to note that his "condition" included some serious depression over the state of his society and disillusionment with both civil and Church establishments.) It seems to have followed that for Fox, with the Christ-spirit as Guide, the Jesus of the New Testament would be a model for daily living: Jesus and the early Christian communities before the institutionalization of the church. The time was right for many to be reached by such insights. Steeped as so many were in Bible literacy and profoundly dissatisfied with church Christianity, they were excited to try a new religious experiment with Gospel Truth. They went further than accepting New Testament Jesus as model and understood themselves to be in exactly the same relationship to the experience of Jesus as the early Christian communities.

Hence they, too, belonged to the Children of Light referred to in John's gospel, and they even sometimes used that name for themselves. It cannot be said too strongly that this sense of direct connection with the first-century church as congregations of believers represented a radical separation from the later, institutionalized church that had come then, as for many of us now as well, to define Christianity.

It can be added that Friends found their identification not only with the loving, non-hierarchical, non-ritualistic religious communities of the New Testament. They also believed, as the Gospel also insists, that Jesus had been a prophet of the God-in-history in exactly the same Jewish tradition as the Old Testament prophets. Thus they, too, believed themselves to have a direct inheritance of prophetic mission to receive God's truths as a judgement first upon themselves, with a
necessity of transformation, and upon the institutions and practices of their own time.

This line of reflection—embarrassingly sketchy because it is raw with current ruminations—opens up a whole new dynamic of early Quakerism and makes possible a much stronger identification with some seminal ideas of early Quaker faith and practice.

Does this mean I have to identify as Christian to be a contemporary Quaker? No one can deny the Quaker Christian tradition, but everyone should, I think, give serious attention to what differentiated their understanding of Christianity and to what dynamics actually drove the movement from the beginning. Then we can learn to kindle our own fires from the living tradition accessible to us to this very day.

Hence, the testimonies begin to have more challenge for me because I am coming to understand them as modeled after a man and a movement for which I have huge respect, a movement I find not only spiritually and psychologically mature but socially and politically revolutionary for its time, and quite possibly for our own as well.

Thursday night of Holy Week is the night of Jesus' seder with his disciples. In our Bible group we read John's description of Jesus' farewell discourse and his moving prayer to his God—a compassionate and loving parent—to let the disciples go forth in the same spirit as Jesus had been able to because of knowing himself in unity with that Divine Source. I come to these current reflections imagining that we, too, can revive some of the fire of the early Church and of early Quakerism were we, like our foreparents, to immerse ourselves more faithfully in identification with that history and that inspiration.

Think for a minute about how Jesus, were we to take him seriously as a model, might speak to us through his testimonies. Jesus washes his disciples' feet: Equality. The Mary/Martha story: Simplicity. (Martha was busy with too many things.) Jesus' entry into Jerusalem on the foal of an ass: Equality. (The God-serving teacher is not about prestige or worldly power.) Jesus speaks to his disciples of the most important things: "Love one another as I have loved you." (Even if you die for it, as you well may do.) Community. "In as much as ye have done it unto the least of these my brethren, ye have done it unto me": Equality. (We are all children of God and deserve equal respect.) And the same for the story of the good Samaritan. Seemingly Jesus picked a Samaritan to emphasize the testimony of equality (in contemporary Quakerese) because Samaritans were for his audience a despised culture. For those earliest Christians, God's love knew no distinctions of Jew or Gentile, male or female, rich or poor.

That era of Christianity as discipleship deserves our rediscovery as a significant power in the faith and practice of the original Quakers.

It's well stated in contemporary terms with this finale from John Punshon's pamphlet Alternative Christianity:

All that we have said—theory of Church, theory of Scripture, resistance to sacraments, unity and diversity, history and theology—is servant to the basic Quaker conception of Christian faith as prophecy. The proclamation of God's goodness and God's justice, God's love and God's redemptive purpose is not once for all an event which took place at an ever more remote period in the past, but is the immediate and eternal work of the Holy Spirit.
Peacemaking is more complex and prolonged than is usually thought. There is first often an immediate crisis to deal with; whether it be an argument or an armed battle, hostilities must cease while an agreement is negotiated. Such negotiation, if it is to lead to real reconciliation, must involve an opening of the heart. Both sides must accept responsibility and make progress toward forgiveness before the trust and communication essential to relationship can be created (or recreated). This sequence—cease hostilities, negotiate, open the heart, forgive, reestablish communication and trust—though more readily recognized in a dyad, such as a marriage, can apply equally to opposing sides in a labor dispute, gangs in a neighborhood, ethnic or racial groups in a society, or nations at war. It is appropriate that Friends, as a people called to peacemaking, closely consider this process.

Unfortunately, there is a tendency to refer to this whole process as “forgiveness,” as for example in Robin Casarjian’s excellent book Forgiveness. But forgiveness is only part of the process. Neither can “reconciliation” adequately describe the process, for it is the final step. One might speak of achieving reconciliation, or in the most general terms of “the peace process,”

that phrase however seems to err on the side of vagueness. Whatever language is used, it is important that there be a clear distinction between the entire process and the various steps thereof. The separately stated steps do tend to intertwine and overlap somewhat, and the sequence may vary in some cases.

A ceasefire almost always precedes the other steps, for if the parties continue to injure one another the later steps are impossible. An effective ceasefire must include a moratorium on insults and demeaning statements as well as on physical violence. In the case of a failing marriage, separation may be the only way to accomplish this—a fact mediators seem to have learned far better than lawyers.

Once an end to physical and emotional expressions of violence is brought about, negotiations can begin. Negotiation is an area about which much has been written in recent years. Thanks to thinkers like William Ury, among others, the process is becoming clearer. Unfortunately, writers on this subject have commonly neglected to mention that real reconciliation has not even begun when a negotiated accommodation has averted a crisis.

For such negotiations to result in a real and healing peace, they must include an opening of the heart—each person or party to the other’s feelings, experiences, and suffering. The further hearts are opened the more easily negotiations can proceed. A small opening may go farther than a lengthy negotiation. A large opening may insure long-lasting reconciliation and even mutual spiritual growth as the opposing parties become partners in forgiveness.

In the New Testament, there are several times as many references to forgiving as to reconciling. Perhaps this should not be surprising, since forgiveness is sometimes assumed to constitute the whole process, as in the story related by Herrick (FJ Aug. 1991) in which a husband who confessed openly in church to cheating on his wife was immediately reunited with both wife and congregation. It seems important that we limit the use of the verb “to forgive” to that process that gives up resentment and restores the individual to a state of grace. Ristow has defined forgiveness as “that which removes the power to hurt.” As Lewis B. Smedes writes in his book Forgive and Forget, forgiveness is complete when “you recall those who hurt you and feel the power to wish them well.” Jesus, through the Lord’s Prayer, linked the forgiveness of the supreme being to our own willingness to forgive “those who trespass against us.”

Most would agree that the ability to forgive is essential to psychological and spiritual well-being; but it is also essential to the very process under discussion here, and when it is lacking, we must question whether a real and lasting reconciliation has been achieved.

Forgiveness between groups seems so difficult that we usually do not even plan it in international peacemaking. Though we have a peace treaty in the former Yugoslavia, there is not a process of or support for forgiving. Many fear, therefore, that hostilities will break out in the absence of international troops, who have perhaps kept but not created peace.

The people and government of Japan have worked to forgive the United States for the bombings of Nagasaki and Hiroshima. Every individual harmed may not have forgiven America, but there seems to be a general movement toward forgiveness and a concomitant flourishing of trade and cross-cultural communication.

The five decades since World War Two
have been a relatively short span of time. Establishment or reestablishment of communication and restoration of trust is a long, slow process. It may begin with the listening and opening involved in earlier negotiations and be promoted by gradual forgiving. It is important to remember that the development of trust requires a series of incremental steps between parties, in which each in turn offers a little more trust and looks for reciprocation. This process requires communication, which improves with practice but is slowed when trust is weak. In other words, communication and trust go hand in hand and prepare the way for reconciliation.

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help at a different level, as would individual and family visits between the former opponents. This last is the most time-consuming endeavor and requires the kind of commitment and follow-through demonstrated by U.S. veterans who have worked for reconciliation with the people of Vietnam. These visits have sometimes included acts of atonement, particularly by the Veterans Vietnam Restoration Project.

There is still much to discover about forgiveness and reconciliation. War has its science and history, its technology and methodology; so too does peace. When we wonder how groups containing millions of individuals and centuries of hostilities and resentment can ever be reconciled, and when we consider the inner,

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He said that we must act very simply with God, and speak to Him frankly, while asking His help in things as they occur; that God never failed to give it as He often found out.

—The Practice of the Presence of God by Brother Lawrence of the Resurrection

Perhaps I should tell you a little bit more about the interior landscape of this adventure. In trying to live in a contemplative mode, I am trying to be present to the moment. This means I am attempting to pay attention to my internal state so that I may be free of the various conditions that may block me from hearing God's direction. It is my belief and experience that when I am open I am used by God in loving ways. This has been manifested in my nursing over the years when there have been times when I have "heard" with new ears. I have at times been able to hear beneath the words to the deeper essence of what a person is saying and affirm that. I have had insights about people that surprised me by their wisdom. I have had words come to me to speak that were just right and seemed to come from deep within, not from some conscious or intellectual idea of what I should say.

In all instances prayer and intention are essential. I need to want to do God's will and to reaffirm this in each moment. In working in the realm of the terminally ill, it has always been clear to me that this is sacred work and that I cannot do it on my own. I have almost always prepared myself for each encounter with a prayer for assistance and a shedding of my own agenda at the door.

In my personal life this has not been so easy, as I am so much more hooked in and often forget the need for assistance. In order to see what the blocks are to right action, the manifestation of God's will in any given situation, I must become quiet and listen. When I attempt to become quiet, the key players of my psyche make themselves known. On rare occasions I find a very quiet, peaceful center ready to listen and hear directions. More often I encounter some anger or disappointment in someone, strong opinions about what is needed, indignation, or self-pity. I almost always encounter fear lurking about deep inside. It may be fear of failure, of not being liked, or any of a collection of other scenarios.

Once I am able to bring these characters out into the light of consciousness I can move on into a truly quiet attitude and listen. The question I ask is "What do You want me to do?" or sometimes simply "Help me!" The response may be a sense of deep peace with assurance, as Julian of Norwich's message from God says, "All shall be well, all shall be well, all manner of things shall be well," without any further sense of direction except the knowing that more will be revealed in time. Or I may get a clear intimation of the next step. I have found that when I am asked to go forward in faith I can ask for further assistance. When I am attempting to do what God is asking of me the help available is limitless. The fears and other characters in my psyche may not evaporate, but they will not be an obstacle to God's will.

Here is an example of how this works for me. My friend June asked me if I would like to go on an overnight backpacking trip. I said yes. We first talked about hiking Wickersham Dome, a walk I know I can do. I would carry a small pack. That seemed fairly reasonable, and I was looking forward to it. Then June suggested that since at Wickersham Dome there isn't anywhere to go once you get to the top we could do Angel Rocks, which has a nice trail at the top.
The ant was suddenly upped; only a month before, I had failed to make it to the top of Angel Rocks with just a light day pack. "OK, I'll go," I said.

In the morning as I awoke I was nervous and fearful about this trip. I thought about calling June and telling her I had hurt my back or was ill or something. When the urge to lie shows up it is a sure tip-off that I am in trouble! In my quiet time I asked what I should do about this. I started by looking at my fear. I was fearful of being humiliated, of failing to get to the top again. I was fearful of having to face my lack of fitness. I was fearful of becoming physically ill. I was fearful of needing more help than June could give if I got sick. Once the fear was outside of me and on the table so to speak, it got much quieter inside me. I asked what I should do and sat very still listening for any quiet thought or intuition. What came was that Jesus go with me to help me. I responded to the direction to go by asking that Jesus go with me to help me because of all of the characters on the table. "I will go if You go with me and help me, because I don't see how I can do this on my own." Jesus laughed and said he was hoping I'd ask!

The trip was hard, but I kept getting little bursts of energy. My body never felt like it was going to fail me. My 30-pound pack felt like it was a part of me. Every few steps I was overcome by wonder at what was happening. It was a magnificent gift.

We started our hike at the river in deep woods of spruce, aspen, and alder. As we worked our way up, we went through a beautiful beech forest and then into a forest of miniature trees, clinging tenaciously to life in a harsh environment. At the top we were on the tundra, above the tree line. There is an openness, an unobstructed view in all directions on the top of the mountains that always moves me deeply. I so clearly see my insignificance in the world and also my intrinsic value. Each little flower adds to the beauty. I was filled with gratitude. I was on the top!

I don't know with my intellect if this is all coincidence or imagination. I do know that in my fear I asked for help and it came. It is all so simple. It also occurs to me that this little episode doesn't impact the world in any obvious way. It is not important when I think of all of the unmet needs and the suffering on our planet. It is simply an exercise in trust on a very small level. But if I can carry the practice with me in all that I do, so that I am always asking "What would You have me do today?" then maybe I can make a difference and be a conduit for God's love.

I have mentioned the disciplines I am practicing in the hope of supporting this kind of intention. I am spending time each day in quiet reflection, listening, whether there is a burning issue or question or not, in an attempt to stay familiar with silence. I am praying for specific other people, that they may be given all that they need to be whole. I am walking and journaling what I see through sketches, photographs, and words. I am writing, hoping that new understanding will come through the written word. I am reading Scripture and other devotional writings, and I am reviewing my day to see where I have felt close to God and where I feel I have missed the mark. There are many obstacles along the way. I may not feel like going for a walk, or I may want to sleep instead of sitting quietly in the morning. If I might rather read something other than the devotional readings I have chosen. This is why these are called disciplines; sometimes I stick to them and sometimes I don't. I do find that there is a qualitative difference in my day when I don't follow closely enough. There are more slippery spots on the trail!

I pray that your trails are smooth and beautiful! You are in my heart and prayers.
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April 1998 FRIENDS JOURNAL

Margret E. Hoffmann has been a member of Austin (Tex.) Meeting for 43 years, where she serves as archivist. She is also the archivist for South Central Yearly Meeting.

Friendly Mysteries
The Vanishing Archivist
by Margret E. Hoffmann

Once upon a time there was a highly revered office, sought after by literate, conscientious, and blameless Friends in every yearly meeting: that of the respected archivist.

Most monthly meetings, not to be undone, selected their own literate, conscientious, and respected archivists. Somehow, the name and the position seemed to lend to meetings a degree of stability, maturity, and, most importantly, an appearance of class. It meant that they did, indeed, maintain archives in the form of cabinets filled with neatly sorted, one-of-a-kind documents, some of them very old, many executed in fine handwriting, and accessible to a humble Friend only upon request and with the aid of above mentioned archivist.

Year after year archivists were appointed or reappointed, were listed prominently on the first page of the yearly meeting directories alongside such lofty officers as the clerk and the treasurer, and were admired for the wonderful work they were doing.

I have served as the esteemed archivist of South Central Yearly Meeting for many years. But, since I can no longer continue to accept undeserved praise, I am here and now confessing that I have hardly preserved a single document during my last two reappointments. The equally esteemed Mel Zuck of San Antonio (Tex.) Meeting, who I am fortunate to have helping me with my great workload, hasn’t found much to do either.

Not that we haven’t tried. We have written to all clerks within SCYM, urging them to print their minutes and other important documents on acid free paper and then to forward them to the central archives in the Austin Meetinghouse. But nothing is arriving.

Perhaps archivists of the various meetings are reluctant to entrust our old, crowded, wide-open building with their treasures? Mel and I secured the necessary funds and hurriedly bought a lockable fireproof file cabinet.

Except for offering protection to the adventurously retrieved papers of the late, marvelous Friend William B. Starr, it sits empty.

I did, long ago, put into chronological and geographic order all the papers that had accumulated over the nearly 50 years of the life of the Friends Meeting of Austin. Ours being the oldest and largest meeting in the four states that comprise South Central, I was fortunate to be able to locate early newsletters, as well as directories of members and attendees. I found carbon copies of letters written, (delightfully devoid of as much as a split infinitive or a typographical error) and some of the letters received by John and Ethel Barrow, reflecting the enthusiasm of their efforts to spearhead the establishment of Austin Meeting, and, soon thereafter, of South Central Yearly Meeting.

All this material can be found right here, and probably ONLY here, in our meeting’s tiny office.

But our greatest treasure, (though it appears to have nothing to do with any of South Central’s meetings), hang on the wall right across from the file cabinet: a nearly framed letter, with glass on both sides for easy readability. It has been there so long that hardly anybody is aware of it any more, let alone has an idea as to how it got there. No copies exist of this letter: ours is the original. It was written on July 11, 1819, to a Dr. Samuel Emlen, and signed by “Thy Friend Seth Smith.”

The letter deals primarily with the writer’s concern for the state of the slaveholders’ own souls. It is fascinating! He also speaks out strongly in favor of educating the slaves’ children so that they may be better prepared for a future of possible freedom. And who could relate to the writer’s lament when he apologizes for the smudges on his letter? “A child of my neighbor defaced my paper,” while he himself had been distracted for only a moment. . . .

I xeroxed the letter, glass and all, and sent the prints to the Friends Historical Library at Swarthmore College. The hard-working souls there were able to identify the author. The research and the exchange of information was great fun for all of us.

This little project, however, clarified for me why the job of the archivist is seemingly a vanishing one. The old framed letter, written before the advent of the typewriter, was truly the only one of its kind. There could have been no copies! Much later, John Barrow’s newsletters and directories, while rarities, had been micrographed, and several of these may yet be in existence. Still, to create those, the effort had to be made to cut a stencil. (Younger Friends who are reading this and wondering what I...
am talking about: ask your parents or older clerks what a stencil is, and how laborious it was to cut one of these and then to coax the bulky mimeograph machine to make decent looking copies onto a special kind of paper (and not onto one’s fingers or clothes).

However, it was the photocopying machine that probably brought about the greatest changes. Though a wonderful invention, it seems nevertheless to be the true cause of the demise of the office of the venerated archivist. There is hardly any more such a thing as The One Original, the hand-written minute, or the valuable letter to be preserved for Posterity. Everyone has access to copies of everything! After all, one can always “run off” a few more. The thought of carefully preserving originals in a central location seems to be losing its attraction. For all practical purposes, there are no more one-of-a-kind papers, to be handled carefully and protected forever.

In addition, the ease with which copies can now be produced has gradually persuaded us to create ever taller stacks of printed material. One sheet has turned into ten sheets; a dozen pages becomes a booklet. Someone’s idea or announcement turns into a stack of hand-outs.

Even if every meeting would send us just one copy of the documents generated in each business meeting, and if the yearly meeting were to do the same, we could soon neither afford nor acquire file cabinets as quickly as they would be needed.

But Mel Zuck and I like to think of ourselves as Friends who take our jobs seriously and who are not to be defeated by technological advancements such as copying machines. We were determined to prove that one does not trifle with a Quaker archivist. We established carefully researched guidelines and mailed these to all clerks. We explained which material of special significance should be forwarded to the central archive in Austin.

Well, I guess we should have known better. Sure enough, the final blow was not slow in descending upon us ever so swiftly, we were advised by several recording clerks that all the minutes of their business meetings were stored in their computers. Would we, perhaps, like to have copies of their discs?

We knew we had lost the battle. South Central Yearly Meeting’s collection of handwritten letters, carbon or mimeographed copies, all revealing their contents and some of the personal characteristics of their authors at a casual glance, will soon be complemented by faceless, nearly identical, little round objects. And the revered, white-haired Quaker archivist who was so eager to do her job well, may have to be replaced by a computer literate Friend.

Humor

To the Nominating Committee

Said a man in the Meeting named Perk, “Don’t ask me to serve as the clerk; The quibbling and trivia That Quakers can give ya, Most surely would drive me berserk.”

—Seth B. Himshaw

Bad Workmanship Due to Unsatisfactory Working Conditions and Poor Quality Materials

God made Adam on the sixth day, Before He had a rest. He used saliva and some dust— Ingredients not the best.

Given conditions such as these, Can we blame Adam for the fall— Made by a Worker with a six-day week From a spitball?

—Emily Grizzard-Cutler

Pretender

There once was a Quaker prestigious Who tried to be very religious; But everyone knew His virtues were few; His sinning was truly prodigious!

—Seth B. Himshaw

Seth B. Himshaw’s limericks are reprinted from Quaker Quimericks, published by the North Carolina Yearly Meeting Publications Board.

Emily Grizzard-Cutler is a member of Carlisle (Pua.) Meeting currently attending Twin Cities (Minn.) Meeting.
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**Life in the Meeting**

The Story of a Small Friends Meeting  
by Dorothy Goetz

The Reno (Nev.) Meeting of the Religious Society of Friends functioned as a worship group under the care of the Grass Valley (Calif.) Meeting from 1959 to 1963. In the spring of 1963, visitors from College Park Quarterly Meeting (part of Pacific Yearly Meeting) came to Reno. After two visits, they agreed that the worship group should become a monthly meeting with its accompanying responsibilities.

The American Friends Service Committee was invited by the Paiute Tribe at Pyramid Lake (near Reno) to help them with some concerns. As a result the AFSC sent representatives here in the late 1950s. Members of the Reno Meeting joined them in raising money to provide funds for a Community Center at the lake. Later, the AFSC established a branch office here, and the Reno Meeting members worked with them on several projects. After the Committee to Aid Abused Women was started by the daughter of a Reno member in 1977, the AFSC helped with financial loans and several Reno members have helped that organization ever since.

Other activities through the years have included advocacy for change of U.S. policy in Nicaragua, protests against the Vietnam War, advising conscientious objectors, ecumenical activities with local churches and synagogues, and peace demonstrations such as witnessing at the Nevada Nuclear Test Site. Due to financial restraints, the AFSC office had to close its local office in the early 1980s.

In 38 years of existence we've had to move our location many times. We met in private homes, in the YMCA, the YWCA, the Unitarian-Universalist church, and several other places. As a result, very few people in the area knew there was a Quaker presence in Reno. While there is a thriving worship group in Las Vegas and a small worship group at Lake Tahoe, this is the only monthly meeting in Nevada.

A few years ago, we realized it was necessary to establish a permanent place if we wanted to be an effective meeting—attracting other people who are in harmony with Friends'

Dorothy Goetz is the clerk of Reno (Nev.) Meeting.

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**Gathering 1998**

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Quakers of African Descent in the 21st Century: Facing Issues at the Crossroad

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beliefs and practices. Several people have wondered how a group as limited as we has been able to respond to that need and complete a new home in just three years. We have been blessed with a combination of fortunate circumstances.

First, Rhea Rolley, a member of our meeting, passed away a few years ago and left us some money to serve as "seed" money for a meetinghouse. Then in 1994 we became aware of a piece of property with three buildings that was available for less than the market value. We were fortunate enough to have our bid accepted. Some Friends organizations provided us with a low-interest mortgage loan and three grants, and a wide variety of Friends, individuals and meetings, have loaned or given us substantial amounts of money so we could completely renovate all three buildings and the grounds to meet the building code. And finally, our members and other friends have donated their time and skills extensively to convert the property into a very attractive home for our activities.

We started by renovating the smallest building into a comfortable studio apartment. As we are close to the University of Nevada, we have been able to rent it to graduate students. That has provided some much needed income. Next we completed another building and have been able to use it for our First-day school while we met next door in the YWCA. Finally, after more than a year of concentrated effort, the third building was renovated to be used as our meetinghouse.

There were several "ups" and "downs": wondering where funds would come from and how much work could be done by so few people.

We know that we have been blessed with God's support and the love and support of many people. Our first meeting in our home took place on September 14, 1997. We now have a permanent focal point for our religious services and continued work with the social concerns for which Quakers are well known.

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Sojourners No More
The Quakers in the New South, 1865-1920
Damon D. Hickey

"Before the Civil War, Quakers in the South were a despised minority—anti-slavery, anti-war, anti-secession. Sojourners in a hostile region, they kept to themselves or moved away. By the time the war ended in 1865, most southern Quakers had migrated to the Midwest. But by 1920, their numbers in the South had swollen into the thousands. Many were leaders of the "New South." And much of their distinctiveness had vanished. They were sojourners no more, physically or spiritually." —Preface

This story of the heroism of Quakers between the Civil War and World War I dramatizes the changes that took place for Quakers in the South during one of the most significant periods of southern history.


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YouthQuake '97

"YouthQuake is a national conference for Young Friends to explore Christ-centered Quaker spirituality. We will examine the historical Jesus Christ of Scripture, be challenged to experience the presence of the Living Christ in our spiritual journey, celebrate our Quaker heritage and present day witness, and build a community based on love, respect, truth, and understanding across the breadth of Friends."

—YouthQuake '97 mission statement

Curiosity and fear, openness and misunderstanding, gathered meetings for worship and really loud music blended to make the conference a time of faith and growth.

We were blessed with the musical ministry of Missy Bullock, youth assistant for Northwest Yearly Meeting, and Paul Bock, youth pastor at Reedwood (Oreg.) Friends, at worship and plenary sessions. They introduced us to music from our various Quaker branches and from traditions unfamiliar to any of us.

The plenary speakers inspired us to look beyond our own familiar spiritual territory and to grow in faith and commitment. Scott Waggoner, pastor of Archdale (N.C.) Meeting, urged us to examine the CORE of Quakerism: C—Christ; to recognize what God can do through people. O—Obedience; allowing ourselves to be worked through, and to realize, as did Thomas Kelly, that "religion can be a dull habit or an acute fever." R—Revelation; knowing that God reveals to us our calls, and the never ending love of God. E—Experience; don't worry about how other types of Quakers worship, just follow the way God leads you.

Rich Swingle's one-person play, A Clear Leading, on the life of John Woolman, was inspirational; we saw the struggles, the mistakes, and the slow but deep clarity that formed Woolman's famous leading.

Deborah Saunders of Philadelphia Yearly Meeting challenged us to believe in ourselves, to respect, have faith in, and love ourselves, only then are we ready to put our faith into action as did the Good Samaritan. We can all talk the talk, but can we walk the walk? Through music, dance, scripture, and her personal experience she drove home the message of revival, bringing the fire back into our hearts.

In the end the kids amazed me with their willingness to learn, to go beyond mere tolerance to love, and their dedication to the Religious Society of Friends, no matter from which tradition they came. I asked several young Friends: What was the best experience at YouthQuake? How has your experience here strengthened your faith? How has it prepared
you for your ongoing spiritual journey? Their answers follow.

Claudia Wair

Victoria Savery, Hartford (Conn.) Meeting, New England Yearly Meeting: From learning about other parts of Quakerism, my faith in unprogrammed Quakerism has become even stronger.

Catherine Springle, Friendswood (Tex.) Church, Mid-America Yearly Meeting: One day after our extended family group, a couple of us stayed to continue discussing our beliefs. It was really great to explain what I believe. During the discussion I could feel the Holy Spirit guiding my words. It was awesome! It has been really great to have to explain every aspect of my beliefs. I realized that I take a lot of things for granted. I know for sure that what I believe is the only way to Salvation, through Jesus Christ. This conference has given me a newfound courage to go on and share my faith back home.

Joanna Beiter, Friends Meeting of Washington (D.C.), Baltimore Yearly Meeting: Listening to people's life stories and personal journeys opened my heart to accept the many ideas and lessons the YouthQuake atmosphere has to offer. That helped me look past my initial reactions, good or bad, and see other things that were said and possibly reach a better understanding. YouthQuake didn't tell me exactly what I believe or lead me to that; it told me what I don't want to be, though, which I never really was sure of before.

Adam Monaghan, Shepherd (Kans.) Church, Mid-America Yearly Meeting: At YouthQuake I strengthened my relationship with the Lord, Jesus Christ. I felt the presence of the Lord Jesus through the Holy Spirit working in me. My experience at YouthQuake has strengthened my faith by giving me more reason that Jesus Christ is the one and only true God, and that accepting Christ as Savior, 100 percent, is the only means of obtaining salvation. YouthQuake has ignited spiritual fire in my soul. I know now what it truly means to be a Quaker; the truth that George Fox knew. This truth is faith in the Lord Jesus Christ.

Alison Duncan, Adelphi (Md.) Meeting, Baltimore Yearly Meeting: The best experience of YouthQuake was the ad-hoc conversations about our beliefs between me and my peers. Every second of every day was filled with being conscious of the Light. From this I will now be more fully aware in school and at home of the activities of God.

Heidi Beck, Tigard (Oreg.) Church, Northwest Yearly Meeting: YouthQuake has challenged me to think about what my beliefs are as a Quaker. I found out that I knew more about what the Bible said than I thought. Even though I was challenged, I can now be sure that I am more secure in my faith. I met people with different views of God and beliefs different than my own, and this experience has helped me to know how to approach people of different beliefs and to accept them for who they are.

Karen Harkness, Ft. Worth (Tex.) Meeting, South Central Yearly Meeting: Though I was shaken at first, I remembered slowly why I came to this community in the first place, and I am secure and happy with that. Though I still have many more questions, I do feel stronger in my Quakerism.

Maren Greider, Greenfield (Ind.) Friends, Indiana Yearly Meeting: The best part was when Deborah spoke. YouthQuake strengthened my faith in many ways and has made me realize what I truly believe.

Meg Beiter, Friends Meeting of Washington (D.C.), Baltimore Yearly Meeting: I constantly felt the presence of God. It would be hard not to feel the Light when everyone around you is open to its power and filled with love. Even if I couldn't completely understand...
stand why another Friend practiced their faith the way they do, I could understand where their love of God came from.

Liz Sugden, Olympic View (Wash.) Church, Northwest Yearly Meeting: The best experience was worshipping with 400 Quaker youth from all different places and still finding unity. YouthQuake has challenged my faith by making me defend my beliefs while at the same time being open to others' beliefs. I have been exposed to new beliefs and have greatly expanded my horizons.

Maritza Hobson, Rocky River (N.C.) Meeting and Durham (N.C.) Meeting, North Carolina Yearly Meeting: I have always thought that everyone could worship in his or her own way, around each other and it would be okay. I found out at YouthQuake that this wasn’t true with all Friends. I tried going to a non-denominational church before attending Durham Friends, but I really didn’t feel like I belonged. This may be the reason why I’m a Quaker; if God and the Spirit didn’t want me to be a Quaker, they would have helped me be a Quaker attending the other church. YouthQuake has taught me not to deny my faith in Christ, God, or the Holy Spirit, or to deny their calling.

Young Adult Friends Speak on Sexuality

Greetings to young adult Friends everywhere (roughly age 18-40), high-school aged Friends, and the Quaker community as a whole, from young adult Friends gathered from six yearly meetings and the Friends General Conference Adult Young Friends group, at Lancaster (Pa.) Meeting, January 9-11, 1998. We have come together to grapple with a profound and widespread problem of improper sexuality and unhealthy boundaries in our communities. We have sought to gain awareness of our individual boundaries and sexuality, to learn how to build healthy relationships, and to examine how to integrate our sexuality and our spirituality. We invite you to join us in working toward wholeness and in creating safe communities. We are reaching out to all Quakers because we are aware of equally devastating incidents and a lack of attention that has occurred in other Quaker settings.

Firsthand experiences of violation during our young adult Friends events, including rape, have forced us to face the violence and betrayal of trust. Incidents of sexual misconduct occur regularly at young adult gatherings. We have discovered that the problem is far greater than most of us have imagined. Moreover, as individuals and groups, we have lacked the skills and courage to deal even with lesser problems, which has permitted larger and more persistent problems to fester. We have not ensured safety at our gatherings. We do not seriously discuss sexuality even though it is an essential part of our lives. We must change. To continue in this fashion, knowing the dimensions of the problem, would be unconscionable.

The weekend we shared provided yet another and an especially powerful example of the tremendous community, nurture, and togetherness that we often experience in our fellowship. Still we realized that this togetherness often lures us into an unrealistic and idyllic sense of our community as though the realities of our wider world do not touch our own lives. Under guidance from a specially qualified professional during the weekend, we heightened our awareness of our own boundaries and those of others and how to tell when they are unhealthy. We came to appreciate both a need to be responsible for our own boundaries and to work harder to recognize and respect those of others.

We experienced a remarkable sense of the meeting when we went deeper and embraced the challenge of integrating our sexuality with our spirituality. First we generated a list of what Quakerism means to us. We then challenged ourselves to explore how those pieces of Quaker spirituality relate to our sexuality. We despaired and felt aghast when we realized how often these Quaker values are not applied to situations involving our sexuality and boundaries. At the same time, we found tremendous hope that these deeply shared values bear directly on our sexuality and show us the way. We invite you to undertake this process.

We identified a number of habits and issues in our young adult community that tend to bring up dangerous situations. For example, some of our sexual boundaries carry over from our experience as high-school aged young Friends, including sexual experimentation and the inappropriate modeling by some adult chaperones in young Friends gatherings. In young adult groups, some problems have occurred when groups of men and women have shared the same sleeping space. Newcomers become "fresh meat" for people who come to gatherings looking to find quick connections. Or newcomers take uncaring advantage of the speed and intensity of our intimacy. Our quick intimacy is often achieved without the groundwork needed to understand these relationships. People get lost especially when we have larger gatherings and we don’t watch out for each other. The lack of continuity in our groups and their leadership make it difficult to focus and sustain attention on these issues.

We’ve only begun to identify concrete ways to respond. We discussed many possible responses and united on one suggestion so far.
We suggest developing a short awareness statement that reminds us that our community and our relationships are sacred and must include healthy expressions of our sexuality. This statement might be communicated with advance mailings or group orientations at the beginnings of conferences (perhaps demonstrating specifically what is and is not appropriate).

Please consider our words as they relate to your own situation. We hope you will discuss this issue in your group and consider implementing solutions. We have given specific ideas that we discovered as potentially useful and offer the following queries:

1. How did we get here? What in our Quaker experience has trained us to ignore, suppress, or deny the pervasive sexual abuse in our midst?
2. What are sources of strength? Do Friends testimonies, history, process, and Scripture offer us models or new ways? Have we integrated our sexuality with our spirituality? Do we apply our spiritual commitment to resolving issues of sexuality?
3. Do we stand up to violence in personal relationships as we stand up to other forms of violence in our society?
4. Do we love those who have been hurt by sexual violation, support them, and respond to their needs?
5. Do we love our perpetrators as well as we should?
6. Are we willing to do the hard work of changing ourselves, or do we just want to change others?

Please tell us what your group has done. A continuing discussion, in part through e-mail, has begun. We pray this effort is fruitful for you and, with the aid of the Spirit, builds love among us all. We have come to appreciate the imperative to respect each other and are reminded that our community and our relationships with each other are sacred.

For further information, feel free to contact:
Ken Stockbridge, Baltimore Yearly Meeting Young Adult Friends, e-mail: kstock@pipeline.com;
Gennyfer Moll, Philadelphia Yearly Meeting Young Adult Friends, 20 Mizzen Drive, Barnegat, NJ 08005;
Shirley Dodson, Religious Education Committee, Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102, (215) 241-7182, e-mail: shirleyd@pym.org.

This revised edition of *Friends in the Carolinas* by J. Floyd Moore provides a succinct overview that shows clearly who Carolina Quakers are and what they have done. Moore’s lasting gift creates for Carolina Quakers—indeed for Friends everywhere—a sense of pride in their past and an awareness of their present contributions as a community of faith. It helps Friends begin the task of shaping a future worthy of their history.

*Friends in the Carolinas* had its origins as the 1963 Annual Quaker Lecture at High Point Monthly Meeting of Friends. By 1971 it had been printed three times. For this fourth version, at the request of the author, a committee was formed to bring the work up to date. This highly readable little book, which includes a time line of Carolina Quakers, covers important events from 1665 through 1997.

Order from distributors or from the publishers:
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News

Rita Lucey was arrested for protesting the human rights violations of the School of the Americas. The 63-year-old member of Winter Park (Fla.) Meeting was arrested with others on January 21 at Fort Benning in Georgia. As this was her second arrest at the site, Rita was sentenced to six months in prison and a $3,000 fine. Winter Park Meeting has reinstated their Meeting for Sufferings to assist her both financially and spiritually. Rita would appreciate letters from Friends. Please write to her c/o Winter Park Friends Meeting, P.O. Box 2442, Winter Park, FL 32790.

A bilingual edition of Lighting Candles in the Dark will soon be published. Friends United Meeting, Friends General Conference, and the Quaker Former Soviet Union Committee are cooperating in the creation of a Russian/English edition of the popular children’s book. This project began after a group of 12-year-olds and English teachers at a school in Novgorod, Russia, responded favorably to many of the book’s stories. This new edition will aid classrooms where there is a severe shortage of textbooks. Information about the project and artwork created by youth in Russia, Cuba, the United States, and Britain is available at http://www.quaker.org/russia and at (805) 534-9597.

Quaker Trivia

Linda R. Willard

1997 88 PP. $5.95

Who was first American woman to earn a Ph.D. degree? Can you name three First Ladies who were Quakers or came from a Quaker a background? Do you know what feat Robert Fowler accomplished in 1657? What Quaker pioneer helped explore the western United States?

Answers can be found in Quaker Trivia!

This book is fun and suitable for young Friends as well as adults. Readers will learn interesting tidbits about U.S. presidents, important Quaker women, noted Quaker men, Carolina Friends, British Friends, and more.

In a question and answer format, the trivia can become part of a game, or part of a First Day school curriculum. Its bibliography gives readers a way to delve deeper and learn more.

Order from distributors or from the publisher: NORTH CAROLINA YEARLY MEETING OF FRIENDS 5506 W. Friendly Avenue, Greensboro, NC 27410.

Quaker Trivia

Janet Riley (right) of the Quaker Former Soviet Union Committee, with students from Novgorod, Russia (see “A bilingual edition”) “Kids for Peace” marched from East Sussex, England, through Ireland and Northern Ireland. Children from the Darvell Bruderhof began their week-long march on January 2. After spending a year studying the history and current issues of Ireland and the Troubles, their aim was to better understand the conflict and to listen to those who experience the conflict in daily life. They traveled in a bus decorated with doves, flowers, and slogans such as “Give Peace a Chance in Ireland” and “Kids For Peace.” Their hope was to bring a message of hope and encouragement for those who work for peace in the troubled region and to establish lasting relationships with children in Ireland.

The Sarajevo Project of St. Petersburg (Fla.) Meeting will end on July 13. The project, an initiative of Linda Beekman, has been a witness in Bosnia since 1993, providing aid to individuals and groups. Karen Putney of the project reports that as awareness of the situation in Bosnia has grown and the affairs of that region have changed, there is no longer the same need for individual witness in the area. The Sarajevo Project will accept the following items until June 1, 1998: violins, flutes, music accessories, and Suzuki music books for piano and violin. Please contact Karen Putney at (813) 253-3244 before sending supplies. Send cash donations to The Sarajevo Project, 130 19th Ave. SE, St. Petersburg, FL 33705-2810.

Friends World Committee for Consultation World Office began 1998 with two new secretaries. Friends gathered at the FWCC Triennial at Birmingham, England, in July appointed Elizabeth Duke of Aotearoa/New Zealand Yearly Meeting as General Secretary and Patricia Thomas of Wilmington Yearly Meeting as Associate Secretary. Elizabeth Duke served as Associate Secretary for 1997. Patricia Thomas comes to FWCC after three years as campus minister and coordinator of religious activities at Wilmington College in Ohio.

Des Moines Valley (Iowa) Meeting has issued a minute regarding undocumented workers in the U.S., stating that they have “become aware of the needs of undocumented workers and their families, who have followed the example of others in the past who fled to our shores as a result of political or religious persecution or came here as economic refugees seeking better lives for themselves and their families. Regardless of their motivation, once here, they now find themselves in danger of new persecution by the introduction and institution of new oppressive laws and abuses of existing laws. “On the basis of our belief in the God in every human being, and following the long Quaker tradition of solidarity with oppressed people, we seek to end this climate of intimidation. We express our willingness to reach out to these political and economic refugees in any way we can. We also commit ourselves to vigilance to ensure that the human rights of the undocumented are respected. We offer aid to individuals and to families who have been affected by the raids of workplaces by the Immigration and Naturalization Service in search of undocumented workers, such as providing emergency transportation. In sum, we support the basic human rights of the undocumented.”

April 1998 FRIENDS JOURNAL
•Quaker Workcamps International is preparing to rebuild more African American churches burned in recent months. While QWI and others have rebuilt 148 churches, there are 150 more that are still in need of repair. Funds are needed to begin the next phase of rebuilding. Please send contributions to Quaker Workcamps International, 1225 Geranium St., NW, Washington, DC 20012. Volunteer opportunities will soon be announced.

•Casa de los Amigos needs volunteers in Mexico City. The many opportunities include youth work, preventative health, education, ecology, community action, human rights, and women’s groups. There also is a special summer project from July 4-August 29, 1998. For more information on these and other programs contact Robert Sellick or Margarita Lopez, Service and Education Project, Casa de los Amigos, Calle Ignacio Mariscal 132, Mexico D.F. 06030; telephone: (525) 705 0646; fax: (525) 705 0771; email: amigos@laneta.apc.org.

•MOWA Choctaw Friends Center and Academy is seeking individuals or couples to serve as teachers at the school, located in the small Native American community of McIntosh, Alabama. For more information contact Joyce Hollingsworth, MOWA Choctaw Friends Center and Academy, P.O. Box 459, McIntosh, AL 36573; telephone: (334) 829-6507, or Ken Evans, 14 Wilson Dr., Carmel, IN 46032; telephone: (317) 846-4086.

•Gwynedd (Pa.) Friends Cookbook, published to celebrate the meeting’s 300th anniversary, is now available. Proceeds from sales will benefit the Youth Exchange between Gwynedd (Wales) Meeting and Gwynedd (Pa.) Meeting. To order, send $17 to Jake Penniman, 8 Haycroft, Spring House, PA 19477.

•Bread for the World, a Christian citizen’s movement against hunger, has launched a year-long campaign to promote African agricultural initiatives by writing letters in support of hunger-fighting legislation. This 1998 Offering of Letters is called Africa: Seeds of Hope. The Offering of Letters kit is available from Larry Goodwin, Bread for the World, at (301) 608-2400, or send e-mail to offering.of.letters@bread.org.

Upcoming Events

•April 8-12—Southeastern Yearly Meeting, in Leesburg, Fla. Contact: Nadine Hoover, 1822 Medart Dr., Tallahassee, FL 32303

•April 9-12—Ireland Yearly Meeting, in Lisburn, Co. Antrim. Contact: Yearly Meeting Office, Swanbrook House, Bloomfield Ave., Dublin 4, Ireland

•April 9-12—Peru-Inela Yearly Meeting. Contact: Calixto Cafii, Aptdo. 454, Puno, Peru

•April 10-13—New Zealand Yearly Meeting, in Dunedin. Contact: Derry Gordon, 22 Mt. Pleasant Rd., Christchurch 8068, New Zealand

•April 17-19—Expressing Our Faith Through Music and Worship with Friends is a conference sponsored by the New England Yearly Meeting Friends World Committee for Consultation Committee. For more information contact Patricia de Weever, 67 Gates St., Framingham, MA 01702-5558.

•April—Bundelkhand Yearly Meeting, in Chhatarpur, India. Contact: I William, Bundelkhand Masih Mitra Samaj, Vishanath Rd., Chhatarpur, MP 471001, India

•May 8-10—Denmark Yearly Meeting. Contact: The Clerk, Quaker Centre, Vindersgade 29, DK-1363 København K, Denmark

•May 15-17—Netherlands Yearly Meeting. Contact: Quaker Secretariaat, Vossiusstraat 20, 1071 AD Amsterdam, Netherlands

•May 21-24—Sweden Yearly Meeting. Contact: SvarthVocêken, S-76291 Rimbo, Sweden

•May 22-25—Britain Yearly Meeting. Contact: Recording Clerk, BYM, Friends House, Euston Rd., London NW1 2BJ, Great Britain

•May 29-June 1—Switzerland Yearly Meeting. Contact: YM Clerks, Maison Quaker, 13 ave du Mervelet, CH-1209, Genève, Switzerland

•May—Finland Yearly Meeting. Contact: Pirko Lehto, FYM, Urakkatie 20 C, SF-00680 Helsinki, Finland

•May—The Interfaith Pilgrimage of the Middle Passage: Retracing the Journey of Slavery is a year-long “living prayer of the heart, mind, and body for the sons and daughters of the African Diaspora.” This journey is supported by several religious and secular organizations including the Buddhist Peace Fellowship, the Fellowship of Reconciliation, Jewish Peace Fellowship, Muslim Peace Fellowship, and the Fihanka Project, Inc. The Pilgrimage will visit sites of slave auctions, slave quarters, and lynchings in the United States and the Caribbean as well as way stations of the Underground Railroad. The Pilgrimage will then sail to Africa, “giving back the honor and respect” plundered from that continent, along with its people and natural resources. For more information contact The Interfaith Pilgrimage of the Middle Passage, c/o First Congregational Church, Room 11, 165 Main St., Amherst, MA 01002, (413)256-6698.

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Searching for Everardo: A Story of Love, War, and the CIA in Guatemala


How could a Harvard-trained lawyer marry an unschooled Mayan guerrilla? So people asked when the media showed Jennifer Harbury staring herself in an effort to save Everardo's life in Guatemala in November 1994. Apparently few asked how he could marry her. More apt questions for Quakers may be: How could a woman committed to nonviolence marry a warrior? And how well did her nonviolent ways work against a killing machine?

This book gives her answers. In her appearances on television and in magazines and newspaper articles, she has generally come across as a focused, gutsy, articulate advocate. Here she tells the whole story from the inside, showing herself in love, sometimes in doubt or fear, and in pain.

First comes adventure, as she entered combat zones to find evidence for Guatemalan refugees seeking asylum in Texas and to correct U.S. and media distortions about the guerrillas and their cause. Next is the love story of how she and Everardo resolved their differences and merged their destinies. It helped that he was brilliant, humble, and intellectually voracious, while she may be the most atypical Harvard Law graduate since Ralph Nader.

Too soon the book becomes a detective story as she challenged the most brutal army in the hemisphere and its U.S. sponsors after she learned that Everardo, who was reportedly killed in combat, was actually being tortured by the army, specifically, it turned out, by one or more CIA "assets." She confronted the powerful in their offices and fainted in front of their guns, risking her life as she tried to save Everardo's.

Though she is modest about herself, the choices she made and the course she followed show time and again her intelligence, resourcefulness, determination, and courage. After an official had stopped the execution of a body that the army claimed was Everardo's, for example, she prepared for a grim second trip to the cemetery during which she would give the lie to the army's claim:

"I missed my chance the last time, but no one will stop me today. If I have to seize the shovel and fight or dig with my bare hands I will, but I am not leaving again without seeing the face of the dead man. They will have to shoot me there, in that miserable stretch of untended cemetery, if they want to stop me. I will not leave, I will not cry, I will not faint, I will not fail. It is my only chance to save Everardo if he is still alive."

But before her quest gained momentum, they had killed him. State Department personnel repeatedly professed not to know this—letting her risk her life and damage her health—until one of them, Richard Nuccio, told the truth, saved her from further injury during her fast in Washington in March 1995, and, for his act of conscience, was forced out of his job and threatened with criminal prosecution.

Jennifer's nonviolent methods made far more headway against the terror in Guatemala—exposing dirty secrets of U.S. involvement in it and marshaling public opinion against it—than Everardo and his fellow fighters ever did or could. Yet she would be among the first to say that if she were not an American, the army would probably have killed her when she first challenged it. In the words of a labor-leader-turned-guerrilla whom she quotes elsewhere, "For the methods of Gandhi to work, there must be a government capable of shame. We lack that here."

Her book sheds important light on what the United States does and does not stand for. Reading it is fascinating and inspiring. While it has minor flaws, it tells hard, vital truths, and leads one to ponder what it means to be an American committed to nonviolence.

— Malcolm Bell

Malcolm Bell is a member of Wilderness (Utah) Meeting and is writing a book about Jennifer Harbury.

Quakers and Nazis: Inner Light in Outer Darkness


The question of what Quakers should do when faced with a Hitler is still a topic that sometimes divides us. Most of us may claim we would be steadfast to the dictates of pacifism, though we may doubt in our hearts whether we would be strong enough if dealing with a Gestapo; others argue that appealing to the Inner Light just doesn't work with someone truly evil.

Now here is a book that takes the question out of the academic and puts it in the historic context: what did Quakers actually do when faced with Nazism?

This enlightening book not only elucidates the differing paths Quakers took, but also offers insights into why. For instance, German Friends, while appalled at what was
Staff at the Quaker Center in Berlin, 1940
going on in their country and almost invariably willing to hide and assist Jews, felt compelled to walk a narrow line that allowed them also to survive.

The epicenter of Friends activities during the rise of Hitler, from 1933 until the start of World War II in 1939, was the Quaker Center in Berlin, which was staffed by American and British Friends—neutral parties until the war—who began to distance themselves from German Friends as the latter’s position became more precarious.

Towards the later years, more and more Berlin Center Friends took the position that trying to deal with the Nazis was a lost cause and that implacable opposition was the only course. But in the earlier years, a certain amount of residual friendliness of Germans towards Friends, the result of the feeding of thousands of hungry children by Quakers after World War I, made it possible at times to soften even Nazi hearts.

Corder Catchpool was a major player in the Berlin Center and one who, not without a great deal of soulsearching, tried a conciliatory approach to the Nazis. Through his efforts he succeeded in rescuing more than 1,200 Jews, including many children. Of course there were far too many other occasions on which conciliation failed. The author notes that Catchpool’s “equipoisal stance that was in tune with traditional Quaker practice” was vindicated in the long run, though severely criticized by many back in England at the time.

The many personal stories, the many projects Quakers oversaw, including a school set up over the border in the Netherlands, the work of non-Quakers as well, and the background of the frightening tide of hatred and war that threatened to engulf them all in “outer darkness” make this a book that is exciting and heroic as well as illuminating a little-known era of our Quaker history.

The author is apparently not a Quaker himself, though he notes in the preface that Friends helped him complete his education.

Quaker Quiptoquotes
by Adelbert Mason

The following is an encoded quote from a famous Friend. The letters have been transposed for your puzzling pleasure.

AL UXD XA FRQ ZWMT’A PXCA VI
MLF CDLMT BE SLMASWQMSQ, W CWPP
BQQF FRQB, GHF W CWPP MLF CDLMT
BE SLMASWQMSQ ULD FRQ ZWMT,
MLD ULD ML BXM QPAQ.

—Answer on page 33
after leaving Germany in 1934. He is now a professor emeritus of history at the University of Virginia.

—Teddy Milne

Teddy Milne is a writer and publisher, a longtime friend, former clerk of FGC's Publications Committee, and present clerk of Mosher Book and Tract Committee of New England Yearly Meeting.

The Dazzle of Day


Imagine living in a small, artificial world contained in a sphere, sailing across space in search of a new home. After nine generations in transit, you approach the first planet that might support your people. But your scouts discover that this world is cold and harsh. Life will be cruel, agriculture risky, death more probable. Do you go for it? Or do you stay in your comfortable enclosure for another 50 years, hoping that your grandchildren will have better luck with the next candidate planet in your path? Take that question to meeting for business.

Which is exactly what these space pilgrims do. They are approximately 2,000 unprogrammed Friends of diverse national heritages who took flight in the last, ecologically disastrous days of Earth. Their Esperanto-speaking culture mixes Quaker practices with the values and habits that might emerge in a tightly-contained, inbred world where space and privacy are minimal.

This is not the first modern science fiction novel about a colony of Quakers. Joan Slonczewski's Still Forms on Foxfield and Judith Moffett's Pennsylvania are well-known among Friendly sci-fi enthusiasts. Reading yet another one prompted me to ask myself, "What would Quakers make easy copy. Any qualifying sub-culture with a strong sense of identity could serve, but how many are there to choose from? With such a short list, no wonder Quaker fiction pops up on the science fiction shelves every few years.

I read The Dazzle of Day asking myself, why is this story about Quakers? What would it say to non-Friends about who we are? To my disappointment, through much of the book, it was easy to forget for chapters at a time that these characters were Friends. Despite frequent uses of such terms as "clerk," "queries," and "clearness committee," and despite true-to-life descriptions of classic business meeting moments, many Quaker practices are represented as a secular process, and very few of the book's characters practice this process as part of a religion.

But—and this is perhaps the most true-to-life aspect of all—as the critical moment of decision approaches, superficiality in meeting for business suddenly deepens, and the essential question (not the answer, of course) emerges with dramatic clarity. The people's fear of making a decision is a fear about how to live in the presence of God. After so many lifetimes in a "container," never knowing an open sky, how can Friends now know where God is present?

The Dazzle of Day will frustrate any reader who wants a clear, unambiguous plot. But those with a high tolerance for discontinuity will find much to appreciate in this book's beautifully-written passages that mix harshness and humanity along with occasional bright nuggets of fresh perspective.

—Chel Avery

Chel Avery, a member of Goshen (Pa.) Meeting, writes science fiction that is not about Quakers.

Practicing Our Faith: A Way of Life for a Searching People


Practice has always been a large part of the Quaker faith. There is sometimes a tension between those who are just now concentrating on the inner journey, and those whose focus is just now on social action, but for the most part we embrace them both.

This book starts with the premise that "inward journeys are not enough to meet our need," that we are bound up with each other and need companions with whom to practice our faith in concrete ways, which in turn leads to stronger and deeper faith. It suggests and discusses twelve possible practices, such as forgiveness, healing, shaping communities, and others we might not have thought of in terms of "practice."

Quakers will find much that is familiar here. For instance, the chapter on simplicity, "Household Economics," quotes John Woolman, Advices and Queries, and Thomas Kelly: "Quaker simplicity needs to be expressed not merely in dress and architecture and the height of tombstones, but also in . . . opposition to the hurried, superficial tendencies of our age."

Similarly, the chapter on "Discernment" quotes Isaac Penington and gives an example of Quaker process that happened in 1697 in Jamestown, N.Y., when anti-Vietnam War activists were confronted by community people...
who disagreed with them. The resolution is striking and, one hopes, typical.

Hospitality is another practice that caught this reviewer’s eye, probably because it’s not something I do well. Many Quakers are excellent at it, however, and this book makes one appreciate them all the more. “In the face of overwhelming human need for shelter and care, and in the face of our own fear of strangers, we need to develop ways of supporting one another in the practice of hospitality.”

“Singing Our Lives” is another place where surely the generation that produced a new Quaker songbook can appreciate song as a special practice.

Even the idea of “Keeping the Sabbath” might inspire some discussion, in spite of the obvious clash between the Quaker tradition that all days are equally holy. “To refrain from working—not every day, but one in seven—opens the temporal space within which glad and grateful relationship with God and peaceful and appreciative relationship with nature and other people can grow.”

The 13 contributors come from a wide range of Christian backgrounds and use models from the early church, Jesuits, African American churches, and “mainline Christianity” as well as Quakerism. Although the ideas are expressed in largely Christian terms, there are ideas here for everybody, including the challenge to discover further practices for ourselves as we “try to find our way through clouds of cultural confusion.”

“When practices are faithful, they teach us...”

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and regularly attended meetings for business and worship. In the 1940s and 50s, she devoted countless hours to orienting and assisting members of families displaced to Baltimore from parts of war-torn western and middle Europe. The Yanoschek and Kranokutsky families especially benefited from her care. Ernst died on May 28, 1974. With her daughters married and living at great distances from Baltimore, Margaret chose to take up residence at Kendal/Crosslands, a continuing care retirement community near Longwood, Pa. There she joined her friends Margaret Leib Matthews and Elma Graham Beatty, also members of Stony Run Meeting. This decision meant that she was cared for lovingly and with skill during the final months of her long and useful life.

Greene—Lester Greene, 89, on November 23, 1997, in Reno, Nev. Lester was born in Cleveland, Ohio, and moved to Los Angeles when he was 13 years old. He married Rosalie Bachrach in 1931, a partnership that lasted for 66 years. In his early years, Lester worked in the Hollywood movie industry, which he left following a bitter labor strike in 1949. From that time until his retirement, he was an interior decorator. Lester's belief in the oneness of humankind led him to be active in many organizations that promoted this belief. In the early 1960s he was introduced to the Religious Society of Friends by his son Jon. Lester joined Westwood (Calif.) Meeting in 1964 and transferred to Santa Monica (Calif.) Meeting two years later, where he was active until the time of his death. Lester served in many positions within the meeting, including clerk of the meeting and clerk of Ministry and Counsel. Following the death of Rosalie in December 1996, Lester moved to Reno, Nev., to be near his son. He is survived by his son, Jon; a grandson, Matthew V. Greene.

Moore—James E. Moore, 84, on May 21, 1997. Born in Philadelphia, Jim lived in the Germantown and Roxboro sections of the city until 1992, when he and his wife Janet moved to Doylestown, Pa. He was a 1930 graduate of Simon Gratz High School and attended Drexel University. Prior to moving to Doylestown, Jim was a very active member of Green Street (Pa.) Meeting, where he served as clerk for ten years. He also served as vice president of the Board of Trustees of the meeting and was a member of the Board of Directors of both the Friends Neighborhood Guild and Friends Housing. Jim worked for 35 years as an industrial sales engineer for the Ronco Corporation. After his retirement, he served as a volunteer visitors' guide at Arch Street (Pa.) Meetinghouse. After his profession, family, and Quaker activities, Jim's consuming passion was choral music. He was a member of the Society for the Preservation of Barbershop Singing for 49 years, and he sang in quartets and choirs. In addition, Jim made arrangements, led the chorus of retired men of the Bucks County Chaplets for many years, was a force in the founding of the Leisure Time Singers, and actively promoted membership in the various singing groups. After his 1992 move to Doylestown, he became a member of Doylestown (Pa.) Meeting. Jim is survived by his wife, Janet; two sons, Donald and Robert; and two daughters, Susan and Judith.

Munro—David Alan Munro, 93, on February 20, 1997, of pneumonia in Laguna Beach, Calif. Dave...
was raised in the Chicago suburb of Highland Park. He earned his BA at Northwestern University and his MA at Wayne State University. His career as a writer took him to the National Broadcasting Company, to small advertising magazines, to the Chicago Evening American, and to the U.S. Office of Price Administration. At a World War II antiwar demonstration in New York he met Evelyn Smith, whom he married in 1945. While Dave was doing additional graduate work at the University of Michigan, he and Evelyn and their children were active attendees of Ann Arbor (Mich.) Meeting. Later, when he taught at Illinois State University at Navy Pier, the family attended 57th Street (Ill.) Meeting. Dave and Evelyn moved to Laguna Beach, Calif., in the early 1960s and became active in Laguna Beach environmental issues, helping to keep that "village" by the ocean the special place that it is. His real focus was on opposition to militarism and governmental oppression of the dissenting ordinary person. To this end, Dave was a strong supporter of Amnesty International. A writer in love with the magic of words, he criticized the powers of this world in many publications. Dave taught linguistics and English in Chicago, Cuba, Nigeria, Montana, and finally to Vietnamese students at Cal State Fullerton. After retirement, Dave's writing continued daily: essays, letters to the Los Angeles Times, the Laguna Coastline News, to his daughters, and even an incipient book on ethology, Sex Matters. For many years, Dave was a member of Orange County (Calif.) Meeting and its Peace and Social Concerns Committee. In the words of one friend, "he taught us to view matters of conscience as more important than matters of earning a living." Preceded in death by son Bruce, he is survived by his wife, Evelyn; a brother, John; five daughters, Bonnie, Nancy, Abigail, Hannah, and Becky; 19 grandchildren; and 3 great-grandchildren.

Roath—Archie Joseph Roath, 83, on Aug. 10, 1997, in Socorro, N. Mex., of a heart attack. Born on a farm near Wheatland, Wyo., Archie was the seventh of ten children. He graduated from Wheatland High School during the Depression, and joined the Civilian Conservation Corps (CCC). The skills he learned and the friends he made there were always with him. Archie graduated from the University of Wyoming in 1939 with a BS in agronomy and, after a military stint in World War II, married a teacher, Jean Fraker, of Cheyenne, Wyo. He taught in the "Veteran on the Farm" training program, ran a dairy farm, and finally joined the Soil Conservation Service, which sent him to New Mexico. Archie and Jean moved to the Socorro area in 1976. They raised sheep for wool and had a large vegetable garden. Archie won many blue ribbons at the Socorro County Fair for his produce. After the move to New Mexico, he followed the lead of his family and joined the Las Cruces Quaker group. He later became a member of the Socorro worship group, conducted under the care of Albuquerque (N. Mex.) Meeting. Though an erstwhile Methodist, Archie found the simplicity and silent worship of Quaker meeting more congenial. He was active in the Socorro worship group, serving as treasurer for several years. Archie was also a member of the nominating committee for New Mexico Regional Meeting and participated in the Intermountain Yearly Meeting. He never missed a meeting of the National Association of Retired Federal Employees.
or reunions of CCC a lumni, his high school, or
university classes. Even after Archie
was no longer able to walk unaided, he ran sales tab­les for
the his torical society and attended public library
pro­grams. He
was
a life member of
the New Mexico
Wildlife Association , and devoted his spare time to
hunting and fishing . He is s urvived by his wife; a
son, Jack; two daught ers, Linda
Platt
and Gwen
Roath; two sisters ; and eight grandchildren.

Saunders-Smith—Rebecca June Saunders-Smith, 47; on July 27, 1997, in Durango, Colo. Rebecca was
born in Denver, Colo. The family moved to Durango in 1961. Rebecca graduated from Durango
High School in 1967 and Colorado State Uni­versity in 1972, with a degree in art. During the next
13 years, while living in New Mexico and Arizona, she worked as a commercial artist, landscape de­signer, and draftsman. She
was a well-recognized
reporter for Santa Fe Public Radio. In 1978, Rebecca
attended the University of New Mexico to study
nursing and prepared. She was the Meetinghouse
Resident at Santa Fe (N.Mex.) Meeting from 1987
to 1989. Upon her return to Durango in 1990, Rebecca
became a member of Durango (Colo.)
Meeting. She served on numerous committees, always bringing a new and different perspective to
the issues at hand, while drawing on her knowledge
of the arts, sciences, and religion. While working at
Community Hospit­al, she met Richard Smith.
They were married on Feb. 12, 1994. Rebecca was
best known locally for her writing and love of
the writing process. As an organizer and con­tributor to
anthologies and workshops throughout the area, she fostered communication among fiction writers
and sought to bring local writers to radio. At the
time of her death, Rebecca was employed at Fort
Lewis College as an administrative assistant. Her
love of architectural design and nature is reflected
in the newly constructed Durango Friends Meet­
inghouse. In her memory, the meeting has planned
an outdoor area for reading, reflection, meditation,
and prayer. Rebecca will be remembered for her
love of adventure, sparked by an insatiable curiosity
and delight in the unexpected. Throughout her
life, Rebecca taught by example the qualities that

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guided her: kindness and generosity, seeing the world through inquiring eyes, and a reverence for life. She is survived by her husband, Richard; three stepchildren, Lucas, Sarah, and Andrew Smith; a brother, Michael; a niece, Dia Saunders; and a nephew, Timmy Saunders.

Wood—William E. Wood, 63, on May 24, 1997, of complications from a stroke. Bill grew up in a family of dedicated seekers who had joined an intentional community of a New Jersey farm so that their daily lives would be guided by Friends principles. Growing up in this nurturing community helped form the solid ground Bill stood on for the rest of his life. After graduating from George School in Pennsylvania, he went on to Haverford College. He spent one summer cruising the Mediterranean with a friend and became a migrant farm worker in the West the next. All his life he struggeled to bring the ways of Friends into the world around him, truly trusting the presence of God in everyone, engaged in the faith that the sea of darkness will be overcome by the sea of light as long as we do God’s work. Bill became a conscientious objector but joined the army when confronted by his Dutch roommate with the evil of Hitler’s Germany, which the allied armies had defeated. He later joined the Continental Insurance Company and worked in their human resources sector in New York City and Columbus, Ohio, for 33 years. He put his job on the line to promote the hiring of blacks and women at equal status and in the process changed the company’s policies. In 1991 he retired to have more time for travel, family, and Friends’ work. Bill was a mighty laborer in the fields of the Lord. He was active in Purchase (N.Y.) Meeting, the yearly meeting, the American Friends Service Committee, Powell House, Oakwood School, Pendle Hill, Friends United Meeting, and the Alternatives to Violence Project (AVP). His service on numerous committees was invaluable because of his quick and clear mind and his superb gift for formulating the sense of the meeting in discussion and writing. We will struggle for years trying to fill the gap he leaves among us. Bill and his wife, Deborah, addressed each other in the traditional familiar, “thee.” He was deeply engaged in the lives of his children. Together Bill and Deborah suffered through the early death of their son Steven. To help raise money for Powell House and other purposes, he auctioned off his time to work in peoples’ gardens or to organize their files. The Woods’ annual clambake for Powell House and their Christmas party became favored events in Purchase Quarter. Bill usually walked the earth cheerfully, engaged in peoples’ lives, finding ways of supporting them in their activities, contributing, creatively and selflessly. He loved to swim and sail, hike and canoe, and—pounding away at the piano—sing hymns with those who would join him. A few years ago he wrote in his spiritual biography: “At this point in my spiritual journey I know by experience that God is. There is a great transforming force for good which can change our lives and which comes from beyond ourselves.” Bill was in the fullness of his life. To his last conscious hour he was immersed in Friends activities, to which he devoted his great energy and wisdom. Bill is survived by his wife; a daughter, Katherine; a son, David; a brother, Richard; and a large community of family and friends.

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**April 1998 Friends Journal**
Big Island Friends invite you into their homes for mutual Quaker sharing. Donations, 89-772 Hui Nul Road, Captain Cook, Hawaii 96704. (808) 326-8711, 326-7323, 322-3116.


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Assistance Sought
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What would you think about a National Peace Endowment Fund? What would the main advantages and disadvantages be? Looking for feedback. Tom Tod, 3713 West Main, Kalamazoo, MI 49006-2842.

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Graphic Artist Friends United Meeting seeks a full-time graphic artist to serve as art director for Quaker Life and Friends United Press and provide desktop publishing services for FUM programs. Familiarity with PageMaker, Photoshop, and related software is required. Contact: John Harman, Friends United Meeting, 101 Quaker Hill Drive, Richmond, KY 40474; (763) 920-7253; FUMinfo@XC.org.

Quaker Representative / Quaker House Director (Two Positions) New York: The Quaker United Nations program offers the international friendships between Friends and the UN. The Quaker UN Office has an staff of two people working in the mid-United Nations complex. The responsibilities include: 1) Supporting member volunteers in doing the work related to education to which they feel led, and in designing and carrying out educational programs. 2) Working in and with the 3 schools and 8 nursery/kindergarten centers of our membership. In addition, all PYM staff work collaboratively to support the larger goals of the yearly meeting. 3) Accept a variety of assignments for those purposes. Salary: Please indicate your minimum acceptable salary. Application deadline: Tuesday, 12 May 1998. Work will begin no later than September 1998. Send resumes to: Search Committee, qj Joan Gill, 1515 Cherry Street, Philadelphia, PA 19102.

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THE HOMES – To be built by Gary Gardner, one of South Jersey's most respected builders of quality homes, Lumberton Leas will offer 110 clustered homes in one, two, and three-bedroom designs with full basements, attached garages and an array of custom options.

THE COMMUNITY – Residents and their guests will enjoy a sizable community center featuring a fitness center and facilities designed for meetings as well as social and catered events. An outdoor swimming pool and tennis courts will also be offered.

THE INNOVATIVE CHOICE – Lumberton Leas offers two distinct financial plans for residency. A combination of the two plans provides a third option.

Fifty-five homes will offer those 65 and older Medford Leas' traditional continuing care contract with all our superior health care services. The other fifty-five homes will be open to those 55 or older on a “membership basis”, providing a wide range of items and services, and access to our health services on a fee-for-service basis.

Residents who move to Lumberton Leas under a membership agreement may place their name on a waiting list to convert to a continuing care contract at a future time, and still remain in their original Lumberton Leas home.

Initial occupancy is projected for late fall 1998.
For additional information please call:
(609) 654-3030
(Information office located at Medford Leas, Route 70, Medford, NJ 08055)