Among Friends

New Beginnings

Nearly 17½ years ago I left my position as editor and business manager here at the Journal in order to devote myself to the care of my daughter, whose birth was imminent. Susanna appeared—a ten-pound, one-ounce, energetic baby girl—and I was launched upon a new undertaking: providing love, care, and guidance for my offspring. It was a source of deep joy for me to be able to devote myself to this until my husband, Adam, and I took up our responsibilities as codirectors of Powell House, the retreat and conference center of New York Yearly Meeting.

Now, these many years later, quite a few new experiences are behind me, and my daughter has grown into a five-foot, eleven-inch, energetic young woman, poised in her senior year of high school to launch herself into her adult independent life. When I regard her, I often find myself astonished at what has transpired, in her and in me, during this time. And I am deeply appreciative of what has remained constant. As Susanna has been growing and thriving, evolving into an assertive and thoughtful young adult, so too has the Journal thrived and grown under the outstanding leadership of Olcott Sanders and Vint Deming. I return to find wonderful changes—a new location in a beautiful space on Arch Street in Philadelphia, new staff and staffing patterns, and some changes in the content of the magazine as well. But that which is essential remains much the same—a strong and active Board of Managers to provide counsel and wise guidance, devoted staff who feel called to their work, remarkable readers whose contributions are the lifeblood of the entire undertaking, and above all, faith and trust in the Spirit that informs the sharing and the work of the Journal.

I am deeply honored to be asked to assume the responsibilities of editor-manager of this magazine. I look forward to the challenge and the inspiration of the work that lies before us, and I anticipate with great pleasure the opportunities I will have to greet old friends and to make the acquaintance of many of you whom I have not yet known, through your writing or in person at Friends meetings and gatherings. When I left the Journal in the spring of 1981, I felt that my four years here had completed a circle, my last issue linking to my first in ways that spoke to my condition at that time. Today I find myself, as my daughter does, on the brink of wonderful new beginnings. Much has grown, developed, and deepened for all of us during the intervening years.

So let us begin, then, with cheerful hearts and thankfulness for the challenge and privilege we have been given— to seek and discern the guidance of the Spirit here during the advent of the 21st century. For me, it will be a great joy to share this undertaking with you.
Features

6 Roads of Life and Death
Pam Barratt
Bolivian Friends' lives are in stark contrast to those of U.S. and British Friends.

8 Truth at Home for Peace Abroad
Malcolm Bell
The United States should learn from Bishop Gerardi of Guatemala.

11 What Do We Know By How We Live?
John Woolman and the Ecological Vision
Keith Helmuth
"Pure Wisdom" is holistic, making connections between our lives and our world.

15 What Quality?
Kirsten Backstrom
We cannot know what conditions during illness or decline will be endurable or rewarding.

17 My Brother in Vietnam
Patty Lyman
A foster family divided by war and politics is reunited.

Departments

2 Among Friends
4 Forum
5 Viewpoint
21 Witness
23 Life in the Meeting
24 Reports and Epistles
28 News
29 Bulletin Board
30 Books
34 Milestones
39 Classified
42 Meetings

Poetry

10 Rev. John Wilson, Pastor
Helen Marie Casey

16 Covenant
Margie Gaffron
Architecture of Miracles
Catherine M. Cameron

Cover: The women of Pasankeri Quaker Church in La Paz, Bolivia, make blankets for the church.
Photo by Ken Barratt
Technology

It was most heartening to read "Is Technology Our New God" (FJ Nov. 1998). My answer is an emphatic Yes.

For years my concerns have been the same as the author’s: Technology is widening the gap between rich and poor, polluting and wasting God’s creation at an alarming pace, alienating us from God and each other, increasing our stress, and hurting us physically. It is time Friends looked carefully at what our dependence on technology has done to our integrity as a body that professes simplicity and equality for all people.

Yet it is nearly impossible to remove ourselves from its grip! It is ubiquitous. Most of us spend the majority of our days relying on and benefiting from it. I must use a computer for hours every day in my library job. I enjoy the work itself, and the service it provides makes me feel useful. But I worry a lot about the millions of dollars spent and the massive waste involved in the upgrading/discard cycle. (What are we not spending this money for? How much nonbiodegradable waste are we adding daily to the landfills?) I am troubled also about the real human interaction that is often diminished as we add more and more functions to the amazing “boxes” on our desks.

Chuck Hosking believes “our technological ‘progress’ has taken us to the top of a cliff.” And he reminds us that “when one is at the edge of a precipice it’s wise to define progress as one step backwards.” This is truly a wake-up call. Though it is a real and complex struggle to maintain our Quaker values in the current environment, I hope Friends will make a sincere effort to do so. We cannot continue on this path indefinitely without exacting heavy tolls personally, ecologically, and spiritually.

Chuck Hosking feels very strongly about new technologies. He thinks they are mostly elitist, anti-Creation, stressful, alienating, bad for our souls, and a cancer on the global human society! As I sit here reflecting on his words, I am simultaneously giving thanks for the optical technology that enables me to read his words with my ancient presbyopic, astigmatic eyes and for the technology of print that has brought those words to me.

I, too, despite the automobile, except when I need it, and I use my bicycle for all neighborhood errands. I have found the age of cheap petroleum a very mixed blessing, and I expect it to end in my lifetime, so I like to be prepared. But still I am grateful that a whole generation of my fellow humans has been able to travel better than ancient royalty ever dreamed of—even though it can never happen again; it’s not sustainable. Like Tolstoy, Hosking would have us cultivate the wise virtues and self-reliance of the simple peasant. That’s an anti-urban philosophy, which doesn’t offer much comfort to the world’s millions living in cities. Of course, those millions in cities are mainly there because public health technology eradicated bubonic plague and yellow fever and lowered the infant mortality rate. Are we to be better off spiritually if we let plagues and infant deaths go unchecked? How does he feel about the technologies of contraception and birth control?

When it comes to technologies that are elitist, stressful, and alienating, the prize goes to reading, writing, and arithmetic. Ever since they came into wide use the traditional virtues of the peasant culture have been pushed aside in favor of literacy. Literacy is inherently elitist. A person who is good at physical labor is no longer much valued compared to one who can read and write and make accounts balance. Has Chuck Hosking never seen a reader achieve "a sort of fantasy world that exists virtual reality?" Has he never used a book to insulate himself as much as possible from everyday reality?

All of which makes me think it’s the pace of innovation, not innovation itself, against which Chuck Hosking is railing. So I would add to his queries: “Can’t I wait a few years, perhaps indefinitely, before trying this one out?”

Paul Mangelsdorf
Swarthmore, Pa.

Fond memories

The death notice of Charles Perera (Milestones, FJ Nov. 1998) brought back memories of the tercentenary celebrations of the Society, held in Kendal, Cumbria, in August 1952. I have an entry for August 15, “visited castle ruins with Charles Perera,” but I am not clear which castle, as they are not very scarce thereabouts.

My friend who was also there had remembered that he was in the medical line, she being a hospital secretary, but not his specific line. I am glad he had such a rewarding career. I am sure he would spread cheerfulness and a spirit of enterprise.

My greetings from afar to his family and friends.

Alison Douglas
Edinburgh, U.K.

A request

Which Friends schools offer programs in English for speakers of other languages? The only ones I know of in the United States are George School and Oakwood School. I would appreciate learning of others.

David Murphy
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Martha and Mary

Thank you for printing Ann Levinger’s reflection on the biblical story of Martha and Mary (FJ Dec. 1998). Her thoughts certainly spoke for me and, I think, for many women today when she discussed the conflict of whether to be a Martha or a Mary. I’m grateful that she raised the question of how the men would have felt had there been no food on the table. Her reflections were helpful especially as the recent holidays approached.

Harrises Heath
Haverford, Pa.

By whatever name

I am responding to “The Place of Jesus in Our Faith” by Christopher Stern (FJ Oct. 1998).

The Inward Teacher, the Beloved, God, the Lord, Father, Mother, Divine

February 1999 FRIENDS JOURNAL
Dear Alwyn Moss,

I was much moved by your letter to FRIENDS JOURNAL ("Sacramental ministry," Forum, July 1998). Let me say, in response to your desire for a more freely and experimentally expressed Christian faith in Friends meetings for worship, I think that, in spite of appearances to the contrary, there is a spiritual awakening in our culture generally, among Jews and Christians particularly, and among Friends. We are unfortunately caught in a religious and intellectual warp consisting of liberals (well meaning humanists with a dash of theistic faith, Judeo-Christian sensibility, or mystical adumbrations) on one side, and literal minded, authoritarian, rightist agenda fundamentalists on the other, whereas, as I think, the real juice is in neither.

As for myself, I regard myself as an ecumenical Christian who attends a Friends meeting, both out of conviction (I agree with the positive witness of the Quakers, disagree with most of their negations) and because it is the only church around that has a significant place for meditation based on silence. But I appreciate a rich variety of forms of worship. As I am sure you know, the majority of Friends meetings in the world are "programmed." While they do not ordinarily include the "sacraments" in their rituals, David Updegraft in the last century introduced the practice of following individual and group leading with respect to baptism and the Lord's Supper. East African Friends make singing a chief feature of their worship, and Pentecostal Friends emphasize glossolalia and other charisms of the Spirit.

The Carlisle (Pa.) Meeting is a typical non-pastoral meeting. Theologically it is a mixed bag with a few special features. We keep hymnals on the benches. Occasionally a Friend will rise at a leading to invite others to join in the singing of a hymn. We also have monthly hymn sings and sing carols at Christmas. The meeting offers a Sunday morning adult Bible study class (with intellectual content), a monthly Spiritual Foundations (SF) group (recently studying the mysticism of St. John of the Cross), and an Ecumenical Christian Friends (ECF) fellowship that also meets once a month. The SF group encourages members in private spiritual disciplines. ECF was founded to study Christian traditions: Quaker, Protestant, Catholic, Orthodox.

We have had a few experimental moments with respect to worship, including (some years ago) a simple Love Feast. Earlier, Harrisburg Meeting, which is the mother of Carlisle Meeting, introduced a Birth Celebration. In addition to prayers, our ECF group has watched videos of Christian saints and prophets, has staged—if that is the right word—an oral reading of the Psalms, done Bible studies, invited outside ministers of other churches to lead and participate, etc. Only in existence for a year, the ECF plans more experimental worship in the future.

I might mention the use in our First-day school of C. S. Lewis's Narnia series for children. We have done our inerfaith thing: a series of lectures on Buddhism, joint worship services with the local Jewish congregation, lectures on the world religions. We hold Quakerism 101 classes for inquirers. We sponsor a weekly worship service in a retirement center. We have an active committee against the death penalty. We receive an annual visit: from a group of Conservative meeting traveling Friends and this past year received a Latino Catholic group that sang religious music in Spanish at our Sunday morning meeting. We periodically have spiritual retreats and will host the yearly meeting Bible Study Fellowship at our meetinghouse. We have worshiped jointly with black churches and sponsored ecumenical Good Friday services in our meetinghouse.

Since our meeting, which is only some 20 years old, is small, consisting of about 50 members and attenders, both adults and children, I think we can say that we have an active and vital spiritual fellowship. Nevertheless, we approach experimentation gingerly, and while one does indeed hear Christian language, with biblical passages and portraits, in meetings for worship, it is most commonly offered lightly, almost with apology. As often, if not oftener, the language is that of social science, psychology, current events, personal references. Prayer is offered rarely. The Bible is seldom directly read in meeting. We skirt around theological areas of interpretation and commitment and fall back on silence to pull us together.

As you know, Friends tend to attract those who have been "burned" by "orthodox religion." Convictions, we are told, smack of fanaticism and intolerance. There are those who regard me as a "conservative" merely because I believe in God—and Christ—whereas I think of myself as one who barely believes anything, but pray, "Lord, I believe, help thou mine unbelief." I hope your letter stimulates the dialog you desire. Thank you for writing and submitting it.

Ralph Slotten
Carlisle, Pa.

Oftentimes, Christ ... There are many names for the aspects of God that are experienced by human beings. The mystery of God is so immense, so unknowable in its entirety that we are forced to name and describe parts of that experience. Let us not force each other to use one name for the experience of the divine. But do let us encourage each other to open up to the Beloved so we can come to know and love ourselves and each other. Do let us be intent on loving God with our whole mind, our whole soul, our whole heart, and to love our neighbors as ourselves. Do let us study sacred writings, including the Bible, and to share our understandings with each other. But never let us fall again into the ancient idolatry of making the form of things the center of things, whether that form is the cross, the faith and practice, the manner of worship, or the name we give to God.

It is true it is only through the grace of God that we can be transformed, that our own efforts are not enough by themselves. It is true that God, by whatever name and form we experience that reality, lives among us to teach us and to love us, and to teach us how to love. But please, Christopher, tell us all about your experience of the Inward Teacher, so that we can be inspired by it. Seek a few others who want to walk your path with you a while, and so inspire even more of us. But please don't tell anyone how they must experience God, or what they must call God. That is an enormous arrogance, pretending to know what is between God and a human soul.

Like you, I also follow the inward.

Continued on page 38
The Camino de Muerte ("Road of Death") is a road in Bolivia that descends from 5,000 to 1,000 meters in altitude in a six-hour drive. Its single lane was carved from abrupt Andean cliffs by Paraguayan prisoners of war under gunpoint in the 1930s. Today it is still the most dangerous road in the world measured in deaths per passenger mile, according to the United Nations. Buses that go over the cliff can’t be found. Bodies cannot be retrieved. Bolivia is an all-or-nothing kind of place. A Uruguayan remarked that it is this incredibly beautiful but treacherous terrain that makes Bolivians such spiritual people.

The poorest country in South America is also the country with the third largest group of Quakers in the world. Bolivia has the highest indigenous population of any country in Latin America. All of its 40,000 Quakers are Aymara speakers. Each year my husband, Ken, and I have several rides on the Camino de Muerte during the six weeks we are in Bolivia. We even lead the Quaker Study Tour down this road because there is no other way to get to the Friends school in Coroico. After this two-week tour for British and U.S. Quakers, we continue on such roads as volunteers for the charitable trust Quaker Bolivia Link. Our job is to assess existing and potential development projects in Bolivia.

On returning to Britain it takes us weeks to sort out our feelings. We are pleased to get back here for silent worship, with time to reflect and an opportunity to express our thoughts to the others present. The meetings for worship in Bolivia are lively. They include hymn sing-

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February 1999 FRIENDS JOURNAL
of that tolerance that we come away from Bolivia feeling guilty that we have had experiences that encourage tolerance and Bolivian Friends haven’t.

For the most part, Bolivians are patient and cheerful people. The tolerance they have developed is one for hardships. An hour’s walk from Sorata, I felt useless trying to keep up with some Friends scrambling up the mountainside on our way to their horticulture project funded by Quaker Bolivia Link. They frequently had to wait for me to catch my breath. I thought my troubles would be over going back down, but then an hermana asked me to carry a bunch of huge carrots she had pulled out of the field. Her arms were already full, and she carried a baby on her back. I couldn’t even do this simple task with ease. Bolivians like to tease the rest of us that they have an easier time getting into heaven because they are 4,000 meters closer to it. Is it a question of proximity only, or are they also better prepared, we wonder?

Bolivian Quakerism is usually limited to spreading the gospel and to building a zealous community spirit within the churches. There are examples, however, of strong social concern for the outside community. Nine months ago Ramillo Carrillo and his small congregation of 12 people started building their church: “Iglesia Filadelfia” in La Paz. Now they have two rooms completed and have already put them to good use. Aside from all day Sunday, four nights a week this little church offers singing, sociability, and uplifting guidance to about 40 street kids who have fallen into prostitution, drug addiction, and vice, and who are sleeping around the church. There are no public toilets in the area. Human feces start to make you gag within 15 yards of the church. Many of the children are abandoned by their parents during the day and early evening while they scratch a living in the city. The kids love coming to the church. It is hard for Ramillo to get them to leave by 11 p.m.

Traditionally, Britain has had few ties to South America. Its colonies were on other continents. And when North Americans look south, often they don’t see beyond Central America and the Caribbean. The isolation of Bolivian Friends is what inspired Ken and me to lead Quaker study tours to Bolivia. The response has been tremendous. Quaker Bolivia Link was a spinoff of the first tour in 1995. This development charity has funded close to 30 projects in Bolivia. As volunteers we help QBL respond to Bolivians’ requests for such things as greenhouses and fishing nets. Fortunately only three projects so far are reached by the Camino de Muerte!
TRUTH AT HOME FOR PEACE ABROAD

by Malcolm Bell

Friends have historically stood for truth and peace. In April 1998 the Roman Catholic Church of Guatemala, and particularly the late Bishop Juan Gerardi, set an example of facing grim truth for the sake of reconciliation and peace. The United States would do well to emulate this example if we are to stop violently intervening in so-called Third World countries such as Guatemala.

By the count of the Archdiocese of Guatemala, at least 150,000 people died in the 36-year civil war that formally ended in December 1996. The fighting killed relatively few of them; most were murdered by the military. Another 50,000 “disappeared,” meaning, in nearly every instance, kidnapped and killed in secret. Torture was another common device for controlling the populace through terror.

The peace negotiations established an official truth commission to investigate the violence, but the army insisted on curtailing its effectiveness. As finally agreed upon, it was barred from investigating individuals, naming perpetrators, or providing foundations for prosecuting them, and it was given only a year to collect and analyze voluminous materials on which to base its unduly restricted report.

The Archdiocese concluded that only specific information about the violence could open the way for justice to be done, and that only justice could lead to reconciliation and true peace. So it launched the Interdiocesan Project to Recover the Historic Memory (the REMHI project) under the leadership of Bishop Gerardi, who was head of the archdiocesan human rights office. He and his staff trained 600 “animators” who interviewed 6,500 people. They analyzed 55,000 human rights violations (including 25,000 of the 150,000 deaths), and prepared a 1,400-page report that is precise, historic, and heartrending. A Mayan refugee friend started to read a 150-page summary, but told me that she could not continue.

It was my privilege to attend the presentation of the REMHI report on April 24. I was part of a delegation of the “Campaign for Peace and Life in Guatemala Working Group,” which is a coalition of American Friends Service Committee, Sister Parish, Witness for Peace, and several other like-minded organizations. The delegation included 11 members of various Christian denominations, including Angie Berryman and Mary Ann Corley of the AFSC offices in Philadelphia and Chicago. Ann Burwell and Kathy Ogle of EPICA (Ecumenical Program on Central America and the Caribbean) led us. I was the one Quaker. We were told that we were the only international delegation at the presentation—a fact typical of the scant attention that U.S. citizens pay to this nation that has just spent four decades on the receiving end of U.S. power.

On the walls of congressional offices, human rights offices, and nearly every other place our delegation visited, we saw the powerful poster that embodies the spirit of the REMHI project. In the background of each of four brown and white photos on the poster is an enlargement "like the wings of an angel" of human shoulder blades that were dug from a clandestine cemetery. In the foreground of the first picture, a man covers his mouth with his hands to represent the silence enforced by the violence. In the second, he covers his eyes because the terror made people not want to see. In the third, he covers his ears; they were not allowed to hear their history. In the fourth, he opens his mouth and cups his hands to magnify his triumphant voice. The people break the silence, name the victims, and make their demand, “Never again!”

The REMHI report, which drew banner headlines in Guatemala City on the morning of its release, attributes nearly 80 percent of the crimes it analyzes to the military and fewer than 10 percent to the guerrillas. It names the principal perpetrators. Out of 422 massacres, it blames the military for 401 and the guerrillas for 16, leaving 5 unattributed. Children were 10 percent of the victims; soldiers often tortured them in front of their parents.

The 3,000 people who filled massive Metropolitan Cathedral for the presentation on the sunny afternoon of the 24th were festive, almost jubilant, despite the report’s grim subject. After decades of silence enforced by terror, they were free at last to know and speak the truth—or so they thought. Nobel Peace Prize winner Rigoberta Menchu, wearing her brightly colored Mayan garb, sat in the front row. All of our delegation were deeply moved as a number of equally colorful Mayas, representative survivors of the violence, came forward one by one to receive copies of the report. Citing Jesus (John 8:32), Bishop Gerardi told the crowd, “The essential objective that has motivated the REMHI project during its three years of work: to know the truth that will make us all free.”

In Guatemala, the truth can also make you dead. We who sat listening to the bishop knew he was very brave. We could not know that two days later he would join the thousands of Guatemalans slain for seeking and speaking the truth. While it is not yet certain who killed him, there is considerable basis for concluding that it was some element of the army, and the army death squad Jaguar Avenger has claimed responsibility. Even if the army did not arrange the murder, it may as well...
have. Killing the man responsible for the report reminded the populace of who still holds the power of life and death and does not fear to use it on a bishop.

Visiting El Salvador during that country's recent civil war, Archbishop Rembert Weakland of Milwaukee defined a martyr as "someone who just did his best and, because of circumstances, was killed." That fits Bishop Gerardi, and his best was magnificent. He spoke truth to power and to evil, and he paid the price. Thanks to his vision, courage, and sacrifice, Guatemalans now know more than we U.S. citizens do about the roles of our respective governments in torture, kidnapping, gang-rape, and murder in that lovely, riven land.

Knowing about these atrocities is our business since our government abetted them. President Eisenhower approved and the CIA engineered the violent overthrow of the elected government of Guatemala in 1954, ushering in the reign of terror. Throughout most of it, we armed, trained, advised, supplied, and otherwise supported the chief perpetrators. U.S. backing stopped under President Carter over the issue of human rights, but as early as the 1980 election campaign, Ronald Reagan began to renew it. The military rampaged. 80 percent of the cases in the REMHí report arose during 1980-1983. 70 percent of the massacres were committed in 1981 and 1982.

Guatemala is not alone. The United States has also installed, maintained, or otherwise abetted mass torturers and murderers in Iran, Iraq, Indonesia, El Salvador, Chile, the Dominican Republic, Haiti, Honduras, Nicaragua, Panama, the Congo, and many other countries. Time and again our government employed dictators and state terrorism ostensibly to defeat communism and make the world safe for democracy and capitalism. The Soviet Union has collapsed, but business interests and the so-called war on drugs remain motives for U.S. interventions. The former, on behalf of the United Fruit Company, was part of the motive for the 1954 coup in Guatemala. At present, the latter is the stated reason for giving much training, arms, and equipment to the Mexican army, which is using torture, rape, and murder to control the civilians of Chiapas lest they aid the Zapatista rebels.

Specifics about the U.S. role in these countries have emerged only slowly, painfully, and piecemeal. In March 1995, for example, the efforts of U.S. lawyer Jennifer Harbury to save the life of her guerrilla husband led to the linking of CIA "assets" to his murder and the murder of U.S. innkeeper Michael DeVine. Sister Dianna Ortiz, the U.S. nun whom security forces repeatedly burned and raped in the Politecnica Military Academy in Guatemala City in 1989, has always been certain that the man who commanded them was an American. In June 1995, reporters Gary Cohn and Ginger Thompson detailed in the Baltimore Sun how in the 1980s CIA personnel trained torturers in Honduras and took part in interrogating their victims.

Many U.S. officials have had relationships with human rights abusers. It has come out, too, after years of official denials, that our School of the Americas has given lessons in torture and murder to many of the most flagrant butchers in the hemisphere. Freedom of Information Act requests have extracted thousands of official documents, many of them heavily blacked out, most revealing little. Experience shows that these dogged, tedious, and sometimes valiant efforts will not reduce the full facts that rightly belong to the public. Professor Thomas Buergenthal, who was a member of the UN Truth Commission for El Salvador, confirms that "the American Government continues to this day to resist a full accounting of the brutal crimes committed in Central America during the Cold War."

In short, available information about U.S. participation in what we often call "crimes against humanity" has provoked attentive activists, but our government has refused to disclose enough for the general public to respond intelligently with outrage, approval, or even informed indifference. It can't protest what it doesn't know.

The Human Rights Information Act (H.R. 2635, S. 1220), which recently
Rev. John Wilson, Pastor

"Mary Dyer! Oh repent! Oh repent! and be not so deluded and carried away by the deceipt of the devil."

—John Wilson to Mary Dyer as she is about to die

John Wilson never forgot how these women mocked him how they stirred up trouble how they divided his church. Goody Hutchinson learned her lesson, cut off and banished, an exile among the Indians, murdered by them. Mistress Dyer was another matter. Vagabond. Her mouth would not stop its lies. The soldiers have the final word now their drums beating the noose swinging above her. He remembers baptizing her son William, remembers the radiance of the young mother. She looks old now and tired. Mary refuses Wilson's prayers. tells him she sees no men of God here. He cannot influence her. He never could. In the end, he offers his handkerchief; a cover for her wondrous face, the noose about to gnaw her soft, white throat.

—Helen Marie Casey

Helen Marie Casey lives in Sudbury, Massachusetts. She is the author of Mary Dyer, Cursed Quaker, Arise, a poetry collection.

February 1999 FRIENDS JOURNAL
“What Do We Know By How We Live?”

JOHN WOOLMAN AND THE ECOLOGICAL VISION

by Keith Helmuth

In the Atlantic Friends Newsletter, Valerie Howard, a Friend from Halifax, published a striking poem that ends with the question, “What do we know by how we live?”

This question pinpoints the essential issue of ecological consciousness. By ecological consciousness I do not mean just an awareness of the non-human environment, but a consciousness focused by an awareness of relationship in every aspect of living.

The sense of authentic knowledge being vitally connected to the experience of active living has been pondered by many thinkers. One of the most eloquent, well known, and indeed, humorous statements on this point comes from Henry David Thoreau. In the chapter of Walden entitled “Where I Lived and What I Lived For” he wrote:

I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to offer. I wished to live what is not life, living is so dear; nor that which was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms, and, if it proved to be mean, why then get the whole and genuine meanness of it, and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion.

More than a century later the French writer Albert Camus published a collection of essays entitled The Myth of Sisyphus, in which, with great honesty, he struggled with what can be known from the experience of living. He considers all the evidence and all the options, including “the leap of faith,” and then frames his own task: “I want to know whether I can live with what I know and with that alone.” At an early point in his discussion he writes:

Of whom and of what indeed can I say: “I know that” This heart within me I can feel, and I judge that it exists. This world I can touch, and I likewise judge that it exists. There ends all my knowledge, and the rest is construction. . . . This very heart which is mine will forever remain indefinable to me. Between the certainty I have of my existence and the content I try to give that assurance, the gap will never be filled.

And here are trees and I know their gnarled surface, water and I feel its taste. These scents of grass and stars at night, certain evenings when the heart relaxes—how shall I negate this world whose power and strength I feel? Yet all the knowledge on earth will give me nothing to assure me that this world is mine. . . . You explain this world to me with an image and I realize you have been reduced to poetry. . . . [the] science that was to teach me everything ends up in hypothesis, . . . I realize that if through science I can seize phenomena and enumerate them, I cannot, for all that, apprehend the world. Were I to trace its entire relief with my finger, I should not know anymore . . . A stranger to myself and to the world, . . . what is this condition in which I can have peace only by refusing to know and to live?

But of course Camus did not refuse to know and to live because honesty, not peace, was the issue for him. In a later essay, after visiting the part of North Africa where he was born and spent his childhood and youth, he writes:

Here I recaptured the former beauty, a young sky, and I measured my luck, realizing at last that in the worst years of our madness [the years of the Second World War] the memory of that sky had never left me. This was what, in the end, had kept me from despairing. I had always known that the ruins of Tipasa were younger than our new constructions or our bomb damage. There the world began over again every day in an ever new light. O light! This is the cry of all characters of ancient drama brought face to face with their fate. This last resort was ours, too, and I knew it now. In the middle of the winter I at last discovered that there was in me an invincible summer.

In our own time, Mary Oliver has composed the powerful poem “When Death Comes” on this passion for the knowledge of living. She ends:

When it’s over, I want to say: all my life I was a bride married to amazement.

I was the bridegroom, taking the world into...
When it's over, I don't want to wonder if I have made of my life something particular, and real.

I don't want to find myself sighing and frightened, or full of argument.

I don't want to end up simply having visited this world.

John Woolman, the American Quaker who lived in New Jersey between 1720 and 1772, writes briefly at the beginning of his journal about his childhood and youth and the experience that brought him to a spiritual vocation. There was a period as a young adult when he was pulled back and forth between what he calls "wantonness" and piety. At a certain point his inner confusion turned to a deep conviction that his way of living must be aligned with what he calls "Pure Wisdom" as it is revealed in the heart. Following this he writes:

I kept steadily to meetings; spent First-day afternoons chiefly in reading the Scriptures and other good books, and was early convinced in my mind that true religion consisted in an inward life, wherein the heart doth love and reverence God the Creator, and learns to exercise true justice and goodness, not only toward all men, but also toward the brute creatures; that as the mind was moved by an inward principle to love God as an invisible, incomprehensible Being, so, by the same principle, it was moved to love him in all his manifestations in the visible world.

As I lived... and simply followed the opening of truth, my mind, from day to day was more enlightened.... While I silently ponder on that change wrought in me, I can find no language equal to convey to another a clear idea of it. I looked upon the works of God in this visible creation, and an awfulness covered me. My heart was tender and often contrite, and universal love to my fellow-creatures increased in me. This will be understood by such as have trodden in the same path.

Although there are great differences between Henry Thoreau, Albert Camus, Mary Oliver, and John Woolman, they all share the integrity of engagement, the courage and modesty to embrace the experience of living without cheating. They all know the experience of what Camus calls "an invincible summer." They all have a testimony and a song about this inexplicable characteristic of being, about this still point of authentic connection that carries us through our journey within the flux of Creation.

For many years I have had a strong sense of John Woolman as an ecological thinker. What we now call ecological consciousness is the key factor behind the character of his life and thought. He had the gift of relational perspective. He saw clearly and articulated convincingly an ecology of spiritual life that included economic and social activity. He understood that the practice of holding slaves degraded both the captive Africans and the colonial plantation owners. He understood that an economic and social system supported by unjustly rewarded labor imperiled "the true spirit of Christ," even in those only marginally connected with its operation, as he had been when employed as a clerk in a situation that required him to draw up a bill of sale for the ownership of a slave.

John Woolman was a successful merchant, a skilled craftsman, and a horticulturist. He set up a retail business in clothing and linens that flourished to the point of usurping the time needed for attending to religious concerns. He closed it down in favor of the less encumbering craft of tailoring. Even here he found it necessary to restrict the volume of work asked of him in order to prepare and undertake the ministry among Friends to which he increasingly felt called. We know from his own account that he tended a "nursery of apple trees," and like most family householders of the time he probably kept a big garden. He grew up working on his parents' farm, and his writings often reflect a knowledge of animal husbandry and agricultural economics. He notes, for example, the physical decline and suffering of cows during the winter months when an inadequate hay crop from the previous summer resulted

February 1999 FRIENDS JOURNAL
John Woolman was a man of direct action. Like Thoreau and Gandhi, Woolman gave detailed attention to personal behavior and habit. He knew truth as an immediately compelling dimension of experience, which moved his life into paths of quiet but powerfully consistent witness on matters that caused his mind to become especially "tender."

For example, he decided to stop wearing clothes made from dyed cloth because he realized the production of dyes was "hurtful" to the workers in the industry. He would sometimes, in his journeys, sleep in a field near the house of a Quaker slaveholder he intended to visit rather than be forced to accept the hospitality that would have been offered him by his host but delivered through the energy of slaves. He declined the use of luxurious utensils in the wealthy homes he visited. He often felt his ministry among Friends could, for reasons of economy and humility, be best accomplished by traveling on foot rather than on horseback or by stagecoach.

When traveling to England he chose steerage accommodations after viewing the ornately appointed cabins and becoming convinced it was "against that wisdom which is pure" for him to use his money for such lodgings. In addition, he saw steerage accommodations as a way to experience at first hand the conditions of "opposition" that those who were employed as sailors must endure. He noted the liberal use of strong liquor by sailors as a way of adapting to their terrible working and living conditions. He was especially concerned about the effect of this environment on "young lads being trained up as seamen" and later wrote an essay based on his observations calling on ship owners to greatly reform their poor use of sailors. In England he refused to use the stagecoach system in any way because of its notorious cruelty to both the horses and postboys employed in the service.

A few years ago I visited John Woolman's house in Mount Holly, New Jersey, now a preserved historic site. I could imagine his nursery of apple trees and his tailor's shop. It was pleasing to see that Mount Holly was still a town of modest houses and small shops. But during my visit I was also aware of the ceaseless, high energy, industrial, commercial commotion that surrounded me in every direction. It was obvious to me, as I shut the gate to the grounds surrounding his small house, that exactly as Woolman saw it in his time, so, to an even greater extent, it still is in ours; the desire for "outward greatness" and great convenience leads to great inequities in society and to great damage in the biotic environment.

The central motif of Woolman's thought and action was the guidance of what he called "Pure Wisdom" or "Divine Wisdom." I suggest there is a striking resemblance between the way he described the operation of "Pure Wisdom" and our own growing ecological consciousness. Woolman was moved by a profound vision of a just and harmonious human society living wisely within the natural abundance of a well-cared-for Creation. While modern ecologists may not advance such a high view of harmony, they do share with Woolman an emphasis on the potential of adaptive intelligence with regard to the development of a mutually beneficial relationship between human settlements and the larger biotic environment—the surrounding land community.

When we speak of the "environmental crisis" we have in mind a complex of interlocking problems that is making the planet less and less habitable for the naturally occurring diversity of life forms. There is now in operation a pattern of habitat destruction, species extinction, soil depletion, surface and ground water contamination, atmospheric disruption, and pervasive toxicity that has become, in effect, a war against the structural integrity of the biotic environment. This war, if carried to the extent that high energy development seems clearly capable of carrying it, could well end in fulfilling John Woolman's prophecy made in 1763 when he observed and reflected on the economic behavior of his countrymen. He wrote in his journal that "the seeds of a great calamity and desolation are sown and growing fast on this continent."

If Woolman were to come among us and make a study of the ecological crisis, he might be amazed, but I doubt he would be surprised. He clearly understood the relationship between the three basic components out of which human societies compose economic structure and process: the naturally occurring land community (the ecosystem); the production system of human adaptation; and the monetary system that has been invented to facilitate the exchange of goods and services. Biologist Barry Commoner in his book, The Poverty of Power, outlines the interrelatedness of these three systems in the following way.

The naturally occurring ecosystem is the fundamental source on which the human production system depends. The human production system is the framework of provisioning and adaptive activities on which the monetary system depends. A rational approach to human settlement would make sure the ongoing health of the ecosystem governed the production system, and that the ongoing health of the production system governed the monetary system. But in fact, the capital-driven, market economy has this series of critical relationships exactly the wrong way around. Because the creation and behavior of money now functions as the primary engine of economic activity, the monetary system drives the production system, and the production system, in turn, impacts the ecosystem without regard for its ongoing functional integrity. From the point of view of ecologically rational behavior, the governing influence is flowing the wrong way. This is a recipe for disaster, a disaster John Woolman could already foresee in 1763.

Without the benefit of scientific knowledge, Woolman clearly understood the relationship between Earth's biotic integrity, the human production system,
The high interest of money which lieth on many husbandmen is often a means for their struggling for present profit, to the impoverishment of their lands. They then on their poor land find greater difficulty to afford poor labourers, who work for them, equitable pay for tilling the ground.

—John Woolman

Woolman well worth studying with respect to the present environmental crisis. His recognition that the spirit of domination disorders society and society’s use of the Earth is a heritage of immediate and continuing relevance.

“Pure Wisdom,” for Woolman, seems to be not so much a matter of the specifics of knowledge as a condition of clarity, a condition in which he can see how component groups and individuals are related within human communities and how the welfare of human communities is related to the integrity of the land community. This clarity gave him the ability to feel the conditions and circumstances of both slave and slaveholder. It opened him not only to the suffering of the poor, but also to the ambition of the rich. It drew out in him a tender regard for all humankind and all the creatures of Earth. He recognized “the sweetness of life” that all sentient creation enjoys and counseled that we do nothing to unnecessarily abridge it. “Pure Wisdom” is rooted in reverence for life. It is colored with the tints of love and follows the path of right action.

“What do we know by how we live?”
In John Woolman’s case, his lifelong actions endeavored the enslavement of the Africans who had been brought to the American colonies, his concern to recognize and eliminate the conditions of oppression, injury, injustice, poverty, and war, even as their seeds are found in personal possessions and common habits of behavior, gave him the kind of knowledge often associated with the experience of mystics—the knowledge of communion. But his knowledge of communions is distinctly different from most expressions of classic mysticism. Although Woolman lived well in advance of the modern era, he models a sensibility that is the background to what Dominican Gregory Baum calls the preeminent spiritual discovery of our time, the realization of human solidarity.
Woolman’s sense of communion was highly social and his social vision was deeply ecological. At the age of 50, two years before his death, he recorded the following in his journal:

In a time of sickness with the pleurisy a little upward of two years and a half ago, I was brought so near the gates of death that I forgot my name. Being then desirous to know who I was, I saw a mass of matter of a dull gloomy colour, between the south and the east, and was informed that this mass was human beings in as great misery as they could be and live, and that I was mixed in with them and henceforth might not consider myself as a distinct or separate being.

“What do we know by how we live?”
Do the circumstances of our lives and the habits of our daily round keep us in touch with that still point of communion out of which solidarity arises? Do we work and rest in that which Woolman came to know as “the Principle which is Pure,” in that which George Fox saw as “an ocean of Light,” in that which Albert Camus experienced as “an invincible summer”? This rich heritage of vision, these wonderfully evocative and guiding metaphors all speak, it seems to me, of the heart and mind lifted into communion with the whole of Creation.

February 1999 FRIENDS JOURNAL
In discussions about death and dying, we often use the phrase "quality of life" as if we all know and agree upon what kinds of qualities are indispensable for our survival and basic happiness. We assume, for instance, that in order to appreciate our lives, we must at least be relatively pain-free, mentally alert, capable of functioning to some extent, and capable of communicating. Based on these assumptions about what a meaningful life must include, it may be dangerously easy to come to the conclusion that life is probably "not worth living" if these essential expectations are not met.

I want to question some of these most basic ideas about what is necessary for a genuine "quality life." My own experiences with cancer helped me see that many of the preconceptions I had about the value and meaning of my life when I was healthy did not apply at all to my life when I was extremely ill, and probably will not apply when I am dying.

While I was undergoing chemotherapy and radiation treatments for Hodgkin's Lymphoma, my "quality of life," by most of the usual standards, would have been considered very low. I was in real pain or extreme discomfort most of the time for many months, suffering from nerve damage, nausea, muscle cramps, mouth sores, headaches, and severe radiation burns on my skin, throat, and esophagus. Eating and sleeping were a struggle rather than a pleasure. My thought processes were slowed and sometimes distorted, my memory weakened, my concentration limited. I was unable to work or to lead any kind of "active life"; in fact, most of my days were spent sitting or lying in my living room, just looking out the window. I communicated less and less, as I focused my energies on inner experiences I could not describe in words. With a life reduced to this extent, it might seem that the only possible comfort would have been found in my positive prognosis: at least I had hopes of an eventual return to health and a "better quality of life."

But, in fact, my experience of this life-threatening illness contradicted all of my assumptions about what was necessary for my "quality of life." Those months of misery, pain, limitation, exhaustion, humiliation, and despair were not empty at all; they were, paradoxically, some of the most meaningful, most "high-quality," months of my life. The difficulties were real, the pain was real, the stripping away of identity was very real—yet the opportunity for a new understanding of myself and of God was still more real, pervasive, and palpable during this time. When all of the usual standards for a "good life" were gone, other standards emerged. I found that without the things that had superficially defined my life, I still had a life, and one that was filled with richness, wonder, beauty, a kind of grace. It was incredible to discover that my deeper identity—my capacity to feel love and experience joy, my awareness of being part of something larger and more meaningful—did not depend upon physical comfort, the ability to do things in the world, or even the ability to think about things in a
particular, familiar way. I was still myself even as my body and my everyday life went to pieces. And I am quite sure that I will still be myself when my body and everyday life ultimately fall away completely as I prepare for death.

I would never claim that my own experiences should hold true for everyone, but I would encourage myself and others to question our assumptions about what “quality of life” is—for ourselves and for those we love. If we approach the ends of our lives with a terror of losing all of the things we consider essential (our physical control, our faculties, our work and relationships as they are now), then we may prevent ourselves from experiencing what remains, what expands and develops, when we are deprived of these things. If we emphasize that we would like to be “put out of our misery” when we’ve lost what we now value most, then we deprive ourselves of the possibilities that may lie beyond these values.

While I recognize that persistent pain can make it impossible to appreciate what life still has to offer, I also know from my own experience that it is possible to live fully in the midst of pain, at least for a time. I would like to know that I have the option of dying if pain becomes more than I can bear, but I wouldn’t want to decide in advance how much I can bear. This is where, I think, the danger of assisted suicide comes in. We all want to reassure ourselves with the knowledge that we will not be kept alive beyond the point where we can bear to be alive, but from the perspective of relative good health we are not really qualified to judge what we can bear, what is of the deepest value, what comforts and certainties (perhaps spiritual rather than physical) are truly essential to a decent “quality of life.”

Often, I believe, when we are extremely ill or dying, we are so frightened by our losses that we do not know how to experience what is actually occurring, what deeper qualities of our lives are emerging. Those who love us, those who are healthy and fear death themselves, see our pain, fear, and distress first and foremost—and because they can only imagine the losses we are going through, they naturally want to do everything in their power to relieve our suffering. But this can have the effect of over-emphasizing the significance of that suffering, making the losses seem too great to tolerate, supporting our fear, and preventing us from going beyond suffering, loss, and fear to whatever else our lives may still hold.

If we have prepared ourselves to believe in the possibility that life is more than the “essential” qualities we’ve always relied upon, then we might have a very different experience when the time comes to leave those qualities behind. While we are dying there may still be new dimensions of life itself that we have not yet discovered, dimensions that do not depend upon any of the things we think we need, the things we think we are.

It’s only reasonable that we should want to know that we will be able to die when we are really ready to die, but it is important that we understand that a person near death may still have “quality of life” even without the capacity to function normally, even in the midst of pain and disorientation, and even, potentially, in a comatose state. We would not want to rush ourselves, or others, through our last, vital experiences simply because we have taught ourselves to assume that life is already over when we have come to this point. The very losses and suffering that seem worst about dying may be the things that allow us to see beyond ourselves to something larger and deeper.

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**Covenant**

Cousin Irene, desperate with our seeming calm acceptance of disaster, called preached for hours on the phone sent tapes on healing told us to take scripture like medicine Connie, she said, You have to claim the miracle.

We were not taught to demand such things of God we prayed Thy will be done Connie never raised her hands never made her claim God knows what’s happening, she said.

I do not believe I could ask this for myself but for my sister lying beyond word or touch I claimed the promised life.

The weekend of her funeral the sky was hung with rainbows arched from horizon to horizon they told of promises kept the miracle given.

I have not yet learned its name.

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**Architecture of Miracles**

Hope cuts windows in the house of pain Light comes in with healing grace again Quickened love entombed before Now freed, finds strength and builds—a door.

—Catherine M. Cameron

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Margie Gaffron, a member of State College (Pa.) Meeting, lives in Centre Hall, Pa.

Catherine M. Cameron lives in Siler City, N.C.
MY BROTHER IN VIETNAM

by Patty Lyman

The warm, salt breeze surrounded the 26 members of our family celebrating the 50th wedding anniversary of our parents, Frank and Julia Lyman. We were gathered on the beautiful seashore of Long Beach Island, New Jersey, in the summer of 1997. It was a time for nostalgia, and many memories were exchanged. As the stories flew, my mother quietly said one thing she still hoped to do was to visit Bien in Vietnam.

My mind flew back to the bright, impish 11-year-old boy who had lived with us. Nguyen Van Bien lived in a small village outside of Da Nang, Vietnam. On January 1, 1968, he was herding water buffalo with his aunt. Suddenly a soldier appeared and shot his aunt, killing her. Bien ran towards his aunt in shock. The soldier turned and shot Bien in the abdomen, hip, and bladder. Seriously injured, Bien was taken to Da Nang hospital, where he lay in misery for over a year, fighting off one infection after another. There, a social worker from Committee of Responsibility found him and thought he might have a chance if he could have surgery in the United States.

Committee of Responsibility was a private, nonprofit organization of doctors and other concerned citizens dedicated to bringing young victims of the war for treatment unavailable in Vietnam. Along with other members of Purchase (N.Y.) Meeting, we demonstrated against the senseless war in Vietnam. My parents wanted to do something positive to alleviate the suffering in Vietnam and applied to COR for a foster child. Nguyen Van Bien was that child. We were to be Bien's foster family for the next two years.

When we first saw Bien in June 1968, he had just been admitted to Montefiore Hospital in New York. Emaciated, listless, and in pain, he was gravely ill. During the next year Bien underwent numerous surgical operations and was cared for by the skilled doctors and nurses of the pediatric, orthopedic, surgical, plastic surgery, and rehabilitation departments of Montefiore Hospital. He was tutored by teachers sent by the New York school system. He was visited frequently by bilingual Vietnamese women provided by COR. My parents visited him in the hospital as they would their own child. Occasionally, he was able to come to our home for a visit, so that he could become acquainted with his foster family. Bien learned English rapidly and was soon able to converse without an interpreter.

Through COR, we were able to contact Bien's parents, who had thought Bien was dead. His father wrote of his joy of hearing that he was alive.

Bien was discharged to our home from the hospital on August 1, 1969. He was a guest the first day, but by the next day he was a treasured little brother of our family with five older brothers and a sister. He joined us on First Day at Purchase Meeting, learning to find joy in the silence. In the fall, he entered second grade at Ridgeway School in White Plains, New York. He showed an aptitude for math. By the second semester, he was promoted to third grade. With his ready smile and pleasant disposition, he made friends easily. At times he showed a stubbornness that may have helped his recovery from almost certain death. A year flew past, and his doctors deemed his rehabilitation complete. His wounds left him with a fused hip and a shortened leg, but he could walk and ride a bicycle. He could now return to his family in Vietnam. So, in July 1970, we took him to the airport and said our tearful goodbyes. We were losing a member of our family who had brought us much joy.

The Vietnam War was in full swing in 1970. As a college student, I was deeply involved in demonstrations in Washington, D.C., against the war. At every demonstration, I thought about Bien. Would he survive? My connection to Bien made me even more determined in my actions to end the war.

Bien went back to his family in his small village. They were glad to see him. The social workers kept in contact with him for us, bringing us anxiously awaited news. We were able to send money for him to go to school for another year. As it became apparent the United States was losing the war, the social workers suggested that we end contact with Bien, for his own safety. They urged him not to use English any more. In 1975, we lost all contact with Bien. We did not know whether he was alive or dead.

In 1988, a letter was forwarded to my parents' home on Long Beach Island. It was in Vietnamese. "Dear Honored parents, sister, and five brothers" it began. A
letter from Bien! Bien was alive! My parents began communicating with Bien. It was not easy—letters often took more than two months to get to him. Sometimes the letters never arrived. In addition, they needed to be written in Vietnamese. Bien seemed far away. We had no clear picture of his life.

And so tears came to my eyes as I listened to my mother's wish that summer. I still remembered my sadness as I hugged him one last time at the airport.

"Mother," I said, "I will take you to Vietnam to see Bien!"

The next few months were busy with arranging visas, transportation, and hotel connections. I discovered that there was a well known tourist town called Hoi An, near where Bien lived. My parents wrote a letter to Bien asking if he would like us to visit. One month went by, two months—no reply. Then, just before Christmas, a letter came. Bien wrote that he was thrilled that we would come just to visit him. I then wrote three different letters to him, giving him our flight number and where we would be staying. He never replied. Finally I told my mother that if we were not able to find him, at least we would have a fascinating trip.

We flew on February 26, 1998, to Ho Chi Minh City and spent the night. The next morning we flew to Da Nang. My mother was convinced that we would not find Bien. As the plane landed, I said to my mother, "I think you should be prepared to find Bien at the airport. I truly believe he will be there."

We walked into the airport luggage area. Across the room was a large glass window. A crowd of people were pressing against the glass, trying to see the travelers. I saw a sign saying Vinh Hung Hotel welcomes Patty Lyman. (I had asked the hotel to hold a sign up for us. They were driving us to Hoi An, approximately 30 km. from Da Nang.) Next to the hotel driver was a man in a suit, holding roses, grinning ear to ear. I walked up to the window, and he waved excitedly. I ran back to the carousel, where my mother was waiting.

"Mother, I think that is Bien!" I said eagerly.

We rushed outside with our luggage. There was Bien, with his wife, brother, and cousin. They were all dressed in their best clothes. Bien gave a bouquet of roses to each of us. We all hugged. Bien had grown up; he was now 42 years old. I watched as he walked to the hotel van, with his arm around my mother. His war injury was obvious, as he limped.

The hotel driver spoke a little English, but no one else did. He agreed to take us to Bien's home before going to Hoi An. The van drove though the streets of Da Nang, weaving among the thousands of motorbikes. An occasional truck would overtake us. There were very few cars. As we crossed the river on Highway One, the buildings became sparse and we entered a rural area. In the van, I was whipping out pictures of my brothers and their families, eagerly showing them to Bien. I was also trying to figure out who everyone was in the van. We drew pictures and turned pages in Vietnamese phrase books, trying to communicate with one another.

The van turned into a dirt road, and a few minutes later pulled into a farmyard, scattering chickens. Bien's house was a concrete building painted yellow and blue, with a tile roof. The living room doors were open to the warm air. Bien's mother was waiting inside. My mother sat down beside her and gave her a hug. English and Vietnamese flew back and forth. I turned around and saw that over 30 neighbors and their children were crowding into the house. Bien's American family had finally come to visit him! On a prominent place on the wall were pictures of my family at
Leadership in the Religious Society of Friends
A National Consultation

Earlham School of Religion invites you to participate in a National Consultation on leadership in the Religious Society of Friends. Our goal is to determine how the School can best prepare pastors and other leaders. Members of the Religious Society of Friends are asked to respond to these questions:

- What are the main strengths and challenges of the Religious Society of Friends at present?
- More specifically, what is the situation with regard to Quaker leadership? Are we finding the leaders we need? How well are they being prepared for leadership roles?
- What are the potential contributions that the Earlham School of Religion can make to the preparation of leaders?

ESR is being assisted by Crane MetaMarketing; members of this consulting firm will conduct focus groups in several cities and interviews with representative Friends. The new Dean of ESR, Jay Marshall, will use the fruits of this National Consultation to lead ESR in planning how it can best serve the needs of the Religious Society of Friends for leadership in the decades ahead. We also will share the fruits of this consultation with Friends across the country. We invite your participation and are grateful for all contributions.

Douglas Bennett, President, Earlham

Please send your letters or e-mail responses to:
Douglas Bennett, President, Earlham, 801 National Road West, Richmond, IN 47374-4095 dougb@earlham.edu
Patti Crane, President, Crane MetaMarketing Ltd., 9020 Laurel Way, Alpharetta, GA 30022-5900 cranes@cranesnest.com

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"Whom shall I send? Who will go for us?"
(Isaiah 6:9)

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my parents’ 50th wedding anniversary. Bien had taken the small pictures we had sent him and enlarged them.

The next week flew by. Bien and his family spent time with us every day. Bien had found an English teacher who would translate for us. To our amazement, one of the first things Bien asked through the translator was whether we still went to Purchase Meeting.

I had asked Bien to show us his farm. We rented bicycles to travel the 11 km, from the hotel to Bien’s home. People stopped to stare at my 73-year-old mother in her bicycle helmet, biking down Highway One. The land Bien worked was about a half-mile from his home. He was a rice paddy farmer. He told us that farmers are allowed 500 square meters of land to farm. Each member of their family is allotted 500 meters also, up to 2,000 square meters maximum. The government owned the land. A farmer might make $20 a month. We rode our bikes on a dirt road to the green open field that was farmed by Bien. Bien led us on a narrow path of dirt, with canals of water on each side, laughing as we slipped into the mud. He held up a green stock of grain proudly and said, “Rice! Bien’s Rice!” in English. He then told us about the problems he had with mice eating his rice.

As we sat in the lobby of the hotel with our translator, Mother was anxious to understand more about Bien’s life. What goals did he have? Was he happy? The translator turned to Bien’s wife to ask the questions, as if he were giving Bien some privacy. Bien began to rub his injured hip nervously. As he spoke, the translator paraphrased. “Bien’s life is very hard,” he said. “Bien has much pain in his leg. Sometimes he has an infection in his leg. He does not know how long he will be able to continue as a farmer. He would like to have a business instead, but that costs much money.”

Bien looked away, embarrassed. “Do you want to go to school?” I asked.

“Mr. Bien says it would be very hard to go back to school. He has only three years of schooling. But he wants to learn English so he can communicate with his American family.”

I pondered what Bien had said, as we spent the rest of the week with him. Bien was my foster brother. Family is very important in Vietnam. What role should we play in his life? What would happen to Bien as he got older?

Because I was a physician assistant, I had sought out and made friends with the director of the emergency room of Hoa An Hospital. As we sat drinking tea, he asked about Bien. After hearing the story, he said, “There is an old saying, you can give a man a fish to feed him, but it is much better to give him the means to fish.”

Our time with Bien ended too soon. As I once again hugged him in yet another airport, he laid his head against my shoulder and cried quietly into it. I had promised that I would come back in a year, bringing my husband and children.

As I share this story with you, I have bittersweet feelings. Bien is so far away, and there are mountainous barriers of language, culture, and ethical issues to overcome. But the Vietnamese language tapes are by my computer—for I want to understand my Vietnamese brother, Bien.
Using Technology for Peace/Beating Swords into Plowshares
by Claire Cafaro

I was led to Sue and Marvin Clark's campaign for global demilitarization through e-mail, which is fitting since the campaign relies heavily on e-mail to deliver its message.

Last year I moved from Illinois to New York, found myself missing old friends, and was happy to be able to keep in touch via our computers. Hearing how I missed the activism of my Illinois meeting, one Friend suggested I sign on to the Clarks' campaign as a way of keeping up with peace efforts. When I signed on, I was delighted to discover that the Clarks lived in the same region of New York as I! The meetings we belong to are close enough for friendly visiting, so Saratoga Meeting invited the Clarks to come and speak to us in person. They shared with us their vision of a grassroots e-mail campaign that sends short monthly messages to heads of state, urging the disabling of nuclear weapons by the year 2000, and the establishment of a verification system. Setting a deadline is most important, and while polls show that 87 percent of the population favors abolition, scientists agree that it is technologically possible to disable these weapons within one year. What's missing is the will of our leaders to take action, and the campaign is meant to strengthen that will. The Clarks want all of us to strengthen that will through regular monthly communications via e-mail, fax, phone, post card, or letter to heads of states possessing nuclear weapons, urging their abolition.

Sue and Marvin Clark are members of Albany Meeting, which endorses the campaign. The idea for the campaign started when they met several people at a peace conference in 1994 who were interested in the subject. The Clarks wrote a paper on the countries in the world without military forces. They found 16 countries, a continent, and a region. The continent is Antarctica, the region is the Åland Islands, and the countries are: Andorra, Costa Rica, Dominica, Haiti, Holy See (formerly Vatican City State), Iceland, Kôsch, Liechtenstein, Marshall Islands, Micronesia, Monaco, Nauru, Panama, St. Kitts and Nevis, Tuvalu, and Western Samoa.

The Clark's project was largely a library research one, and they welcome updated information from all sources. They want to know more about why and how the countries demilitarized and the effects this has had on the economic, political, moral, and social conditions of their citizens. They point out that all of the demilitarized countries are small and are interested in more tourist business. Most are islands and most have been promised protection by other countries. Some of them have large external debts and most need further economic development. The Clarks welcome anyone planning a trip to any of the countries to let them know, and they will give you suggestions on what to find out while there that might be useful information for other countries interested in eliminating their militaries.

One question raised when the Clarks visited Saratoga Meeting was "How do we protect ourselves from terrorism?" They pointed out that many more lives would be lost in the event of a nuclear accident than from a terrorist attack, yet we are conditioned to worry about the latter event, and that helps to keep adding to the military budget. Another issue raised had to do with human nature and our seemingly profound inner need for the equivalent of a bomb. We are all the products of the culture in which we were raised, and for most of us that means being surrounded by guns and the idea that force prevails. It was felt that the campaign must acknowledge this need and fill it with something else, no matter how much we may wish it were otherwise. I was moved by Sue Clark's quoting the words of George Fox about the Ocean of Light overcoming the Ocean of Darkness.

The Clarks created a database of statistical

Claire Cafaro is a member of Saratoga (N.Y.) Meeting, Lake Forest (Ill.) Meeting continues, electronically and otherwise, to nurture her spirit and her leading toward social activism.
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facts from 1992 about all of the 261 countries, dependent territories, and areas of the world. They will supply this database free of charge via e-mail or post. Their analysis shows that the $1 trillion spent in 1992 worldwide on the military each year is equivalent to the total income of the 2.26 billion people who have the lowest per capita income in the world (excluding China). That’s 40 percent of the world’s people. Another way to visualize the number of people involved is that it is almost equal to the combined population of the three largest countries: China, India, and the U.S., which had a total of 2.34 billion people.

Costa Rica obtained its independence from Spain in 1821, but in 1822 was forced to join the Mexican Empire. When this collapsed in 1838 Costa Rica joined the United Provinces of Central America until independence was again declared in 1848. The only significant interruption in the nation’s constitutional government was in 1948 when a presidential election was disrupted and a brief civil war ensued. The antigovernment forces led by Jose Figueres Ferrer took power and shortly thereafter abolished the army.

In 1948 President Figueres issued a decree abolishing Costa Rica’s military forces that was adopted in the new constitution of 1949. This was possible for a number of reasons: the military was relatively small, and the elites who were fearful that the army could rebel against them created institutions to guarantee the legitimacy of the civilian administration. Among these were the creation of a central comptroller’s office with control over all public expenditures, the establishment of a Tribunal of Elections staffed by High Court Justices, a civilian police force divided into two separate ministries, one responsible for security in rural areas and one responsible for urban securities. Police officers held civilian ranks such as “inspector,” not military ranks such as lieutenant, captain, etc. Political power is widely dispersed, with autonomous institutions responsible for electricity, water, banking, and telecommunications. Costa Rica also relies heavily on the collective security mechanisms of the UN and the Organization of American States for verification and enforcement.

In 1986 Oscar Arias was elected president and resolved to maintain Costa Rica’s position of neutrality. His peace proposal, adopted in August 1987, brought about a ceasefire in Nicaragua, El Salvador, and Guatemala. He also negotiated the Sandinista-Contra ceasefire in 1988. Jose Figueres, who was originally responsible for disbanding the military, said: “[Costa Rica is an] unarmed neutral democracy, and is a heritage which Costa Rica offers the entire world as a political asset.”

Recent events have provided hope that efforts at peacemaking are producing positive results: Kofi Annan’s negotiations with Saddam Hussein managed to avert a February 1998 war that was beginning to look inevitable, and the situation in Northern Ireland may at last be nearing a just solution after years of bloodshed. So what at first may seem like a rather small step toward a giant goal may not be so far-fetched after all. As the Clarks point out, earlier public campaigns have been necessary to end slavery, colonialism, and apartheid. Without massive public pressure, these fundamental shifts in human affairs could not have happened.

Global Demilitarization is a peace organization endorsed by Albanry Meeting. In cooperation with Oscar Arias, Nobel Peace Laureate and past president of Costa Rica, it helped the people of Haiti abolish its military. This was a successful venture that resulted in the Haitian Parliament voting for a zero military budget in early 1996.

For me, the Clarks are an example of how important one person can be in spreading the word and speaking truth to power, in the tradition of John Woolman. And meeting them has certainly increased my personal involvement in the campaign—each month, when e-mail is returned undeliverable, I help to update their mailing list. With 3,000 names on it and growing, it looks as though I’ll be busy for a while.

This campaign need not be limited to those with computers. Monthly messages may be faxed or written on postcards and letters. Monthly meetings may also wish to send a corporate message to various heads of states with nuclear weapons. The Clarks will provide sample messages every month to those who wish to receive them. They can be reached at: glodem@wizvax.net; telephone (518) 274-0784. Their mailing address is: Global Demilitarization, 42 Maple Ave., Troy, NY 12180 USA.

Here is a sample message:

Dear Mr. President: A recent poll by Lake Sostin Snell shows that 87% of U.S. citizens want an international treaty to eliminate nuclear weapons. Other polls in the U.S. and England indicate similar results. Take the leadership, Mr. President, and create a world without nuclear weapons. Sincerely yours,

[your name, post address, and country]

February 1999 FRIENDS JOURNAL
It Started with Thursday Evening

by Kathryn Parke

Asheville (N.C.) Meeting, a well-established monthly meeting, is only 13 miles from Black Mountain—no great problem for attending First-day meeting for worship. It’s something to consider, though, when it comes to committee activity and other special occasions. Since Asheville obtained its own meetinghouse some 10 or 12 years ago, membership and attendance increased to the point where seating and parking space were somewhat crowded. And sometimes there was (in the opinion of some) too little silence.

Some Quaker residents of Highland Farms Retirement Community in Black Mountain, and others who live nearby, felt they would like to have a mid-week opportunity for worship. So they engaged a lounge at Highland Farms for Thursday evenings, and for about three years, the Black Mountain Worship Group met there every week. Usually there were from 12 to 20 participants, some of them longtime Quakers, and others, residents at Highland Farms and members of other church communities who had had some connection with Friends earlier in life and were glad of the opportunity to renew their acquaintance with Quakerism.

The usual pattern of meeting consisted of about three-quarters of an hour of “silent” worship, followed by another half-hour of “worship sharing.” Closing worship was a duty passed around among the attendees, who also suggested a theme for sharing that would help the attendees to know each other better. Such subjects as a concern for expression, an experience in a monastic community, and early memories of water and of mountains were explored.

After about two years, several longtime Quaker attendees found that they wanted to try to establish a monthly meeting at Black Mountain, thus saving the trip to Asheville and offering a center of Quaker worship that might appeal to non-Quaker residents in the area. So about three years ago, the attempt was made. A temporary meeting place was found, a modest notice placed in the local weekly newspaper, and on a very snowy day in January 1996, seven hardy souls skied or walked to the first meeting for worship.

The meeting was called Swannanoa Valley Preparative Meeting, and it was successful from the start. There were almost always 12 to 25 attendees, including a few commuting from Asheville because they preferred the smaller, quieter community. Four Friends who spend the winters in Florida were happy to find a meeting near their summer homes. Two members of Celo Meeting, 40 miles away, were glad not to have to choose between a long commute over the mountain and attendance at the larger and less familiar Asheville Meeting. And several people who had had no previous experience of the Religious Society of Friends have become faithful attenders and participants.

After about a year the Oversight Committee that Asheville had established recommended that Swannanoa Valley Preparative Meeting was ready to become a full monthly meeting. The change of status was celebrated with “Dinner on the Grounds” in May 1997—a very happy time, attended by Friends from Asheville, Brevard, and Foxfire (nearby in Tennessee) as well as by the Swannanoa regulars and “snowbirds.”

Swannanoa Valley Meeting has many development needs as yet. The meeting place is still “temporary” and lacks provision for children. Activities that would relate the meeting more closely to its surrounding community are still being sought and explored.

But it seems clear that this is a feasible way for a new meeting to begin—by the enthusiasm and know-how of a few “seasoned” Friends, together with fostering and oversight from a strong parent meeting. The logic of geography and the presence of neighbor organizations with parallel or at least compatible interests help too.

This example is offered as a suggestion to those who feel that Friends are too hesitant to publish their “good news.” Clearly, there are many who are not only curious about Quakerism, but also eager to experience it. Yet a large and established meeting may seem rather overpowering to a visitor—an escort is often needed to break down the barrier of shyness.

A small, new meeting may be preferred as a way to learn about this way of worship—less threateningly personal to a newcomer perhaps, and it may be more readily perceived as friendly and caring.

Kathryn Parke, formerly a member of Asheville (N.C.) Meeting, is now a member of Swannanoa Valley (N.C.) Meeting.

FRIENDS JOURNAL February 1999
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Reports and Epistles

Quaker Youth Pilgrimage

To all Friends everywhere,

"Be patterns, be examples, in all countries, places, islands, nations, wherever you come, that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering that of God in everyone." —George Fox, 1656.

George Fox's words are well exemplified by a group of 33 individuals from 12 different countries coming together as a community to explore our Quaker origins, faith, and practice. We gathered in York, England, on July 10, 1998, before continuing on to Barmoor where our group experience began. We spent the week building relationships and beginning to recognize the diversity within the 22 yearly meetings represented.

As a group we established a daily routine based on Quaker process that we continued throughout the four weeks of the pilgrimage: meetings for worship and business, group sharing time, and discussion groups.

Each week we chose two clerks who facilitated the daily program and addressed concerns that arose within the group. One of the foremost concerns among the pilgrims was establishing a deeper sense of group unity. Daily sharing of individual spiritual journeys helped us gain a clearer understanding of each other's beliefs and backgrounds.

As a reminder of the necessity for respect, we developed guidelines for the group in the form of an agreement. In keeping with our chosen theme, "walking in the Light," we focused on deepening our spirituality through a number of different activities. From these openings we were inspired to further explore the wellspring of spirit within us all.

The next week we spent following in the footsteps of George Fox. We were spiritually awakened through the living experience of our Quaker roots as we worshipped on Pendle Hill and Firbank Fell, learned about the strong convictions of early Friends at Lancaster jail, and met with local Friends. In preparation for these visits we spent time discussing Fox's convictions and inspirations as well as participating in Bible studies. All of these activities helped us build a common base of knowledge from which we were moved to live out our faith on a daily basis.

Upon leaving 1652 country, we made the journey to Svartbacken, Sweden Yearly Meeting's retreat center, where we reflected on what we had learned thus far and furthered our growth both spiritually and as a group. We also participated in work projects that benefited the local community and extended Quaker outreach in a small and dispersed yearly meeting. In addition, we spent time in...
Youth appreciate of the support given to us by the experiences will be carried with us for years to come as we strive to put our faith into action. 

—Matt Graville, Elaine James, Christina Repeley, Kristina Garman, Vici McQuiston, Nigel Hampton, Aidan McCartney, Chan-Hee Lischke, clerks

North Pacific Yearly Meeting Environmental Concerns

Centered in that of God within us, we are moved to cherish and live in harmony with the earth, including all its inhabitants, and to conserve and rightly share its resources. NPYM agreed to two action items:

— to establish a network of correspondence of interested Friends to share, exchange, and publicize actions and ideas for the yearly meeting, monthly meetings, and individual Friends to carry out; provide resources and support for one another and our meetings; and organize activities to accomplish these; 
— to commend queries for Friends' consideration during the coming year. Meetings were asked to report their responses to Yearly Meeting Steering Committee in May 1999.

1. Do we seek to transform our daily lives to minimize consumption?
2. Do we strive to adopt attitudes and behaviors that increase our awareness of our interconnectedness with all things?
3. Do we look to the Divine for strength as we courageously face the grief and despair associated with confronting problems of this magnitude?
4. Do we daily remind ourselves of our connections with people, other creatures, and all that sustains life in a way that brings joy, thankfulness, and nourishment into our lives?
5. Do we seek guidance in the Light for ways that we may lead and participate in actions that both facilitate healing the earth and inspire others regarding the urgency of this healing?
6. Do we work to create the conditions of peace, such as the right sharing of the world's resources among people everywhere?

The network is not intended to replace any existing organization (like Friends Committee on Unity with Nature). It will function with an absolute minimum of formal organization. When they contact the convener indicating their willingness to join, members will be listed, and the list will be distributed only to the members. They may then send each other information and ideas as they wish. The convener will compile these ideas from time to time to be reported to the yearly meeting. He will also compile lists of resources from FCUN and elsewhere. If members express interest, they may organize activities in appropriate places and at appropriate times.

For more information, Friends may contact the convener, Jonathan Betz-Zall, at 302 NW 81st St., Seattle, WA 98117, jbetzzall@igc.org. Approved July 18, 1998.

—Jonathan R. Betz-Zall

New York Yearly Meeting

To Friends everywhere:
The theme of New York Yearly Meeting's 303rd session, Seventh Month 26–Eighth Month 1, 1998, was "Telling Our Stories," and stories did abound: Adults told their life stories to children; and the children shared their hopes, dreams, and fears through a pageant of giant puppets created by our Junior Yearly Meeting. We added music to our worship. We sang hymns, we received meditative piano music, and we shared a message chanted by a member in worship. Friends from unprogrammed meetings were enriched and moved by programmed choral worship. God inspired us with a ministry rich in creative expression.

This year marks the 50th consecutive year that our summer sessions have been hosted by the Silver Bay Association. One evening, Friends were given the opportunity to hear about this relationship from the perspective of our host, Mark Johnson, executive director. He used the analogy of an echo to describe ways in which Friends' continued presence has created changes at Silver Bay, both physical and spiritual. Seasoned Friends shared stories of their experiences here, and we became aware of our passages through time connected with this space.

Bible study was led by Maria Crosman, the Silver Bay chaplain and a recorded minister in our yearly meeting. She used an interactive format to encourage participation. This led to a heightened enthusiasm for Bible study and a desire to learn more.

By invitation from our Latin American Concerns Committee, Sister Florencia visited us from the San Carlos Hospital in Chiapas, Mexico. She brought testimony about the struggle for survival of the indigenous peoples of that region and expressed her gratitude for our efforts to help keep this important facility open.
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In the aftermath of the first death sentence handed down in New York State since 1963, a task group to abolish the death penalty strengthened our resolve to end this inhuman practice which is contrary to our deepest testimonies.

A memorial minute was read for our dear friend, Larry Apsey, one of founders of the Alternatives to Violence Project (AVP), and Friends remembered his vigor, his commitment, and his good cheer. Our witness to his legacy and the workings of Transforming Power are evident in our midst. The Junior Yearly Meeting staff uses AVP exercises and ground rules for organizing our children’s activities. In an interest group, Eddie Ellis, director of the Community Justice Center in New York City, described his transformation through meeting Larry Apsey in a New York State prison in the 1970s.

Seeking acceptance and respect within our Society reflects our ideal vision of peace in the world. An ad hoc Committee on Special Ministry labored for two years on a controversy surrounding the Friends World College/Program. In special meetings for worship with a concern for business, Friends struggled with the subject of our Bible study, “Thy waters have passed over me.” We have been in troubled waters, and we are not out of them yet.

Our prayer is that together with our dear Friends, we may realize the message of one Friend in worship. He said that we need to have hope in God and to learn peace, poise, and power: the peace of deep water, flowing quiet and cool; the poise of an oak, deeply rooted, storm-strengthened, and free; and the power of a quickened seed stretching toward infinite light.

—Victoria B. Cooley, clerk

Ecological Sustainability as a Witness

Friends have long-standing testimonies on peace, simplicity, equality, community, and integrity. These testimonies have been proclaimed not in words but by the way Friends have lived out the details of their lives: in plain speech and plain dress; in refusal to do hat honor, swear oaths, or gamble; in the avoidance of violence as a means of dealing with conflicts; and in prison ministry and myriad other ways.

In this century, rapid growth in population, technology, and industry have been accompanied by resource depletion and environmental pollution. These societal changes lead us, members of Friends Committee on Unity with Nature, to express our deep concern for ecological sustainability, or sustain-
able living, as an emerging testimony, and to seek the Light as to how to carry it out in the details of daily life.

There is overlap in the meanings and practices of our Quaker testimonies. FCUN believes that sustainability is a concept that relates to all our testimonies, relates each of them to the future, and helps to weave them together in our lives. Peace without equality, or community without sustainability, or sustainability without simplicity, tend to become meaningless; each enriches the others in a prophetic way that challenges our work in society and our care for the earth.

On a spiritual level there is abundance to sustain us: abundance of compassion and love, abundance of giving, healing, and thanksgiving. On a physical level, we can start moving toward a recognition of this by working toward sustainability.

Sustainability as a concept has recently acquired new spiritual depth of meaning to include a resolve to live in harmony with biological and physical systems, and to work to create social systems that can enable us to do that. It includes a sense of connectedness and an understanding of the utter dependence of human society within the intricate web of life; a passion for environmental justice and ecological ethics; an understanding of dynamic natural balances and processes; and a recognition of the limits to growth due to finite resources. Our concern for sustainability recognizes our responsibility to future generations, to care for the earth as our own home and the home of all that dwell herein. We seek a relationship between human beings and the earth that is mutually enhancing.

Let us ask the Spirit for the clarity to recognize the ways we may be nourishing the seeds of ecological destruction, and for the strength to make the choices that will nourish seeds of change, so that sustainability and the integrity of Creation will be a visible aspect of Friends' testimony everywhere. We encourage Friends to proceed with Divine guidance, with love, and with a commitment for action on the above principles in our daily lives. Let us be called to take meaningful steps to respond to the disproportionate distribution of the earth's resources; to minimize the effects of cultures of affluence and over-consumption; and to strive for ecologically and economically regenerative communities with a creative simplicity—to be at peace in this sacred place, our Earth. With humility, we invite Friends and their meetings to join in this transformation, "Let our lives speak...."


—Friends Committee on Unity with Nature! Sustainability Committee
The U.S. Department of the Treasury fined Voices in the Wilderness $120,000 for violating the embargo on Iraq. Friends may remember the work of Voices in the Wilderness from the article “Iraq Journey: A Cruel Contradiction,” by Mike Bremer (FJ Oct. 1998). The prepenalty notice from the Office of Foreign Assets Control included proposed penalties for the organization and four individuals. They are charged with exporting approximately $71,000 worth of donated goods, including medical supplies and toys, during several unauthorized trips to Iraq over a period of two years; and importing goods including “a necklace, a wooden drum, audio tapes, a computer disc, notebooks, pictures, and miscellaneous papers and cards.”

Hillary Rodham Clinton presented an award to students involved in Help Increase the Peace (HIP) conflict resolution program. On May 28, 1998, Clinton presented the “Team Harmony” trophy to Cordozo High School students in Washington, D.C., for their teamwork with several D.C.-area Friends meetings and the American Friends Service Committee. HIP was introduced at Cordozo in response to a tragedy in which one child at the school shot and killed another in January 1994. The school librarian, Faith Williams, a member of Bethesda (Md.) Meeting, asked her Quaker community to help the students and staff at Cordozo. Bette Hoover of Sandy Spring (Md.) Meeting helped begin HIP at the school. HIP students learn the communication, team building, and leadership skills needed to resolve conflicts nonviolently, to build community, and to promote positive social change. (From Baltimore Yearly Meeting’s Interchange, Nov. 1998)

Mo Mowlam, Secretary of State for Northern Ireland, was present for the opening of a Quaker charity shop in Belfast. Mowlam cut the ribbon in front of Quaker Care, the first Quaker charity shop in the British Isles. David Bass, chairman of Ulster Quaker Service Committee, presented her with a silver “dove of peace” brooch to thank her for her efforts in the peace process. Explaining why she took time out of her busy schedule to attend the opening ceremony, Mowlam said she wanted to acknowledge the contribution that Quakers have made, often behind the scenes, to the peace process. (From Friendly Word, Sept/Oct 1998)
Bulletin Board

Upcoming Events

• March 18–21—Friends World Committee for Consultation Section of the Americas Annual Meeting

• March 27—Philadelphia Yearly Meeting

• March 28—Pulitzer Prize winning cartoonist Signe Wilkinson will present the annual Weed Lecture at Beacon Hill Friends House in Boston, Mass. In “There’s Nothing Funny About Quakerism,” the “attack Quaker” takes on her religion. She will remind us what we’ve let slip through our fingers while we’re busy worshiping our 100% sensible shoes, 100% cotton clothing, 100% Democratic party line, and 100% silence on our core beliefs. All are invited. For more information contact Beacon Hill Friends House, 6 Chestnut St., Boston, MA 02108, (617) 227-9118.

• March 31–April 4—Southeastern Yearly Meeting

(The annual Calendar of Yearly Meetings, which includes locations and contact information for yearly meetings and other gatherings, is available from FWCC, 1506 Race St., Philadelphia, PA 19102.)

Resources

• The Environmental Protection Agency website provides access to the Toxic Inventory Release, an annual listing of the chemicals that industries release into the environment. You can research the TIR for your zip code. Look for this site at <www.epa.gov>.

• Church World Service 1999 Calendars are available. The calendar offers a vivid frontline look at CWS disaster relief and development efforts worldwide. To order send $10.00 plus $3.00 shipping and handling to CWS, P.O. Box 968, Elkhart, IN 46515. For credit card orders call (800) 297-1516 ext. 222.

• The Campaign for Labor Rights offers an e-mail Labor Alerts service dealing with sweatshop issues. For more information contact Trim Bissell, Coordinator, Campaign for Labor Rights; phone: (541) 344-5410, e-mail: clr@igc.org, Web: <www.compugraph.com/clr>.

• Pima (Ariz.) Meeting has revised its information packet on gay, lesbian, and bisexual issues for Friends meetings and groups. The packet contains up-to-date items including pamphlets, articles, discussion guides, information for parents and friends, biblical materials, bibliographies, queries, minutes on inclusion and same-sex unions, and other issues. Materials principally from Friends sources are available for $30.00 (includes postage and handling). Send orders and payment to Committee for Gay, Lesbian, and Bisexual Concerns, Pima Monthly Meeting, 931 N. 5th Ave., Tucson, AZ 85795. For more information call (520) 881-0577 or (520) 624-3024, fax (520) 624-3069, or e-mail <rstreich@compuserve.com>.

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Books

Words in Time: Essays and Addresses by Douglas Gwyn


Doug Gwyn is a key player in the history of ideas relating to the study of Quakerism. His analysis of early Friends as a people entering into a new covenant with God, a relationship founded in the returned Christ/Inward Light, stands alongside Rufus Jones’s emphasis on Quakers as essentially mystical and Lewis Benson’s sense of the prophetic as one of three that have shaped Quaker Studies in this century.

Like Jones and Benson, this is not only academic or self-interested conjecture. It is hewn out of his own spiritual experience and insights and one that in turn informs the ongoing spiritual search. As Doug says in the introduction, the triangulation of Scripture, present-day experience, and history is essential. Doug uses historical example and biblical perspectives to help us explore some present-day dilemma or issue. Through his work, Friends worldwide have come to better understand 17th- and 20th-century Quakerism.

Doug’s two main themes in this collection are Covenant and Seed. Covenant has been a central concept in much of Doug’s more recent work as he has grappled with the experience of the Light of early Friends, not as something that can be “turned on and off” but as a “covenental reality.”

The image of the seed as something within all to be answered reminds us of the universality of the early Quaker message, its inherent optimism and hope. This wasn’t a new covenant for a minority elect, it was a universal invitation to enter into a new relationship with God. Such reminders of our tradition is timely in a period of individualization, religious shopping, and culture wars in which “better than . . .” philosophies have superseded even family bonds.

Doug’s introduction holds the assortment together. Otherwise there is no linking material, and indeed the different chapters can be read quite independently. I am not sure this arrangement quite does Doug justice in offering a complete picture of the coherence and depth of his work. It does, though, give read-

February 1999 FRIENDS JOURNAL
ers an opportunity to finally see in print his 1990 Johnson Lecture, given, perhaps awk-
wardly for some, at a critical time in Friends
United Meeting's history. It is also a valuèable
collection in its own right of some first-class
insights, but I wonder if more could have
been done to trace the connections of key
themes between pieces, perhaps giving more
of Doug's personal history alongside his aca-
demic one. It is there but underplayed.
This is a small quibble though, and for all
I have said about the importance of Doug's
work, we should be grateful to Kimo Press for
bringing out this volume and allowing more
Friends a more accessible entree into his think-
ning and faith. In these keynotes and essays
we can hear the call, the call for Doug to the kind
of ministry he has been led to over the years,
and his call in response to all Quakers every-
where to reclaim some of our early distinctives
and to find a renewed unity across more re-
cent divides. I know at times this has felt like a
lonely journey and I hope that this volume
will increase the corporate interest in a radical
and traditional Quaker path. We certainly
need to find our way again. I believe Doug is a
faithful guide.

Ben Pink Dendelion

Ben Pink Dendelion is Quaker Studies Tutor at
Woodbrooke College in Birmingham, England.

Nobel Lectures in Peace,
1971–1990

Edited by Irwin Abrams. World Scientific
$21/hardcover.
Part of the interest in reading the two
volumes concerning Nobel Peace Prize win-
ners from 1971 to 1990 comes in being intro-
duced to persons not as well known to the
general public. During the period of 1971–
1990, 23 Nobel Peace Prizes were awarded,
19 to individuals and 4 to institutions. The
editors have included the presentation, a
brief biography, the acceptance, and the full
speech for each winner in the volumes.
I approached reading this collection of lec-
tures somewhat reluctantly. The names of
some of the winners were not the persons I
usually thought of as leaders for peace. As a
Quaker who wholly accepts the peace testa-
ment, I have looked to leaders such as Martin
Luther King Jr. and Gandhi for peace inspira-
tion. The presence of such names as Henry
Kissinger and Menachem Begin was ini-
tially not comfortable for me. As I read the
volumes I could see the role of these “realists”
in the peace process. Kissinger’s view that
“the realist represents a stable arrangement

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of power” and Willy Brandt’s statement that winning the prize imposed the “greatest obligation” are indicative of their roles in setting the world stage for steps to be undertaken toward peace.

While these are not volumes one might be likely to pick up for casual reading, they could serve as resources for persons wishing to explore more about leaders for peace, particularly persons teaching adults or children. Inclusion of such persons as Mairead Corrigan, Betty Williams, or Eisako Sato in the curriculum in First-day school could be significant. One might also select Nobel Peace Prize winners of special interest and use the brief biography and selected bibliography as initial points of search for more understanding and information.

I personally have chosen to use the volume in an initial step in reading more of Elie Wiesel, as I was so moved by his speech. He talked of needing a new language to express feelings of what had happened in the Holocaust, and of his feeling that he could not communicate because even those who listened couldn’t comprehend the experience that defies comprehension. Wiesel spoke of the ongoing struggle against injustices and stated, “...there must never be a time when we fail to protest (injustice) ... and that the Talmud tells us by saving a single human being, man can save the world.”

Suzanne Hogle is a member of Cleveland (Ohio) Meeting and a peace and justice activist. A longtime special education teacher, she is currently an adjunct faculty member at Cleveland State University.

Books of Interest to Friends

A Life As Lived

Childhood Days at Swarthmoor Hall: Growing Up in a Quaker Manor House

John Woolman: A Nonviolence and Social Change Source Book
Sterling Olmstead and Mike Heller, eds. Wilmington College Peace Resource Center, Wilmington, Ohio, 1997. 117 pages. $9.95/paperback.

Quaker Sense and Sensibility in the World of Surgery

The Knowledge of Water

Alternative to the Pentagon: Nonviolent Methods of Defending a Nation

Quaker Quiptoquotes

by Adelbert Mason

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

...GSUG UH GSO LJMW CUH LPZOW YD UM JMCUKW FKJMIFNO GP NPZO XPW UH UM JMZHJYNO, JMIPLFKOSOMHJYNO YOMX, YD GSO HULO FKJMIFNO JG CUH LPZOW GP NPZO SJL JM UNN SJH LUMJBOHGUGJPMH JM GSO ZJHJYNO CPKNW.

—Answer on page 36
A Lively Concern

The Consistent Life Ethic

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Pro-life Feminism

Abortion demands of women that they accommodate injustices they should not be expected to tolerate. It serves as a weapon in the arsenal of men who wish to dominate women. It treats pregnancy as a disease, and therefore treats normal female biology as if it were inherently inferior to male biology. The aftermath of abortion is frequently hard on women, and the idea of "choice" robs them of sympathy to which they should be entitled.

Pro-life feminist groups include:

Feminists for Life of America
733 15th Street NW, Suite 1100
Washington, D.C. 20005
(202) 737-FFLA (3352)

Feminism & Nonviolence Studies Association
publishers of the on-line scholarly journal, Feminism & Nonviolence Studies
http://www.fnlsa.org/

Gay & Lesbian Concerns

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from brochure, "Abortion as Gay-Bashing?"
Pro-life Alliance of Gays and Lesbians
P.O. Box 3329
Washington, D.C. 20033
(202)223-0097

Friends

If you would be interested in adding your name to the network of pro-life Friends, please send your name, address, phone and e-mail address to:

Network of Pro-Life Friends
811 East 47th Street
Kansas City, MO 64110-1631

macnair@ionet.net
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February 1999 FRIENDS JOURNAL

Deaths

Buckman—Julia S. Buckman, 71, on December 20, 1997, at The Highlands, Wyomissing, Pa. Julia was born in Philadelphia in 1926. She was a 1954 graduate of Baldwin School in Bryn Mawr. She earned a bachelor’s degree in biology in 1950 and a master’s degree in occupational therapy from the University of Pennsylvania. She was last employed by the Berks Visiting Nurse Association and was a lifetime board member of that association. She was a former president of the Leesport Lock House Foundation and a former board member of the Wyomissing Public Library. She was a former trustee of the Wyomissing Foundation.

Julia and her husband, Harvey, belonged for many years to Haverford (Pa.) Meeting where she was active in the First-day school and in the trustees. When they moved to Reading, she transferred her membership to Reading (Pa.) Meeting and was on the hospitality committee and trustees. She will be remembered for her warm good humor and pragmatic practicality by those whose lives she touched. She is survived by her husband, Harvey; a son, Andrew P.; a daughter, Catherine Iannuzzi; and a granddaughter, Jenaifer.

Fairchild—Jesselyn “Jelly” Fairchild, 72, on May 16, 1998, after a month-long illness. She was born Jesselyn Fairchild Bale in Inglewood, N.J. As a child she was sick with tuberculosis and moved with her mother and three sisters to Tucson, Arizona. Once she recovered the family moved to Pasadena, California. A liberal arts graduate of Scripps College, Jesselyn worked as a teaching assistant and as a result became passionately interested in the biological sciences. When she first learned of DNA, she realized that there was a God. This led her to return to school in her 40s to become a nurse. Retired from public health nursing, she was serving on the board of Ben Lomond Quaker Center when she died. Jesselyn came to the Religious Society of Friends after the death of her ten-year-old daughter Laura and the end of her marriage to Knick Mellon. She joined Claremont (Calif.) Meeting in 1968. She attended workshops of all sorts, especially those on art. She was an accomplished artist and published poet. In the early 1970s she became interested in Baghwan Rajneesh and in 1972 became one of his followers. This experience provided her with an energetic contrast to Quaker quiescence. During her time with Rajneesh, she and her partner, Charles Donnelly, adventured far and wide, hiking, mountain climbing, rock climbing, and even taking a trip to Ireland. Jesselyn moved to Davis, Calif., in 1984 in order to form a housing cooperative after spending nearly a year at Esalen. During construction, the project lost funding and Jesselyn was left with her own tiny apartment. But the spirit of communal living remained with her. She spent the 1994–1995 academic year in the community of Pendle Hill. Already known for the spiritual depth of her spoken ministry, she returned to become a teacher for her meeting. She had developed daily spiritual practices and was centered in prayer and devotional reading. From Quaker spirituality to the ecstatic poetry of Rumi and New Age spirituality, Jesselyn read widely. She was also a tireless peace activist. Each year she celebrated her birthday, August 6, by marching in protest to nuclear weapons on Hiroshima Day. She engaged in civil disobedience at the Nevada Nuclear Test Site and was
active in other peace groups such as Grandmothers for Peace. She was becoming interested in the environment. It was from her life experiences of losses, chronic arthritis pain, and struggles with her own failings that she gained compassion for others. She was full of love, a passionate lover of life, and a spiritual mentor to many.

Margaret was often a pioneer in her avocations and careers as a pilot, cartographer, photographer, intelligence officer, professor, innkeeper, artist, author, and historian. One of the first women to receive a pilot's license, she conducted an aerial photography project to study the environmental impact of the Quabbin Reservoir. Her tenure as teacher of cartography and photography at Smith College was interrupted in 1941 when she was called to Washington, D.C., to serve as chief cartographer for the Joint Chiefs of Staff. While her family thought she was studying at Oxford, she was flying with cameras and cartography equipment over the North African deserts. She serves as consultant to the military Geography Institute of the University of Virginia and later the Truman Commission on Water Resources Policy. During this chapter in her life, as a friend and sometime traveling companion of Margaret Sanger, she earned a PhD in Geography and worship committee.

Hendrickson—Hannah Hendrickson, 84, on May 21, 1998, in Medford Township, N.J. Hannah was born in Oneida, N.Y., and earned a BS from Keuka College in New York. An active member of Crosswicks (N.J.) Meeting, she served on the ministry and worship committee. She served her community as a Girl Scout troop leader and as a prison volunteer and counselor. She was very active in prison reform and was honored by the New Jersey Department of Corrections for her work. Hannah was a founding member of Mercer Friends Center, and her work in outreach is remembered by many Friends. She was a talented photographer and avid hobbist. Hannah was a resident of Crosswicks before moving to Medford. She was preceded in death by her husband, Edward M. Hendrickson, in 1997. She is survived by a brother, John S. Freeman; a sister-in-law, Elizabeth H. Matlack; a niece, Deanne M. Fellows; nephews Rolf S. Freeman, Robert W. Freeman, Louis R. Matlack, James H. Matlack, and Richard W. Matlack; and many great-nieces and nephews.

Kingman—Margaret Mace Kingman, 85, on Feb. 21, 1998, at Kendall at Hanover in New Hampshire. Margaret was born in Massachusetts and was educated at Miss Bliss's School in Pittsfield and Northfield-Mount Hermon School. She graduated from Radcliffe College in 1934, studied at Harvard/M.I.T. Institute of Geographical Exploration from 1934–1938, Clark University School of Geography in 1965–66, and Amelia Earhart Flying School. Margaret was often a pioneer in her avocations and careers as a pilot, cartographer, photographer, intelligence officer, professor, innkeeper, artist, author, and historian. One of the first women to receive a pilot's license, she conducted an aerial photography project to study the environmental impact of the Quabbin Reservoir. Her tenure as teacher of cartography and photography at Smith College was interrupted in 1941 when she was called to Washington, D.C., to serve as chief cartographer for the Joint Chiefs of Staff. While her family thought she was studying at Oxford, she was flying with cameras and cartography equipment over the North African deserts. She serves as consultant to the military Geography Institute of the University of Virginia and later the Truman Commission on Water Resources Policy. During this chapter in her life, as a friend and sometime traveling companion of Margaret Sanger, she earned
the dubious distinction of being interrogated by Joseph McCarthy and the House Committee on Un-American Activities. Margaret continued in government service until her retirement from the CIA in 1966. Returning to her teaching career, she taught geography at the State University of New York at New Paltz. Returning to the family farm in Richmond, Mass., each summer, she, with the help of her students, transformed the Revolutionary-era tenant into a country inn. Hiking trails were outfitted for the non-sighted, and the barn was arranged to accommodate student hosts. At Peace Place Margaret practiced a unique discipline of spiritual hospitality. Guests at the inn were treated to a rich awareness of the natural beauty of Richmond and the Berkshires. While modeling an unhurried, graceful pace of life, she also had a knack for being present when she was needed. Margaret devoted her skills as a researcher and writer to her family genealogy, and further explored her Quaker roots. Margaret joined Old Chatham (N.Y.) Meeting. While in her innkeeping duties precluded regular attendance at meeting, she valued her connections with Friends. Other sojourns around the Thanksgiving table at Powell House were drawn by her impish humor and held by her rich repertoire of astounding, existential stories. In the off-season, Margaret traveled in her camper, delighting in nature’s beauty. She also devoted time to writing, painting, and lecturing on local history. Friends will remember Margaret Kingman for her love of the earth and its creatures, her awareness of history and its lessons for contemporary life, her ongoing generosity best exemplified by offering her home to Friends in time of need, her sparkle as a storyteller, and her gifts in the art of hospitality. Margaret is survived by a son, Lucas Winston Kingman, and a half-sister, Phoebe Mace.

Kurose—Akiko Kato Kurose, 73, on May 24, 1998, in Seattle, Wash. Aki was born in Seattle in 1925. She and her family were interned during WWII at Minidoka, Idaho. She received her high school diploma en route to the internment camp. She married Junelove (“Junk”) Kurose in 1948 in Seattle, where she lived for the rest of her life. They had six children: Hugo, Ruthann, Guy, Roland, Paul, and Marie. At the time of her death, she had six grandchildren. Aki was introduced to Quakers and the American Friends Service Committee in the internment camp. Floyd Schmoe, first executive secretary of the Seattle AFSC office and one of the founders of University Meeting, arranged through AFSC’s Student Relocation Service for her to go to Friends University in Wichita, Kansan. When she returned to Seattle, she assisted Floyd at AFSC. After 25 years of association with Friends, Aki was welcomed into formal membership in University Meeting in 1967. Aki attended the Central Area and then South End Home Meetings. She volunteered with and supported AFSC throughout her adult life. She served on their Education Committee in the 1970s, dealing with desegregation issues; she was a member of Seattle Peace Committee in the 1980s and ‘90s. She served on AFSC’s Corporation from 1983 to 1992. Aki’s life passion was children and education. While her own children were young, Aki worked energetically as a Head Start teacher. When she was in her early 50s, she earned her master’s in education from the University of Washington. She taught briefly at Martin Luther King Jr. Early Education Center and then moved to Laurelhurst Elementary as part of Seattle’s desegregation program, teaching there for 18 years. She won many awards: two Presidential Awards for teaching, National Science Honor Roll of Teachers, Seattle Public Schools Teacher of the Year. She taught by example with her boundless energy and curiosity, by respecting that of God in each child, and by caring for each child in and out of the classroom. She taught conflict resolution and a love for diversity. “If you don’t have peace within yourself, learning cannot take place,” was an oft-quoted saying of Aki’s. In the late 1970s, Aki was an initiator in the movement for redress for Japanese Americans who had been interned during WWII. She worked with AFSC and the Japanese American Citizen’s League on this issue. On a personal level, she befriended many young people struggling with school and authority. She stood by young activists of color who asserted their rights in the 1970s and were harassed by the Seattle police. The musician who composed for and performed at her memorial said that her faith in him was a major factor in saving him from a life in prison. Aki was politically active. Before any election, multiple signs decorated the Kurose lawn. Candidates for elected office sought her endorsement. At the December 1997 celebration of her life at the Seattle Center, she was praised for her work by Governor Gary Locke, whose first campaign for state representative in 1982 she co-chaired; ex-Governor Mike Lowry; then Mayor Norm Rice and King County Executive Ron Sims; as well as members and ex-members of the Seattle City Council and School Board. Aki carried a lifelong concern for peace. She said her parents taught her that war is the enemy, not people. She participated in anti-Vietnam War demonstrations in the 60s and 70s. She was an active member of Women’s International League for Peace and Freedom. She worked with others to develop a K-12 Peace Curriculum for Washington State and to promote its adoption. The Laurelhurst community created a Peace Garden on the school playground in honor of Aki. It is a place where students, teachers, and community members can go to be quiet, peaceful, and renewed, to remember Aki’s constant messages about peace, justice, and respecting themselves and one another. She carried her message directly to the White House. In the Rose Garden, in 1990, when President Bush presented her with the Presidential Award for Excellence in Science Teaching, she showed him her peace button and said, “One small bomber could fund how many good teachers?” Aki Kurose wanted to be remembered as one who believed in, worked for, and contributed to peace. Surely, this wish has come true.

**Answer to QuipQUOTE**

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**Letter from Belgrade**

The life here in Belgrade is very discouraging. Old people don’t get their pensions. Poor people exist somehow by living with their extended families. The middle class lives on memories of how it used to be in Yugoslavia. Meanwhile the country is run by Mafia and the rights of citizens mean nothing.

It is particularly difficult for families with young people. They see no hope for their future and nothing but a large black hole of despair for their children’s future. They realize they are pariahs in the world’s view, and while they don’t feel they deserve this stigma, they accept the reality. In Kosovo, the Albanians that I visit are hoping for the future and think that in some way the future is on their side. It might be a distant future, but they know that the outside world supports their cause. The young people there need stronger education. The parallel system is not giving them the tools they need for the future.

These statements are great oversimplifications. But I want to give you a context for my request. I would like to propose that each Friends school take a high school student from Serbia or Pristina for a year’s study. This would have to be through a scholarship, because no one has the money. It would be a kind of cultural exchange program. Only students with excellent English would be accepted.

People in the United States will be amazed by these young people and will benefit from hearing a different perspective. I think Quakers would be especially open to such opportunities for growth and understanding.

I’m not suggesting that we have a Serb...
and an Albanian together in a school. That would be expecting too much from everybody. I'm suggesting that Friends schools should consider their own hearts and minds on this matter. Are we really open to hearing that of God in a Serbian student, and do we feel comfortable bringing him/her into our community? Are we willing to minister with an open heart? And are we willing to be ministered to?

I ask this particularly of Quakers, with their long tradition of listening to people, and of being present for others in need. In this case the need is much more about emotional and psychosocial trauma.

Please think about and talk with Friends about how such a project might affect your meeting or the Friends school your meeting supports. Please bring it up in monthly business meetings that have oversight for Friends schools.

Thank you for considering these requests. I feel like my idea is a small ray of hope in this devastating darkness.

Lyn Back
Belgrade, Yugoslavia

Lyn Back is a released Friend currently living and working in the former Yugoslavia. A member of Central Philadelphia (Pa.) Meeting, she is active with the Balkan People Team, Belgrade.

Friends who wish to be in touch with Lyn may contact her via e-mail:
<bpcter_bge@uition.yh>—Ed.

Plain speech

Your article and letters about our ambivalent use of the word “American” reminded me of my mother’s advice many years ago: that we should never call brown-skinned people “niggers” and that their preference (ours too) was that they be spoken kindly of as “Negroes.” She reminded me how I felt when called by a name I didn’t like. She said we must respect each other’s feelings. Now, of course, the world has turned around a few thousand times, and the new preference is to use the word “blacks” or “African Americans.” Black and white don’t accurately depict our true skin colors; and worse yet, as opposite colors, they only serve to institutionalize the social polarities that exist in our heads.

As a Friendly heterosexual, I’d prefer to hear words that didn’t trivialize our racial origin, our gender, our sexual preference, or the land God loans us; that our yes be yes, and our nays be nays; and that we seek the power of God and Truth through plain speech. If we can’t find words that make sense, we can seek ways to love one another in silence. In silence we may come to know the attitudes and mindsets behind the words. Only then might we ever appreciate each other and know what we’re talking about.

John Black Lee
New Canaan, Conn.

Poetry appreciated

I enjoyed your December issue, particularly the poetry! Farewell to Vincent—enjoy.

Ben Richmond
Richmond, Ind.

Healing touch

As a student in the School of the Spirit, I am writing a research paper about “Reclaiming the Ministry of Healing among Friends.” I know many Friends practice therapeutic touch, Reiki, and other healing modalities, have taken workshops with John Calvi, etc. Please contact me if you participate in healing touch within a Quaker setting such as a meeting for worship for healing. I am also interested in ways meetings are supporting those called to the ministry.

Brenda Macaluso
P.O. Box 133
Kennett Square, PA 19348

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. —Ed.
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**Opportunities**

February-March Events at Pendle Hill

**Prayer:** No Strings Attached, led by Chris Randall, February 7-12.

**Ministry or Madness? Quaker Educators in Public Schools,** led by Cynthia Cox Crispin, George Crispin, and Julia Digney, February 12-14.

**Jesus at the Movies,** led by Anne Thomas, February 12-14.

**Growing in Perfection:** Spirituality among Friends, led by Marc Abbott, February 14-19.

**Furloughing New, Small, or Isolated Meetings,** led by Betty Foster and Linda Chrisley, February 19-21.


**Sex, Religion, and Art In John Updike's Literary Vi e n i e l s,** led by Richard Muller, February 26-28.

**Speaking from the Heart:** Sermon, Stories, Scripture, Speeches, and Devotions, led by Tom Muller, March 7-12.

For more information, call: Penle Hill, (610) 566-4507 or (800) 742-5150 ext. 157.

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Traveling Seminars, 1037 Society Hill, Cherry Hill, NJ 08034. Also in 1999—trips to Ghana, China, and Thailand.

Visit *Quaker Video* page for more information.
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 Christians, Jews, Muslims, and people of all faiths and backgrounds. Applications are due by the 15th of this month. Submit a letter to the Monthly Meeting, 123 Main St., Thompson, NY 12345. Contact: (315) 555-1234.

Sidwell Friends School, a coed PreK-12 school located in Washington, D.C., invites qualified applicants to re-apply for assistant facilities director position. The position is full-time, with a start date of September 1. Salary depends on qualifications and experience. Please send a letter of interest and resume to: Head of School, Sidwell Friends School, 123 Main St., Washington, DC 20036. Contact: (202) 555-1234.

Real Estate

For Sale

Cinnamon Grove, 3-bedrooms, 2-baths, 2-car garage, includes all furniture. Contact: (555) 555-1234.

Rentals & Retreats


Retirement Living

Folksville Village, for Quaker-directed life. A vibrant and caring community that encourages and supports men and women as they seek to live fully and gracefully in harmony with the principles of Quakerism, including simplicity, mutuality, respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, health and fitness center, and community gardens. Contact: (555) 555-1234.

KENDALL COMMUNITIES


Schools

Australia. The Friends’ School, Hobart. The Friends’ School, in Hobart, Tasmania, is Australia’s only Quaker School. Established in 1887, The Friends School Hobart provides a strong K-12 academic program informed by Quaker values. Visitors are always welcome and we have vacancies for International Students seeking to broaden their horizons. A range of programs is available for semester, year, or multiple year enrollments. For a prospectus telephone the College-On-Principals on +61 3 6210 2200, +61 3 6234 6209 or e-mail: info@quaker.org.

Westbury Friends School—Nurturing Quaker environment for 150 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes, high-quality teachers, music, art, drama, sports, and a full range of extracurricular activities. Boarding available. Contact: (510) 555-1234.

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 located on 300 acres of rolling farmland, Olney is a Quaker school with a strong commitment to Quaker values. Contact: (704) 555-1234.

Westtown School: Under the care of the Philadelphia Yearly Meeting since 1790, Westtown seeks Quaker children for day (PreK-10) and board (9-12). Boarding is required in 11th and 12th grades. Westtown serves 600 students, 66 teachers. Challenging academics, athletics, arts, in a school in which students from diverse racial, national, economic, and religious backgrounds come together to form a strong community of shared values. Financial aid is available. Westtown, PA 19395. (610) 555-1234.

Westmead 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 curriculum, including whole language and manipulative math. We serve Buckeye County. 20 South 10th Street, Quakertown, PA 18951. (610) 555-1234.

Lancadome 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 curriculum, including whole language and manipulative math. We serve Buckeye County. 20 South 10th Street, Quakertown, PA 18951. (610) 555-1234.

Stratford Friends School provides a strong academic program in a warm, supportive, Quaker-directed environment. Stratford also offers an extensive day program, boarding, and summer program. Information: Stratford Friends School, 5 Llanello Road, Havertown, PA 19083. (610) 555-1234.

For information, contact: Quaker Services, Inc., 105 North Fourth Street, Centerville, OH 45327. (513) 555-1234. Fax: 765-855-8278.

Consulting Services for educational institutions and non-profit organizations. Funding, Capital Campaigns, Planned Giving. Recent clients include liberal arts colleges, seminaries, independent schools, social service agencies, Friends Journal, and many other Friends organizations.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1205 Pinewoods Dr., Greensboro, NC 27110. (336) 555-2504.
Meetings

A partial listing of Friends meetings in the United States and abroad.

MEETING NOTICE RATES: $15 per line per year. $20 minimum. Payable a year in advance. No discount. Changes: $10 each.

BOTSWANA
GABORONE-phone (267) 347-147 or fax 352888.

CANADA
HALIFAX, NOVA SCOTIA-(902) 461-0782 or 477-3690.
OTTAWA-Worship and First-day school 10 a.m. 9:14 Fourth Ave. (813) 293-6017.
PRINCE EDWARD IS.,-Worship group (902) 596-1427.
TORONTO, ONTARIO-Worship and First-day school 11 a.m. 60 Lorette Ave. (north from cor. Bloor and Bedford).

MONTANA
MONTANA-Phone: 645-5027 or 645-5026.

SAN JOSE-Uniting program meeting, 11 a.m. Sunday. Phone: 224-4376 or 233-6168.

EGYPT
CAIRO-First, third, and fifth Sundays at 7 p.m. Call Alan Swenson, 337-1291, or Ray Langeton, 307-6989 (day). 357-6989 (day).

EL SALVADOR
SAN SALVADOR-Uniting program meeting. Call Carmen Broz 284-4538.

FRANCE
PARIS-Uniting program worship meeting for worship 11 a.m. Sundays at Centre Quaker International, 114 Rue de Vaugirard, 75005 Paris. Entrance at 114 bis. Phone: 01-45-48-74-23. The Center has no sleeping accommodation.

GERMANY
HAMBURG-Uniting program meeting 10:30 a.m., second and fourth Sundays. Winterhuder Weg 98. Phone 0402-106021.

HEIDELBERG-Uniting program meeting. First and third Sundays. Call Brian Tracy: 06223-1386.

GUATEMALA

MEXICO
CIUDAD VICTORIA, TAMALIPAS-iglesia de los Amigos, Sunday 10 a.m. Thursday 8 p.m. Matamoros 737 2-99-73.

MEXICO CITY-Uniting program meeting Sundays 11 a.m. Casa de los Amigos, Ignacio Marcial 132, 06030, Mexico 1, D.F. 705-0521.

NIGERIA
MANAGUA-Uniting worship, 10 a.m. Sundays, El Centro de los Amigos, APPTDO 5891, Managua. Nicaragua. Info: 813-821-4248 or 011-505-265-0984.

UNITED STATES
Alabama
BIRMINGHAM-Uniting program meeting, 10 a.m. Sundays. Girls, Inc. 5201 8th Ave. South. (205) 862-6479.

FAIRHOPE-Fairhope Meetinghouse, 9281 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (334) 967-0982.

Greenfield Meetings

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 Designs, 265 West Main Street, Richmond, VA 23774. (705) 665-1754.

Huntingville-Uniting program meeting 10 a.m. Sundays in various homes. Call (205) 887-6527 or write P.O. Box 5300, Huntingville, AL 35610.

ROYAL (Blount County)-Worship group. (205) 426-3086.

Alabama

Huntsville-Uniting program meeting 10 a.m. Sundays in various homes. Call (205) 887-6527 or write P.O. Box 5300, Huntingville, AL 35610.

ROYAL (Blount County)-Worship group. (205) 426-3086.

BOKELMUS-Uniting program meeting 10 a.m. Sundays in various homes. Call (205) 887-6527 or write P.O. Box 5300, Huntingville, AL 35610.

ROYAL (Blount County)-Worship group. (205) 426-3086.

FRANCE

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Maine


BELFAST- Unprogrammed meeting for worship, 9-9:30 a.m. Telephone: (207) 336-4476.

BRUNSWICK-Unprogrammed worship 10 a.m. 333 Maine St. S. 833-5016 or 725-8216.

CASCO-Cuaker Ridge. Unprogrammed worship 10 a.m. 3rd Sunday. 11 a.m. every 1st and 3rd Sunday meetinghouse always open to visitors, so. of Rt. 11 next to Hall’s Funeral Home. (207) 627-4705, 827-4437.

EAST VASSALBORO-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanly Hill Road, East Vassalboro. Joyce Sutherland, clerk. (207) 923-3141.

JACKSONVILLE-Furth-day school 10 a.m. 194 Long West Concord (during summer in homes). Massachusets 7:30 p.m. Classes Sundays 11 a.m. First school Meeting, 10 a.m. 2nd and 4th Sundays. Call (207) 338-2791.

SALISBURY-Unprogrammed worship 10 a.m. 19th Century. Worship 11 a.m. 10:30 a.m. First Day. Phone: (603) 886-6976.

Beverly every First Day, 11 a.m. (203) 669-7806.

ADELPHI-Worship 11 a.m. Phone: (410) 573-0364.

U. of Md. 8 and coming from the north. For information: Conone Mathey, 8843 Spring Creek, Northfield, MN 55057. (651) 683-1048.

ROCHESTER-Unprogrammed meeting. Call. (207) 282-4658 or 282-3010.

ST. PAUL-Twin Cities Friends Meeting. 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 9 a.m. and 10:30 a.m. Wednesdays at 6:30 p.m. adult education. Sunday at 9 a.m. and 10:30 a.m. meeting for business first Sunday of month following 10 a.m. worship. (612) 696-0995.

STILLWATER-Crook Friends Unprogrammed meeting. 1st Sunday at 10 a.m. Phone: (612) 777-1698, 777-3551.

Missouri

COLUMBIA-Discussion and first-day school 9:30 a.m., worship 10:30 a.m. 6408 Locust Grove Dr. (411) 442-8039.

KANSAS CITY-Paw Valley Meeting, 4405 Gilmah Rd. 10 a.m. Call: (816) 931-5256.

ST. LOUIS-Meeting 10:30 a.m. 1001 Park Ave., St. Louis, MO 63101-2031.

SPRINGFIELD-Sunrise Friends Meeting. Worship and first-day school 11 a.m. each 1st Day at the Ecumenical Center, SCSU campus, 680 S. Florence Ave. (417) 881-9927.

Montana

BILLINGS-Call: (406) 252-5065 or (406) 656-2163.

GREAT FALLS-Call: (406) 453-2714 or (406) 452-3998.

HELENA-Call: (406) 424-3058.

MISSOULA-Unprogrammed Sundays, 11 a.m. winter, 1861 South 12th Street W. (406) 549-6279.

Nebraska

LINCOLN-Unprogrammed worship, 10 a.m. Call: (402) 484-5785.

ROCHESTER-Unprogrammed worship, for information call: 329-9400.

New Hampshire

CONCORD-Worship 10 a.m. Children welcomed and carded for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 224-7479.

DOVER-Unprogrammed worship 10:30 a.m., 141 Central Ave. Children available. Clerk: Constance G. Weeks, (207) 439-2837, or write. P.O. Box 96, Dover, NH 03030.

GONIC-Worship 2nd and 4th First Day, March through December at 10 a.m. Clerk: Shirley Leslie. Phone: (603) 332-5472.

HANOVER-Worship and First school, Sundays, 10 a.m. Friends Meeting House, 43 Lebanon St. next to high school. Clerk: Sarah Bryan. Phone: 643-1438.

KEENE-Worship-group Unprogrammed 10:30 a.m. Children’s program and child care. 98 S. Lincoln St. Keene, N.H. (603) 582-5547.

LANCASTER-Pastor-Worship at the Episcopal Rectory first and third Sundays at 5:30 p.m. Check with Mary Ellen Cannon at (603) 788-9689.

NORTH SANDHILL-10:30 a.m. Contact: Webb, (603) 284-6215.

PETERBOROUGH-Monadnock Meeting at Peterborough/ Jaffrey town line on Rt. 202. Worship 10:30 a.m. (9:30 a.m. 1st and 3rd Sundays). Phone: 352-6203, or visit 3 Davidson Rd., Jaffrey, NH 03452.

WEARE-10:30 a.m. Quaker St., Henniker. Contact: Baker (603) 478-3200.

WEST EPPING-Unprogrammed. 10 a.m. on 1st and 3rd First Days. Friend directly off Rt. 27. Clerk: Fritz Betz, (603) 985-2437.

New Jersey

ATLANTIC CITY-Association 11 a.m. 437A S. Pitney Rd. Phone: 26-1437.

CAPE May-Beach meeting mid-June through Sept., 8:45 a.m., beach north of first aid station. (609) 626-1145.


CROSSWICKS-Meeting and First school 9:30 a.m. (609) 284-4362. 

February 1999 FRIENDS JOURNAL
STATE COLLEGE—Worship and children's programs 11 a.m. Also, on most Sundays, early worship at 8:45 a.m. and adult discussion at 10 a.m. 611 E. Propped Ave., State College, PA 16801, phone (814) 353-7051.

SWARTHMORE—Meeting and First-day school 10 a.m., forum 11 a.m. Whitier Place, college campus.

UPPER DUBLIN—Worship and First-day school 10 a.m. Sept. 26 through June 8. 681 Butler Rd., phone (570) 829-3531.

VALLEY—First-day school 10 a.m. (informal) on 11 a.m.; Clinton Valley Forge, King of Prussia, Audubon, and Devon. (610) 688-5757.

WASHINGTON—Meeting and First-day school 10 a.m. Sept. 29 through June 10. 620 West Hancock Rd., near Ambler. (215) 653-0788.

VALLEY—First-day school 10 a.m. Sept. 29 through June 10. 620 West Hancock Rd., near Ambler. (215) 653-0788.

VIRGINIA—Meeting for worship 11 a.m. (based on silence), 1533 Laskin Rd., Virginia Beach, VA 23451. (757) 441-4010.

WILLIS WHarf—Fleming Creek Gospel Group phone (920) 797-2395.

WYNSTON—Unprogrammed worship. P.O. Box 460, Colonial Beach, VA 22443, (804) 224-8644 or Saif@novell.com.

YORK—Unprogrammed meeting for worship 4:30 p.m. Sundays, First-day school 5 p.m. 1333 Jamesstown Road, (804) 229-6593.

WASHINGTON—Friends Meeting, Worship 10 a.m., study 11 a.m. (425) 747-4722 or (206) 547-6449.

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“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, 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 for 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