

January 1999

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



A Holy Experiment in the Interior:
AFSC's Central Region at Age Fifty

Quaker Seeking: Do We Ever Find Anything?

Identity, Authority, and Community

An
independent
magazine
serving the
Religious
Society of
Friends



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Among Friends

Toward the Future

Early in 1998, Vinton Deming announced his intention to retire as editor-manager of FRIENDS JOURNAL. Our board of managers accepted Vint's letter with regret and set about the task of seeking our next editor-manager. A Search Committee worked through the summer. From a short list of six applicants, two excellent candidates were presented to be interviewed by the whole board in October. After deep searching the board reached unity in making an appointment, which I am pleased to announce to the readership at this time.

The new editor-manager is Susan M. Corson-Finnerty. Susan is well qualified for the job in many ways. She has 13 years of direct publishing background, four of which were right here at FRIENDS JOURNAL from 1977-1981. She served the JOURNAL during those years as associate editor, then editor and business manager, so she has great familiarity with the magazine and the Quaker constituency it serves.

The years since Susan left our employment have been full and busy ones for her. She and her husband, Adam Corson-Finnerty, began raising a family. Their daughter, Susanna, and son, Matthew, are now teenagers. During this time as well Susan served two and a half years as co-director (along with Adam) of Powell House, New York Yearly Meeting's retreat and conference center. There she planned and facilitated the adult program, worked on fund raising, and managed the 57-acre property. Susan's most recent position serving Friends was three years at Princeton (N.J.) Friends School. As the first director of development there, she worked with an outstanding group of volunteers, managing the school's successful capital campaign, which raised \$1.8 million for what she describes as "a young and thriving small Friends school."

Susan is known to many Friends within Philadelphia and New York Yearly Meetings. She is a member of Germantown (Pa.) Monthly Meeting. She served on the PYM Outreach Committee, for which she clerked the subcommittee that conceived of and produced the *Outreach Ideabook*, a very well-received support for interpretation of Quakerism to non-Friends.

At the time of her appointment as our new editor-manager, Susan was executive assistant to the deputy provost at the University of Pennsylvania. Susan's own academic studies were at Temple University, where she graduated *magna cum laude* with a BA in English literature in 1969. She did postgraduate work in art and theater at Philadelphia College of Art and at Temple.

When asked what excites her about returning to the JOURNAL as editor-manager, Susan Corson-Finnerty responded: "The JOURNAL plays a vital role in communication among Friends and between yearly meetings. We don't travel in the ministry as frequently as earlier Friends appear to have done, and in this respect the JOURNAL provides a ready vehicle for conveying concerns, sharing information and news, and lifting spirits." Susan looks forward to starting work at the magazine in mid-January and working two weeks with Vinton Deming before Vint leaves February 1.

The board and staff join me in thanking Vinton Deming for his 22 years of service, from typesetter to editor-manager. It is difficult to select highlights, but surely Vint's sensitive editing and his leadership of the successful capital campaign stand out. We will miss his personal notes in this column. We hope to hear more from Vint in the years ahead. And it is with enthusiasm that we extend a warm welcome to Susan Corson-Finnerty. She will greet you on this page next month and looks forward to becoming personally acquainted with many of you as she visits you and your meetings in the months and years ahead.

Carolyn Sprogell

Clerk, Board of Managers

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John Woolman and the Ecological Vision
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FRIENDS JOURNAL

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*Cover woodcut of Twin Cities (Minn.)
Meetinghouse by Bill Myers*

Participants in an International Student Seminar hosted by the American Friends Service Committee's Central Region in Denver, Colo., 1950

Forum

How much technology?

When it comes to consumerism, North American Quakers do a pretty good job of staying behind the Joneses. That is, of course, if we are comparing ourselves to North American Joneses. On the whole, we drive smaller, more fuel-efficient cars, we dress more simply, our houses tend to be more modestly furnished.

Chuck Hosking panned back to a wider view (*FJ* Nov. 1998). Compared to most of our siblings on earth, even "simple living" Quakers are ahead of the Joneses. Way ahead.

When we turn on the lights in our houses, how many of us think of those who heat only with sticks that they carry in bundles on their backs? If you had to carry the water from the town well, would you use as much for your dishes or your shower? I know when I go on camping trips I am much more conservative in the use of fuel and water than I am at home, where all I have to do is flip a switch or turn a lever.

I cannot claim to be a neo-Luddite. I love my computer and e-mail. I am not (yet?) prepared to give up all things made of metal or plastic. I know, however, that I and other North American Quakers buy things we don't really need. We don't consider how much water was polluted in producing the things we buy or how much precious petroleum was used in bringing them to us. I'm trying to learn to do those things, but I'm looking over my shoulder at the Joneses. I'm afraid to get too much out of step.

Thank you, Chuck Hosking, for helping to broaden our view of the Joneses. Maybe if we keep the worldwide Joneses more in mind, we can help each other get more in step.

Patricia McBee
Philadelphia, Pa.

The queries offered by Chuck Hosking speak of technologies. The idea of discerning what technology is appropriate for any given circumstance seems to stand firmly in the tradition of John Woolman's rejection of the use of dyed cloth produced by slave labor. Unthinking acceptance of every new technology that comes along does imply the deification of technology. If, however, we let our condemnation of technology become general, we invariably find ourselves caught in paradoxes, like the one so delightfully depicted by Qani Belul in "Clariss and I: A Bitter Friendship."

Technology is the sum total of the

Ian Smith



physical tools humans have invented during their sojourn on earth. Technology includes not only cars, computers, and guns, but also needles and thread, forks and spoons, screwdrivers and pliers. As a species we are destined to use tools. Our ability to do so is what permitted us to survive in the Darwinian world. Just how deep that destiny runs is reflected by the great pleasure we derive from producing with our own hands things of beauty and usefulness, and by the faces of the two girls in the beautiful cover photograph, as they experience the joy of discovery of what can be done with a tool.

I wonder sometimes if our destiny with tools will cut short our stay on earth as a species. In earlier times societies could survive the almost inevitable abuse of technology by some. But the power of our tools is now so great, abuse by a few can cause vast destruction. A few individuals can now make nuclear explosives, destroy a forest, or cause the destruction of entire ecosystems.

Perhaps our destiny with technology can be regarded as an addiction of the species. Can we collectively take the first step of the 12-step program, recognize our powerlessness over our addiction, and turn to our Higher Power for help? Hosking's queries seem to be a good place for us to begin.

John N. Howell
Athens, Ohio

In November you featured an article lamenting that technology, exemplified by computers et al., is our new god. Was it just chance that the cover pictured two young Friends school girls delightfully fascinated by a computer?

Too bad the girls were not delving into John Woolman!

Phil Moulton
Sandy Spring, Md.

That Friend speaks my mind and he does it very ably. Having lived abroad in S.E. Asia, I have witnessed the present global gulf between rich and poor. Our technology and the grossly materialistic culture that it reflects and engenders are hugely divisive, I believe. The environmental concerns are every bit as worrisome. As we become more enmeshed in a technological way of life, our attitudes towards the earth and the spiritual nature of people are surely changing as well.

I, too, fear the same consequences and feel the lack of direction in Quaker circles around questions of simplicity, lifestyle, and the integrity of our beliefs. The concern Chuck Hosking raises in his title, "Is Technology Our New God?" is rapidly being answered with a "yes." To me the title revolves around concerns such as: What *is* central in my life? Where *do* I seek answers to my concerns and problems? By what process *do* I keep my life in balance? What am I *doing* to enrich my own spiritual life and the spiritual lives of those around me?

I have found it difficult to raise concerns about technology in meeting and with friends. Consequently I've done a lot of thinking about ways these questions *could* be talked about, safely.

Almost all of us have too much and live too lavishly and are more a part of our culture than we even wish to be. I believe we make a mistake if we argue cars and bicycles, pencils and e-mail. I would suggest we start sharing the decisions we *have* made, because I think most of us *have* made them. "I decided to live my life without a . . . because. . . ." We have to start by backing away from our judgments about each other and by finding ways to share those values that are important.

In connection with Chuck Hosking's precipice, I'm not sure how far I *can* step back—certainly some. What I *can* do is stop, as an immediate response, and not buy the next new thing. This is a way to restore intentionality into this problem: take time to reflect about my needs until I have had a chance to make my decisions from a Quaker center. When we've had a chance to stop and reflect, then perhaps we can look at where we are heading.

These are certainly baby steps. I'd love to think they are not necessary, but it's not my perception. I think these questions of lifestyle and technology are really loaded for us. I look forward to more commentary. And thank you Chuck Hosking for putting your concerns before us.

Barbara Greenler
Mequon, Wis.

I live and work in Nepal, as director of the Rural Development Centre, a project of a large Christian nongovernmental organization, the United Mission to Nepal.

I took special interest in Chuck Hosking's article for several reasons; he lived in Africa for 5 years, and I also live abroad; I am a scientist by profession, but now work with a rural development center that offers skill-based technical training to villagers in such basic subjects as drinking water systems, agriculture, animal care, and sustainable forestry management; and finally, I am keenly interested in the impact of technology on society.

I quickly found, however, that the article served as an example of what I have come to disrespect about *FJ*. The topic of the impact of technology on society is indeed one of great importance. There is a great deal published on the subject. Unfortunately, to accept for publication an article that is so shallow in analysis is not only a disservice to the readership, but it is also untruthful to those who seek some understanding of the topic.

After reading Hosking's article, I immediately asked myself if he and his family traveled to and from Africa by canoe, or did he avail himself of "modern technology?" Did he and his family receive vaccinations? Do they still use antibiotics? If his child became ill with appendicitis or leukemia, would he not use every modern technology, medical or otherwise, to save the child's life? Or would he use the local witch doctors? Why does he bother to use the modern media—a very high tech industry—to communicate?

The contradictions in the article are so absurd that any refutation becomes equally so. There are serious issues worthy of discussion on this topic; what I find so surprising is that the editor would choose this know-nothing article for publishing. I would hope that in the future *FJ* will strive to publish more carefully reviewed and objective articles, worthy of its readership.

John Ferchak
Kathmandu, Nepal

Lift the sanctions

Claudia Wair's interview with Kara Newell, "Friends in Iraq" (*FJ* Oct. 1998) is heartrending. What is happening to the Iraqi people and especially to the children because of the imposed UN/U.S. economic sanctions is against the United Nations Charter and against all international humanitarian laws (dealing

with the rights of civilian populations). How can it have happened that this genocide has been allowed to go on since 1991?

What does our faith, our spirituality ask of us in such a situation? Does it not demand that we support those who urge that these sanctions be lifted now and also that we support AFSC's effort to help the Iraqi people?

Ingeborg Jack
Swarthmore, Pa.

Peace victories

I'm looking for a few sentences from people on victories the peace movement has won in the past year that we should all be thankful for. Please e-mail me something. In addition to saying what you are thankful for, also include your full name as you'd like it to appear in our paper (*Dallas Peace Times*) and the organization and/or faith community to which you belong.

Cliff Pearson
Editor, *Dallas Peace Times*
mapa@igc.apc.org

A different view

After reading Peri McQuay's review of *An Interrupted Life: The Diaries of Etty Hillesum* (*FJ* Sept. 1998), I discovered I was feeling very angry.

I was born in Holland during World War II and grew up afterwards learning about what my parents' and grandparents' generation had gone through during the occupation. At first only the funny things came out, the way they do when other memories are too painful to be dealt with, but later I learned more about what living in an occupied country was like; about what people tried to do to circumvent and undermine the occupier and how many people died as a result of their witness against that occupier and against the war.

From 1942 onwards thousands of Dutch people tried to help the Jews, either as a group or as individuals: tried to help them escape, to provide them with false papers, to foster their children, to provide them with secret shelters (Anne Frank being the best known example of this in the wider world). Many people, and their families, lost their lives after being found out.

So reading of someone who not only seemed just to accept whatever she was made to do as a Jew in this occupied country, but who actually joined the Jewish organization that assisted the Nazis in rounding up Jews, and who worked in

Westerbork, which was a staging post for the extermination camps further east, makes me angry and sad on behalf of all those people who tried to act against this evil.

I can accept that for her it was a spiritual journey and one that can be of value to others; however, I do feel the other side of the coin also needs to be considered.

Sieneke Martin
Birmingham, England

Salted peanuts

I consumed Christopher Densmore's article "The Quaker Origins of the First Woman's Rights Convention" (*FJ* July 1998) as if I were eating salted peanuts.

Last summer the International Association of Women Ministers, meeting in Seneca Falls, N.Y., asked me to speak to them about the events of 1848. I chose to review the fact that those who had most to do with woman suffrage were Quaker. The more I learned, the more interested and amazed I became—and the more horrified that today's feminists seem not to know about our Quaker origins.

Thank you, Christopher Densmore. I will try as best I can to spread the word. The whole world needs the leaven provided by the Religious Society of Friends. (I was one of the first 11 women ordained as Episcopal priests in 1974 but am now disenchanted with the rigidity of our hierarchy.)

Betty Bone Schiess
Syracuse, N.Y.

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

—Eds.

Quaker Seeking:

by Stanford J. Searl Jr.

We Quakers are always seeking. Don't we ever find anything?" One of my research participants quoted this rather wry, funny, but possibly disturbing statement from a seasoned Friend.

For the past three years, I have been engaged in my own sort of searching and seeking, as I have asked 21 different U.S. Quakers (all but two of them from "silent" meeting traditions) to describe their experiences within the meeting for worship. I wanted to know about how these Friends got started in worship, what the silence meant for them, about their process of being together with other Quakers, and what it meant to listen to and sometimes to give vocal ministry. As with any research project, this one has had its unexpected aspects; the most unanticipated consequences centered around the personal, devotional, and spiritual journey aspects. Within my conversations, as I have returned to them after transcribing, listening, and reflecting, I have felt a spiritual energy: these "ordinary" Quakers possess rather extraordinary power at times. I wish to discuss one dimension of this personal spiritual energy and power, particularly as connected to the idea of what it means for Quakers to be seekers.

On the one hand, I first thought, do we ever find? Then I thought, well, many people might say that it's a mistaken question, in that the seeking is the finding. But rather than offer my own reactions, I would like to offer the responses of some of the research participants as they reflected about the meanings of Quaker worship and their experience within it.

Stanford J. Searl Jr., a member of Santa Monica (Calif.) Meeting, spent a term at Woodbrooke College in Birmingham, England, reflecting on his research with 21 U.S. Quakers.



One woman, a convinced Friend and a person who felt a real calling for spiritual direction, answered rather directly the question about seeking and finding, even though her explanation emphasized the complexity of the issues.

"In the sense in which the question is asked, the answer is no. But, what we do want to say is that we find a living experience. And we don't have a list of right answers. But many people need that."

From her perspective, one informed by much committee work on the yearly meeting level and involvement in retreats and various forms of spiritual direction, Quakerism can be hard for people, particularly for those with a lot of "baggage" from other traditions. "It's so unstructured. We live with ambiguity," she commented.

She thought there could be a real downside to people who come to Quakerism because they are fed up with other traditions. "People come to Quaker meeting, and they say, 'oh, this is a good place

for people who are disaffected by their own tradition.' Well, that's true, but what they mean is they want to project onto the Quaker process their own needs, and maybe that's not what's there either." In her own spiritual journey, she has become aware about how previous baggage stood in the way, particularly ideas about prayer, God, and how the Spirit should work.

In a variety of different ways, some of the participants in my research study talked about what it means to be seekers *and* to participate in some "living experience," as this woman did.

For more than one person, the process of worship, how one enters and sustains oneself in the communal silence, has direct relevance to what it means to be a Quaker seeker and—at least potentially—a finder of "living experience." Many Friends understand or express themselves in ways that emphasize how being "open" in the silent wor-

ship means a rather direct, intimate, personal engagement in a process of seeking.

One Quaker said of settling down in the initial stages of the meeting for worship, "I usually ask myself, 'What is it that God wants me to do?' And then I try to be open to new things that might come into my head, new ways of thinking about the whole."

Another said, "If a concern comes to me, something perhaps disturbing that's happened during the week, and I can't get it out of my mind, I don't try to. I let myself think about it in the usual pattern for a while. And then I start trying to think about it in a different way, either to connect it with other thoughts I'm having, or to look within myself, look at my feelings, think about how I'm reacting and to put those things together. . . . What I try to do is to make myself open and find connections between things that may not be particularly connected on

new ways of thinking. People are "open" in the sense of bringing themselves before God (as at least two people said directly) in order to be engaged in a process of change. I understand this as some sort of inner, spiritual work that engages heart, mind, and spirit at once. Friends have described themselves as engaged in a discovery process, one that emphasizes being open to being found by the Spirit, by God. There are a number of different aspects of this openness, this form of seeking.

The silence matters. As one Quaker said directly to me, the silence may allow "another voice" or another part of oneself to emerge. In addition, Quakers describe what it meant for them to be open to some creative form of improvisation, as they were open to be brought before the Divine or as they allowed the Divine to enter their lives. From many Friends, I heard the idea that such a process of becoming open meant a form of centering, an experience of integration with one's heart, mind, and soul. Finally, for these purposes, I was struck by how this process of becoming open, more centered, reaching new spiritual depths, together in the silence, meant the potential for new sorts of knowing, for a different vision of reality.

One Friend described his process of inner engagement in the silent worship as a reflection about his creative "wandering mind." Interestingly, this notion of the "wandering mind" has nothing to do with being distracted or daydreaming; rather, he cited this image as a way to talk about a spiritual discipline, one that involves creativity, the imagination, and an intense inner searching.

In our conversation together, we discussed how he settled into the worship silence, and that some Friends thought about this "waiting on God" (as he referred to it) as a stilling of the mind. But he understood the centering process as a sort of spiritually disciplined "free wheeling."

"I don't attempt to still the mind. I let the mind go. And what I do is, in a sense, stand aside like an observer; I watch it go. And if something then comes through—and this is the way, frankly, I think inspiration and any other intuitive thoughts

come—if you're a seeker, you'll spot the one that has some meaning for you. And then you'll respond to it."

I asked him to explain more about this process of his "wandering mind" as a way to think about messages that come out of the silent worship.

"I watch it unfold: the thing that may come through my mind which grabs my interest and attention might be a passage of Scripture, that just all of a sudden came through to me. It might be a piece of poetry that came to me, or a thought of something during the week, that suddenly I saw in a different way."

Then he talked about how he might be compelled, physically, to come forward with this perspective. "Some people would say that the true test of the true leading of the Spirit is that you are, in a sense, being used. And it is not you who are organizing the message but that the message is being presented through you. Oh, I think there's great validity to that, no question. Whether it is the essence of every message spoken in meeting, I doubt very much."

The image of the "wandering mind" provides a way to talk about a number of dimensions within the Quaker as seeker. This particular Friend visualized himself in the posture or position of seeker, but with the assumption that the point of the seeking, of being open to the spiritual imagination, is to allow a certain finding. Here, the "wandering mind" does not mean distracted, superficial seeking; rather, it's an openness, an intuitive, inspirational way to be open to the flow of what this Friend described as a spiritual discipline, a form of waiting upon the Spirit in his terms.

In addition, then, such seeking implies an assumption about the potential for finding or, through this spiritually centered inward process of being an open seeker, of being found. This is not the "Quaker way" of worship; it's not necessarily for everyone. But for this particular Friend, the notion of inward seeking, of being open to the dynamics of the "wandering mind," becomes a compelling image. And with this particular Quaker, the findings were manifest and clear.

As we continued our conversation, and I asked him about the meanings of the silence, he cited two key Quaker texts. "Well, if the Quakers didn't grow out of the passage of Scripture, that in the beginning was the Light and every man was endowed with this Light, the other pas-

Do We Ever Find Anything?

the surface."

A different Friend said, "Friends have taught me I'm not in charge. If I'm concentrating upon what I know, then I'm not being open to what I have yet to discover."

Finally, in more direct language, one of the research participants said that she came to the worship meeting with a focused preparation. "Do you come prepared to meet the living God and be transformed at some level? You know, not that you expect major conversion experiences on a regular basis, but prepared to have your self open for the work that God would do in you in that moment?"

"So there's a cognitive component there, but the deeper work is the spiritual work of trying to just keep opening and opening up, and having new parts of yourself that you realized are closed and opening those up as well."

These Quakers describe being "open" as a process of seeking, a way to discover

sage of Scripture which surely would have been the Quaker Scripture would have been from the Psalm, 'Be still and know that I am God.' And there is no way, frankly, that we can understand or come close to the realization of what we are except through silence."

And he paused, considering.

"Now, that doesn't mean it has to be the silence of doing nothing. But it is the silence that allows another voice, and perspective of yourself, to emerge."

Thinking about these conversations in connection with seeking, I wondered about the original question: Yes, we are all seekers, particularly in this sense of being open to the further work of Spirit, but what about the finding? Don't we ever find anything?

One woman said, at the end of a detailed conversation in connection with what she termed the importance of "lived experience" as a way to think about Quaker findings, that what she found could be stated rather simply: "What I get out of it is joy."

I had asked another Friend about when the entire meeting is silent. "What is that about?" I asked.

"There's a great interconnection to the people in meeting with one another, I think. And I think they love each other; surely, they love each other."

Another Friend, as we talked about his experiences in the same meeting for more than 40 years, pondered what he called the "core meaning" of his life. For him, one of these core meanings would be love. "What if there was, actually, a God? What would that God be? Well, the most universally positive experience and vital, life-sustaining experience is the thing called love. God is this thing we experience as love. It's an almost total identification of the creator and again . . . it's the creative force, as we experience it in our lives."

As Friends struggle to be open, to be centered, to recognize the internal aspects of what it means to bring themselves before the Spirit, to wait on the Spirit, as one Friend said, I think there are findings, of sorts. Some of these Quakers did feel the presence of love, if only momentarily and through personal experience. I hope that other Quakers can celebrate the connections, the possibilities for new sorts of knowing, for the power of love in their lives. □



SUSPENDED ANIMATION

**I sit in the woods.
No tree breathes.
No animal tracks
Stir the snow.
Sap is frozen.
Buds are an idea.
Only the sky moves.**

—Margo Waring

Margo Waring is a member of Juneau (Alaska) Meeting.

Alice Taylor

A Holy Experiment in the Interior:

Last September a gathering of American Friends Service Committee Central Region supporters, past and present, celebrated 50 years of AFSC work done out of the regional office in Des Moines, Iowa. A banquet attended by 150 persons followed an afternoon open house showcasing current AFSC regional programming alongside scrapbooks and mementos from earlier years. Meticulous details, from extraordinary wildflower bouquets to original hand-painted invitations and favors, were testimony to the earnest dedication with which the holy experiment goes forward in the U.S. heartland. Music, including group singing led by a contingent from Iowa Yearly Meeting (Conservative), mellowed those assembled, as did a rich assortment of stories and a reading from the region's history as lovingly written by longtime AFSC stalwart and Conservative Friend Reva Griffith. The remembrances reached back to the time when a regional AFSC office was but a gleam, albeit a focused gleam, in the eyes of Iowa Quakers. The work grew as Friends, some with deep pockets and others with modest means, gave lavishly and intemperately out of powerful leadings to create the organization.

The purchase of the present regional office building on Des Moines' Grand Avenue, formerly a majestic family home, was but one manifestation of devotion to the cause. In 1953 Roy and Pauline Clappitt, retired Quaker farmers, mortgaged their farm to make the down payment. Their vision was for AFSC to move out of its characteristically minimal quarters to establish itself in a location that would be spacious enough for growth and would provide room for a variety of kindred causes. Roy Clappitt had the title of

foreign service secretary and Pauline Clappitt worked in material aids, but for years the couple tripled as residents, janitors, and general fixers. Such resolute, unostentatious commitment could not help but draw others to the endeavor, and a diverse and changing group of persons and agencies have joined hands and spirits in Friends House. Today, in addition to AFSC and Des Moines Valley Friends Meeting, the building shelters the Iowa Peace Network and Peace Resource Center, Catholic Peace Ministry, and other local agencies.

These are personal reflections of Deborah Fink, who is on the Iowa AFSC program committee, the AFSC Central Region Executive Committee, and the AFSC Board. She is a member of Ames (Iowa) Meeting.

AFSC'S CENTRAL REGION AT AGE FIFTY

—
by Deborah Fink

The particular thrust of AFSC in the middle of the country grows out of the economy, history, and geography of the prairie and plains, the context of the region's programming. In 1948 Iowa, Minnesota, North and South Dakota, Nebraska, and Missouri constituted what then became the AFSC North Central Region. With subsequent expansions, the most recent having been in 1998, Kansas, Colorado, Texas, Oklahoma, and Arkansas have joined the region. Reaching from Canada to Mexico, the name has recently been changed to the Central Region. It is AFSC's geographically largest domestic region. The states, which span the U.S. political spectrum from left to right and north to south, contain nearly 50 million persons.

The Central Region

The region's largest cities—Minneapolis, St. Louis, Houston, Dallas, and Denver—hang close to its borders; its center is

predominantly rural, the vast open spaces overlaid with farms, ranches, Indian reservations, and public lands. It was the last part of the continental United States to be invaded by immigrants, and it remains its most sparsely populated region. To outsiders, it often seems boring or backward. Unlike the situation in the eastern United States, the Religious Society of Friends has a somewhat exotic aura here, confused in unexpected quarters with various utopian or dystopian cults, historical or present. Historically, the region has represented the solid, apple-pie center of the country, proudly sending disproportionate numbers of its sons to fight in every war of this century.

The Des Moines AFSC office opened in 1948, a time when the military was

trumpeting its victory, a peacetime draft was being instituted, and vilification of pacifists was extreme and intimidating. Not only were Quakers among a small nonconformist minority, they were more dispersed and more vulnerable here than elsewhere. Raising money in the context of dominant redbaiting and suspicion was difficult, but indignation at the accusations against Friends sometimes stimu-



Above: AFSC Central Region office on Grand Avenue, Des Moines



Left: Pauline and Roy Clappitt, who mortgaged their farm to provide the down payment for the office

Right: "America's Town Meeting of the Air," broadcast from the 1947 Institute of International Relations

Below: A conference on Iowa Labor and American Foreign Policy sponsored by AFL, CIO, and AFSC, 1952



lated support. The landmark Supreme Court decision in which Kenneth Boulding, a pacifist, was able to become a naturalized U.S. citizen was led by two young Des Moines lawyers drawn to AFSC as a stimulus to their social conscience and a pathway for its expression. Bringing forward a substantive AFSC witness was an affirmation that Friends remained engaged in the affairs of the world and an outstretched hand for others to join the struggle for peace. Since the establishment of the region, the flow of traffic into its constituent area offices has ebbed and flowed not only with the vigor of AFSC programming, but also with the press of wars and other crises in the world outside.

A Greenhouse for Spiritual Growth

One broad arm of the AFSC mission has been to ameliorate or prevent suffering. Sometimes this occurs in the form of service to individuals totally unfamiliar with Friends and totally uninterested in becoming familiar. At other times, AFSC has served by nurturing the sensibilities of persons of tender conscience who have strengthened and deepened their own spiritual impulses, either within or outside the Religious Society of Friends.

Even in the late 1940s and early 1950s, the Des Moines AFSC office reached out to surprising numbers of persons in small communities throughout the region. Conferences, seminars, and institutes on world affairs were held in such places as Beatrice, Nebraska, and Sheldon, Iowa, as well as in

Photos on this page courtesy of AFSC Archives



Left: A 1959 work camp in Newtown, S.D., during which sod-covered "earth lodges" were built

Above: A demonstration with a coalition of groups against nuclear testing at Rocky Flats (Colorado), 1970s

Ted Hetzel

cities. In the aftershock of the use of the atomic bomb in Japan and the descending cold war, some midwesterners were gestating heretical seeds of doubt even as they heard the message of military inevitability and invincibility all around them. AFSC sometimes stood as a haven of friendship and calm as the dominant voices crafted an image of the United States as an armed fortress facing a hostile and invasive world.

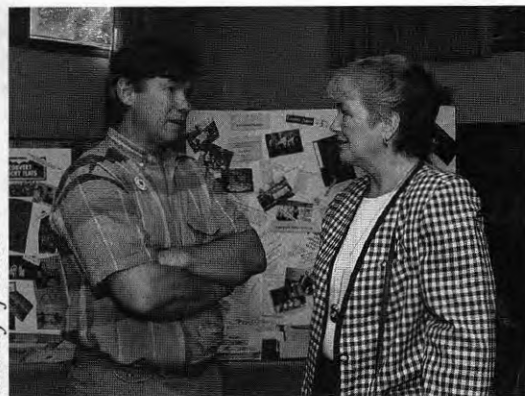
Ministry to young people became especially pivotal in the 1960s and 1970s, when fighting in Vietnam imposed the inescapable need to decide where they stood with respect to committing their own lives or those of their cohorts to the war machine. With abundant enthusiasm from college activists, albeit with slim financial underpinnings, AFSC established small draft counseling offices in many locations across the region during the Vietnam War. This expansion, while paradoxically war-driven and unsustainable, brought fresh energy and transforming vision into AFSC. Young persons questioned not only war, but also existing conventions of race, gender, and class. In 1967, Janet Squires, a deeply committed Quaker mother from Ames, became the regional executive committee clerk, the first woman to be named to lead the committee or staff in the North Central Region. Since then, women and persons of color have routinely assumed regional and local leadership positions.

AFSC work continued to expand and refocus. In 1974, two Catholic activists, Pam Solo and Judy Danielson, brought people together in Denver to talk about the Rocky Flats nuclear weapons plant. Soon AFSC established its Rocky Flats project, hiring Pam and Judy in 1978. The project helped to mobilize people across the nation to oppose nuclear weapons production and fed into the Nuclear Freeze effort of the 1980s, which further broadened and popularized the concern for peace. Although the United States permanently ended weapons production at Rocky Flats in 1992, the Denver office continues the process of developing a mainstream consensus advocating peace through friendship and disarmament. Recent AFSC programing in Denver addresses the militarization of space as a new dimension of this effort.

Racial polarization destroys both individual lives and the social fabric. Among current Central Region undertakings to combat racism are the Ujima program in



Phoebe Robins Hunter/AFSC



Courtesy of AFSC

St. Louis, which provides one-year internships in community organizing to African American youths, and the Help Increase the Peace (HIP) program in Kansas City, which teaches racial understanding and conflict resolution in public schools. Linking to youth work done across the nation, these programs reflect a growing AFSC appreciation of the strength of coordinated action building on the structural advantages of its extensive and diverse resources.

Speaking Bitterness

A religious organization that nurtures peacemakers should be a center of harmony, but in addition to countless instances of positive interaction over its 50 years, AFSC's Central Region has a parallel history of scratchy and painful internal relations. Neither the written history distributed at the banquet nor the various speakers focused on this scratchiness, but neither did they gloss it over. Some of the sadly empty places at the gathering and in many hearts might have been filled by former staff and committee who no longer choose to appear at AFSC events.

Mikel Johnson, a former North Central Region executive secretary who now works for the Boys and Girls Clubs of Greater Kansas City, spoke at the banquet and put her finger on one aspect of persisting tension within AFSC. She observed that AFSC is like a family, with all the goodness and absurdity that this implies. People bring burning and raw spiritual impulses to AFSC, and they do not yield these lightly. In fact, AFSC nurtures strong



Melissa Kay Elliott/AFSC

Top left: AFSC staff member Kay Whitlock assisting with flood relief in the St. Louis area, 1993

Left: Preparations for a coming-of-age ceremony; community development work with young people at Pine Ridge Reservation, S.D.

Above: Colorado Disarmament Program Director Byron Plumley and Executive Director Kara Newell at the 50th anniversary open house

wills, people who do not give up easily. Sometimes what Robert Frost called a "lover's quarrel with the world" gets misdirected toward a less intimidating and more accessible entity. At other times, AFSC structures and processes have failed to capture the measure of their mission or to adequately redress egregious personal wrongs.

Saving the world is serious work; it can be both disarmingly simple and distressingly unattainable. It invites us to take ourselves too seriously, to work too hard, to trample on the insignificant. Distracting and perplexing as they are, personal conflicts are not likely to disappear. Bringing them to the surface releases odors, but it may also reinforce the common struggle. It is worth a try.

These are but a few reflections from the Central Region's longer journey toward peace and reconciliation in the heartland. A movement from the center of the country is one that strikes at its foundation; it has its own limitations and its own possibilities. A path was laid by humble and determined Quakers; the current AFSC stewards, both Quakers and non-Quakers, build on a remarkable base. □

Hannah Whitall Smith



on

THE INNER VOICE AND MORBID CONSCIENCE

Dolores L. Noll

The belief that God often gives very specific instructions through inner leadings or impressions has been integral to the Religious Society of Friends from its beginning. Other forms of Christianity, particularly those that stress a close personal relationship with God, such as evangelicalism, also are likely to teach the importance of obeying the inner voice. Rational arguments to the contrary are to be ignored: the inner leading is to be obeyed implicitly and without delay. Although the path may seem dark and frightening, God will lead the trusting follower forward one step at a time: "Lead, Kindly Light . . . one step enough for me." Testimonies about remarkable and life-changing events following upon obedience to inner impressions are common in spiritual journals and other religious literature.

Although Friends and other spiritual writers may also speak of the need for discernment—for determining whether or not the inner leading truly comes from the Spirit—few seem to question the "doctrine" of the inner voice itself. A notable exception to this statement was Hannah Whitall Smith, a 19th-century birthright Quaker and the author of *The Christian's Secret of a Happy Life*, a religious classic that remains popular today. Hannah W. Smith, or H.W.S. (her pen name), subjected the belief in the inner voice to profound scrutiny, concluding, at least in her private papers, that one's judgment is a more trustworthy means of discerning God's will than mental impressions.

Although H.W.S. had been raised a Quaker, in her search for religious certainty and spiritual fulfillment she left the Friends and became associated successively with other Christian groups, most notably the Plymouth Brethren and the Methodists. She and her husband, Robert Pearsall Smith, also a former Friend, were highly successful evangelists whose fame peaked in England and on the Continent in 1873 and 1874. They preached a nonsectarian but evangelical and holiness message called the Higher Life.

In spite of his wife's warnings, Robert came to preach and practice also a secret doctrine involving his exchanging kisses (presumably nothing more, though this is

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debatable) with some female followers. Exposed and disgraced, he returned to the United States, accompanied by Hannah and their children. The couple soon gave up their evangelistic work. Robert lost his faith and some years later died an embittered man. H.W.S., however, continued to write, to speak, and to counsel for the remainder of her long life.

As time went on, H.W.S. became in-

"Many earnest and honest-hearted children of God have been thus deluded into paths of extreme fanaticism, while all the while thinking they were closely following the Lord."

creasingly less doctrinal in her religious views, coming finally to believe that simply "to hide oneself in God's will" was enough. How to discern God's will, however, was for many years an absorbing question for her. She attributes her initial interest in this topic to her upbringing as a Friend:

My idea of guidance in those days was of having impressed on my mind . . . the will of God, and the teaching I received was that unquestioning obedience to these impressions was the only way to make the thing a certainty.

H.W.S. studied the effects of this teaching not only upon herself but also upon numerous others whom she came to know or to counsel during her many years as both a seeker and a spiritual leader. Her conclusions about the validity of the inner voice varied somewhat over the years, but to one degree or another she took a critical stance toward the teaching. This was particularly true in her private papers, in which she spoke more forthrightly than in her published works.

H.W.S. wrote a number of books, four of which I shall consider here. Two of these were published during her lifetime. The first, *The Christian's Secret of a Happy Life*, was written at the height of the Smiths'

renown and published in 1875. It became world famous and was translated into many languages. The second book, *The Unselfishness of God* (1903; reprinted 1987), was her spiritual autobiography, written in the last years of her life.

The first of H.W.S.'s posthumous books of relevance here is a study of religious fanaticism written between 1890 and 1900. It was based upon her own experiences and her contacts with religious leaders; upon the insights gained from her sympathetic listening to countless persons who sought her out for spiritual advice; and upon information garnered from her large private collection of newspaper articles about religious movements of her day, a time of great spiritual ferment and experimentation. According to her granddaughter Ray Strachey, H.W.S. wanted her "Fanaticism Papers" published—but only after her death and the deaths of those mentioned in the papers:

. . . then I think they ought to be published. It won't hurt any of us when we're dead to have it all known, though it would cause a lot of trouble now. . . . I think these things ought to be known, for they are a snare to many poor, innocent souls.

Strachey included some of these papers within a book on 19th-century religious movements she herself authored under the title *Religious Fanaticism: Extracts from the Papers of Hannah Whitall Smith* (1928). Later she republished the book with the title *Group Movements of the Past and Experiments in Guidance* (1934). Since within the book itself H.W.S.'s work is given the subtitle *Personal Experiences of Religious Fanaticism*, I shall refer to it here as *Personal Experiences*. The second posthumous book I have used is a collection of her letters, *Philadelphia Quaker: The Letters of Hannah Whitall Smith*, edited by her son, Logan Pearsall Smith (and after his death by Robert Gathorne-Hardy), and published in 1950.

The underlying issue regarding the inner voice for H.W.S. was the degree of authority it should command. In her spiritual autobiography she explains that she learned in her younger years to place the inner voice first:

A Quaker "concern" was to my mind clothed with even more authority than the Bible. . . . The whole atmosphere . . . was certainly calculated to exalt the "inward voice" and its communications above all other voices.

There was, however, an "admirable safeguard" within this Quaker teaching. Unusual concerns or leadings were to be submitted to the collective authority of the Elders and Overseers:

. . . decisions arrived at under such circumstances were always accepted as final, and the conscience of the individual, whose "leading" was set aside, felt itself freed from the burden.

In her chapter on guidance in *The Christian's Secret of a Happy Life*, H.W.S. presents, in my opinion, a confusing treatment of the authority of the inner voice, or "inward impressions"—a confusion to be attributed, perhaps, to an imperfect assimilation of her doubts about the validity of that voice into her earlier Quaker views. She lists the inner voice as one of the four voices through which God's guidance comes. The others are the Scriptures, "providential circumstances," and "the convictions of our own higher judgment." These four voices must "harmonize" in any given instance. If they do not, we must wait for further light. Impressions do not necessarily come from God, H.W.S. continues. They may arise from the influence of strong personalities around us, from our physical conditions, and even from "spiritual enemies," that is, evil spirits. "It is not enough to have a leading; we must find out the source of that leading before we give ourselves up to follow it." One of these tests must be "our own spiritually enlightened judgment, or what is familiarly called 'common sense.'" Furthermore, sincerity of purpose is not enough:

Many earnest and honest-hearted children of God have been thus deluded into paths of extreme fanaticism, while all the while thinking they were closely following the Lord.

We see in these warnings conclusions about the inner voice that H.W.S. was to express more forcefully in her private papers. In *The Christian's Secret of a Happy Life* they are diluted by other advice. Although we must wait until all four voices are in harmony, she says, once that state has been attained, we must obey immediately:

If we "let in the reasoner," as the Quakers express it, the golden opportunity is lost, and obedience becomes more and more difficult with every moment's delay.

This is her Quaker teaching, of course, coming to the fore. One might ask, as a

practical matter, how we are to distinguish between following "our own spiritually enlightened judgment," that is, "common sense," and "let[ting] in the reasoner." Can mental states really be so easily compartmentalized and analyzed?

"When people go by impressions in opposition to their judgments, they are turning from the true voice of God, to follow the false voices of self, or of evil spirits, or of morbid conscience."

That H.W.S. came to question her own advice is indicated by a remarkable letter written to her sister in 1880:

I have had a revelation about guidance that seems to make obedience a far simpler thing. It has come to me through seeing the fatally sad mistakes made by so many. It is this—that the voice of God comes through our judgments, and not through our impressions. Our impressions may coincide with our judgments or they may not, but it is through the latter alone that God's voice comes.

Whereas in *The Christian's Secret* H.W.S. suggests that impressions *may* come from evil sources, in this letter she states unequivocally that they *do* come from such sources if they are opposed to judgment:

... when people go by impressions in opposition to their judgments, they are turning from the true voice of God, to follow the false voices of self, or of evil spirits, or of morbid conscience, or of some evil influence from other people.

She concludes that "this going by impressions always leads either into fanaticism ... or into insanity, as with the Friends. While the people who are led by God through their judgments make very few mistakes."

Some ten years after reporting this "revelation about guidance" to her sister, H.W.S. began writing her *Personal Experiences*. Here, in plain, forthright prose, often touched with dry humor, she sets

forth in fascinating detail the results of her long study of religious fanaticism. It is perhaps disappointing but not surprising that she did not want to publish this study during her lifetime or the lifetimes of those mentioned in it. Many of the stories she relates concern the potentially close relationship between spiritual rapture and sexual ecstasy. Her introduction to the subject of fanaticism, she says, "came through the Methodist doctrine of entire sanctification," a spiritual experience she had sought eagerly for many years. In the early 1870s she accompanied her husband, who had suffered a nervous breakdown, to a sanatorium. There she and a friend, both of whom were "hungering and thirsting to know the deep things of God," met a doctor who appeared to know "some secrets of the divine life. . . ." As they discovered in talks with him, his secret was "that the Baptism of the Holy Spirit was a physical thing, felt by delightful thrills going through you from head to foot. . . ." He lived in an almost perpetual state of physical (sexual) excitement.

Although initially shocked, H.W.S. believed in the doctor's sincerity and passed along his views "to all with whom I dared to touch on such a sacred, yet delicate, subject" Some of those she told subsequently "received the baptism" she described and went on to live transformed lives. In other instances, however, "very disastrous outward falls from purity and righteousness . . . followed . . ." Although she does not mention him, the case of Robert, her disgraced husband, must have been among the latter in her thinking.

H.W.S. herself never felt any physical thrills accompanying spiritual experiences—a fact she eventually came to regard as a blessing, attributing it to a basic "weight of common sense" that, like a child's "weighted toy-man," which always turns right-side-up, kept her from being misled. Fanaticism, she came to believe, results from exalting feelings over judgment, and "the first beginning of this emotional evolution comes generally from the fact that people take their inward impressions as being the voice of the Lord."

In *Personal Experiences*, H.W.S. does not implicate any Friends in the sexual experimentation she describes, noting that

... among the Quakers this guidance was so well regulated that it never took the form of any extreme Fanaticism, but was mostly concerned with the subject of religious service,

and of dress and matters of daily life.

Nevertheless, she is somewhat critical of the Quakers here and elsewhere. As we have seen, the Methodist doctrine of sanctification was her first introduction to fanaticism, "if I leave out all I got from the Quakers, which was a good deal. . . ." In her letter to her sister, once again, she suggests that following impressions has led to insanity among the Friends. In *Personal Experiences*, she speaks again of "this theory of guidance" as driving some people "to the verge of, and even in some cases, completely into insanity." She goes on to tell of a friend whose "childhood and young girlhood . . . were made miserable by this matter of what she considered guidance." Her friend felt constantly led to change articles of clothing and to sacrifice pieces of her writing in the fire:

The fact was that in this theory of guidance all the things we liked best and enjoyed most were the things that we had to sacrifice, and we were almost afraid to acknowledge to ourselves that we enjoyed anything for fear that we should immediately feel led to give it all up.

False guidance through impressions is also caught by contagion, according to H.W.S. She gives an amusing example of this phenomenon from a time when she believed in being guided by impressions. A friend had told her of following an inner voice telling her to kiss her dressmaker, whereupon the "dressmaker had burst into tears and said that no one had kissed her since her mother's death some years before." After hearing this story, H.W.S., who had the same dressmaker, also felt led to kiss her. Unfortunately, "the whole thing fell very flat." Both she and the dressmaker were quite embarrassed. Then H.W.S. told her experience to another friend, who the next day also felt led to kiss the very same dressmaker, with equally embarrassing results. When H.W.S. heard this friend's account, she had "a sudden illumination" and said to her friend:

Sister Sarah, this whole thing is catching. I caught it from Miss W., and you caught it from me. Now we must put a stop to it, and not tell another human being about it, or we shall have every one of our friends kissing their dressmakers, and making fools of themselves all round.

In *Personal Experiences*, H.W.S. comes to the conclusion that

... an ordinary everyday walking in the path of duty, and especially in the path of kindness, is a better foundation for doing good work for the Lord than any great ecstasies of inspiration, or any special sense of ... being "called" to a special service. ... most of my work which has been most successful has been done purely from motives of kindness and courtesy.

According to her granddaughter, as H.W.S. grew into old age "she found that, after all her searching and all her experimenting, she had come back very close to the position of the old Quakers from which she had started. ... " This fact is discernible in her spiritual autobiography, *The Unselfishness of God*, in which almost half the chapters are about Quaker beliefs and

"An ordinary everyday walking in the path of duty, and especially in the path of kindness, is a better foundation for doing good work for the Lord than any great ecstasies of inspiration."

practices. Here her criticism of the inner voice is toned down considerably, and for the first time she even includes a positive story about obeying that voice. It is instructive to note, however, the context of that story. H.W.S., who was a staunch advocate of women's rights, looks upon the Quaker respect for each person's inner light as granting great personal freedom to women: "... not the most tyrannical 'man Friend' ... would ever dare to curtail the liberty of his womenkind, if only they could say they 'felt a concern' for any course of action."

Otherwise, H.W.S. retreats from her private criticisms of the teaching, stating that although in earlier times "this liberty in individual guidance" sometimes led into "extravagances," in her day the Quaker requirement that all unusual leadings be submitted to the collective judgment of the leaders prevented such problems: "... during all my years of close association

with the society I never knew of any instance of serious extravagance." So much for insanity among the Friends!

One or two stories from *Personal Experiences* do find their way into her chapter on "Quaker Scruples." One of these is the story of her friend who had constantly felt led to change articles of clothing and to burn pieces of her writing. In this chapter H.W.S. describes her as one who had "a particularly morbid conscience," for whom "life ... became almost a torment" because of "this inward voice that was continually urging her to fresh sacrifice." Here the scrutiny is directed to the person, not the doctrine.

What conclusions can we draw, then, about H.W.S.'s views of the inner voice? Several themes run through all of these books. Preeminent among them is her commitment to God's "lovely will." She constantly urges her readers not to be fearful of God's will but rather to embrace it as a trusting child follows the wishes of a loving parent who wishes only the best for that child. Perhaps the depth of H.W.S.'s dedication to God's will gave her the freedom to question the validity of inner impressions as guides to that will.

Secondly, H.W.S. reiterates time and again her belief that spiritual stability is to be found in attitudes of mind—faith, conviction, judgment—rather than in feelings. Fanaticism is often the result, she says, of being guided by feelings and impressions rather than by judgment or just plain common sense. She attributes her own escape from potential fanaticism to her inherent common sense and practicality, as well as to the fact that she does not have a very emotional nature. The reader of her autobiography may dispute this last point. Her descriptions of her childhood, when she enjoyed the warmth and love of her parents, and of her later years, when she felt the warmth and love of God, suggest that she was at these times an extraordinarily happy woman. Nevertheless, these emotions resulted from, rather than directed, her circumstances and choices.

Perhaps the key to H.W.S.'s concept of ideal guidance is contained in a passage on obedience and desire in *The Christian's Secret of a Happy Life*. In the fully obedient person, she says, God's "suggestions" will come not as commands but rather as "desires springing up within. ... This makes it a service of perfect liberty; for it is always easy to do what we desire to do." □

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Identity, Authority, and Community

The Experience of Two Friends at the Consultation

by Annis Bleeker and Carole Spencer

Authors' comment: We have no reason to know each other, no reason to come together to attempt to share our faith except the Quakerism we both claim. Yet, with others here in our corner of the United States, we do come together as participants in the ongoing women's groups, theology retreats, and conferences for Quaker women in the Pacific Northwest. We joined together to participate in the Consultation on Identity, Authority, and Community, which preceded the Friends World Committee for Consultation Triennial in Birmingham, England, in July 1997. On our return we were invited to report on the consultation to Willamette Quarterly Meeting. This essay grows out of our shared comments to that group. Our "conversation" was moderated by Cilde Grover, executive secretary of FWCC Section of the Americas, and opened with background comments from Annis Bleeker.

Annis Bleeker: We come to Friends as individuals; we discover that spark of the Divine, the Inner Light, the Christ Within that leads us back again and again to meeting for worship in a particular Friends

Annis Bleeker represented North Pacific Yearly Meeting at the Consultation on Identity, Authority, and Community. A member of the Religious Society of Friends for more than 30 years, she is from the liberal, unprogrammed branch of Quakerism and for the last 12 years has been actively involved in fostering connections among Friends of varying traditions. Recently retired from teaching, she is active in a variety of Friends concerns.

Carole Spencer, one of three representatives to the consultation from the evangelical branch of Friends, is a member of Reedwood (Oreg.) Friends Church and has been an active participant in Northwest Yearly Meeting for more than 15 years. She teaches church history and spirituality at Western Evangelical Seminary, a graduate school of George Fox University.

community, in a particular place, at a particular time. In coming to that community, we discover that we are not alone, that others share our experience, and we can find as a group that same spark of the Divine, those same leadings we experience as individuals. When we do this, we are open to questions of who we are, how we know we are "right," and what it means to live in a religious community with others of similar experience. These are questions of identity, authority, and community. I am not alone in wrestling with them. We in our local meetings, in Willamette Quarterly Meeting, in North Pacific Yearly Meeting, in North America, and around the world, are not alone. And so we come together to consider them in order to know ourselves, our history, our current practice, and each other.

Cilde Grover: As we prepared this presentation for Willamette Quarterly Meeting of North Pacific Yearly Meeting, we realized our area was the only place where this dialog could take place easily. The three members of Evangelical Friends International yearly meetings in the United States who took part in the consultation are members of Northwest Yearly Meeting. The two yearly meetings in the Pacific Northwest of the United States are diverse in belief and practice. A few of us have worked together since 1985 trying to facilitate dialog between the diverse groups.

The responses from yearly meetings and participation at the consultation were strongly skewed toward the liberal, unprogrammed meetings. In thinking about that, we are aware that most evangelical Friends find little need to discuss the topics of authority and identity because our books of Faith and Practice include

strong statements that say where our authority comes from and what our identity is. What we found at the consultation, and what I have found in the Northwest and other travels, is that liberal Friends want to hear about identity and authority from evangelical Friends. I deeply regret that more evangelical Friends don't take part in opportunities such as the consultation—opportunities to share their personal faith and spiritual journey.

What follows are Annis Bleeker's and Carole Spencer's responses about their personal experiences, in their local meetings, to the four areas considered at the consultation. Each section is preceded by an appropriate paragraph from the consultation epistle. Both authors served on the committee that drafted the epistle.

IDENTITY

Many Friends spoke of the need to describe more clearly who we are today, especially to inquirers, our children, and people of other faiths. Attempting to describe a reality which cannot be captured adequately in words, we have spoken of Quaker identity as a sacred community, a family, and a people of God shaped by our experience of the Spirit of Christ, of the Light Within. We share a desire to know more fully our Quaker, Christian, and biblical heritages and to see how such knowledge might bring us closer together.

Annis Bleeker: One of the traditions at Woodbrooke is a worship session to close the day. On the evening of the first full day of the consultation, the worship committee planned this epilog and asked each of us present to write a description of the

Religious Society of Friends. My statement is still quite clear in my mind and true for me. My understanding of the identity of Quakers is that we are a people who recognize a Divine Power at work in the world, which can be known and can influence our behavior individually and corporately. We are of the Christian tradition but know the Divine as more than any single entity. We believe the Lord God, Christ, the Inner Light speaks to and through us individually and corporately. In our worship we seek this contact with the Divine Source.

Those of us present recognized that this consultation was not fully representative of the Religious Society of Friends worldwide. Yet, the statement in the epistle of the need to know who we are for our children and for newcomers transcends tradition and nationality as does the desire to know our multiple heritages.

Carole Spencer: I want to preface my remarks by being clear about my own biases and assumptions. I came to this conference as an evangelical who has had more contact, and I would add, deeply enriching contact, with nonevangelical Quakers than most of my coreligionists. Yet, this was my first experience and exposure to dialog within the broadest spectrum of international Quakers. I wish simply to share my personal reflections on the Quaker tradition as it was represented by this gathering at Woodbrooke to which I was invited and welcomed. My perspective is that of an evangelical Quaker who desires to recover and reclaim the deeply transcendent spirituality at the heart of the original Quaker experience.

One participant summarized my initial response to the conference with the conclusion that Quakers have "many identities, many authorities, varying communities, and many approaches to Scripture." That, of course, says nothing new or different from what all of us already know about Quakers.

Everyone at the conference acknowledged that Quakerism has a strong, biblical, Christian heritage, but it seems that the identity of Quakers today is in something of a crisis, as the tradition evolves away from its specifically Christian roots and becomes

more pluralistic. Evangelical Quakers remain clear about the central Christian core of their identity, though they wrestle with many peripheral issues. Evangelical Quakers, though claiming to be noncreedal and nonconfessional, do have written statements of faith that members affirm. As such, they draw identity boundaries that most liberal Friends consider to be narrow and exclusive. All Evangelical Friends are Christ-centered and accept the classically orthodox tradition of the Christian church, but with a wide variety of expression within their various churches.

As an evangelical entering the wider world of Quakerdom, I find a very different place, a different culture. But it is a religious culture, and many of its members cultivate a deep interior life. I find a blending of all kinds of spiritual traditions, philosophies, and worldviews. The Quakerism represented by this gathering was highly individualistic, syncretistic, eclectic, and diffuse. Individuals seem to shape the community, whereas among evangelicals, the community more often shapes the individual. In religious communities, identity comes from shared experiences and shared faith. Most of the voices at the consultation expressed a strong desire for a spiritual community, where they can live out their Quaker testimonies and values. But unlike evangelical Quakers, the spiritual experience does not always have a faith content.

The strongest element of shared faith among the consultation participants

seemed to be faith in the Quaker process of doing business. All had strong faith in the decisions and statements that come out of the sense of the meeting. A strong element of faith is placed in the process itself, which operates through a belief that a certain transcendent element enters into the Quaker way of doing business. Quaker business process has developed into a litur-

gical form in which the gathered community is connected to the divine mind.

I came to the conference with the assumption that liberal Quakerism has been slowly evolving away from its explicitly Christian roots. This assumption was challenged in part by the voices of participants who expressed a desire to return to a more traditional religious faith with more biblical and theological content. Other voices, however, confirmed my sense that liberal Quakerism desires to rid itself of traditional Christian language and content, which it sees as a barrier to community. As an evangelical in the midst of this dialectic of voices, I found it difficult to speak truly from the heart of my faith when language and symbols that express it are alternately reclaimed by some and repudiated by others.

To be religious in an explicitly Christian way is not easy within the broader spectrum of Friends. It is hard to feel an integral part of a community on good feelings and good intentions alone without a shared language of faith. I personally need religious language and symbols to express my faith. I understand all language is metaphor, but the metaphors that speak to me are those of the Bible, which have been appropriated by spiritual guides and Christian mystics and have endured through the centuries. They are words and symbols that have taken on transcendent meaning for me. As Quakers we all acknowledge our Christian heritage. If it is viewed as merely a historical footnote or a social construct, what meaning or power can it possibly have for religious seekers of truth among us? Do we simply create an individualistic, expressive spirituality of pure experience with no connecting links to a central tradition? What basis do we have to evaluate spirituality and discern truth? Why is a crystal ball any less certain than the Bible for guidance?

I share with others at the consultation the worry that the image of Quakerism is eroding because the tradition on which it is based is no longer central. What then do we pass on to the next generation?

SCRIPTURE

The importance and use of the Bible in our personal and corporate lives varies widely. Some see it as authoritative; some find it a

We are a people who recognize a Divine Power at work in the world, which can be known and can influence our behavior individually and corporately.

precious resource; and some are unfamiliar or uncomfortable with it. Many Friends wish they knew the Bible better, and some that Friends generally did so.

Carole Spencer: Scripture is a mixed bag for most of us. Evangelicals puzzle over Scripture and wish they knew (understood) it better, just as liberals do, though they are more willing to appropriate it by a leap of faith as they read it devotionally. As an evangelical, I fully believe in a divine presence in Scripture. Scripture reveals God and inspires and guides. It is a divine and human document.

For Fox and the early Quakers, the Bible shaped their faith and provided a language for their spiritual experiences. They shared the biblical worldview and claimed it as the divine Word, but they did not idolize the Bible. Yet Quakers claimed reason and experience would never contradict Scripture. They could say it and mean it because they shared the biblical worldview. Almost 2,000 years of historical distance separates us from the primitive biblical world, so it is no wonder the Bible is so puzzling.

Many evangelical Quakers admit that the Bible is a human document as well as a divine one and are willing to apply some of the biblical criticism of the past 200 years in our understanding of its meaning. In our awareness that the biblical writers were fallible human beings writing within their social-cultural context, we are less loathe to admit they had misconceptions about some things, such as the nature of the universe, acceptance of patriarchy, and the institution of slavery. God reveals Godself to us through limited, earthbound vessels—our minds, our thoughts, our language, our rituals, our gathered community, and the sacred text of our Christian tradition, the Bible.

The Bible is a part of our tradition, the broad Christian tradition as well as the Quaker tradition. In a real sense, the Bible and tradition are one and the same. The communal decisions of the early church created the canon, the writings we call the Bible. Tradition is the reading of, wrestling with, and interpreting of Scripture over time through the lens of our culture. When the early Quakers read

I don't read Scripture to learn doctrine. I don't read it to find answers to every question. I read it to find God.

the Bible for themselves they recognized that through the centuries the church had gotten some things wrong. That is what reformation and renewal are all about: allowing the Spirit to reinterpret the Bible anew. As Quakers, we have our own favorite texts and interpretations that have shaped our tradition, theology, and spirituality in unique ways, whether we are aware of them or not.

All Quakers would probably agree that Scripture is powerfully subjective. It contains truth in a metaphorical, symbolic way. It is story and poetry rather than doctrine. Like story and poetry, it speaks truth to the individual on many different levels. I don't read Scripture to learn doctrine. I don't read it to find answers to every question. I read it to find God, and I can testify along with many clouds of witnesses to encountering God in the experience of reading and meditating on biblical texts.

Annis Bleeker: I was a representative to this consultation, appointed at my request by my yearly meeting. When speaking of identity, authority, and community, I felt on relatively firm ground, personally and for the mainstream in our yearly meeting. But in speaking about Friends' use of the Bible for devotion, in decision making, as authoritative or not, as a help or hindrance in interactions with those of other faiths or Friends of other traditions, and what it all may mean, I have no firm ground.

Personally, I have studied Old and New Testament in an academic setting; I have read the Gospels with a Bible commentary at my side; I have friends who are teachers and interpreters of Old and New Testament; I even led a Bible study se-

ries at my meeting using a structured curriculum; and I remain in confusion. I cannot easily quote from the Bible; I struggle with interpreting many of the Old and New Testament stories and often do not remember them accurately.

My statements are not unrepresentative of other Friends in North Pacific Yearly Meeting. They are a real cause for distress for some who also bear the name of Friends. The carefully crafted words of the epistle read: "Many Friends wish they knew the Bible better . . ."—That's me!—" . . . and some that Friends generally did so." Those "some" draw inspiration and comfort from Bible teachings; it is that inspiration and comfort they wish for those of us who do not.

AUTHORITY

Authority is difficult for Friends. Though given different emphases by various groups of Friends, the Bible, the Inner Light, Christ Within, the Holy Spirit, group discernment, and Quaker tradition and testimonies all constitute sources of authority for us today.

Annis Bleeker: My education among Friends happened locally, in Multnomah Monthly Meeting, in Willamette Quarterly Meeting, and in North Pacific Yearly Meeting. What I know, I began to know from Friends in these meetings. This is some of what I know from being among them.

When we address the source or sources of authority for Friends, whether individually or corporately, the secular world's individualism and privatization of life invade our community. Is "consensus" what we do? How is "sense of the Meeting" different from that? How do we avoid the dangers described in the past as "ranterism" and still allow all voices to be heard? Why isn't it enough that I am led to do something? These are questions we wrestle with.

When I spoke of identity, I could fall back on

Scripture and the collected wisdom of the past, as well as the collected wisdom of our present community, help give us words for our experience and point us to the truth that we can't fully see.

words I wrote at the consultation, with a heightened focus on the task at hand, in an intense, spiritual atmosphere of inquiry. Regarding sources of authority, I can now say that the authority under which we live and act is primarily that of the Light of Christ Within, known individually and corporately. Our divine leadings become known in worship, are tested in the group discernment of the meeting for worship for business or a clearness committee. When they are confirmed in our community, by Scripture, and by the experience of Friends who came before us, we are on firm ground. When this is not true, we bear a special burden to return to our divine source and the discernment of the group for further discernment. Ultimately the "rightness" of leadings is known in hindsight by their fruits.

Yet other questions remain for me as I suspect they do for many others. I am told there are Friends who know where authority lies—ask them and they will tell you. A part of me envies their stated certainty; my experience causes me to question it.

Carole Spencer: Authority is composed of sources that aid us in discovering or knowing truth. How do we know that we know? How do we know that what we know is true? How do we know that the core of our belief system is in fact truth? In today's postmodern world where all reality is viewed as a human or social construct, the whole question of authority becomes meaningless. Authority is not only difficult for Friends, it's difficult for all people in the late 20th century. We have no solid ground to stand on; all sources of authority are questioned as merely human perceptions. If, however, we have faith that a transcendent reality exists beyond the sensory world, and breaks into our world, then we can begin to consider ways in which that reality, force, or spirit might reveal itself. We can only begin to think about authority if we believe in an ultimate truth that can be known.

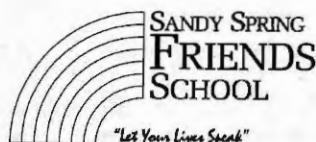
Despite my own angst and occasional bouts of doubt, I have always found it helpful to look at one of the classical methodologies of determining truth—what is known among Wesleyan theologians as the "Wesleyan Quadrilateral." It offers four sources of authority, which interact with each other: experience, tradition, reason, and Scripture. I ask myself,

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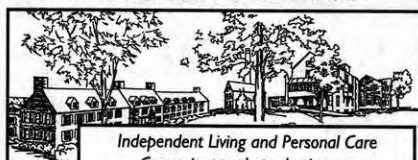
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what is revealed in Scripture? What has the whole sweep of the Christian church thought about? What have I personally experienced and what is the experience of my community? And lastly, what does my reason confirm about it? We could easily call it the "Barclayan Quadrilateral," as it is the same classical method used by the Quaker theologian Robert Barclay.

For Quakers, experience has always been primary, but never autonomous. The experience of early Quakers was immersed in Scripture, shaped by the Christian tradition, and confirmed by human reason. Today, neither the Bible nor tradition has much appeal as a source of authority for many Quakers. But experience by itself can be confusing if it is not attached to some guide or framework in which to interpret it. Experience by itself is not a reliable guide. Even collective experience is not always reliable. How do we know when we are being led astray or embracing falsehood or new idolatries?

I believe that Quakers are right to emphasize experience. In fact, in all honesty, everyone starts with experience in the search for truth—it's the human way. It is always the starting point, but I'm doubtful it can be the ending point. Pure experience without any kind of theological framework can easily become spiritual narcissism. Experience must be interpreted, and Scripture and the collected wisdom of the past, as well as the collected wisdom of our present community (which include written documents of Faith and Practice), help give us words for our experience and point us to the truth that we can't fully see.

COMMUNITY

In speaking about community, we realized that we had come full circle. Community encompasses our identity, our attitude toward and use of Scripture, and our understanding of authority. Community has both a physical and spiritual dimension. In a worldwide context, many of us recognize

Ideally, our Friends meetings are covenant communities. It is God who gives us to one another and to the community. Our relationship with others is divinely mediated.

and appreciate a sense of kinship among the groups of Friends gathered here. We also heard the pain of Friends whose communities have been shattered by war and of those who live in isolation without a local Friends' community.

Carole Spencer: All of us who gathered at Woodbrooke came with a strong sense of living in a fragmented world, within a landscape that is continually slipping beneath our feet. Religion and community used to provide the integration in our lives and the solid grounding and security we all crave. Many

people now feel they must integrate from within and create their own meaning. Yet the desire to connect with others and to belong to a community seemed especially intense among the Friends gathered at Woodbrooke.

My experience at the consultation confirmed to me that Quakerism is a religion of intense, shared feelings. This has always been true for evangelicals, but I was surprised to find it as true among liberal Friends. Of course, the feelings shared are often very different. I also sensed some nostalgia for a Quaker community more God-oriented than some of the monthly meetings from which participants came, even though no one would want to return to an outmoded past. Some participants at the conference expressed a deep sense of being a gathered community. Others felt we groped for community and didn't quite succeed. In the midst of all our talking and sharing, our words often lacked a depth of communication and sense of real understanding. We were reluctant to speak of what really bothers us, what really divides us. We try so hard to find commonality that we sweep our differences under the table.

Vast cultural and theological differences separated the participants at the Woodbrooke gathering. Evangelicals and liberals, for example, do not really speak the same language. It was noted that most unprogrammed Friends have only

a dim awareness of evangelicals. The two branches come together with different goals and priorities in addition to their very different spiritualities. Someone said that for a liberal Quaker, God is a mystery beyond words, and for an evangelical, the way to experience God is through words. (I personally find both to be true.)

In the worship groups, we kindly and gently pressured people to share. As much as Quakers love silence, we also seem to crave words; we want everyone to speak. Great pressure was placed on the few evangelicals in attendance to speak from their hearts. As an evangelical, I believe it was difficult to feel enough trust amidst such a diverse group to speak of what really matters spiritually. I feared giving offense to those who cannot tolerate traditional religious language. I also felt that if someone truly spoke the pain of their heart, it might shatter the veneer of the community we had created.

Community is our deepest desire and longing, yet the reality of a true community of unity in diversity is incredibly difficult to sustain.

Annis Bleeker: Ideally, our Friends meetings are covenant communities. In Scripture, covenant refers to a relationship of abiding trust and fidelity with God. So in a covenant community, we are first called into a relationship with God. It is God who gives us to one another and to the community. Our relationship with others is divinely mediated. Our relationship with God changes us, changes the way we live, and gives us a new order to our lives; we cannot live that new social pattern alone.

In the secular world, we choose to be there with those people. To a large degree, we have the luxury of choice. Many of us can pick up and go elsewhere if we choose. Picking up and leaving the Religious Society of Friends is really not an option, not if we are to remain faithful in our relationship to the God who led us here in the first place.

Where is here? In my experience, it is wherever I am among Friends. It is where all that we may say and feel and actually do with regard to identity, authority, and Scripture is tested and acted out. It is because we cannot live alone that new social pattern, those divinely mediated relationships, that we came together as a worldwide community of Friends in Birmingham. □

COLTRANE

So that slim twelve-year-old boy—
who taught him to play like an orchid in a lion's mouth?
They call it "sound baptism" at St. John's Cathedral,
two hours when the saxophone becomes a sacrament.
Even feet-addled tourists are dancing in the pews.

It is holy. But it is hard to digest, unfamiliar to the Jesuits—
and they fed me the vocabulary which binds this movement now.
They shaped my instinct: to distill a tight footnoted outline
from a reverent, stinging, frantic, penetrating, tremolant
song for God. I need more adjectives,

or a fuller set of nouns—
shofar, organ, steel-stripped snare drum,
a catalogue of instruments of praise. I need
a word for prayer which rises from the diaphragm,
or some even deeper portion of the self.

How many different tempos can keep the pace of God?—
when I'm dancing, I don't thirst for their containment.
Not for the ordered curve of letters,
but for the music behind them, for a stirring,
for an ecstatic cradling hand.

—Greg Bamford

*Greg Bamford attends
University Meeting in Seattle,
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Life in the Meeting

Leadings, Leanings, and Other Voices

by Julie Shaull

Quaker life is founded upon receiving guidance from the Divine Source. But relearning the language of Spirit isn't easy. Giving over our will to the Divine may bring up fears. Can we still support ourselves financially? Will we lose someone's respect? Can we give up our idea of who we are? And haven't we been taught not to be sheep? Until we understand God's presence within and learn to trust, being guided may feel like jumping off a cliff. Yet we long to become part of the flow of the Universe.

How do we open ourselves to leadings? *Trying* to give up control doesn't work—it just makes us hard on ourselves. All we can do is to *intend and ask* to be led. We can change our lives so that guidance finds fertile ground. Learning to live in a loving universe means slowing down, reevaluating priorities, and realizing that there is always enough time.

What brings us into the quiet space from which we can listen may be discipline or play. It may be chanting or singing in the shower, meditation or dancing, making art or mudpies. Action may also prepare us to be led. Once we have done the physical or intellectual footwork, inspiration can take over. As we try out a variety of actions, God can lead us by opening doors.

Clearing our ears means becoming aware of and beginning to heal our wounded places. Gently, though—we won't heal more quickly by bearing ourselves over the head. We don't have to heal completely before we can honor our emotions as messengers of the Divine.

Being guided isn't like making a cake, where you mix it up and sit back until it's baked. It's more like dancing with a partner. If you're not following continual subtle motions, you aren't being led. But if we wake up and realize we don't even know where our Divine Partner is, we shouldn't worry. There's always another leading for us. And as we respond to leadings, we open ourselves to more.

How do we receive leadings? God doesn't usually tell us what to do in so many words.

Julie Shaull is a member of Madison (Wis.) Meeting, where she serves on the Overseers Committee. This article is reprinted from the April 1998 Madison Friends Newsletter.

But it's amazing how the world offers nudges once we ask! Suddenly, books open to significant passages. Being with our child brings an awareness. Chance events reveal opportunities to give our gifts or satisfy our needs. Messages may come during dreams, meditation, or prayer, in the form of images, words, or feelings in our bodies. Or we may wake up one morning with that feeling of knowing. We find God by paying attention to the present moment.

How do we tell a true leading? If only interpreting guidance was as simple as choosing between the angel whispering in one ear and the devil in the other! But it takes practice to know who's talking. Is our helpful urge a ministry, or that old desire to fix the world? If we see visions or hear voices, are we inspired or crazy?

Worry or a warning? If a fearful image arises from a sea of fears, it's likely to be a worry. But if it comes "out of the blue," it may be a warning. Asking more can help us be certain.

Seasoning is often necessary while we wait for further clarification or confirmation. We must respect fallow waiting time, for ourselves and for others. If we stay in touch with our Divine Partner, we will be able to act when the time is right.

When leadings come through our bodies, they speak in a language that can't be confused with "just thinking." Gut feelings can warn us or confirm a choice. Our hearts may be "strangely warmed," or energy may tingle through our bodies as the Divine fills us. Kinesthetic sensations may bring us messages about our healing on all levels.

Opening to the Divine may become confusing and frightening if experiences take us far from normal reality. Spiritual direction and contact with our spiritual community is helpful. Signals given in prayer can let us know when the Divine, and not some less trustworthy voice, is speaking.

Being guided doesn't give us permission to throw out common sense or moral standards. We need to ask, "Is it right? Is it true? Good for Gaia, me, and you?"

For Quakers, "Love God and do what you will" might be better put, "Be God and do what you will." Our constant duty is to make sure that we are aligned with

our Godselfs. In Galatians 5:22, Paul gives a test for the presence of Spirit: "But the harvest of the Spirit is love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control." George Fox sought to live "in the virtue of that life and power that takes away the occasion for all wars." What if our lives consist of endless battles and resentments? By our fruits we shall know ourselves!

When we are being led, the world seems vivid and interesting. We have energy to follow our guidance. Even painful situations feel meaningful and we are given strength to face them. We discover the ways to test our leadings according to our needs. If we tend toward a particular self-deception, our tests should address that issue. Our spiritual community will also help us test and follow leadings.

How does discernment work in community? Many sects that arose concurrently with Quakerism foundered because they did not require leadings to be tested within community. Our tradition provides beautifully useful methods to support individual and group discernment.

Spiritual friendships and committees for clearness or support of ministry help us discover and act on leadings. We may be wise to choose people to share with who have compatible communication styles and prepare them to be most helpful to us. But willingness to be led can turn even blunders into God's work!

Support of discernment within our community depends on our ability to interact in ways that speak to the God within each. In worship, we learn to speak and listen from within our connection to Spirit. In clearness committees, silence and gentle questions assist the flow of guidance. During eldering, both parties seek to labor within the loving, nonjudging Divine Presence. Our practice in meetings for business allows us to give leadings over as gifts to the community. In all these settings, we learn that the vision of others may complete, clarify, or transform that which we have been able to receive on our own.

Our Quaker community, built on a foundation of contemplation followed by right action, must always relearn how to be quiet before God. As we learn to let Love be the first motion, we find that our lives bring forth fruits of the Spirit in abundance. □



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"Quakerland" Community Seeks Harmony with Nature

In 1981, in response to a gift of ten acres and generous gifts of time and money, a Quaker spiritual retreat center was begun in the Hill Country of central Texas with the construction of a meetinghouse. But until 1993 this dream remained incomplete, the land and meetinghouse largely unused because of the great distances and relatively small number of Friends in Texas. At this time the Quakers of South Central Yearly Meeting (SCYM) decided to fulfill the Quakerland dream, affirming Friends' belief in "continuing revelation" and faith that "way will open." From the silence came the idea of a residential faith community that would nurture and develop the spiritual retreat center.

From the yearly meeting a group began to pursue the creation of a community that would be Spirit-based, function in the manner of Friends, and follow the will of God. The resulting community now comprises 142 acres and is organized as Quakerland Friends Community, a 501(c)(3) nonprofit, tax-exempt religious and educational institution. Members have affiliated with Hill Country Meeting in Kerrville, Texas.

Our mission is to:

- Build a Friends faith community to support the spiritual growth of its members and visitors.
- Honor the presence of God within each person and within all life, seeing everyday life as our spiritual teacher.
- Live in harmony with nature, with the goal of ecological sustainability.
- Conduct our community life in the manner of Friends, incorporating the testimonies of harmony, equality, integrity, simplicity, and community.

As a first step in being in harmony with nature, we built the first two residences with straw bales. They are energy efficient, organic, and a renewable resource. The building process itself nurtures community.

In cooperation with the National Resources Conservation Council and the Texas Agricultural Extension Service, we have developed a wildlife management plan to restore the land as a natural habitat for wildlife. Interest in the community's building projects has generated much local publicity and tours are given by appointment.

In addition to the desire to form a residential faith community, members have made a commitment to the original dream of a Quaker retreat center. To date, we have held several



One of Quakerland's first straw-bale houses

women's silent retreats, a youth summer camp, a men's spiritual retreat, a spiritual healing workshop, and several workshops in conjunction with straw-bale construction. Following the spiritual leadings of its members, the community works to develop programs that enrich our lives and our connection to the Earth. As a Quaker retreat center we also welcome ideas for retreats and seminars from all other Quakers.

With the first residence, "the Hermitage," occupied in winter 1997, we have started down our road of building a Quaker community. "Sojourner," a guest house, should be complete in 1999, and its residents are now living on the land. The original cabin, "the Studio," is used as a guest house and printmaking studio. Plans are underway for the next two residences, "the Porches" and "the Patio."

In keeping with the gift of love that inspired the original donation of land and the creation of the meetinghouse, the residences of Quakerland are also a gift to the community. As we move from our establishment stage, we will progress to settlement, during which time we expect the community to grow and find its natural balance, culminating in the "fulfillment" stage—the time when Quakerland, still growing and changing, will be a mature retreat center and community. We see this as a long-term process of discernment, contemplation, and understanding. For centuries, living in community was the glue that bound people with each other and with the grace of God. We are rediscovering this central condition of humanity.

Come visit! To arrange a visit call Cathy Matlock at (830) 257-5673. For more information write to Quakerland Friends Community, 345 Thrill Hill, Ingram, TX 78025; e-mail us at <friends@quakerland.org>; or visit our web site at <www.quakerland.org>.

—Shelly Angel, clerk

Courtesy of Quakerland

Reports and Epistles

Friends Association for Higher Education 19th Annual Conference:

Listening, Learning, Leading: Friends and the Cultivation of Leadership

... The greatest among you must behave as if the youngest, the leader as if the one who serves. For who is the greater: the one at the table, or the one who serves? The one at table, surely? Yet here am I among you as one who serves.

—Luke 22: 27–29

Friends University welcomed FAHE with a warmth that went far beyond temperature. Our hosts brought us together with generous attention to details: our sessions were bathed in stained glass light, and we were serenaded at a glorious Saturday evening songfest. Our fellowship, too, was warmly felt. We were graced by the presence of far-flung Friends, including Joseph Kisia of Kenya Yearly Meeting. Our newly traditional grassroots poetry movement saw its first print offshoot: Sterling Olmsted's *Poems from Six Decades*, published by FAHE under the oversight of Barbara Dixon.

At FAHE 1998 we asked ourselves just what Quaker leadership means; as Quakers, we seek the sense of the Spirit as it arises out of our corporate process, rather than by following bold, charismatic leader-figures. Asia Bennett gave us the gift of her experienced optimism, seasoned by her years as a Quaker leader—in the AFSC, FWCC, and as a trustee at Haverford and Guilford Colleges. She identified challenges we face as leaders within higher education; we are often better at identifying problems and expressing vision than we are at sustaining the process of transforming our institutions. How can we address such cruxes as racial and gender representation, even violence? Of critical mass for Friends in our colleges? How can we state our distinctive identity as Quakers, leaders, people of faith whose work is ministry, for our own institutions, for the students we serve, and for our own diverse community?

Our answer—articulated by Asia, Charlotte Roberts, alumni, students, myriad presenters, and our own clerk, Jan Wood—was that our Quaker beliefs and testimonies in fact equip us uniquely well to meet these challenges and more. Asia recalled for us David Dawson's concern that we may need to lead in higher education precisely as a community

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— Dan Vera,
A Witness reader
in Denver, CO

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of faith, so that "consensus could cease being a silently presupposed outcome and become instead what it is in Quakerism: a difficult and completely contingent achievement." In short, "it may no longer be possible to have specifically Quaker values without Quakerism."

Charlotte Roberts suggested that Quakers make natural leaders because we are already trained in the method that modern management research suggests is most effective: stewardship, not autocracy. A leader needs *sensibility*—sensitivity of what the group wants to create, of "what wants to happen." We are skilled in discernment and in listening to the leading within. Vision is incomplete when seekers do not go deeply enough into relationship and fail to ask for whom their vision is intended.

As Quakers, this sensibility of and sensitivity to relationship enables us to elicit both our own gifts and those of the ones we serve. Through Quaker process, we can offer simplicity where we find the pain of downsizing and burnout; the truth of our plain dealing, tempered by love for our students and colleagues; and our modeling of business practice that can shine with effective integrity when it is kept as transparent and present as we know how.

As Montez Snyder and Asia cautioned, this listening to others involves not simply acknowledging and tolerating differences with others—or dissonances within ourselves—but transcending both difference and dissonance to listen for the harmony of oneness and unity beyond.

As our clerk, Jan Wood, said in her opening address, Quaker leadership involves "power *for*, not power *over*"; our leadership works best when it "sounds the anthem our hearts want to sing. Love wells up within us to flow over all life and erase dichotomies like sacred and secular, spirit and 'real world.'" As Quakers, we refuse to make such divisions, and this is what sets us apart. God *is* appropriate in the faculty meeting, even in the science classroom. Our responsibility to God's gift, Jan suggested, "is to respond by transforming all we encounter with the power of God . . . to inhale life as it is and exhale life as it is meant to be."

To educate, in its Latin original *educare*, means "to lead out." Our work is to listen to the leadings within us, within our students, within our colleagues—to trust those leadings, and to help them out into the light of day. We must ask God to be with us *perceptibly*, and, as leaders, we must manifest God's will in ways that make God's vision for us perceptible as well. Like the fireflies that lit the Friends campus by night, divinely given insight flashes from different individuals within our corporate body. May our contributions make God's

will for us, and for our institutions, perceptible through the witness of our work as servant leaders.

—Barbara Dixon, Timothy Peterson,
Michele Tarter, Susanne Weil

Illinois Yearly Meeting

The theme of the 1998 IYM session, "Refreshing the Children of the Light," proved challenging and uplifting throughout the week. As usual we felt inspired by our environment. Our companions were pines, maples, and a hackberry. We were surrounded by children who ran, played, and talked among us, and also by the flat fields of corn and soybeans, all ripening under the sun. We were blessed with beautiful weather.

On Wednesday evening, Johan Maurer, the general secretary of Friends United Meeting, set the tone. He spoke with humor and sensibility about the different traditions of Friends in the United States. He asked us to avoid the false heroisms that have impelled us toward separation. He urged us to refrain from comparing our best with their worst. Johan Maurer proposed that we each take a spiritual inventory of where we are relative to where God wants us to be. He passionately spoke of preparing the groundwork for fruitful vision through prayer and asked us to move from passivity to the liberation of our gifts, to liberation from sin and from mistaken hopes. He redefined repentance, explaining that its meaning might better lie in contrasting things-as-they-might-be with things-as-they-are. Ultimately Johan Maurer asked us to heal the wounds between the two "camps" and to attempt more dialog and cooperation.

On Saturday evening, Patrick Nugent spoke to us about the Inward Light, about how the Light refreshes us, how it convinces us how to overcome our missteps; how it reveals truth, and how we cannot hide from it. Patrick explained to us that Fox's phrase, that of God in everyone, is often misunderstood and that it can be better understood as not being our own piece of God, but rather as a relationship that enables God to set us free from our own self-imposed captivity. He compared a relationship with God to a marriage, maturing and ripening in spirituality and with deepening joy. He suggested we should worship with one another more often than on First Days only, so we might attain greater spiritual refreshment. He also suggested that we encourage those among us who are gifted in the ministry of the word.

During the Plummer Lecture on First Day morning, Maurine Pyle of Lake Forest Meeting gave us an inspiring talk about her life experiences, illustrating these with her singing

like a musical graphic design. She told us about growing up Christian-Catholic and of her spiritual transformation after having had a vision of a woman at the foot of the Cross. She told us the biblical account of Jesus with the woman at the well induced within her a life-transforming walk with him. She has since gained in wisdom and has been enabled to help many others. She spoke of the importance of being a companion to others during our spiritual journeys.

Following custom, adult Friends met during the mornings in meetings for worship with a concern for business. Among other things:

We approved the effort to raise the \$30,000 needed for a new roof over the yearly meeting house and for future maintenance.

We decided to lay down the Committee of the Listening Project, with the condition that its records might be sent to monthly meetings upon request, and its leaders also agreed to help out as needed.

We approved the establishment for the term of a year of a Committee of Oversight to augment the work of our clerk coordinator, Mary Nurenberg. This committee will be comprised of members, ex-officio, of existing standing committees and the clerks of IYM. We extended the term of our field secretary, Barry Zalph, for three more years.

We resolved to continue the work of the Faith and Practice Committee and its section on membership, and we hope to finish this section in called meetings during our next annual session in the summer of 1999. We have discovered it is not easy to write our own book of Faith and Practice.

Mary Lord of Baltimore Yearly Meeting told us about the Quaker Volunteer Service and Witness Network, which grew out of concerns and initiatives of Illinois Yearly Meeting in recent years. This activity now has a newsletter and a website. We decided to accept the interim oversight and funding administration of this project. She also told us about the Friends Peace Team Project, affiliated with Christian Peacemaker Teams; these are a combined effort of the Brethren, Mennonites, and Friends and have been operating for the past several years in Bosnia, Haiti, Hebron in Palestine, Chiapas in Mexico, and Richmond in Virginia.

We heard a report presented by Anna Rich about the Quaker UN Office and also one by Mary Lord, the field secretary of the Friends Committee on National Legislation. Mary Lord's report was about the new game in Washington, and it was sobering to understand that the FCNL needed the presence of individual Friends in order to gain entrance to the offices of our representatives and senators. From this we deduce that money plays an ever

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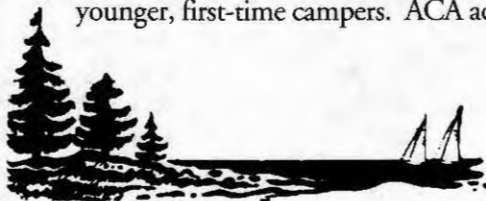
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more important role in our nation's capitol.

We heard a report from Eloise Cranke and James Burke of the American Friends Service Committee, and we also heard from the Friends World Committee for Consultation. The FWCC report included a video presentation about raising children in a nonviolent way.

We heard about YouthQuake. While there, IYM Friends of high-school age became better acquainted with other Young Friends from different Friends' traditions despite differences in beliefs. They found this to be a worthwhile experience. During three afternoons of this annual session, our own Young Friends operated an outdoor coffee bar to raise money to go to the next YouthQuake. Young Friends also enjoyed workshops on topics ranging from Earlham College to the Quaker UN Office, and they went on what has become an annual field trip to the LaSalle water park. Slightly older Young Adult Friends enjoyed hanging out together under the trees.

Our afternoon workshops included: Sustainability, Agriculture, and Urban Sprawl; The Listening Project; A History of Quaker Women in America; Adult Religious Education, Companions Along the Way; FWCC; Christ Has Come to Teach His People Himself; How Do We Raise Our Children in a Violent World?; Readings in Revelation; and YouthQuake '97.

Our afternoons included worship sharing where small groups of us were able to experience spiritual refreshment under the shade of the five new maple trees. The queries spoken during worship sharing focused on how we might be spiritually repressed and how we might discern spiritual refreshment.

—Kai Immler, Don MacCrimmon,
Alissa Rowan, Scott Searles

Southern Appalachian Yearly Meeting

Greetings to Friends everywhere.

From meetings scattered in seven southeastern states of the United States, Friends came for the 28th annual sessions of the Southern Appalachian Yearly Meeting and Association, June 11-14, 1998, in beautiful weather and beautiful surroundings at Hiwassee College in Madisonville, Tenn.

Our theme, "A Centering People: Seeking and Speaking Our Truths," was addressed mostly through worship-sharing sessions, but the queries we considered spoke to some of us of our experiences throughout the year and in meeting for worship for business. Two of these were "How do we discern truth?" and "How do we deal with conflicts between ideas

perceived to be true?"

Conflict is a part of life, and we have had our share, yet we seem now to be blessed with peace on several fronts. At yearly meeting Friends continued the process of working through conflicts that have been painful to some of us.

After many years of struggle, frustration, pondering, and waiting, our hard working Faith and Practice Examining Committee was able to lay itself down when Friends reached agreement on the issues that have engaged numerous Quakers. We replaced the words "man and woman" in the marriage section with "two persons." And we decided that the title "Christ" may refer either to the historical Jesus or to the inward and present teacher who leads us toward oneness with God: This statement won warm assent from Friends of both Christian and non-Christian persuasions.

Our Southern Appalachian Young Friends have done an admirable job of addressing concerns raised about their program. They developed a process of discernment that older members might do well to emulate. Many issues regarding the youth program were resolved as the yearly meeting sought a balance between trust and guidance. Hence we believe SAYF will continue to grow, flourish, and find ways to adapt. The youth are a much valued part of SAYMA.

We were occupied at several points with questions about process. One Friend reminded us that while the purpose of consensus is to reach a goal, reaching a sense of the meeting involves nurturing the process, with a decision being only one part of that: a happy by-product when and if it does occur.

In many ways, and as usual, the personal contacts were as significant as the formal actions, as we discovered that our individual experiences were mirrored in others. An informal discussion on the first night on "Sharing the Lives of Our Meetings" fostered unity as we spoke spontaneously out of silence rather than simply reading our state of the meeting reports.

Meetings for worship were moving, especially one at dusk in the open air, serenaded by swifts and touched by gentle breezes that flowed through the trees from the nearby hills. The closeness of the Spirit was underscored by one Friend's quote from Dorothy Day, "Take away my heart of stone and give me a heart of flesh." God's Spirit seemed palpable to us in such a setting, and we prayed that Quakers—as well as others—will know its presence too.

—Ellen Johnson, Larry Ingle,
Bettina Wolf

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FRIENDS JOURNAL

News

An urgent appeal to stop the execution of Randy Reeves in Nebraska, scheduled for January 14, is underway. Reeves was convicted of murdering two women at Central City (Neb.) Meetinghouse after drinking heavily and ingesting peyote in 1980. One of the victims, Janet Mesner, was a friend of his since childhood and the caretaker of the meetinghouse. The families of both Randy Reeves and Janet Mesner are members of Central City Meeting. Friends may remember the article, "Two Flowers in the Sanctuary," by Wilmer Tjossem (*FJ* Jan. 1988) about the meeting's response to the tragedy. The Mesner family along with other Friends are pleading for Randy's life to be spared. Nebraskans Against the Death Penalty and Friends Committee to Abolish the Death Penalty are working with Randy's lawyers in an appeal for executive clemency. They are joined in this effort by the Omaha Indian Tribe and Grace Blackbird, Randy's birth mother. Grace Blackbird and others arranged for a prayer vigil on the Omaha Reservation in November. Members of Central City Meeting are considering joining in public witness at the prison on January 14, should the execution take place. Friends are asked to contact the Nebraska Board of Pardons to strongly urge the board to recommend clemency and the governor to

commute Reeves' sentence. A delegation of Friends will travel to Nebraska to plead Randy's case.

Please write or call the following officials: Gov. Elect Mike Johanns, 317 South 12th Street, Lincoln NE 68508, phone (402) 477-6655, fax (402) 475-9996. Sec. of State Scott Moore, State Capitol, Suite 2300, Lincoln, NE 68509, phone (402) 471-2554, fax (402) 471-3237. Attorney General Don Stenberg, State Capitol, P.O. Box 98920, Lincoln, NE 68509-8920, phone (402) 471-2455, fax (402) 471-3297. When writing or faxing please mark the envelope or cover page "Executive Clemency." Please send copies of letters and faxes to Friends Committee to Abolish the Death Penalty, 1501 Cherry Street, Philadelphia, PA 19102.

American Friends Service committee will accept financial donations to assist victims of Hurricane Mitch in Honduras. The storm has left an estimated 100,000 people homeless. Donations will be distributed through AFSC's programs and program partnerships working in Honduras, including Mennonite Social Action Committee. Donations can be made to Hurricane Relief, AFSC, 1501 Cherry Street, Philadelphia, PA 19102. Any donations that you might like to channel to Friends

churches in Honduras and Guatemala can be sent to Central American Disaster Relief, Friends Church Southwest Yearly Meeting, P.O. Box 1607, Whittier, CA 90609-1607.

The National Religious Leadership Roundtable will hold its second meeting on January 25-26. The meeting follows the successful founding meeting held in July 1998. The roundtable was formed to act as a voice of faith communities in support of gay rights and gay spirituality. The gathering was diverse, including Christian, Muslim, and Jewish people, gays and non-gays. Jane Motz represented American Friends Service Committee at the roundtable. The January meeting will address several vital questions: How can the anguish over the murder of Matthew Shepard in Wyoming become a positive force? Where should the religious community stand on hate crime legislation? What do the November elections tell us about gay bashing as a political device?

Sarah Knowlton, a member of Sandy Spring (Md.) Meeting participated in a Global Volunteers service program in Xi'an, China. Knowlton was part of a 16-member team who taught conversational English. Based in St. Paul, Minn., Global Volunteers is a

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Bulletin Board

Upcoming Events

- February 18-21—Cuba Yearly Meeting

Resources

•The Quaker United Nations Office now has a home page. There are briefing papers on selected topics as well as the regular QUNO report, "In and Around the United Nations." The Internet address is <www.afsc.org/quno.htm>.

•Syracuse Cultural Workers is an educational and cultural organization founded to help create a culture that honors diversity and celebrates community. SCW sees cultural work as an essential part of and support for political and economic change. To receive a copy of their catalog, "Tools for Change," call (315) 474-1132, e-mail <scw@syraculturalworkers.org>, or visit their web site at <www.syraculturalworkers.org>.

Opportunities

•There is a call for youth presenters for the National Conference on Peacemaking and Conflict Resolution that will take place May 28-June 1 in Phoenix, Arizona. With the theme "Weaving a New Beginning: Liberation, Healing, and Community," NCPCR

will convene the first World Summit for Youth Peacemakers. NCPCR is looking for young people who are currently working to reduce conflict within their families, neighborhoods, broader communities, and countries. Presentations can be in the form of workshops, keynote speeches, panel discussions, or artistic presentations. For more information contact J'Lein Liese, Co-Chair, 4757 East Greenway Rd., Phoenix, AZ 85032, (602) 992-3913, e-mail: imsi@earthlink.net, or Steve Gonzales, Co-Chair, 15244 South 44th Place, Phoenix, AZ 85044, (602) 940-7594, e-mail: fielding@phnx.uswest.net. You also may visit their web site at <www.gmu.edu/departments/NCPCR>.

•Dandi Daley Mackall and Prima Publishing are looking for children 12 years old and under to write essays on God for a new book. The tentative title is *Why Kids Believe in God*. Children can write their personal experience of God and how God works for them. Guidelines include: personal essays, 300 words or more; original; use "I" and "me"; state why you believe; include your name, age, school, and address. The publishers will contact parents for permission. Mail essays to Dandi Mackall, 1254 Tupelo Ln., W. Salem, OH 44287; e-mail: dmackall@ashland.edu.



Volunteer Sarah Knowlton teaches English in Xi'an, China.

nonprofit organization that offers people the opportunity to volunteer on short-term development projects in 19 countries. "This was my third trip to Xi'an," said Knowlton, "and I noticed much growth and improved economic status."

Atlanta (Ga.) Meeting approved a minute on population and consumption that states in part: Friends seek a world where each life is welcomed at birth, valued as a child of God, and supported in a community where resources are available to provide individual growth and loving care. As we look around our earth, we see rapid population growth in an ecosystem with finite natural resources—resources that will be unable to sustain the population growth in the future. We are led to take a stand on these issues, because population growth and unwise use of resources threaten life support systems of the earth. We ask all to search together for the leading of the Spirit. We urge Friends everywhere to examine openly and fully the problem of world population growth, overconsumption, and the resultant disruption of the entire earth community. We ask you to consider how further damage can be prevented.

The World Christian Gathering of Indigenous People convened in the United States in September 1998. Maori, Australian Aborigine, Sioux, Saami, Inca, Zulu, and Eskimo Christians met in Rapid City, South Dakota, to bring their songs, dances, languages, traditional dress, and stories as offerings of praise and worship to God. The event was cosponsored by the American Bible Society. "Never before has a Christian gathering of tribal people of this size and international scope assembled together in the history of North America. The goal of this gathering is to realize that Christianity and Native culture are not mutually exclusive," said Richard Twiss, cochairman of the gathering.

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with John Punshon

John Punshon, Professor of Quaker Studies at Earlham School of Religion, and his wife, Veronica, will lead their fifth group to the historic sites associated with the rise of Quakerism. A sampling: Bunhill Fields in London, William Penn's Jordans, Pendle Hill, Firbank Fell, the Quaker tapestries at Kendal, Swarthmoor Hall, the Ironbridge Gorge, Coventry Cathedral, the Tower of London, York Minster, and Earlham Hall in Norwich. Experience the Royal Shakespeare Company at Stratford. Travel by private bus. Accommodations in superior to first class hotels.

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Books

The Struggle against the Bomb, Vol. II, Resisting the Bomb: A History of the Nuclear Disarmament Movement, 1954-1970

By Lawrence S. Wittner. Stanford University Press, Stanford, Calif., 1998. 641 pages. \$65/hardback, \$24.95/paperback.

This is the second volume of a trilogy by Lawrence S. Wittner. The first volume, *One World or None*, covered the development of nuclear energy from the 1940s to 1953. The third volume will cover 1971 to an as yet undetermined date of "the present."

If this book were about a football game, it would be heralded as the story of an underdog against the world champion. It is about the citizens of the world against the most powerful governments of the world. The citizens try to banish, or at least control, nuclear bombs while governments wish to continue testing and producing the bombs as instruments of national power. Unfortunately, it is not a game but a deadly serious effort to save humanity.

The activities against the bomb by many individuals and organizations in many countries are shared with readers. Activities, personalities, and statements, both private and government, are reported from around the world. Every statement and every action is documented. This book includes an unbelievable amount of careful research.

The readers of FRIENDS JOURNAL, and all Quakers, will be interested in many references to Quaker action against the bomb. Friends' work against the bomb is reported from the United States, Great Britain, Canada, Australia, and New Zealand. There are a number of references to actions of American Friends Service Committee and a reference to the Philadelphia Yearly Meeting Peace Committee. The book is well indexed, so it is easy to look up organizations, countries, or individual leaders.

Peace organizations to which many Friends belong, such as Fellowship of Reconciliation, Women's International League for Peace and Freedom, War Resisters League, and SANE, were all active against the bomb, and their activities are well covered. Many new organizations were created for the sole purpose of working against the bomb.

Nuclear powers, and particularly the United States, developed an intense sensitivity to public reactions against the bomb. Much of the argument centered on the danger, or lack of danger, of fallout from nuclear testing. Of the devastating H-Bomb test at Bikini in 1954, Nixon's concern was that the United States was "taking a hell of a licking" on the propaganda front.

In 1954, the State Department opposed release of an Atomic Energy Commission report on fallout arguing that it would "stimulate pacifism." Pacifism had become a bad word laid on those against the bomb. Much of the time, the Soviet position on nuclear testing was unclear, but Khrushchev was quoted as saying, "Pacifism is a dangerous experiment in today's world."

Quaker Quiptoquotes

by Adelbert Mason

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

AB AD COP CY BZP EZXADBAWO FVDBPXAPD
BZWB GP EWO DZWXP BZP DCXXCGD CY
BZP GCXHU WOU WB BZP DWFP BAFP TP
EPXBAWO CY BZP HCSP CY RCU. W RXWBPYIH
ZPWXB AD COP CY BZP QXIABD CQ BZP
DLAXAB, WOU BZWOMDRASAOR GAHH
WHGWVD TP W UCFAOWOB BZPFP AO
EZXADBAWO GCXDZAL.

—Answer on page 34

Leaders against the bomb were subjected to much public and undercover harassment. When Albert Schweitzer came out strongly against the bomb, the CIA and FBI went to work immediately to attempt to find Communist connections or other ways to disparage his worldwide affection. The attempt failed to find "dirt" or stop Schweitzer.

You didn't have to be in the Schweitzer league to have investigative files in Washington. Many active pacifists, including this reviewer, had such a file. Material I recovered via the Freedom of Information Act included a FRIENDS JOURNAL article that only mentioned me as chair of a conference session. How many tax dollars go to CIA and FBI agents for reading FRIENDS JOURNAL?

Citizens of the world have won a few scrimmages: the nuclear testing moratorium of 1958, the Atmospheric Test Ban Treaty of 1963, and the Nonproliferation Treaty of 1968. But the struggle continues with literally thousands of nuclear weapons scattered around the world.

At a minimum, this book needs to be in all Quaker high school and college libraries. This is political and Quaker history from which we still have much to learn.

—Lyle Tatum

Lyle Tatum is a retiree from AFSC and an active member of Haddonfield Meeting.

Women and Redemption: A Theological History

Rosemary Radford Ruether. Fortress Press, Minneapolis, Minn., 1998. 366 pages. \$45/hardback, \$19/paperback.

A quick glance at the index shows why this book is directly relevant to Friends. One can find there Margaret, Sarah, and Thomas Fell, Elizabeth Bathurst, Lucretia Mott, and Angelina and Sarah Grimke. Not a bad contribution to the development of a theology of women's salvation. Why, however, are there no 20th-century Quaker women in the forefront of theological thought?

Ruether traces the complex, and at times convoluted, ways in which theologians have viewed women since the start of the Christian era. She brings us through the ages, examining the various understandings of redemption and gender. She ends with the emerging thought in South America, Africa, and Asia, including provocative statements such as: "Christ is set in tension with Christianity and aligned with the struggle and hope for African women's liberation."

For Ruether, the crucial groundwork for modern feminist theology was laid in part by 17th-century Quakers. Friends affirmed complete equality in the creation of men and

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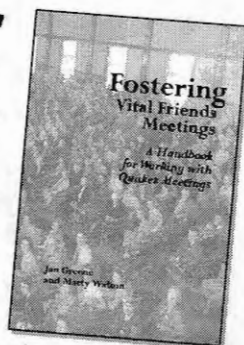
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women and condemned the idea and fact of subordination of women as a sinful act of domination. In so doing, they reversed the traditional Christian understanding that asserts that the natural and right place of women is to be dominated by men. Subordination in this life was long seen as a means to women's salvation. Only after death could women know equality in Christ.

The next major shift in thinking about women's salvation was developed by the 19th- and 20th-century social gospel and liberation theologians who focused on redemption from poverty and social ills in this world. Modern analysis of patriarchy within the broader context of injustice has resulted in challenges to all forms of hierarchy and its expression in war and the domination of nature.

Ruether makes clear many of the questions that have caused women to reject Christianity as hopelessly patriarchal. In addressing contemporary Asian theology, she also reminds us of similar problems in other religions. Nonetheless, Ruether presents many contemporary feminist Christian theologians who affirm the story of Jesus even as they revisit its meaning and repudiate a doctrinal approach. She ends by asking hard questions about why the story of Jesus continues to be central for so many feminists. She calls for a radical new "envisioning" in the context of the many cultures and religions that now shape our worldview rather than a "return" to a first-century, Mediterranean perspective.

This book takes some patience in reading. The language of theology is occasionally heavy. But I found it well worth reading. It is valuable for those who love history and wish to understand the evolution of one aspect of Christian thought and the role of Quakers in that process. It also is valuable because of the basic questions it asks about the nature of gender differences, culture, and the way in which we see salvation and the purpose of human life.

—Marge Abbott

Marge Abbott is a member of Multnomah (Oreg.) Meeting. She is the author of A Certain Kind of Perfection: An Anthology of Evangelical and Liberal Quaker Writers.



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Answer to Quipitoquote

It is one of the Christian mysteries that we can share the sorrows of the world and at the same time be certain of the love of God. A grateful heart is one of the fruits of the spirit, and thanksgiving will always be a dominant theme in Christian worship.

—Thomas F. Green (1899–1966)

Milestones

Births

Orefice—Justin Garrett Orefice and Matthew Garrett Orefice, on September 8, 1998, to Jennifer Garrett and Anthony Orefice, of Abington (Pa.) Meeting.

Posi—Jakob Kenneth Posi, on May 1, 1998, to Josephine and Steve Posi of Palm Beach (Fla.) Meeting.

Deaths

Boeger—Melvin H. Boeger, 67, on April 28, 1998, peacefully in his sleep at Crosslands Retirement Center in Kennett Square, Pa. Mel grew up near St. Louis, Missouri. Ever an ardent Cardinals fan, he would have been proud of their glorious 1998 season. He attended the University of Missouri, receiving both bachelor's and master's degrees from the school of journalism. He worked for several newspapers as a reporter and editorial writer before joining the Public Affairs Division of Shell Oil Company. For 30 years Mel worked as a manager, speech and movie script writer, and editor of a company magazine. In 1957 Mel married Yvonne Yeater and the two of them began a search for a spiritual home. Through reading Quaker literature, especially *Friend of Life: The Biography of Rufus Jones*, by Elizabeth Gray Vining, they were led to seek out a Quaker meeting. They joined Orange Grove (Calif.) Meeting in Pasadena in 1962. Mel was a member of Live Oak (Tex.) Meeting in Houston for the last 23 years of his life. Houston Friends will remember his sense of humor that he used from time to time to defuse a tense situation in a meeting for business. He seldom spoke in meeting for worship, but when he did, his remarks were heartfelt and to the point. He developed a special ministry of greeting newcomers and making them feel at home. He took a keen delight in editing the meeting newsletter to which he brought a touch of professional expertise. Mel was a faithful attendee at South Central Yearly Meeting, serving on a number of committees. He also became editor of the yearly meeting newsletter. In 1996 the Mel and Yvonne Boeger Ministry Fund was established by SCYM, to enable more yearly meeting Friends to attend Quaker events such as the FGC Gathering or workshops at Pendle Hill. In 1995 Mel and Yvonne moved to Crosslands. Although Mel was afflicted with Parkinson's disease, he did not allow this to prevent him from entering fully into the life of the community. He was active in the Parkinson's Support Group and started a newsletter for it. Mel is survived by his wife of 41 years, Yvonne; a son, Andrew; and a daughter, Karen.

Husted—Paul M. Husted, 86, on April 13, 1998, at the Mountain Valley Hospice Home in Montana. Paul was born in Bridgeton, N.J. Throughout his long life Paul advocated peace and cooperation in human relations. He supported the movement for racial equality beginning in the 1930s as a member of Fellowship of Reconciliation, registered as a conscientious objector during WWII, and helped to found numerous cooperatives. Paul's first career was as an electrical engineer. He graduated from St. Lawrence University in 1951. Later he became ordained as a minister in the Unitarian Universalist tradition and also served as interim pastor for a Friends church in Rhode Island. Retirement

from the ministry in the early '60s, Paul worked as a mental health clinical counselor and advocate in Massachusetts and New Hampshire. He married his wife, Elizabeth, in 1966, and together they operated a halfway house for the emotionally disturbed in the 1970s. In 1976, Paul retired, living first on Peak's Island, Maine, then moving in 1984 to Port St. Lucie, Fla., and finally moved to Missoula in 1992. Throughout these "retirement" years, Paul worked tirelessly and gave generously of his time and money to many organizations, including Habitat for Humanity, American Friends Service Committee, Co-Op America, and Union of Concerned Scientists; he was a representative of the Rainbow Coalition. He was a visible and vocal opponent of nuclear power. When Paul joined Missoula Friends just two short years ago, at the age of 84, he clerked the Adult Education Committee and jump-started the Peace and Social Concerns Committee. When Friends visited him and Betty in their home, they were treated to a guided tour of his collection of paintings of influential figures who have worked for peace. The week before he died, the Peace and Social Concerns Committee met around his bed in his hospital room where Paul raised the concern of the issues facing Montana's Native American population and urged Friends to find a way to act. With the support of his wife, Paul's commitment and activism continued until the very end of his life. He felt called to urge Friends to bear active witness to their leadings—to not wait, as time is short. The process of his dying was a gift to the meeting; his lucidity and grace in letting go, his asking for what he needed (including a Friend's classical guitar playing), his bringing the Friends' community together. Paul is survived by his wife Elizabeth; four children from his first marriage, Dorothy, Paul, Pauline, and Carl; three step-children, Deborah, Alan, and William Newell; 11 grandchildren; and one great-grandchild.

Steele—Charles William Steele, 73, on April 17, 1998, in an auto accident in Central Point, Ore. Electrical engineer, human rights activist, husband, father, and beloved member of Rogue Valley (Ore.) Meeting. Chuck was a gentle human being with a core of inner strength that perfectly matched his name. Born in Galesburg, Ill., Chuck received an authoritarian religious upbringing that led him to question both authority and religion. Drafted during WW II, he served as a radio operator in the Philippines and Egypt and afterwards entered the University of Illinois on the GI bill, obtaining a master's degree in electrical engineering in 1950. On moving to California, he worked for SRI, General Electric, the Stanford Linear Accelerator, and Ampex, and earned a second master's degree in computer science from Stanford University. On a 1956 Sierra Club trip he met Candace Dornblaster, an attendee at Palo Alto (Calif.) Meeting. The couple were married in 1957 and Chuck began attending meeting with Candace. Both were active at Palo Alto until the early 1980s, when Chuck took a job at Control Data Corp., in Minneapolis, Minn. In Minnesota, he wrote *Numerical Computation of Electric and Magnetic Fields*, a now-standard reference. The Steeles returned to California in 1985, when Chuck taught briefly at Santa Clara University, and then traveled extensively around the United States before settling in Ashland in 1987. In Palo Alto, Chuck had refused



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to work on military projects, demonstrated against the Vietnam War, and joined protests following the assassination of Harvey Milk. After two of his daughters came out to him as lesbians, he found the cause he would most identify with. He and Candace founded the Peninsula Chapter of Parents and Friends of Lesbians and Gays (PFLAG) in their Palo Alto living room and worked tirelessly for the organization there, in Minneapolis, and in Ashland, where they started PFLAG's Southern Oregon Chapter. They also opened their home to gay and lesbian youth whose own parents had rejected them. Agnostic as a young adult, Chuck later expressed "continuous surprise" at how much Quakerism meant to him, leading him to request membership after arriving in Ashland. He served Rogue Valley Meeting as a member of the Peace and Social Concerns Committee and as a representative to the local Ministerial Association, and his quiet, solid, thoroughly grounded presence each First Day anchored meeting for worship. He also served on the Ministry and Oversight Committees for North Pacific Yearly Meeting and worked diligently to get the Yearly Meeting to recognize gay and lesbian marriages, a quest he saw fulfilled at the 1997 annual session. Chuck loved the outdoors, opera, ferry boats, and playing with his cat, Mouse. He was a member of the Magnetic Society, the Institute of Electrical and Electronic Engineers, the electrical engineering honorary Eta Kappa Nu, the Audobon Society, The Nature Conservancy, and a life member of the Sierra Club. He is survived by his wife; three daughters; one grandchild; and numerous surrogate children to whom he opened his home, his pocketbook, and his large and generous heart.

Vogel—Robert Samuel Vogel, 81, on April 15, 1998. A conscientious objector, Bob served three years in Civilian Public Service. He worked 40 years in Pasadena, Calif., and New York City for the American Friends Service Committee as Peace Education Secretary, Regional Executive Director (New York), and fundraiser. Bob also provided effective leadership in the American Civil Liberties Union (serving as a life board member from 1952 and president from 1956–1960), the United Nations Association, Fellowship of Reconciliation, the Los Angeles County Grand Jury, Pasadena Healthy Start, and the Lincoln-Howard-Arroyo-Freeway Neighborhood Association. In 1943, Bob became a member of the Religious Society of Friends in Syracuse, New York, and transferred his membership to Orange Grove Meeting when he moved to Pasadena in 1946. Bob served as clerk of Pacific Yearly Meeting (1982–1985) and was a Brinton Visitor to North Pacific and Pacific Yearly Meetings (1995–1996). Bob was a member of the Pendle Hill General Board and served as Friend in Residence at Woodbrooke College in Birmingham, England (1994–1995). Bob had a special concern for the world body of Quakers and worked diligently for Friends World Committee for Consultation. Bob will be remembered for his clarity of vision, leadership, steadfastness, and courage in his witness. We will miss his kind eyes, instant smile, and generous, playful nature. He had a gift for making new attenders of meeting feel welcome. Bob is survived by his four children, Jan, David, Jonathan, and Russell; nine grandchildren; and his sisters, Thelma Flynn and Jeanne Vogt.

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Quaker Books. Rare and out-of-print, journals, memoirs, histories, inspirational. Send for free catalog or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748. Visit our Web page at: <http://www.abebooks.com/home/HAINES>.

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

For Purchase

Wanted to buy: Westtown Sampler. Old books of Quaker interest. Grandfather clock. Please call or write: Earl Evens, 20761 Old Wire Road, Laurinburg, NC 28352. (910) 369-2803.

Opportunities

Angel Wanted—help me self-publish "Certified Pure and Segregated." Personal experiences of self and wife in Shangri La of Civilian Public Service Camp 27F. Also Powellsville, Gainesville, and Gatlinburg. Includes humorous articles by Red Stephenson, Hal Cope, and Bard McAllester written in 1945. Lester J. Clarke, P.O. Box 145, South Lee, MA 01260. Telephone: (413) 243-1575.

Consider a Costa Rica Study Tour. March 4-15, 1999. E-mail: Jstuckey@sol.racsa.co.cr or Fax: 011 (506) 645-5528 or write Sarah Stuckey de Araya, Apdo. 46-5655, Monteverde, Costa Rica, Central America. Or, write Lori Musselman, 661 N. South Street, Wilmington, OH 45177.

Lutheran Volunteer Corps seeks individuals to *Work For Social Justice* in 9 urban areas. Explore spirituality through a *Simplified Lifestyle* and by living with 4-7 people in *Intentional Community*. Full-time, year-long jobs with stipend available in various nonprofit agencies. Placements include healthcare, education, housing, public policy, shelters, and more. Open to all faith traditions and ethnic backgrounds. Minimum: 21 years old. LVC is a ministry of Luther Place Memorial Church in Washington, D.C. Application deadlines are March 1-June 1. Call: (202) 387-3222 or write lvc.dc@ecunet.org or LVC, 1226 Vermont Avenue, NW, Washington, DC 20005.

Fifth Quaker Study Tour Of Bolivia July 27-August 13, 1999

Another chance to join the highly successful Tour to visit the Quakers of the Andes. Quakerism in Bolivia has flourished among the poor highland Aymara people. Our tour seeks to build bridges between U.S., British, and Bolivian Friends in this stunningly beautiful country. 14 nights in hotels, 2 staying with a Quaker family. Approximate cost from Miami \$1675. For information brochure contact tour leaders: Ken and Pam Barratt, 4722 Delmonte Avenue, San Diego, CA 92107. Telephone: (619) 454-2809, e-mail: bolivtour@aol.com.

Pendle Hill Seeks Applicants For Scholarships

Pendle Hill is requesting applications for 1999-2000 scholarships. The **Henry J. Cadbury Scholarship** is awarded to a Quaker scholar with serious interest in Quaker faith, practice, or history to work on a research project benefiting the larger Religious Society of Friends. Covers tuition, room, and board in the Resident Study Program at Pendle Hill for one academic year. Other scholarships are available for people working in education or peace, or showing leadership in the Religious Society of Friends. Pendle Hill is a Quaker center for study and contemplation established in 1930 as an experiment in community and education of the whole person. It is located on 23 acres of wooded grounds 12 miles southwest of Philadelphia, Pennsylvania. For details and application, please contact Liz Kamphausen, Admissions, 338 Plush Mill Road, Wallingford, PA 19086, (800) 742-3150, ext. 126; fax: (610) 566-3679; e-mail: ekamphsn@aol.com. Applications due by March 15, 1999.

Scotland Tour and Northern England. July 20-August 7. Highlands and Islands. Iona, Edinburgh and the Tattos, Lindisfarne, and much more. Details: Predestination Tours, Telephone: (606) 573-9771. Fax: (606) 573-2311.

Weekends At Pendle Hill

Enlarging Your Prayer Life, Jan Wood, January 15-17.
Strengthening and Nurturing Enduring Relationships, Arlene Kelly, January 22-24.
Clerking, Katherine Smith, February 5-7.
Ministry or Madness? Quaker Educators in Public Schools, Cynthia Cox Crispin, George Crispin, and Julia Digney, February 12-14.
Jesus at the Movies, Anne Thomas, February 12-14.
Nurturing New, Small, or Isolated Meetings, Betty Polster and Linda Chidsey, February 19-21.
Faith and Medical Ethics, Richard Davis and Keith Dobyns, February 26-28.
Contact: Registrar, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086. (610) 566-4507 or (800) 742-3150, ext. 142.

Short Courses At Pendle Hill

James Nayler: Lost Sheep or Forsaken Lamb? Elizabeth Kamphausen, January 17-22.
Survival or Transformation: Maintaining a Sense of Direction amid Change, John Welton, January 24-29.
Prayer: No Strings Attached, Chris Ravndal, February 7-12.
Growing in Perfection: Spirituality among Friends, Marge Abbott, February 14-19.
Launching Your Spiritual Autobiography, Helen Horn, February 28-March 5.
Call: Pendle Hill, (610) 566-4507 or (800) 742-3150 ext. 137.

Community Service and Leadership Development Interns, Ages 18-24: Work at Pendle Hill and at volunteer placement sites; worship and reflect together; participate in workshops and consult with experienced Friends; develop your leadership skills; build your own community—and have a lot of fun doing it. 10-12 young adults. Some experience of Quakerism required. Modest stipend. June 15-August 1. For details contact Youth Coordinator after January 15, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086, (610) 566-4507 or (800) 742-3150 x 129.

Monteverde Studios of the Arts, Monteverde, Costa Rica: "Where Craft and Culture Meet." Participate in week-long classes in a community founded by Quakers in 1951. Attend Quaker meeting. Take classes in ceramics, painting and drawing, textiles, stained glass, jewelry, basketry, woodworking, dance, photography, leatherwork, storytelling, cooking; also personality studies. Work in studios of your teachers and share in the same inspirational luxuriant surroundings of the rainforest. All artists are residents of this multicultural community where North Americans and Costa Ricans live in seamless contiguity. Brochure: (800) 370-3331, www.mvstudios.com. P.O. Box 766-F, Narberth, PA 19072.

Consider investing in affordable retirement property in the Southern Arizona high desert. Nearby Friends Meeting at McNeel. Write or telephone: Carolyn Huffman, 901 E. Belvedere Avenue, Baltimore, MD 21212. Telephone: (410) 323-1749.

Travel to Tuscany and Provence

Taste of Tuscany and Friends in France trip programs offered each fall and spring. Learn about art, culture, and cuisine in small groups of 8-12 people with excellent accommodations, food, and expert guidance. Guests stay at historic villas in the country near Lucca and Avignon. Information contact: Mark Haskell, Friends and Food International, 1707 Taylor Street, NW, Washington, DC 20011, USA. Tel/Fax (202) 726-4616, e-mail: MkHaskell@AOL.COM.

Walk Cheerfully Across The World!

Explore Britain's history with an expert Quaker guide. Castles, cathedrals, stately homes, prehistoric and Roman Britain, Quaker sites. Travel byways as well as highways. Unhurried itineraries allow time to explore antique shops and stop for tea. Maximum of six on each tour ensures a high degree of individual attention. Price per person per week of \$1290 includes B&B accommodation in a characterful hotel, all travel within the UK, expert guided tours, and all entry fees. Special exclusive package available for couples. Full details from Binney's Castle and Cathedral Tours, 12 Nursery Gardens, Tring, HP23 5HZ, England. Tel/fax: 011 44 1442 828444; e-mail: bccours@nursery-gardens.demon.co.uk or see <http://www.castle-cathedral.com>.

Quaker House Ann Arbor seeks new member for six-person intentional community based on Friends principles. Two-year commitment. (734) 213-0506, quakerhouse@umich.edu, www.ic.org/qhaa/

Lingua Programs and Tours

Guatemala: Study Spanish, educational tours, internships, volunteer work. Homestay. (512) 416-6991, info@casaxelaju.com, www.casaxelaju.com.

Quaker House intentional community seeks residents. Share living and meal arrangements in historic Friends meetinghouse. Common interests in spirituality, peace, and social concerns. One- or two-year terms. Directors, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066, e-mail: q-house@www.com.

Personals

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

Concerned Singles

Concerned Singles Newsletter links compatible, socially conscious singles who care about peace, social justice, racism, gender equity, environment. Nationwide. All ages. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; or (413) 445-6309; or <http://www.concernedsingles.com>.

Positions Vacant

Quaker Middle East Affairs Representative(s): American Friends Service Committee (AFSC) Quaker International Affairs program based in Amman, Jordan. In consultation with Middle East International Regional Program staff in Philadelphia, the Quaker Middle East Affairs Representatives strengthen AFSC contacts in the Middle East; build on the work of previous Representatives to identify issues of common concern on which to work; organize meetings, exchanges, and study tours; write analytical reports on regional developments; and manage the field office. Within the AFSC norm of collaborative decision-making, cooperation, and mutual support, the Quaker Middle East Affairs Representatives are part of the AFSC Middle East International Program team that, in addition to the Philadelphia staff, includes the Palestine Youth Program Director, the Regional Program Coordinator based in Beirut, and a director of a youth initiative planned for Lebanon. Requires: Compatibility with, and ability to represent, the faith-based principles and positions defining AFSC's international affairs work, especially its work in the Middle East. Four or more years of senior-level experience including three years recent work experience in the Middle East and/or international experience in informal diplomacy, conflict resolution, mediation, or dialogue or equivalent work experience that includes regular travel within the region; familiarity with nonviolent approaches to problem-solving highly desirable; knowledge of the history, politics, economics, and cultures of the region; demonstrated analytical and communications skills; ability to adapt to frequent international travel; fluency in English including ability to write and edit for publication in English; knowledge of financial reporting and budgeting; and PC skills. Knowledge of Arabic and/or Hebrew highly desirable. This is a senior position for a couple or an individual with an established relationship. Letter of interest and résumé by Friday, January 15, 1999 to Elizabeth Stegner, AFSC-HR, 1501 Cherry Street, Philadelphia, PA 19102-1479. Fax: (215) 241-7247.

Assistant Director. William Penn House, a Quaker Seminar and Hospitality Center. Room, board, insurance, and \$15,000 salary. Send resume and letter explaining your interest to: WPH, 515 East Capitol Street, SE, Washington, DC 20003.

Seeking summer camp counselors. Friends who enjoy children, the outdoors, and a small caring community please apply. Some knowledge and skill needed with woodworking or pottery, gardening or nature, canoeing or campcraft. www.campwoodbrooke.com or (847) 295-5705.

Part-time Pastor sought by Poplar Ridge Monthly Meeting in the Fingerlakes region of upstate New York to serve an active meeting affiliated with FUM and FGC. Candidates should be interested in serving a community that comfortably includes Christ-centered and universalist members, and blends programmed and unprogrammed traditions. Direct inquiries to Larry Buffam (315) 364-8901 or Hannah Richter (315) 364-3531.

Twin Cities Friends Meeting. St. Paul, Minnesota seeks individual or couple for Friend-in-Residence position starting June 1, 1999. On-site apartment provided. Call Carol Bartoo, (651) 690-2852. Applications accepted through March 1, 1999.

Each year **Sandy Spring Friends School** has a few faculty or staff openings. Interested applicants should send a resume and cover letter to Kenneth W. Smith, Head of School, 16923 Norwood Road, Sandy Spring, MD 20860.

Seeking pastoral leadership: vibrant, suburban meeting, Valley Mills Friends, Indianapolis, Indiana. Contact: Bill Downall, 5411 Willow Court, Indianapolis, IN 46254, (317) 328-1150, info@downallconsulting.com.

Summer Employment

Staff Needed. Quaker owned/directed camp since 1946. Located in one of the most spectacular areas of the U.S., in Adirondacks near Lake Placid, N.Y. Positions available for cabin and specialty counselors as well as some department head and administrative positions. Good salaries and accommodations. Single or married, children of staff warmly welcomed. See our ad on page 27 Call Mike or Christine at (914) 997-7039.

Summer Work Opportunities at Pendle Hill

Summer Youth Program Co-Coordinator: Work with Co-ordinator to implement Community Service and Leadership Development Internship (ages 18-24, six weeks) and supervise leaders of youth camp (ages 15-18, one week). Foster sense of community; lead discussions, field trips, community work projects; coordinate incoming resource people. Approximately June 1-August 9. Room, board, salary.

Youth Camp Co-leaders (3): Plan and lead week-long service learning program in collaboration with PYM's workcamp program. Build community; lead games, discussions, field trips, work projects; plan fun activities. Camp dates: July 11-18. One advance planning weekend at Pendle Hill in May or June. Room, board, and honorarium.

Service and Leadership Interns: Ages 18-24. Modest stipend. June 16-August 1. See full description under "Opportunities."

Contact: Youth Program Coordinator after January 15, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, (610) 566-4507 or (800) 742-3150, x 129.

Dean of Student Development Earlham College

The Search Committee of Earlham College seeks nominations for and expressions of interest in the position of Dean of Student Development.

Founded in 1847 by the Religious Society of Friends (Quakers), Earlham College is a four-year, coeducational, residential, liberal arts college of 1,000 students. Through the Quaker values it embodies—respect for others, non-violence, and social justice—and through the community created out of these values, Earlham shapes the social and cultural growth of its members. With a rich array of international and off-campus programs, the majority of Earlham students have the chance to expand their vision beyond the perspective of one society and one campus. An endowment of \$161 million ranks Earlham in the first echelon of independent liberal arts colleges.

The Dean of Student Development will report to the President and is responsible for providing leadership, training, and supervision in the areas of residential life, student activities, athletics, diversity and multicultural issues, campus ministry, career services, counseling, public safety, health services, and service learning. The successful candidate will have imaginative ideas for the organization of the division, will be able to motivate a competent staff, and will have a love for assisting young men and women to mature. Qualifications for the position also include a bachelor's degree, preferably in liberal arts, an advanced academic or professional degree, and significant experience in the area.

Active screening of candidates begins immediately and will continue until the position is filled. Nominations, applications, and letters of interest should be submitted to:

Earlham College Search Committee
c/o Educational Management Network/ Wilt Kieffer
98 Old South Road, Nantucket, MA 02554

Questions may be directed via e-mail to Nancy Whitcomb or Bith Rustad at earlham@emnnm.com.

For additional information about Earlham College, consult the Web site <http://www.earlham.edu>.

Earlham College is an Affirmative Action/ Equal Opportunity Employer, as is Educational Management Network. Earlham College is committed to building a vigorous academic community reflecting the gender and racial diversity of society at large. The College welcomes applications from members of racial and ethnic minority groups and from those sympathetic to Quaker values.

Interns, 9-12 month commitment, beginning January, June, or September. Assist with seminars and hospitality at William Penn House, 5 blocks from U.S. Capitol. Room, board, and small stipend. WPH, 515 East Capitol Street, SE, Washington, DC 20003.

Friend(s) in Residence. Mature individual or couple to assist with hospitality, maintenance, programs for Quaker Seminars and Hospitality Center. Room, board, insurance, small stipend. WPH, 515 East Capitol Street, SE, Washington, DC 20003.

Director of Development Buckingham Friends School

Immediate Opening, full-time, for one-person development office. Responsibilities include annual fund drive, working with parent volunteers on fund-raising events, imminent capital campaign (feasibility study currently underway), public relations, alumni relations, grant-writing, publications. Mail, fax, or e-mail resume with cover letter to Peter Pearson, BFS, P.O. Box 159, Lahaska, PA 18931, Fax: (215) 794-7955, e-mail pear105@bfs.org.

Friends Select School seeks an experienced administrator to lead its Middle School (grades five through eight). Applicants for this position should have teaching experience and the ability to work with students, teachers, and parents. Friends Select is a coeducational, college preparatory school in Center City Philadelphia. The school carries out its mission in a manner reflective of the spiritual and social concerns of the Religious Society of Friends. Resume and letter to Rose Hagan, Head of School, Friends Select, 17th and The Parkway, Philadelphia, PA 19103.

Arthur Morgan School. A small junior high boarding school seeks Houseparents, Teachers, and Maintenance Coordinator for 1999-2000 school year. Positions also include a mix of other responsibilities: teaching (academics and/or electives, music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, and cooking. Intimate community of staff and students; staff-run by consensus. Simple living; beautiful mountain setting. Contact or send resume with cover letter to: John Logue or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

Arthur Morgan School. A small junior high boarding school seeks Development Coordinator starting January 1999. Responsibilities include: recruitment of new students, fund raising (including maintenance of endowment), and publicity (conferences, newsletter, alumni contact, and reunions). Intimate community of staff and students; staff-run by consensus. Modest salary + full benefits. Experience required. Contact or send resume with cover letter to: John Logue or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

Director, Monteverde Friends School. MFS is an English-dominant, bilingual school in Costa Rica's rural mountains with 65 students in multi-graded classes from preschool to grade 12. We seek individuals who share Quaker values, have experience with Quakerism and/or Quaker institutions, are bilingual English-Spanish, love children and working with people, have excellent communication and consensus building skills, have administrative and teaching experience, are available by July 1999, and are willing to consider committing for 3 years. While the salary is low, the experience is rich. Simple housing included. Please apply by January 31 to Katy VanDusen, Apartado 32-5655, Monteverde, Puntarenas, Costa Rica. Tel/fax: (506) 645-5098 before 8pm CST or e-mail: vandusen@sol.racsa.co.cr.

Monteverde Friends School needs K-12 teachers to begin August 1999. MFS is an English-dominant, bilingual school with multi-graded classes in Costa Rica's rural mountains. While salaries are low, the experience is rich. Simple housing included. Please apply by January 31 to Jean Stuckey, Monteverde Friends School, Monteverde 5655, Puntarenas, Costa Rica. Tel/fax: (506) 645-5302. e-mail: mfschool@sol.racsa.co.cr with copy to vandusen@sol.racsa.co.cr.



Sidwell Friends School, a coed PreK-12 Quaker school located in Washington, D.C., invites qualified applicants for staff and faculty positions which may be applied for at any time. Members of the Society of Friends are particularly encouraged to apply. Sidwell Friends students and alumni represent many cultural, racial, religious, and economic backgrounds. The school's vigorous academic curriculum is supplemented by numerous offerings in the arts and athletics. A Chinese language and history program is shared with other area schools on a consortium basis. The curriculum includes community service requirements, opportunities for internships in Washington, D.C., and a student year abroad. Educational and extracurricular activities are enriched by the school's presence in the nation's capital. Send cover letter and resumes to Office of Personnel Services, Sidwell Friends School, 3825 Wisconsin Avenue, N.W., Washington, DC 20016.

Rentals & Retreats

Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wrap-around deck, two electric golf carts. 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (215) 699-9186.

Provence, France. Beautiful secluded stone house, village near Avignon, 3 bedroom (sleeps 5), kitchen/dining room, spacious living room, modern bathroom. Terrace, courtyard, view of medieval castle. \$2,230/mo June-Sept., \$1,730/mo October. Marc Simon, rue Oume, 30290 Saint Victor, France, msimon@wanadoo.fr; or J. Simon, 217 High Park Blvd., Buffalo, NY 14226. (716) 836-8698.

Quaker-based, rural, high desert community rents to winter visitors and prospective members. Write Friends Southwest Center, Rt. 1, Box 170 #6, McNeal, AZ 85617.

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, May through October. Contact Jonathan Snipes: (215) 736-1856.

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

Retirement Living

Friends House, a Quaker-sponsored retirement community in Santa Rosa, California, offers one- and two-bedroom garden apartments or more spacious three-bedroom, two-bath homes for independent living. Immediate occupancy may be available. An assisted-living home, a skilled nursing facility, and adult day care services are also available on campus. Friends House is situated one hour north of San Francisco with convenient access to the Pacific coast, redwood forests, cultural events, medical services, and shopping. Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. (707) 538-0152. www.friendshouse.org.



Friends Homes, Inc., founded by the North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1968. Both Friends Homes at Guilford and Friends Homes West are fee-for-service continuing care retirement communities offering independent living, assisted living, and skilled nursing care. Located in Greensboro, North Carolina, both communities are close to Guilford College and several Friends meetings. Enjoy the beauty of four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities in an area where Quaker roots run deep. For information please call: (336) 292-9952 or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. *Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity.*

KENDAL COMMUNITIES AND SERVICES FOR OLDER PEOPLE

Kendal communities and services reflect sound management, adherence to Quaker values, and respect for each individual.

Continuing care retirement communities:

Kendal at Longwood; Crosslands • Kennett Square, Pa.
Kendal at Hanover • Hanover, N.H.
Kendal at Oberlin • Oberlin, Ohio.
Kendal at Ithaca • Ithaca, N.Y.

Communities under development:

Kendal at Lexington • Lexington, Va.
Kendal on Hudson • Sleepy Hollow, N.Y.

Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.

Skilled nursing care; assisted living:

Barclay Friends • West Chester, Pa.

Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative
Kendal Corporation Internships

For information, call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581. e-mail: info@kcorp.kendal.org.

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, woodshop, computer lab. Entry fees \$43,000-\$148,000; monthly fees \$1,372-\$2,522. Fees include medical care. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. Telephone: (800) 253-4951.

Schools

Westbury Friends School—Nurturing Quaker environment for 150 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and highly qualified teachers. Music, art, computers, Spanish, French, gym. Extended-day, vacation-holiday, summer programs. Half- and full-day nursery, preK. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

Come visit **Olney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, Ohio 43713. (740) 425-3655.

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

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

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

Junior high boarding school for grades 7, 8, 9. Small academic classes, challenging outdoor experiences, community service, consensus decision making, daily work projects in a small, caring, community environment. **Arthur Morgan School,** 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

John Woolman School. Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (530) 273-3183.

United Friends School: coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

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

Stratford Friends School provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school also offers an extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 446-3144.

Services Offered

Downsizing and Relocation Consultant: You, too, can benefit from my 35+ years of professional evaluation and liquidation experience in both personal property and real estate. Call Jim Boswell, CAI, at (610) 692-2226. Retired auctioneer, appraiser, and broker.

Marriage Certificates: Send for free samples of wedding certificates, invitations, artwork, ideas, tips, more! Gay and lesbian couples, non-Friends welcome. Write Jennifer Snowolf Designs, 67 Wool Street, San Francisco, CA 94110. Call (415) 920-9316. E-mail: snowolf@worldnet.att.com. Website: <http://home.att.net/~snowolf/>

Quaker Writers and Artists!

Join the Fellowship of Quakers in the Arts. FQA's goal: "To nurture and showcase the literary, visual, musical, and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness, and outreach. To these ends, we will offer spiritual, practical, and financial support as way opens." Help build an international network of creative support and celebration. Membership, \$15/year. FQA, P.O. Box 58565, Philadelphia, PA 19102. E-mail: fqa@quaker.org. Our Web Page: <http://www.quaker.org/fqa>.

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



Forum Travel

Quaker-owned-and-managed travel agency. Friendly, experienced service; domestic and international; overnight delivery. (800) 888-4099.

Friendly Financial Services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 966-6127 or e-mail JMFS@AOL.com. (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401.)



Fine Line Studios

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

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

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (336) 294-2095.

Marriage Certificates. Fine calligraphy in traditional plain styles or decorated with beautiful, custom-designed borders. Also **Family Trees** for holiday gifts, births, anniversaries, family reunions. Call or write Carol Simon Sexton, Clear Creek Design, 820 West Main Street, Richmond, IN 47374. (765) 962-1794.

Summer Camps

Journey's End Farm Camp

is a farm devoted to children for sessions of two to eight weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7-12 years. Welcome all races. Apply in December-January. Carl & Kristin Curtis, Box 136, Newfoundland, PA 18445. Telephone: (717) 689-3911; 0604.

Friends Music Camp—exciting, challenging Quaker-sponsored program for ages 10-18—invites your inquiries. Why do so many Friends Music Campers return year after year? Music, musical theatre, friendships, canoe trip, soccer, Quaker community. FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311 or (937) 767-1818.



Camp Woodbrooke, Wisconsin. Make friends, experience community, develop skills, and learn about the environment. Quaker Leadership. Ages 7-12, 36 boys and girls, two- and three-week sessions. www.campwoodbrooke.com; ajiang@mhtc.net. Brochure: (847) 295-5705.

"I don't want to retire to a place where everyone is the same."

What are Quaker programs for the aging doing about diversity?"

Quaker organizations serving the aging have always welcomed diversity—and many now celebrate resident and client communities that are rich in their representation of religions, cultural backgrounds, and nationalities.

Yet when it comes to racial diversity, many of our programs have faced big hurdles:

- ❖ The histories of most of our organizations provide few models for serving racially diverse populations. But we are learning from those models that do exist.
- ❖ Economic barriers have prevented many people of color from using our services. While seeking to expand options for all people of modest means, we also understand that there are people of all races who can afford the services they want and need.
- ❖ The enduring tradition of family members taking care of elders in many communities of color has meant that our services have not been relevant to many. Yet we know that this pattern is changing.

Clearly, new initiatives are needed—and are beginning. Quaker service providers affiliated with Friends Services for the Aging are taking practical steps to make their services more widely known and available. These initiatives include:

- ❖ *Building relationships with diverse organizations in our surrounding communities.*
- ❖ *Training our staff in the skills of attracting and honoring diversity.*
- ❖ *Developing new public relations, advertising, and consumer education strategies.*

Join us as we continue our journey in learning, changing, and building community! Help us spread the word that Quaker retirement and senior service programs welcome diversity. Write for your free copy of the *Guide to Quaker Services for the Aging*.

FRIENDS SERVICES FOR THE AGING

Program locations are in Delaware, Maryland, New Jersey, and Pennsylvania.

1777 Sentry Parkway West

Dublin Hall, Suite 208

Blue Bell, PA 19422

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

www.libertynet.org/~fsainfo

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