An Inclusive Compassion

Spirituality: How Do I Get It and What Do I Do with It Once I Have It?

The Spiritual Work of Ecumenism
Among Friends

Seasons

W
riting Among Friends this month raises up a sense of transitions in my life. One kind of transition is familiar to the FRIENDS JOURNAL staff. We are putting the finishing touches on the October issue as we also prepare for the Labor Day weekend—and by the time you read this, we’ll be finishing up November. While we experience this temporal dislocation 12 times a year, it remains odd. (Even odder is when someone calls mid-month to say they like “this issue” of the JOURNAL. And that would be which issue? When am I?)

Here in Philadelphia we can easily see the end of summer approaching, for me a bittersweet turning from vacations and heat and humidity to routine and cool sleeping nights and crisp skies. Having grown up in a desert, I tend to resent both the humidity of summer and the chill of winter. Fall does seem to be an acceptable compromise, more dependably dry than spring and reassuringly spare. I have grown to love spring here, with its exuberance and release from winter, but sometimes I find all the foliage oppressive. Oh, to see the horizon, the structure and individuality of vegetation!

I’ve wondered if all Quakers practice the estivation common among Philadelphia Friends or if it’s a part of our local culture. Most Quaker activity slows to a halt in the summer months; committees take a break, many monthly meetings have no meeting for business, and many of the academically-connected, retired, or self-employed leave town. We only recently began experimenting with holding yearly meeting in the summer. In my own large, vocal monthly meeting, we even have an occasional silent meeting during the summer.

Now in particular seems to be a season of change for me. Many of you may laugh, but I recently celebrated my 40th birthday, and I was surprised by the fact that it mattered to me. One of my impulses has been to try to reconnect with friends I lost touch with when I moved from California 14 years ago. I hope that some renewed friendships will strengthen the tenuous bridge between “before Philadelphia (and Quakerism)” and “after.” Somewhat predictably, I have spent (and am still spending) time reflecting on my life thus far. A friend called me a “baby old person,” which was curiously comforting, returning my attention to the future.

One tension in writing a column entitled “Among Friends” is that I haven’t been much “among Friends” this summer. I attended meeting, but I also went camping or otherwise spent many weekends away, and except for one day at Philadelphia Yearly Meeting, I attended no major Quaker gatherings. I feel in a liminal state, on a threshold, as I am turning my attention inward in preparation for traveling in the ministry during late October. I’ll be joining Ian Hoffman of Mount Toby (Mass.) Meeting and Bob Schmitt of Twin Cities (Minn.) Meeting in facilitating “Bringing Our Messages and Witness to Birth: Mothers, Midwives, and the Minister/Elder Relationship” at Quaker Center in Ben Lomond, California, and on the road. In just over a week (well past the time you read this) I’ll participate in a “Gathering of Quaker Ministers and Elders” at Pendle Hill. This renewed attention within the Religious Society of Friends to what ministry is, how it happens, and how we support it is in its own way another turning of the seasons.

Kenneth Sutton
Features

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Cover: 1999 FGC Gathering photo by Caroline Wildflower

Last month's cover art should have been credited to Cathy Weber. We regret the omission.—Eds.
Forum

On bombing Iraq

The thoughtful statement by the St. Louis Religious Society of Friends (FJ May) speaks to my condition and many others in India. It also brings to mind the unilateral actions of NATO against the Serbs in the former Yugoslavia. One newspaper headline sums up the feeling: "Serbia now, will Kashmir be next?" Basically it questions Western/"Northern" perceptions that are often at variance with our perceptions in the "South." Since Western powers have the armed might, they can impose their views by force and violence—as they unilaterally have done in Iraq and Serbia.

It may interest Friends to know that during the early days of the rumblings of war (perhaps 1991), Radio Nederland interviewed Dutch businessmen from the Middle East. They were of the opinion that it all centered on oil.

In March 1999, after ten years of silence, the former prime minister of India, I. K. Gujral, revealed to the world his story of the Gulf War. "It is time people know the truth," he said. He was the foreign minister when the Gulf War broke out. He recounted two quotes of the then-U.S. deputy secretary of state whom he had met in Washington before coming to Iraq: "Oil is our civilization, and we will not let a demon [Saddam Hussein] sit over it," Gujral was told.

"When I said that there could be a face-saving formula for Saddam to withdraw from Kuwait, my American host replied "You are talking of his saving face. Let him save his neck first." Gujral stated that at Amman, Jordan, on his way to Iraq, the late King Hussein told him, "Saddam is willing to leave Kuwait, but the Americans are not letting him do so." King Hussein further told Gujral that the Americans were not even allowing the Arab League, which was then meeting in Cairo, to persuade Saddam to change tack. All this makes clear that the U.S. was fighting a well-thought-out war. (Times of India, March 8, 1999)

Asiz Pahane
Mumbai, India

Idols of the mind

I've just seen Chel Avery's review in the June issue of my book, A Quaker Book of Wisdom. She is certainly right and I'm suitably embarrassed that I made a serious factual mistake in stating that there are "far more Friends" who are members of unprogrammed meetings than there are Friends who are members of programmed meetings. An alert Friend pointed this error out to me right after the book came out last September. It is corrected in the paperback edition that just has been published.

As someone born and raised in the neighborhood of Philadelphia, I'm reminded of The Idol of the Cave, one of Sir Francis Bacon's four idols of the mind. This idol "besets" our minds with "illusions of knowledge" too exclusively drawn from surroundings, education, and people with whom we spend time. I'm afraid my mind "idoled."

Robert Lawrence Smith
Bethesda, Md.

Chains of reward

For further guidance regarding "What Are We Willing to Buy?" (Among Friends June), we—the general public—are all consumers, thus we are at the end of many chains stretching back to the original grower, gatherer, garnerer, extractor, or creator. When a decision is made to buy one particular product rather than another, we have decided to reward the chain that produces/supplies that item.

It is the accumulation of such rewards that encourages the continuance of the good or bad actions in that chain. Dearth of reward means collapse of the chain and its good or bad actions. If we publicly—deploring the use of chemical pesticides and fertilizers, or the pollution spilled into our rivers, or child labor, or desecration of the environment, then it is hypocritical to continue to reward the chains of production/supply that continue with such detrimental activities.

It is humbling as well to realize that many of us are also individuals working in many of those chains!

Harry Holloway
Barrie, Ont.

Inner life matters as much as curriculum

I was delighted to read "The Changing Face of Quaker Education," by J. Timothy Esser-Haines (Young Friends July) and wanted to thank him for expanding my view of those passages of Some Fruits of Solitude, which I have long loved. I think that Esser-Haines, like Penn before him, has illuminated some vital part of Friends education—and certainly made me rethink and expand some ideas I've had about them. Put in my words, one of those ideas is that the inner, meaningful life of children (and all students) matters as much or more than curriculum. In a time in education when measuring the outer product, especially through tests, assumes ever greater importance, it is easy to ignore our knowledge that important things in education are ones of meaning, which cannot be measured. The starting place for experiences of meaning are often those aspects of the world to which people are drawn by their "natural genius" (a word that in Penn's time meant an inclination or aptitude for), to those activities Esser-Haines describes for himself as "German language, farm work, piano, working with small children, building and rebuilding houses, horseback riding, and comic book and novel writing." (This is not to say that the Inner Teacher does not sometimes point us in directions that "would not have occurred to us.")

The process of finding the work that matters to us, the "language" that expresses our truth, is spiritual work that begins in childhood. It is a process that can be, but often isn't, attended to and fostered in schools.

As a teacher myself, I know well how easy it is to feel that it is "my" curriculum that is vital and, using that as my lens, not to look beyond it to see my students in their fullness, nor to leave open sufficient opportunities for their perspective and meaning, what their inner life needs.

Douglas Steere referred to "confirming the deepest thing in another" as the most important job of a teacher in a religiously oriented school. He thought this required passionate and capable teachers but said it also needed a faculty themselves devoted together to deeply meaningful learning.

Esser-Haines is right that most schools either do not attempt this or do so only halfheartedly. It goes so much against the grain of what we think education demands these days. To go against that grain requires both much rethinking and much faith—in our students (and ourselves), in what we are deeply drawn to in the world, and in the guidance of our inner lives, not just in meeting, but all through the week.

Andy Doan
Yonkers, N.Y.

October 1999 Friends Journal
How do we love all creation?

Betty Stone's letter (FJ July) on abortion reminds me that the Nazis thought Germany would be improved by eliminating the Jewish people. A fetus is not a "nothing"—it is created with all its genetic programming and is constantly growing. Does anyone see the same kind of reasoning in the attitude of "saving our precious Earth" by destroying fetuses echoing the Nazi position of "it's okay to eliminate some for the good of others"? How frightening! Isn't God's call to love all creation?

Harry Snyder
Whiting, Maine

Divine plain speaking

In her delightful and provocative brief article, "Dear God: A Complaint" (FJ August), Nancy Bieber or her muse may be tweaking us "plain people" for setting requirements on the Eternal to speak plainly or not at all, in our case. God spoke to Job very loudly and plainly and to Elijah in the "still, small voice." (I Kings 19:12) Early Quaker minister Isaac Penington advised, "There is That near you which will guide you; O wait for it, and see that you stick to it." Penington's contemporary, poet John Milton, becoming blind, wrote, "O loss of sight, of thee I most complain!"

Often we are like the proverbial recalcitrant mule whose master explained why he struck him with a two-by-four: "First, get his attention." Or, as Scripture teaches us, "Whom the Lord loveth He chasteneth."

A present-day meditation master and spiritual teacher, Sw. Chidvilasananda, wrote, "Learn to remember God. Learn to rethink each thought. Learn to reshape each action. Learn to reexamine your own heart. Learn to renew your understanding of what you have heard." And this sage's teacher in turn said that until you're in the highest state, you can't completely trust what comes up from inside. The moral is that we become freely compliant to the outward and inward Teacher, through devotion and praise, the demand "speak to me plainly" falls away, and if there is an emptiness, it is seen as positive—a yearning to listen and stay attuned. The plaintiff takes a back seat in the court!

David K. Trumper
Bala-Cynwyd, Pa.

Focus, opinions, information, and questions

I want to thank you for the honor of having my photograph on the cover of the May issue. The poem about silence by Michael H. Ivey touches me. A piece of mine about silence appeared in the November 1998 issue.

John Morgan
Lewisburg, Pa.

A response about Thomas

Two readers not only read my poem, "Thomas" (FJ April), but also read it carefully! Thanks to them for offering me more insights. I did want to clarify readers' concern that when the first line of the poem began, "They should have made a saint of Thomas," that Thomas was already a saint. True enough, he was a saint, and I should have made it clearer that the spirit of the poem, the "they" in the first line, were those folks who did not see doubt as part of faith—and sometimes as a precipitating part at that, at least for me. Betty Stone's letter in the same issue probably made my poetic point much clearer: "We must love God with all our minds as well as with all our hearts."

John Morgan
Lewisburg, Pa.
On Holy Ground, In Holy Times

The annual Friends General Conference Gathering is a truly wonderful event. No other occasion brings so many Friends from the unprogrammed tradition together with such regularity. It provides an annual opportunity to reconnect with old friends, to make new ones, to encounter Quakers from around the world, and to choose from a remarkable wealth of workshops, interest groups, resource centers, plenary addresses, books, and crafts. It is undergirded by worship that opens and closes the event, and which is threaded through the week in many contexts and locations daily.

In providing coverage, it is difficult to do justice to such a multi-faceted, weeklong experience! In these pages we've gathered a kaleidoscope of impressions and responses from a number of participants.

If you attended, we hope this "scrapbook" will evoke fond memories. If you didn't, perhaps they will encourage you to consider attending the Gathering in Rochester, New York, next summer that will celebrate FGC's centennial year!

—Susan Corson-Finnerty

Reflections

When a friend recently asked me how I spent the Fourth of July, I told her I had a wonderful week at the Friends General Conference Gathering in Kalamazoo, Michigan. She looked puzzled, as though asking, "How could you spend an entire week at a religious conference?"

I told my friend I am certainly no FGC expert. At the Gathering's opening session on Saturday night, one person was recognized for what I call a "faithfulness" record. She has attended 50 Gatherings in her lifetime, and I have attended a mere two! Expert or not, my friend wanted to know about my experiences.

On Sunday morning, July 4, I sat for a while under the shade of a grove of trees near the Western Michigan University (WMU) Student Union. I was reading and enjoying the natural beauty there before attending the first session of my workshop, "Poetry as Spiritual Play."

The workshop began at nine in the morning, but the temperature and humidity were already climbing steadily. As I passed Friends heading to their workshops, there was an anticipation in the air that not even the humidity could dampen. Along the way to Brown Hall and with campus map in hand, we assured one
Friends join with Mayan elders in a traditional fire ceremony.

As we left the building, the intense heat left us nearly breathless. I lagged behind, deciding to sit at an umbrella-covered outdoor table that faced a large fountain. Then and there, I wrote my first poem of the week. I relished the peace and the sound of flowing water before heading back to the Student Union.

Now what? We newcomers are in the same boat as FGCGolden oldies when it comes to the needling question of how to spend our time given the myriad opportunities offered. Should I browse the FGC Bookstore today or tomorrow? Do I want to go to the Quaker Universalist lecture on Islam or the informational meeting on American Friends Service Committee today? Or should I honor the needs of my body and rest? Will I participate in contra dancing tonight or go to the nightly movie?

I had a personal concern that added to my dilemma. During that week I stayed at the home of a former colleague who now works at WMU, and I wanted to have time to visit her too. That would mean giving up some special opportunities and interests, like the field trip to Battle Creek that focused on the Underground Railroad and the life of Sojourner Truth.

I felt the need to prioritize and, at the same time, remain open to the gifts that were waiting for me if I could just let go and be content with unprogrammed time. The gifts that came my way were often in the form of meeting new people and our mutual discovery of common ground, holy ground. This is exactly what occurred when I volunteered at the Safety Net.

As I left the Safety Net-Medical Center, I noticed a woman sitting in an area off the main hallway, giving a foot massage to an adolescent girl. They were also engaged in pleasant conversation. Gee, I thought, that is just what I need, and I promptly asked if I could be next. The answer was a friendly and immediate “Yes!”

There was more in store for us than a foot massage. When she told me she was a professor of deaf education, I had one question after another because of recent reading on the subject. This surprised and delighted her. Then the conversation shifted to talking about our work lives, with its frustrations and hopes. By this time my feet were well-massaged, and we traded places, giving her a well-earned rest. I did not see her again that week, but we exchanged addresses, and I know we will stay in touch.

This chance meeting and the conversation that ensued made the Gathering theme of Holy Ground and Holy Times so real for me. And it occurred more than once! After lunch one day with Margaret, my friend and former colleague, I urged her to join me in looking at the exhibit area. I especially wanted her to see the incredible cross-stitched, four-paneled “ABC’s of Quakerism,” which will be available to meetings for outreach purposes.

We marveled at the time and patience required to complete this project. As we browsed the exhibit area, we met Barbara, whom Margaret knew through her campus job. This led to offers of hospitality and a long conversation that signaled to us the beginning of a real friendship.

These are but two examples of the gifts received with unscheduled time. That is not to say that attending scheduled events was disappointing. On the contrary, this was Holy Time as well. I gained so much from hearing about the state of the historical Jesus research, the directions in FGC Journal under the new editor-manager, and the current issues concerning Friends in the Traveling Ministry Program.

The thread that gave the entire week deeper unity and purpose, my daily participation in the poetry workshop, was all that I had hoped for and more. It was difficult to say goodbye.

As this account spilled out to my friend, she listened intently. I was pleased and surprised, since I had made the mistake of talking in nonstop enthusiasm about something I had so enjoyed! Yes, it is more like an intergenerational gathering and less like a conference, she said. I told her to mark July 1-8, 2000, on her calendar, when the FGC Gathering will occur in Rochester, N.Y., with the theme, “Deep Roots, New Growth.”

—Charlene A. Sexton
Madison, Wis.
milestone for Quakers and the Arts was passed at the 1999 FGC Gathering. An art gallery with an interesting and highly professional exhibition and a full program of other arts, such as poetry readings and musical performances, was an effective part of the Gathering program and was well attended throughout the week. The Lemonade Gallery—so called because of the adverse conditions that attended its inauguration at the 1998 Gathering (“we were given lemons and made something sweet”)—was presented by Fellowship of Quakers in the Arts (FQA). FQA has as its mission “to nurture and showcase the literary, visual, musical, and performing arts within the Religious Society of Friends, for the purposes of Quaker expression, ministry, witness, and outreach.”

The exhibition was mounted on movable panels that accommodated artworks as different as photographs, quilts, paintings, elegant beadwork, prints, and even historic cartoons, each kind of work comfortable on the separate panels, with sculpture and ceramics on tables. The availability of the large and accessible space was, of course, a significant advantage, as was the flexibility of the screens. There was also fine design skill, as well as organizing energy and more labor than met the eye, in putting the whole gallery together.

The exhibition was given a sense of cohesion and direction by a series of 30 quotations concerned with the worthy use of Quakers’ time and energies, tracing the slow shift from fearful prohibition of the arts to gradual interest and tentative acceptance to eventual acceptance as worthy parts of the spiritual life. The quotes were chosen by FQA clerk Chuck Fager from a chronological series of about 80 extracts compiled by Esther Murer, editor of FQA’s quarterly newsletter, Types & Shadows. (The entire series, A Cavalcade of Quotes, is available on the web at <http://home.att.net/~quakart/>.

Around 1670 George Fox had written:

And therefore, all friends and people, pluck down your images ... ; I say, pluck them out of your houses, walls, and signs, or other places, that none of you be found imitators of his Creator, whom you should serve and worship: and not observe the idle lazy mind, that would go invent and make things like a Creator and Maker.
And 122 years later, in 1792, a review by John Scott of Amwell’s Poetical Works noted that “these poems are written by a Quaker, a circumstance rather extraordinary in the world of letters, rhyming being a sin which gentlemen of that fraternity are seldom guilty of.”

At the time of the 1965 Friends World Committee for Consultation Triennial I had noted that:

There are many, including a goodly number within the Society of Friends, who find that the insights and experiences of the arts are perhaps the clearest manifestations of spirituality in every day existence. Nevertheless, Friends have not identified their attitudes toward the arts with much precision. And this doubtless reflects a fair amount of indecision as to the validity of the attitudes of earlier Friends in these matters, for the arts appear to have been definitely relegated to the pastimes called frivolities and treated with uneasy tolerance if not the more usual outright condemnation.

In FRIENDS JOURNAL’s March 15, 1979, issue on Quakers and the Arts, Fritz Eichenberg asked:

Can’t we see that the essence of art is a source of life renewing itself in every act of creation? The same should hold true for a spiritual movement such as the Society of Friends, which needs constant renewal. Without the arts we lose our youth—without our youth we lose our Society.

Thirty-four years after the FWCC Triennial in 1965, I am struck by what must be a special dispensation of Quaker grace that made it possible in Kalamazoo to hang modestly, charmingly amateur work and comic cartoons comfortably alongside seriously divergent accomplishments by artists who had devoted a lifetime to their chosen professions.


Early in this year’s closing worship there were a lot of messages. This led one Friend to stand and give an impassioned plea for Friends to settle more deeply and to listen for the voice of God. As she sat down, a cell phone rang somewhere in the midst of the meeting. Suppressed giggles were heard throughout the room. Who says the Spirit doesn’t have a sense of humor?


Junior Gathering Staff Experiences

Our morning staff worship was wonderful and full of the Spirit. I also found holy time in worship with the children. One day a child explained that he was about to speak but I had broken the silence too early. It was also wonderful to see the parents’ reactions when we were in worship—sometimes they joined us!

—Staff in rising fifth grade group

I was amazed at how the vision for the Circles of Peace workshop became the reality of a learning laboratory for participants and a program resource for Junior Gathering. My role initially was to encourage the leaders, then I continued as a supporter, listener, participant, and a “go-fer” whenever I was needed. We endeavored to be led from the Center and most of the time we were. . . . I tend sometimes to want to be in a hurry, not always willing to take time to center. What a gift our leaders gave us!

—Circles of Peace workshop leader

I came to Kalamazoo concerned that the spirit of peace I experienced in 1998 could never be repeated and left with an even stronger feeling that these truly had been holy times. Our group was blessed with a wonderful spectrum of children who shared their many special gifts.

—Staff in rising seventh grade group

“Dear God, I brought my bags and boxes full. I think I am prepared. Stay with us, precious Spirit, as we rejoice with the rising and the setting of this day. Temper my resolve with other rhythms of those who also lead, including your children. Help me to hear, respond, rejoice in Light so freely given. Keep our circle within your circle, Oh Lord. May our experience be felt and known as gathered communion. Amen.”

—from “Tending the Garden,” a Credo in Ministry offered by Kevin Lee and used by staff in the rising fourth grade group
Unity in Worship

For me, the 1999 FGC Gathering captured what is best and what is worst about being an FGC Friend today. Once again, I was among more than a thousand Quakers from all over the United States, Canada, and around the world. This relieves the sense of isolation that hangs over so many of us for most of the year. It’s the biggest, grandest family reunion I can imagine. For the children, especially the high schoolers, this is where you can be a Quaker without wondering if everyone around you thinks you’re weird. Or maybe we are all weird and that makes it okay.

Our theological diversity is on display everywhere—and that makes the strengths and weaknesses obvious. The wide array of workshops exposes the contrariety of our viewpoints. But rather than exploring our differing beliefs together, most of us scuttle off into separate little groups, finding those most like ourselves for a few hours each morning. In the afternoons, there is a similar variety of activities and a similar sorting. We too often miss the opportunity to experience personally our diversity, to cross-fertilize each other, and to grow together.

This diversity also seems to lead to shallowness in our plenary sessions. We want our evening speakers to challenge us, but comfortably. We want to be exhorted to do good, but only in ways we already agree on. Only in worship is the Gathering’s potential for wholeness realized. We opened and closed with hundreds of Friends together in one room. Deep stillness settled in, welcoming and opening to that Spirit we all profess. Whether called the Light or the Christ, there was oneness in those times together.

Telling Friends to listen to each other better is not likely to change things much. We are good people, and we feel that we are listening to each other. But the Gathering schedule plays to our weakness—to our fractiousness. There always seem to be more opportunities than one body could possibly attend—and I don’t want to give up those choices.

Perhaps we can build on our greatest strength—corporate worship. This year there were only two Gathering-wide meetings for worship. Daily we had five or six more opportunities for worship, but most were under the care of one or another of our factions, and they were not offered at the most convenient times. As a result, they were not well attended and, in particular, not attended by a cross-section of the FGC spectrum. Could we arrange the schedule to provide a time daily for an undivided time of worship? Adding another Gathering-wide event would mean numerous logistical problems, but can we see these problems as opportunities? Would we be willing to forgo entertaining ourselves each evening before our plenary speakers? Could we trade that half-hour of singing for a half-hour of worship? Can we discipline ourselves to come early and center ourselves? Would this open a sacred place from which our evening plenary speakers might question our comforts? Might this allow us to be better listeners?

—Paul Buckley
Richmond, Ind.

I spent almost all my time at the information desk in the mornings and evenings. My general impression was that things went extraordinarily smoothly this year. The campus was easy to get around, and because we had been there just a few years before, a lot of people were familiar with their surroundings. It may be that because of the smaller number of attendees (just over 1,400), there simply were no major problems to try to solve.

—Mae Smith Bixby
State College, Pa.

The Gathering has been and is a community providing unlimited opportunity to meet and be with Friends, old and new. The worldwide Quaker community is relatively small, and yet following each Gathering my horizons are vastly expanded and my awareness becomes substantially broadened through my participation.

—Connie Archbald
Wayzata, Minn.

My heart led me this year to Bert Skellie’s workshop, “Meeting for Bicycling.” While most came to the workshop with cycling as an important and pleasurable individual experience, cycling in a group provided op-

October 1999 FRIENDS JOURNAL
Workshop One

I have attended the FGC Gathering more than 20 times, but this year I got to experience it in an entirely new way. Over the years I have been a staff member, a participant with no special responsibilities, a workshop leader, a worker with the children, and a drop-out who didn’t participate in the program but just visited with my friends. All of these were rich experiences. There has never been a time when I regretted attending.

But this year was new and deeply spiritually rewarding.

Late last fall Shirley and Verne Bechill, co-clerks of this year’s Gathering, invited me to serve the Gathering as “Friend in Residence.” “What,” I asked, “is that?” When you have a campus where there are few if any Quakers and then bring in 1,500 of us for a week, aren’t we all Friends in residence?

The title Friend in Residence has been used for a variety of roles. For the 1998 Gathering one of the co-clerks of that Gathering, Christopher Sammond, was aware that many stresses impinge on the folks responsible for the well-being of the Gathering. He knew he would need support to be able to remain centered in a spirit of Love as he carried out his role. He wanted spiritual support not only for himself, but for all of those in leadership roles—planning committee members, FGC staff, officers of FGC Central Committee, teachers in Junior Gathering.

Thus the newest role of Friend in Residence was born, and along with it Workshop One. No, not Workshop 1, which appeared in the program, but a special workshop. As planning for the Friend in Residence evolved it became clear that many Friends in leadership roles were not free to participate in the regular workshops; because they are called on to respond to various concerns and emergen-

The importance of the Gathering, for me, was not necessarily what happened at the Gathering, but rather what actions I’m taking now that were altered by having been at the Gathering.

—Dale Keairns
Pittsburgh, Pa.

Worship abounds—outdoors under the care of Friends Committee on Unity with Nature, indoors under the care of various organizations, and in each workshop daily. One day I attended three one-hour meetings for worship and had one of the most profound experiences I have ever had. It is music that bridges the exterior and interior experiences—music in worship, preplenary music, scheduled singing sessions, and spontaneous songs and instrument playing.

—Connie Lee
Oshkosh, Wis.

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But this year was new and deeply spiritually rewarding.

Late last fall Shirley and Verne Bechill, co-clerks of this year’s Gathering, invited me to serve the Gathering as “Friend in Residence.” “What,” I asked, “is that?” When you have a campus where there are few if any Quakers and then bring in 1,500 of us for a week, aren’t we all Friends in residence?

The title Friend in Residence has been used for a variety of roles. For the 1998 Gathering one of the co-clerks of that Gathering, Christopher Sammond, was aware that many stresses impinge on the folks responsible for the well-being of the Gathering. He knew he would need support to be able to remain centered in a spirit of Love as he carried out his role. He wanted spiritual support not only for himself, but for all of those in leadership roles—planning committee members, FGC staff, officers of FGC Central Committee, teachers in Junior Gathering.

Thus the newest role of Friend in Residence was born, and along with it Workshop One. No, not Workshop 1, which appeared in the program, but a special workshop. As planning for the Friend in Residence evolved it became clear that many Friends in leadership roles were not free to participate in the regular workshops; because they are called on to respond to various concerns and emergen-
shops. Planners thought that, perhaps, the Friend in Residence could conduct a workshop tailored to the availability and needs of those carrying special responsibility for the Gathering.

I knew from my years on the FGC staff in the 1970s that the pressures are enormous. Staff and committee members work long hours. They want everything to go smoothly for the participants, so they work hard to anticipate problems and address them before they become problems for anybody else. At the daily Gathering Oversight Committee meetings they hear concerns about the food, they hear of concerns from the host college about our possible misuse of facilities, they hear about violations of Gathering expectations that put others at risk—and they work discretely to address these issues.

Probably the most difficult dimension of the staff and committee roles, as I observe them, is the high expectations that result from excellent past performance. Gathering attenders expect things to go like clockwork. We expect everyone we deal with to be attentive, responsive, cheerful, and understanding. We forget that it is a large group of volunteers and a tiny staff doing a very complex job. Of course, there will be glitches, but too often Friends are irate rather than understanding, demanding rather than collaborative. It is a challenge to hold one’s awareness of the Presence of the Spirit when one is pushed and pulled in many directions and then, perhaps, berated when one’s best is not good enough in someone else’s opinion.

I was daunted by the invitation to be this year’s Friend in Residence. Could I be centered enough to help provide an anchor for these dear Friends? I prayed deeply alone and with the support of my spiritual friend before saying yes. And then I continued to pray. I phoned two friends who are seasoned Friends and regular Gathering attenders and asked them to be elders for me during that week, to meet with me and pray with me and help me see my blind spots and help me be more fully open to the movements of the Spirit.

I arrived for the Gathering three days early. Each morning I attended the staff and volunteer meeting for worship. I spent time in quiet, letting go of the activities and concerns from elsewhere, and praying that I might be centered in Love for the Gathering and for the Friends to whom I was to minister. I visited the room for Workshop One. I walked around the campus holding in the Light each of the buildings that was to be used by Gathering events. I undertook a discipline of walking slowly and breathing deeply. I went out and bought flowers and a candle to create a spot of beauty for the workshop.

And still I worried, did I understand what was expected? Could I do this assignment? As I should have trusted, the Spirit quite took over.

In the opening meeting for worship on Sunday morning one of those glitches cropped up: 1,000 folks gathered in a room with no windows that opened, on a very hot day, and the air conditioner was down. We sweltered as we worshiped. Toward the end of worship I was given an inspiration to leave quickly at the rise of meeting and get cold towels for the participants in Workshop One. At the rise of meeting I scurried to the ladies room, tore off a stack of soft white paper towels, and soaked them in cold water. Miraculously I had a plastic bag with me in which I could carry them. As each workshop participant entered the room in silence, as my written invitation by the door suggested, I gave him or her a cold towel, which was greeted at first with puzzlement and then with pleasure. This became for me a symbol of the work of Friend in Residence. Nothing complicated. Just a cold towel on a hot day. I could do that.

So it proceeded for six meetings of Workshop One. If I describe each of the activities we did, it would sound like nothing particularly special. The Spirit was present among us providing “cold towels” in various forms. Each day we worshiped. We took time to check our own spiritual state and how we were living into the responsibilities of the Gathering. Each day we made sure we had one good laugh—usually by doing something silly like singing children’s songs. One day I put face paint on folks. Another day we danced. And another we drew pictures. Every day we took time to reflect on the spiritual purpose of the Gathering and to hold the Gathering in the Light.

I was especially delighted by the responses to face painting. Many of these important Gathering personages went around the rest of the day with a dot or a flower on the cheek. Someone told me at a meeting later in the day, “Oh, you must have come out of that lounge. Everybody who came out of there has face paint.” I didn’t confess to being the perpetrator. Another person was asked to explain the symbol on her forehead. When she responded that Pat McBee had put it there, the questioner felt that explained everything. What did that explain? What did that person think she knew about me? I had never painted anyone’s face before. Maybe they knew my mischievous side. The work of the Spirit isn’t all dour.

Each day when the Gathering Oversight Committee gathered for its meeting, I invited other Friends to sit with me in the Silent Center holding the committee in prayer.

The whole experience was an eye-opener for me. I admit that I had never thought much about the spiritual underpinnings of an FGC Gathering. I had never thought much about the spiritual potential of a deeply gathered Gathering. I had certainly never thought about the blessings that would come to all Gathering participants if the leadership had support in resting in the Spirit as they go through a demanding week.

I learned in a new way what it might be to be a channel of the Spirit—not that I did it perfectly. I owe a great deal to my two elders. They prayed with me and for me. They sat with me as I experienced being distracted or defensive or closed to a leading I was feeling, and they gently led me beyond those blocks. At the end of the week, when Workshop One was over and I released my narrow focus and entered into the last 24 hours of the life of the Gathering, I knew that I had been blessed, that I had been led to a holy place.

—Patricia McBee
WHAT IS SPIRITUALITY?

How Do I Get It and What Do I Do with It Once I Have It?

by Renee Crauder

S

pirituality" is the catchword of the 90s, like "therapy" were of the 80s. But what does "spirituality" mean? Webster's Third International Dictionary defines "spiritual" as “of breathing, of wind,” from the Latin spiritus, which means spirit or breath. In the Old Testament the Hebrew word for spirit is ruah—breath and life. So we have the same word for spirit, breath, life—that's how important spirit is! Then what does it mean to be a spiritual person? Alive, yes, but how?

The dictionary definition of spiritual and spirituality that seems closest to Friends' belief is “Seeking deliberately and earnestly to live in a right relationship to God.” That's what it means to be a spiritual person.

This definition has two parts, equally important:

Seeking deliberately and earnestly—we have to want this relationship.

Right relationship to God—we have to accept God as God, not as an extension of our ego or imagination.

What does that look like for Friends, and what do we do with it?

Let's look at the difference between spirituality and religion so that we are very clear what we are talking about when we speak about spirituality. Religion, says the dictionary, is "the personal commitment to and serving of God with worshipful devotion, the relating of oneself to an organized body of believers." While spirituality and religion overlap, religion is always undergirded by spirituality. The difference is this: "spirituality" embodies spirit, breath, life; "religion" embodies structure, organization, theology, a particular way of life and behavior.

For instance, Quaker religion has a structure of simple meetinghouses, plain benches, little ornamentation and ostentation; its organization is collegial rather than hierarchical—that is, all Friends are equal within the organization. Its theology includes finding God without the help of a minister; sitting in worship in silence to hear God speak to us; Friends ministering out of the silence; and living according to Faith and Practice at home, in the workplace, and in our community.

Within the structure of Quakerism, how do I seek deliberately and earnestly to live in a right relationship with God and what does that right relationship look like?

Sometimes we think things are more difficult than they are, because we may need to change and don't want to change. And yet, we do want to change. The difficulty with changing is that not all of oneself changes at the same time. For example, for those of us who joined Friends as adults, perhaps our first or second time in meeting for worship convinces us that we have found our spiritual home. We feel more deeply at home in the silence of worship, in the messages, with the people and the structure, than we have ever felt before. And perhaps we've been searching for a long time. So we stay, and after a while we become members. What have we brought? What have we kept? What have we found?

We have brought our conviction that in Quakerism we will find our religious and spiritual home—have indeed found it. We have also brought with us the religion and spirituality that we've come from—its traditions, its way to God, its ways of seeing the world. And there is a tension between the person we were and the person we are becoming, as we reform ourselves into the new. We are learning the ins and outs of being a Quaker—how our meeting works, what to do and when to do it (for instance, coming to unity in decision-making). We are learning Quaker religion. We are beginning Quakers.

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FRIENDS JOURNAL October 1999
What have we left? A religious system that once fed us but does no longer. Still, good memories may remain, of holidays or feast days, of family togetherness in church.

What have we found? A home for our spirit, a group of people we worship with, whom we like and admire and want to be like. A way to God that may “work” better for us than what we came from.

How do we change all of ourselves to become spiritual Quakers in addition to becoming religious Quakers?

I became a spiritual as well as a religious Quaker through years of being with Quakers, marrying a Quaker, attending meeting for worship where I learned and continue to learn about Quakerism’s experiential understanding of God and the continuity of God’s revelation to us today and always; through working within the larger Quaker community and its outreach, such as Philadelphia Yearly Meeting and American Friends Service Committee. These years of coming to meeting and doing Quaker work, reading Quaker literature, talking and being with Quakers, have molded me into a Quaker, not into a Baptist or a Seventh-Day Adventist. It’s as simple as that.

How does spirituality come into this? I “catch” spirituality by being with Friends, by reading Quaker journals, by going to meeting for worship regularly to listen to what God is asking today, by ingesting Quaker equality and the Peace Testimony, by going out and doing the kinds of work Friends have traditionally done, by seeing that the making and spending of money is not a priority except that one has to have enough; in other words, by living Faith and Practice, piece by piece. Is it difficult? Not particularly if the Friends I admire are also living this life and are encouraging me in my leadings. It does take time and patience.

From the above it is clear that Quaker spirituality and Quaker religion are inseparably connected—one without the other does not a Quaker make!

Then comes a time in the lives of some of us when all the above isn’t enough; we feel a call to us in our very depths that cannot be denied. Psalm 42 states it as “deep calls to deep.” How do we know this? We just do; there is no doubt in us that we must follow this call to go deeper. We may check with a Friend whom we trust or with a clearness committee, or wait for more discernment to come during meeting for worship or in private prayer. We feel ourselves called to go deeper, into ourselves where God dwells. It is a lifelong voyage to which we are called; because it is also a difficult voyage that demands time and space and courage, not all of us travel it. The time this journey demands is God’s time, not ours—we don’t control it; the space it demands is to stay with the experience and not choke it off; the courage it demands is to face ourselves and to accept ourselves for who we are—warts and all—and to accept the unconditional love God has for each one of us.

What does this deeper call look like? It differs for each one of us but also has common characteristics. Some of these may include the need for solitude as in retreats or quiet days; regularly journaling one’s relationship with God, with oneself, with others; a need to pray without agenda, language or the customs. I need a lot of patience to let God show me how to be.

After following this call for a while, what do we get, what do we have? Again this differs for each one of us, but less than the original call. What we have is a nearly unshakable trust in God’s goodness and care for us and for everyone on Earth; the knowledge that what we do, how we live our lives, matters deeply; peace deep in us that is not disturbed by surface distractions or tensions (although these continue to occur). We also have an understanding of our vulnerability and propensity to miss the mark (the Greek translation of “to sin”), and therefore less judgment of the failings of others; a sense of oneness with everyone on Earth; a clearer vision of the world and its functioning; taking ourselves lightly.

How do we become sensitive to this deepening, this call? Here are seven stepping stones:

1. We have to accept the theology—the religion—of whatever faith we are professing—in this case, Quakerism. What answer do we give to the old question, “If they arrest you for being a Quaker, will there be enough evidence to convict you?”

2. We have to educate ourselves in our chosen faith—by reading Quaker literature, Faith and Practice, and being with and listening to seasoned Friends.

3. We have to want to be in a greater relationship with God in a Quaker setting, perhaps using Quaker images for God such as “the Seed,” “the Light of Christ,” “the Truth,” “Christ,” “The Inner Light.”

4. We have to be willing to say yes to what is being asked of us in the silence. Often there is not much clarity, only an intimation of what is asked; we may well need to bring this to more prayer, to a meeting for business, to a clearness committee for further discernment.

5. We have to be willing to make time for these things and for a regular time of being with God in prayer.

6. We have to enter into the Quaker world outside of our own meeting to see and understand its diverse fabric.

7. We may well be asked to do good in the world.

This is “seeking deliberately and earnestly to live in a right relationship to God.” This is spirituality.
Reflections on
The Spiritual Work of Ecumenism

by Thomas D. Paxson Jr.

December, 1998:
late spring; rainy season; Zimbabwe's capital, Harare.

Four thousand people from all around the world converged to participate in one way or another in the Eighth Assembly of the World Council of Churches on its 50th anniversary. At least 18 Friends, of whom I was one, were among them. Filled with anticipation and uncertainty, I was eager to participate in a great adventure. I was not disappointed. It was a rich and rewarding experience, and Friends were able to make a modest contribution to the Assembly's work. A statement introduced by Friends opposing the use of child-soldiers was approved. Thanks to the persistence of Mennonite Fernando Enns, a "decade to overcome violence" was approved that will further implement and extend the Programme to Overcome Violence adopted some years ago at the initiative of Barbara Bazett of Canadian Yearly Meeting and Donald Miller, then general secretary of the Church of the Brethren.

Since the Assembly I have been reflecting on what I shall call the spiritual work of ecumenism. Friends recognize the importance of listening both carefully and deeply to one another. This practice is fundamental not only to the health but to the very existence of our spiritual communities. Certainly today, this is not always easy, for we bring to our meetings many different backgrounds, traditions, patterns of thought and understanding, and linguistic sensitivities and aversions. Yet it is our experience that we are richly rewarded for what ability we have to listen through the static caused by these many differences among us.

So it is also with ecumenical dialog, listening to others in the extended family of Christianity. Each day of the Assembly in Harare commenced, after breakfast, with our own worship services which were followed by small group sessions for deep sharing. Many Friends also felt the need for a quiet meeting for worship each evening before supper.

I find meeting for worship central to my experience of holy fellowship. Greater understanding among people is laudable in itself, but the primary spiritual purpose of listening in a meeting for worship is to discern that of God in what is said. This is true of programmed worship as well, if it is genuinely worship. For those like myself brought up in the traditions of unprogrammed Friends, the interfering "static" through which I hear may be considerable given my own contributions to this static. I am reminded of the final pages of Hermann Hesse's Der Steppenwolf: The protagonist, Harry Haller, is visited by Mozart, who forces him to listen to a very low-fidelity radio broadcast of a Handel concerto. Like Haller, we can attend to the static, the loss of the overtones and nuance we love to hear, and recoil from the "distortions" and "violations" masking the heavenly music. Or we can learn, again like Haller, to hear heavenly music through the "radios" that bring it to us, heavenly music that might otherwise be out of our hearing. Yet it is not "living radios" but shared life that we are called to listen. Here we may encounter greater "static" than we do in our meetings for worship, but we also may hear divine melodies we would not otherwise hear.

By authority of the grace God has given me, I say to everyone among you: do not think too highly of yourself, but form a sober estimate based on the measure of faith that God has dealt to each of you. For just as in a single human body there are many limbs and organs, all with different functions, so we who are united with Christ, though many, form one body, and belong to one another as its limbs and organs.

-Romans 12:3-5

After this admonition, Paul writes of various gifts of the spirit. Friends have never held that the Religious Society of Friends was the universal church, so perhaps it is not difficult for us to appreciate different churches as providing different gifts within the Church. While remaining true to our own witness and testimony, it behooves us to be open to the dimensions of faithfulness represented in such splendid variety in the Church. One of the Friends participating in the WCC Assembly was Paul Oestreicher, a delegate of the Church of England, who observed that the Religious Society of Friends could be thought of as a religious order in Christianity, after the manner of a religious order in the Roman Catholic Church. Benedictines are ex-
pected to acknowledge the Christian (indeed the Catholic) identity of Franciscans and vice versa; and each, to be open to learning from the other. Certainly, I have learned much from spiritual dialog with non-Friends over the years, and I am sure that many, many Friends, probably the vast majority, would testify similarly. Nor is this a new phenomenon. Even in periods when the Religious Society of Friends and the Catholic Church lived side by side, Friends’ homes contained books of a spiritual nature by non-Friends, e.g., Fenelon, Mme. Guyon, and Molinos.

There is no dialog where one only listens—even where one listens actively. Dialog requires speaking and being listened to as well as listening. Friends have been listened to in the councils of churches. Both Friends General Conference and Friends United Meeting have been members of the World Council of Churches from its inception.

In spite of our small numbers and concerns of a theological nature, Friends have been welcomed by the World Council of Churches, and by the national councils of churches in many countries, for our distinctive voice. It is a curious role. Some delegates and some officials within the WCC look to Friends to articulate understandings and commitments toward which they personally lean, but which their function as church delegate or WCC official prevents them from advocating. Others disagree with Friends but recognize that Friends articulate strands within Christian tradition that should not be ignored. For others we represent the immense impediments to Christianity’s achieving full visible unity, since we don’t even celebrate the Eucharist ritually.

It is nice to be recognized, despite our small numbers, but the spiritual work of ecumenism is not to perform roles for others, but to testify to the living truth, as Friends have been given to apprehend it. Each individual Friend participating in ecumenical dialog is challenged to bear witness to the understanding given in her or his own experience as it reflects the stream of Quaker tradition. That is, Friends participating in ecumenical dialog are called to participate as Friends; participation should both reflect and exhibit our testimonies, starting with the testimony of integrity. Ecumenical work is spiritual work, both humbling and nourishing.

Six years before the founding of the World Council of Churches, Elbert Russell identified several areas in which Friends might be able to contribute to the growing ecumenical movement:

The Society has still a “testimony” to elements of the Christian gospel not yet fully acknowledged by even Protestant Christendom, such as simplicity in manner of living, complete spiritual democracy in the church, the ministry of women, inward spiritual authority, personal religious guidance, sincerity and truthfulness in speech, freedom of conscience and worship, simple mystical public worship, a classless Christian Society, reliance on spiritual forces only to overcome evil, international peace and the brotherhood of man regardless of sex, class, nation, or race. There is still an urgent need for its ministry of impartial love in a divided, “war-torn” world.

The world is still “war-torn,” though the churches seem more open to finding nonviolent solutions than they were in 1942. Ecological concerns and demands for global economic justice have led some churches to begin to think seriously about simplicity in manner of living. The World Council of Churches has just concluded its “Decade of the Church in Solidarity with Women,” but not its concern that the churches move toward according women opportunities for church service equal to those men enjoy. The Orthodox churches bring to Protestantism a concern for inward spiritual authority and mystical public worship. The WCC and its member churches are wrestling to overcome the legacies of discrimination on the basis of sex, class, nationality/ethnicity, and race. In December, the Assembly decided to launch a “Decade to Overcome Violence.” All these issues have been put on the table, as well as others that Elbert Russell did not list, for example “the integrity of creation” and issues regarding sexuality.

In many of these areas liberal Western European churches have taken the lead in pressing the issues. This has produced manifest strains within the World Council of Churches, especially between the liberal Protestant churches and the Orthodox churches, on the one hand, and between the liberal North American and European Protestant churches and the churches in Africa, Asia, and Central and South America, on the other. In short, issues of concern to Friends are under active consideration in ecumenical dialog within the World Council of Churches, and Friends have substantive contributions to make in these areas. We also have much to gain, as Friends participating in such dialog will be challenged to articulate spiritual foundations for our witness and testimony. Complicating the situation is the relative lack of freedom with respect to many sociopolitical issues for churches in many parts of Africa and Asia. It was one thing to speak prophetically to Western European churches in the early 1950s; it is quite another to speak to churches struggling for survival in the face of serious persecution in many parts of the world today.

The World Council of Churches is not simply a forum for discussion, or even for prayerful deliberation. It is also active in the world. Practical ecumenical work includes peace and reconciliation work, com-
munity development efforts, public health projects, etc. These activities are also included in the spiritual work of ecumenism.

They can also be forms of prayer. (Remember Jesus on what we do for the least of people or Mother Teresa on seeing Christ in distressing disguise in the destitute and dying persons whom she aided in Calcutta.) Friends have made much of prayers of vocal ministry and prayers of silent attendance upon God, but prayer can take ever so many forms—as many forms as have thought and expression of the heart: there is prayer in silence, prayer out loud, prayer on paper or canvas, and prayer in action. One aspect of the spiritual work of ecumenism is to enrich one’s inventory of prayer, as it were. We can grow to honor, if not practice, the concrete expressions of spirituality and prayer in all their variety, while seeking together the spiritual Ground, Source, Light from which they grow.

For the ecumenical movement it is a scandal for Christianity that Christians are so divided among themselves. Ecumenism involves seeking together common grounding and mutual appreciation, with the hope that eventually there will be full mutual recognition of Christian faithfulness. Whether intentionally, inadvertently, or in spite of themselves, the member churches of the WCC have various visions of what it is to be Christian (shall we say “properly” Christian?) and various self-understandings that are shaped by traditional and historical experience.

For most of us in Western Europe and the Americas, this vision is shaped by the Church’s evolution in the Latin West: the Roman Catholic church for 1,500 years and then the Protestant separations and radical Reformation that yielded an experience of multiple streams of Christianity in Western Europe and North America, with almost 500 years of theological debate among these streams. The moderator of the WCC, Aram I, Catholicos of Cilicia, reminded us that this history was alien to the experience and self-understanding of Christians of the Orthodox East, that Protestant-Catholic dialogs tend to share presuppositions that are not part of Orthodoxy. It was a simple point, but of sweeping significance. Our collective consciousness includes the popes, the Crusades, the wars of religion, the Inquisition, anti-clericalism, disestablishmentarianism, the brutal suppression of Lollards, Albigensians, Familists … These shape our consciousness of Christianity and our ecumenical dialogs among Protestants and between Protestants and Catholics. Can we truly understand Christianity while limiting our understanding to the Western European experience?

As long as European Protestants dominate the World Council of Churches, they are likely (as they have done in the past) to control the language and agenda of ecumenism. This has proven to be nettlesome and frustrating for the Orthodox churches, which tend to feel misunderstood and ignored.

The World Council of Churches now comprises some 330 churches from throughout the world, among which are independent or indigenous Asian and African churches like the African Israel Nineveh Church, the Harris Church, and the Church of Jesus Christ on Earth by his Messenger Simon Kimbangu. In Harare we experienced the rich tapestry of the Christian world. The increasing number of indigenous churches from around the world and the growing independence of churches started by missionaries from Europe and North America, combined with a persistent Orthodox presence, may well break the dominance of European Protestant theology within the WCC and force ecumenists to pay more attention to the Ground, Source, Light from which the many churches grow and to which they witness.

Appeals to shared theological history and tradition are destined to fail. Quaker Christian universalism may have a role in helping the World Council adjust to the emerging reality of Christian diversity—if we are up to the challenge of genuine dialog with these churches. Such dialog will require great humility and openness to the motions of Love among those who seek to follow Christ.

For it is not opinion, or speculation, or notions of what is true; or assent to, or the subscription of articles, or propositions, though never so soundly worded, which, according to their sense, makes a man a true believer, or a true Christian. But it is a conformity of mind and practice to the will of God, in all holiness of conversation according to the dictates of this holy Spirit of light and life in the soul, which denotes a person truly a child of God.

—William Penn

JUBILEE 2000

Breaking the Chains of Debt

"Jubilee 2000" is a worldwide movement requesting debt cancellation for "heavily indebted poor countries." Recalling the Mosaic "jubilee year" (Lev. 25: 10-17), the movement seeks a redemption of the poorest countries from the crushing burden of external debt. The Eighth Assembly of the World Council of Churches last December adopted a "Jubilee Call to End the Stranglehold of Debt on Impoverished Peoples," calling for debt cancellation for heavily indebted poor countries, ethical lending and borrowing practices, and ethical governance including especially the ending of corruption and of the misuse of loans. The World Council recognized in its statement at least some of the complexity of this very complex issue, and its action is to be welcomed. Six months later, the G8, meeting in Cologne June 18, 1999, agreed to provide more debt relief, faster, and to more countries than it had in 1996. Thirty-three countries would now seem to qualify, but public support within the G8 nations for debt cancellation will be important.

Right: Zimbabweans in a theater production during the preassembly youth event
It may be that all creatures are the result of God's will, but we humans have done very little to honor that creation. With rare exceptions, we have expected much from the "other nations" with whom we share Earth but have given little in return.

In 1988, author and naturalist E.O. Wilson wrote, "The diversity of life forms, so numerous that we have yet to identify them, is the greatest wonder of this planet. The biosphere is an intricate tapestry of interwoven life forms." No one knows how many other species we share Earth with: millions, possibly billions. Wilson also reminds us that, "When the century began, people could still easily think of themselves as transcendent beings, dark angels confined to Earth awaiting redemption by either soul or intellect." Although some of us may feel that way, science and common sense tell us that "we are bound to the rest of life in our ecology, our physiology, and even our spirit."

Since the beginning of human history, we humans have felt both a part of all life, of nature, and at the same time apart from nature. This is the human enigma: both a part of Earth and apart from Earth. Like all living things, we are born, we live, we die. Yet we cannot deny our disproportionate impact on the rest of nature. Compassion toward other species has, however, been even more absent from the human schema than has human-to-human compassion.

Over the centuries nature has lost the mystical value that it once held for us. We have surrendered almost any idea of living in harmony in our part of the universe. We have also lost the myth and mystery that allowed us to find a place and a role.
for the "other nations" in our lives. We have de-spiritualized the natural world, and nothing has replaced the loss of spirit. In the process, we have slipped deeper and deeper into a vacuum of the spirit.

We suffer from a terrible myopia when it comes to other life on Earth. Perhaps we need to take a lesson from the metamorphosis of the butterflies. The human metamorphosis now needed is a transformation in a state of consciousness, a transformation to a consciousness that recognizes our relationship to all that is. We are fortunate to live in a time that is, however slowly, helping us to elevate the "other nations" to a higher status than they have had since the Enlightenment and Modernism introduced a virulent, violent, and arrogant humanocentrism.

We are now, at this point in history, attempting to reinsert ourselves into the flow of life with purposeful care and understanding. We call these attempts the "environmental movement." But they are much more than simply a movement. We are looking for a place in Creation where we belong. I think this search for belonging is at the heart of the resurgence of the quest for spirituality that is so powerful today. Inclusive, compassionate spirituality is the key to our search, and this is something at which we, as Quakers, should be very good.

Quakers struggle with these issues as do others caught up in the growing awareness that we are not alone on Earth and need to stop acting as if we were. Among the themes that reveal themselves in current Quaker thinking on environmental and ecological issues are strong cosmological positions on the unity, interconnectedness, and community of humanity with the "other nations."

There is a religious/historical basis for "green" Quaker thought. For example, George Fox depicted himself as a "friend of creation" and was guided to use animals and plants "in ways God intended." In his 1680 Wheeler Street sermon, Fox cautions that it is not God's intention that we abuse other creatures. He further encourages his listeners to "leave all creatures behind you as you have found them." In Fox's footsteps, John Woolman wrote that "Our gracious Creator cares and provides for all his creatures.

Contemporary Quakers are beginning to ask if the Light Within applies only to humans or to all life. We are increasingly convinced that the Light of which we speak with awe and love is in all things. A number of Quakers point out that Jesus picked love of God and love of neighbor as the greatest commandments. Ruah Swennerfelt, general secretary of Friends Committee on Unity with Nature, suggests that we consider and carefully weigh the meaning of "loving our neighbor," maintaining that the plants and animals with whom we share the Creation are also our neighbors. She feels that "Jesus would understand that our neighbors are all living creatures, not only our fellow human beings."

Humanity must continue its journey back to a future in which our species is again linked not only through the reality of our physical natures, but also, and more importantly, in spirit with other life. We must somehow, some way seek to reunite ourselves with other life. We are called to a reawakening of what theologian Matthew Fox describes as the "inborn affinity humans have for other life" based on our common origins. Friend Jack Phillips suggests that many Quakers feel a "unity with nature" based on "the profound recognition that humankind and the Earth share a common lifeblood and a common destiny."

Pendle Hill Pamphlet author Elaine Prevallot expands on this, stating that from a Quaker perspective "one could grow into viewing the universe also as a vast, interconnected whole, in which no self is ever really separate from the continual interplay and exchange."

Pioneering naturalist and ecologist Aldo Leopold wrote, "One of the penalties of an ecological education is that one lives alone in a world of wounds." That kind of loneliness no longer exists. We live in a world of increasing awareness that all is not right with that world. The wounds are becoming so apparent and the injury so painful that a general awareness of ecological crisis is spreading. Whether the growing awareness will ever build to a point that will overwhelm the greed that lies at the heart of the crisis remains an unanswered and possibly unanswerable question. We are compelled, at this time in history, to struggle with all of these questions. As our telescopes look out to the edge of the known universe, our biologists tinker with the very essence of life, our cosmologists try to make sense of the nature of that universe, and our theologians help us think about God's role, it becomes increasingly apparent that we are occupying a unique time in history. This may be a perfect time to be Quaker, a time to offer the world an inclusive compassion.

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One of the most notable achievements of the Religious Society of Friends in the 19th century was the role it played in the entrance of women into medicine. Among those pioneer Quaker women doctors, none was more valiant and important than Ann Preston, the founder of Woman's Hospital.

For the first half of the century all medical schools uniformly refused to accept females. In 1847 Geneva College in New York made a one-time exception for Elizabeth Blackwell, and she became the first American woman doctor. But others who wanted to train were forced to read medicine in the offices of family friends and could not gain M.D. status.

In 1850 a group of Philadelphia businessmen, under the leadership of Quaker William Mullen, organized the Female Medical College of Pennsylvania, the first such institution in the world. Classes began in October in a building at 227 Arch Street with eight women, five of them Quaker including Ann Preston, enrolled for the degree of Doctor of Medicine and another 32 as "listeners."

The first year the faculty of the Female Medical College was all male, but in 1851 Hannah Longshore, who had been tutored in medicine before her enrollment, was selected as a demonstrator in anatomy and was listed as a faculty member. In 1853 her classmate Ann Preston was appointed professor of hygiene and physiology.

Ann Preston was a birthright Friend. Born in 1813 in West Grove, Pennsylvania, the oldest daughter and second of nine children of Amos Preston, a Quaker minister, and Margaret Smith Preston, his wife, she grew up in a closely knit...
Quaker family revolving around the West Grove Meeting. Her parents were abolitionists and supporters of the women’s rights movement. The famous Quaker minister Lucretia Mott was a friend of the Prestons and often visited them.

Ann Preston attended a Quaker school in West Grove and later a Quaker boarding school in West Chester. Needed at home because of the ill health of her mother, Ann joined the Clarkson Anti-Slavery Society and was active in the temperance movement. She also attended meetings of the local literary society and lyceum, where such poets as James Russell Lowell and John Greenleaf Whittier came to speak, and began herself to write essays and poetry. After her younger siblings grew up she taught school and wrote a volume of rhymed tales for children, published as Cousin Ann's Stories in 1849.

Although Ann had two sisters, one died in infancy and the other in girlhood, while all six brothers survived. Ann began to notice that girls were restricted to sedentary and indoor occupations, dressed in tightly bound clothes. Ann Preston came to feel that women needed to know more about their own physiology. She decided to study the subject and to teach hygiene to local classes of women and girls. Encouraged by Philadelphia Quakers, who were becoming interested in medical education for women, in 1847 Ann enrolled herself as an apprentice in the office of Dr. Nathaniel R. Moseley. After two years of apprenticeship she applied to medical colleges but was turned down because of her gender.

The creation of the Philadelphia Female Medical College changed all this. Entering in 1850 and joining the faculty in 1853, Ann spent the rest of her life in service of women in medicine. In 1866 she became dean of the college, the first woman to hold this post. Under her leadership the college trained the first African American and the first Native American women doctors in the country, as well as the first medical missionaries. Some of the women who audited the courses gave lectures on physiology and hygiene to women in the poorest sections of the city, thus pioneering medical outreach as a branch of social work. One of these was Sarah Mapps Douglas, an African American teacher and Friend.

When the all-male medical society banned women from the public teaching clinics in 1858, Ann decided to fight. In
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her valedictory address to the graduating class she spoke of the prejudice against women doctors:

No lordly Turk, smoking on his ottoman, could better depict the depravation which public manners would suffer, if Turkish women should openly walk, side by side with fathers, husbands, and brothers to the solemn Mosque, than some among us have portrayed the perversion our society must undergo if woman shares with man the office of Physician.

From the beginning Ann Preston had dreamed of founding a woman's hospital so that women medical students could gain clinical experience, as well as to help poor women who were in need of care. In the founding of the Female Medical College the board had been made up entirely of men. Why not have a board of "Lady Managers"? Ann asked herself. In 1858 she organized such a board and began in earnest to plan for the establishment of the hospital.

The quarters of the Medical College on Arch Street were too crowded to add a hospital wing, and it was therefore necessary to find a new location. Ann searched the streets of Philadelphia until she found an appropriate site in the north section of the city, on College Avenue, facing the open fields of Girard College. But to buy such a site meant raising money. Ann Preston undertook this task herself, walking from door to door to solicit funds. The supporters of the college were generous but had already given as much as they could afford to start the experiment in medical education for women. Other wealthy Philadelphians objected to women doctors. When she had been canvassing Philadelphia for almost three years, the Civil War began, and the Female Medical College had to close. It looked as though she would never succeed.

Ann nevertheless raised enough money to send a colleague and dear friend, Dr. Emmeline Horton Cleveland, to Paris to study obstetrics so that she could be the resident physician in the new hospital. When there was still not enough money in the coffers, Ann borrowed her family's horse and buggy and began to go from farm to farm in Bucks, Montgomery, and Chester Counties, calling on Quaker families and pleading her cause. Her earnestness and faith were deeply moving, and slowly the money trickled in. One wonderful day a farmer gave her the last hun-
presence, ask God to be with us during worship. One elderly Friend and I used to conspire to pray for God’s presence at the beginning of worship, and we both felt our prayers deepened the silence for the whole group.

- Repeat a mantra. One Friend recites many names of God to center herself. Another Friend recalls her grandfather centered by reciting the names of Mary. A young Friend recites an attribute of God—peace or shalom, which ever speaks to him most in the instant. Eknath Easwaran in his book Meditation recommends memorizing a passage like Sr. Francis’s prayer to recite over and over as we center. I find that if I start worship reciting a short passage, as I get more centered the passage becomes a single phrase, then just a single word, and finally I enter deep inner silence. I walk to work many days, and I repeat a name of God as I walk.

- Spiritual reading during worship changes the quality of another’s silence, it helps me center. If I have a care for the quality of another’s silence, it helps me center as well.

- Start just doing. As sleeping in the presence of God.

- Don’t do meeting business with someone for “just a few minutes” before worship. I think doing this makes it harder for both people to center and often shortens the time both have to center. If I have a care for the quality of another’s silence, it helps me center as well.

The final piece of advice I can offer about centering is Just Do It. Start where you are—where you really are. Centering is a doorway to worship. Some churches use music, liturgy, sermons and stained glass to bring about a worship experience. As a Quaker, I have felt great personal responsibility for the quality of worship. Centering and inner silence are a doorway. That’s all they are—the threshold. Centering is also a highly personal act, a choice I make. I have to work at it; sometimes it takes the entire meeting for worship to center. And sometimes, being centered is simply given. Either way, worked-for or gift, centering is a means to an end, a tool. The end is my relationship with God. If I can get centered, inwardly quiet, I can hear the still small voice of God. That’s what I really want. All the rest, important as it is for the worship experience to happen, signifies nothing without God as He is in Himself.

—Mariellen O. Gilpin

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Pendle Hill Community Service and Leadership Development Internship Epistle

Eighth Month 1, 1999

In order to come to Pendle Hill, we articulated our views of community, spirituality, service, and leadership. In discerning the impact of our experience here, our understandings of each of these aspects were central.

Community: Hard Thinkin’, Hard Stinkin’

Coming together as a rather motley crew of ten strangers, we have been pushed, pulled, nurtured, and nourished by striving to form a community. Our time together was intense. It was filled with challenging discussions about our destinies and spiritual paths, with hours covered in sweat and dirt on our Pendle Hill work crews and at our two workcamps, and with the emotions, both difficult and wonderful, of living together in community. There were many moments throughout the summer in which our community was forced to stretch and change; perhaps the most challenging came after one of our members, Marika, needed to return home to heal from the continuing effects of a car accident that occurred before the program. It was a hard time for us all. Her departure had an immediate impact on the dynamics of our group and served to show us how strong our sense of community had become in just one short week.

The dynamics of our community were stretched in many ways. We learned together from this summer’s formal workshops, which ranged from music therapy to centering prayer to discerning our calls in life. Our group was also nurtured by more informal teachings, found in nightly check-ins, daily worship, and journal writing sessions. We journeyed together, enjoying rock climbing, a folk festival, Rita’s water-ice runs, and train rides to our respective work sites in Philadelphia. We also needed many a long walk to decompress from all the information and emotion that was constantly set before us.

Our personalities at some points clashed, while at others connected blissfully. In these moments of clarity, a united communal spirit was felt. From singing to each other (and the cows) at a beautiful dusky overlook in Lancaster County, to the all-out greenhouse mud throwing war between interns and high school youth campers, many of our activities ended in the same way. No matter how much we were covered in paint or mud or sweat, there seemed always to be enough spontaneous hugs, smiles, and contagious fits of laughter to go around.

Together we have examined what it means to be spiritual, Quaker, privileged, and young. We need only look at each other to see the immense growth and change that has occurred in us all. These lessons on how to create and live in a community, taught to us by each other, Pendle Hill, and Philadelphia at large, are vital not only to our own lives, but to communities everywhere. We can only hope to teach what we have been taught and realize that we have so much more to learn about what it truly means to live in community.

Spirituality: “I’m okay if you get me at a good angle…. You’re okay in the right sort of light.”

Our experiences with spirituality ranged from the most mundane aspects of our days to extraordinary experiences of the Light. Through workshops, daily jobs, work crews, and community time, each explored our journeys as they continued to emerge. Times of silence and reflection, in worship and journal writing, around workshops and meals, guided us through our time at Pendle Hill.

Our workshops, led by members of both...
the Pendle Hill community and the larger Quaker community, often encouraged us and gave us the tools to look more deeply within ourselves and at our world. These workshops encouraged us to live as fully as our destinies allow.

We gained a sense of spiritual discipline through our work with various crews around Pendle Hill. The physical aspect of working, with our feet firmly planted on the earth, complemented and inspired explorations with both our heads and our hearts. Meals were often infused with the presence of the Spirit. In silence, in conversations with members of the community, in the enjoyment of the nourishing and yummy food, and in the completion of jobs (such as doing the dishes), we worshiped.

Members of the group found great value in our individual “free time” activities, though the time somehow never lasted as long as we hoped it would. We have made pots, painted pictures, written poetry (and shared!), journaled, given massages, read, talked, and enjoyed nature in our own special places around Pendle Hill.

Our time at Pendle Hill has given us a chance to explore what it means to be spiritual, as individuals and as a group. We have worked on the task of living a Spirit-led life, one that we realize does not need to be perfect, nor to be done in any one particular way. Indeed, each person must do it in her or his own way. During our time here, the many separate people and elements of our group often complemented each other. Our experience was one of process, and as Ani DiFranco sings (in what became one of the themes of our many mixed audio tapes), aptly explaining our life here, “let’s show them all how it is done . . . let’s do it all imperfectly.”

Service: “Hands or paws or anything you got, now”

Service is rooted in a plurality of experience. At Pendle Hill we have found that there is neither one sameness of purpose nor one particular way to quantify the challenges we attempt to surmount. During our six weeks at Pendle Hill, our continuing movement between communities has been paralleled by the fluidity of our sense of mindfulness.

We frequently felt both present in the process of our search and overwhelmed by the depth of our seeking. Our call to service has proved personal and communal; the physical aspects of our service reflect this overlap. We have struggled to comprehend and become involved in the individual nuances of our

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*Friends Journal* October 1999
commitment to service. Our personal efforts, from doing our daily jobs to working in pairs on our work crews, required mindfulness. Our communal three-hour Friday mornings brought us all together to work at each of these work sites in turn: the greenhouse, the grounds, in the kitchen, on maintenance, and in the garden.

Both the Lancaster County Meeting House rebuilding project and the Friends Weekend Workcamp in west Philadelphia allowed us to experience powerful styles of service, but our Tuesday and Thursday work in the city was our most sustained and intense type of service. There, each one of us developed and was responsible for his or her own experience. Together we bore witness both to the power and immediacy of serving people and to the extended ramifications of entering upon such a service. Each community we worked with felt our presence, including MANNA’s homebound AIDS patients, the children and elderly of the Southwest Enrichment Center, the Gay/Lesbian/Bisexual/Transgendered community of the William Way Center, the adjudicated youth of C.O.R.P.P., the gardens and the children of the Norris Square Neighborhood Project, the children at the Catholic Worker Camp, and the children of the Village of the Arts and Humanities. Our footsteps printed a pattern of thoughtful work.

Each of us made a commitment of mind. We affirmed our individual understandings by re-learning our own motivations to serve and our own approaches to service. Our consensus was that perhaps we were not having an impact on the communities as much as they were having an impact on us; and that the communities most influenced by our experiences might eventually be our own, based on the experience we will be bringing back to them. After intellectually realizing our privilege, we were then open enough to discuss our own experiences and to hear truly the wisdom of others we met along the way. Hakeem Hudson of Friends Weekend Workcamp reminded us of the established power structures we had to deal with, while Pat Hunt reminded us of the virtually indestructible barriers between “us”—those privileged enough to be able to volunteer—and the many we were attempting to serve.

In order to remain grounded, thoughtful, and sensitive, our service became a type of worship that extended from the smallest logistical details to the full-scale redefinition of our comfort zones. Never was any sort of direction absolutely clear; we strove towards learning a willingness to be rebuffed, confused, and even hurt. We felt the impermanence of our efforts. At the same time, we sensed in the Spirit the gravity of our gestures of peace. There will always be more learning, more mopping, more painting, more restructuring, and more construction of service in our selves, our communities, and our world. Each one of us gives openly and is healed. As the song says, “all God’s children got a place in the choir.”

Leadership: When there is no wind, row!

What makes a sustainable structure? How does the individual relate to the goals of a group? Each of us learned to bear witness and to walk with others to realize the infinite nature of these questions. In discerning a call, our group responded to a spiritual leading that was felt both inwardly and outwardly. We allowed ourselves to look for mentors, elders, and even a Nana (grandmother-mentor) in Deborah Saunders, who led one of our workshops. We asked those people to push us higher, to help us climb obstacles (literally, rocks, in Bucks county), and to provide some necessary stability. We deeply respected the leadership systems of our communities: at Pendle Hill; at our work sites; and in the larger environments to which we will return as ambassadors, bearing the messages of our time here. In our group we particularly appreciated our leaders, Katharine and Jesse, and each other’s servant leadership.

With our bodies, minds, and spirits, we grew committed to the journey and process of balance, empowerment, and discovery. We acknowledged the assistance of others and tried to uphold each other in times of conflict. At journal writing mornings and at check-in, in organizing a work environment in Philadelphia, and everywhere, we led each other in song. In all this we trusted, were faithful, and gave thanks. We acknowledged with strength and with energy the necessity of continuing our commitments to others, to service, to social justice, and to love, seeing the imperative in what Fox articulated as “walking cheerfully over the earth, answering that of God in every one.”

Conclusion: The Miseducation of Pendle Hill, Re-Learning the World

In many ways we were all chosen to be here, to be subdued here, and to be renewed here. We came making separate choices and with different understandings, all imperfect. In leaving we have affirmed the uniqueness of our paths and also the learning that was required of us here. We sing, “may the long time sun shine upon us, all love surround us, and the pure Light within us guide us all the way home.”

—interns: Jessica Braider, Dannah Card, Tamara Clark, Blake Lipszt, Miriam Maucy, Ben Morris, Stephen Myers, Majka Ordman, and Megan Rhein; and co-coordinators Katharine Jager and Jesse Davison
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Goals for the Women’s Movement in the Next Century

On June 30, 1998, Quaker women first met in the Women’s Center of the Friends General Conference Gathering in River Falls, Wisconsin, to articulate goals for the Women’s Movement in the next century. Each of the approximately 30 women spoke of her concerns and hopes for the future. Among us were mothers, grandmothers, professionals and nonprofessionals of all kinds. Some had thought about this for a long time, and others spoke from the moment. We remembered the history, the successes, the failures, and the methods of our Quaker women ancestors. The women who offered these ideas expected that additions and/or deletions would be made at the 1999 Gathering. In the intervening year many Friends read these goals, made constructive comments, and on July 6, 1999, Quaker women from around North America met again at the FGC Gathering in Kalamazoo, Michigan, to affirm what follows.

We take our values as Quaker women into the world at large in order to lessen the present high level of social anxiety felt by women. We seek global change in the areas of religion, finance, family, health, education, and economic priorities. Understanding that we are in process, we will do this in concert with people of all gender orientations, and no goal will be set that is not of benefit to everyone, women and children and men. The fact that no methods have been established to achieve these goals does not preclude the need to establish goals. While we may not agree on all the specifics, we support the intent of what follows.

Religion: There will be global recognition of both female and male qualities of the Divine. We will recognize in Divinity the power of creative, relational, and unconditional, altruistic love as well as the dark side of birth, death, and righteous anger that can be found in the ideal, mature female. This new archetype will become one of the most powerful change agents, bringing into being a society in which there is compassionate equity for all its members.

Groups formed for spiritual refreshment will be organized in circles of equals and be free of creedal statements and dead ritual. Faith and belief will emerge from personal religious experience. No member will be raised above another, and no member will interfere with another member’s direct relationship with the Divine. When feelings of guilt arise in individuals, they will be helped to forgive themselves without material penalty or public ritual. Circles will be inclusive, and congregations will love diversity in all people. The experiences of transcendence to mystical heights and immerseness with Earth and Her creatures will be honored equally.

There is that of the Divine in all creation. Women will be in touch with that of the Divine within themselves and will be helped by their religious community to find and follow their spiritual leadings regardless of their reproductive lives. Women will come to understand their loving relationship to Mother Earth in such a way that the problem of overpopulation will diminish. The act of childbirth will become a sacred sexual act. No one will interfere with the comfort and wishes of a mother giving birth. Whether the pregnancy goes full term or is ended earlier, parents may request and receive appropriate celebratory or mourning ceremonies. The highest degree of respect will be held for the inherent relationship of a mother and her child.

[Due to space constraints, we have omitted the sections: Family, Health Care, Education, and Economy. —Eds.]

Conclusion: These goals assume that individual women will become fully functional according to their gifts and abilities. Each will be able to articulate her needs clearly even as she meets the needs of those in her care. Her wisdom will be heard and respected. With less social anxiety, both men and women will then become more flexible and open to dynamic change. We may not need to be competitive with one another or among ourselves: rather, we may focus on how we may best care for one another. We anticipate a peaceful world.

Please feel free to make use of the above in a way that promotes discussion and social change.

The complete text of the goals is available from <maryhop@belllantic.net> or the FRIENDS JOURNAL office.

—Mary R. Hopkins

Monteverde Monthly Meeting Epistle

Dear Friends Everywhere:

Greetings. We write our yearly epistle as the rains return. This year the rainy season is beginning early and our thoughts go back.... Hurricane Mitch brought us some tangible problems such as mudslides and washed-out roads. Together we had some success in dealing with these problems, but we often feel frustrated that we are unable to solve larger problems of social and economic injustice at home and abroad. Two paragraphs from an epistle we sent in 1968 still ring true today:
Although we may be apart from the tragedies and violence of the world today, through newspaper, we feel very close to it. It is as much our concern as that of others that all this useless killing in wars, in mob violence, and of world leaders must go on. We stand and weep and we are not alone. More and more people everywhere are asking "Why? Why?"

Jesus stated very emphatically over and over, "If ye love me, keep my commandments." (John 14:15) We ask, "What are those commandments?" He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. The second is like unto it, Thou shalt love thy neighbor as thyself." (Matt. 22:37-39) But do we love ourselves? How can we love our neighbor if we are not first at peace with ourselves? Let us . . . present ourselves at the altar to be filled with God's healing love. When we are persuaded with this love, "the fruit of the spirit shall be love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control." (Gal. 5:22-23 RSV) Truly these people are a joy and inspiration to all whom they have contact. It is our responsibility to ourselves, our families, and the world community to be this person if we want to see a change. "To turn all the treasures we pass into the channel of Universal Love becomes the business of our lives." (John Woolman)

Our challenge is to bring these eternal truths and principles into the life of the meeting. Sometimes the busyness in our lives seems to stand in our way. As we look at the following projects and concerns of our meeting, we see that we are on the right track with these. For 20 years we have been expressing concern for our Central American neighbors through CASAL. The Monteverde Friends School is thriving and well on the way to becoming nationally accredited. We are grateful to the work of Friends Committee on Unity with Nature, which has raised the funds to finish the payments for Finca La Bella, a local farming community supported by our meeting and Coope Santa Elena. We are beginning the work of revising our Discipline, and as we deal with some challenging issues such as same-sex marriage we find we are able to discuss them in a loving way. Each First and Fourth Day we share silence with tourists, visitors, students, and first-time meeting attenders, who feel welcomed and moved by our worship and community.

We are consistently reminded that there is transforming power when we envision the world actively at peace. We ask you to join with us in this.

—Wendy Rockwell and Mary Newswanger, clerks
Patents on seeds and plant varieties, including bio-engineered seeds, threaten agriculture in developing countries that practice traditional systems of seed exchange. Current legal reviews and negotiations could leave the door open for transnational seed companies that might seek to control agriculture by offering varieties that cannot be regrown by farmers from seeds they have saved. According to Quaker Council for European Affairs, developing countries may not be able to meet the deadlines to protect the genetic resources they have developed. Those resources could then be modified, patented, and profited from without benefit to the community of origin. British Friends have commissioned a survey report on the impact of legal threats to food security. The discussion paper "Trade, Intellectual Property, Food, and Biodiversity" by Geoff Tansey is available from QCEA upon request.—from Around Europe, Quaker Council for European Affairs

FCNL reports that U.S. taxpayers are picking up a hefty tab for the war in Kosovo. The Center for Strategic and Budgetary Assessments has calculated that the U.S. portion of the NATO air campaign cost between $1.8 and $3.0 billion and estimate that by the end of September, the cost of deploying U.S. peacekeeping troops would be about another $1 billion. President Clinton also requested $5.458 billion in emergency military supplemental spending for Kosovo operations, $566 million in Kosovo humanitarian assistance, and $25 million for security upgrades to U.S. missions in the light of the Kosovo war, for a total of $6.049 billion. Congress also passed an FY99 supplemental spending bill that included $5.458 billion in Kosovo military spending, $1.068 billion for Kosovo humanitarian assistance, and $70.5 million for security upgrades. —from Friends Committee on National Legislation Washington Newsletter, July 1999

South Africa hosts the second interfaith Parliament of the World's Religions, December 1–8 in Cape Town, South Africa. The non-legislative, educational, and celebratory international gathering across creedal, racial, and national lines signals a new era of interreligious encounter and cooperation. Organizers predict a turnout of 6,000 to 8,000 people from all walks of life, including hundreds of religious leaders such as the Dalai Lama, the president of the World Muslim Congress, the supreme patriarch of Cambodian Buddhism and others. The parliament will issue "A Call to Our Guiding Institutions," inviting governments, business, education, communications media, and scientific leadership to reassess their roles in seeking a just, peaceful, and sustainable future.

Quakerism's future in New Zealand was the concern of a "State of the Society" speech by Sue Stover, an elder of Bay of Plenty-Auckland Meeting. Speaking at their annual gathering, Stover told New Zealand Yearly Meeting that increased demands of work and family were taxing the free time of many Quakers. NZYM, whose membership has been slowly but steadily declining, currently has 638 registered members. Many members, she said, are able to participate in weekly worship, but often skip business meetings or volunteer activities. "I would like to propose that for many of our membership, involvement with Friends has become more therapeutic, a space for reflection on increasingly stressful lives, and less a focus of social witness and corporate activity," she said. She further called for an examination of how New Zealand Friends and Friends in general run their affairs. She said Quakers need to examine their actions because the sect faces the real possibility of dying out as a faith or transforming into something quite different from Quakerism. —from New Zealand Friends Newsletter, May 1999

Three workers with London-based Quaker Peace & Service have opened an office in the eastern part of war-torn Sri Lanka. Since 1996, QPS workers in Sri Lanka have been working on helping reduce ethnic tensions in the country from their office in Colombo, the Sri Lankan capital. To continue their work to promote peace the group decided they needed a full-time office in the eastern Ampara district. The QPS program costs about £100,000 per year. —from Quaker News, Spring 1999

Friends World Committee for Consultation reported in Friends World News (1999, vol. 1) that the organization's finances in 1998 are "rather worrying." FWCC reported that general-purpose income for 1998 was 15 percent below the figure agreed to at its 1997 meeting.
Bulletin Board

Upcoming Events

- Oct. 2—Quakers Uniting in Publications (publishers, booksellers, and Quaker authors) will hold its annual meeting in Philadelphia. The keynote address will be interpreted by Karen Cromley at 215-241-7057 or kcromley@afsc.org, or Carl Mauger at (215) 241-7060 or <cmauger@afsc.org.>.
- Nov. 8—Friends Historical Association will hold its annual meeting in Philadelphia. The speaker will be Thomas Hamm of Earlham College on "The Ordeal of Priscilla Hunt Cadwalader." For information: (610) 896-1161 or <fha@haverford.edu>.
- Nov. 8-10—Iglesia Evangélica Nacional Amigos, Guatemala
- Nov. 13-14—General Conference of Friends in India
- Nov. 13-14—Mid-India Yearly Meeting
- Nov. 13-14—Japan Yearly Meeting

(Oct. 22-24—"Our Quaker Biblical and Universalist Roots" and will be open to high-school-age Friends. For more information, call Marsha Holliday at Friends General Conference, (215) 561-1700 or e-mail: <marshah@fgc.quaker.org>.
- Oct. 9-11—Young Quakers Conference, sponsored by Friends General Conference, will be held at Carocin Quaker Camp in Thurmont, Maryland. The subject will be "Our Quaker Biblical and Universalist Roots" and will be open to high-school-age Friends. For more information, call Marsha Holliday at Friends General Conference, (215) 561-1700 or e-mail: <marshah@fgc.quaker.org>.
- Nov. 3-7—Amigos de Santidad, Guatemala
- Nov. 4-7—German Yearly Meeting
- Nov. 6—American Friends Service Committee Annual Public Gathering, 1:30 p.m. at Friends Center, 1501 Cherry St., Philadelphia. Sister Helen Prejean, author of Dead Man Walking and noted anti-death penalty activist, will give the keynote address. "Ending Violence: Creating Conditions for Peace and Justice" is the theme of the gathering. Sister Helen's address will be followed by three simultaneous panels about AFSC's work on issues of peace, social, and economic justice. The event is free of charge and open to the public. The building is wheelchair accessible. The keynote address will be interpreted in sign language. Childcare will be provided. Questions about the event should be addressed to Karen Cromley at (215) 241-7057 or kcromley@afsc.org.
- Nov. 10—Friends Historical Association will hold its annual meeting in Philadelphia. The speaker will be Thomas Hamm of Earlham College on "The Ordeal of Priscilla Hunt Cadwalader." For information: (610) 896-1161 or <fha@haverford.edu>.
- Nov. 13-14—Mid-India Yearly Meeting
- Nov. 13-14—Japan Yearly Meeting

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What the Splits of the 19th Century Can Teach Friends
Larry Ingle • October 17-22
Edward Hicks and the Peaceable Kingdom
Carolyn Weekley, Laura Paus Barry and Larry Ingle • October 22-24
Healing After Violence: Conflict Transformation
Roswitha and Peter Jarman • October 24-29
Parables of Jesus
John Andrew Gallery • October 29-31

The Brothers Karamazov: Must the Seed Die?
Chris Ravndal • November 7-12
Clerking
Katherine Smith • November 19-21
Quaker Spirituality and Social Concern in a Changing World
George Lakey • December 3-5
A Quiet Christmas Retreat: "How far is it to Bethlehem?"
Janet Shepherd • December 17-19

Graceful Simplicity: Toward a Philosophy and Politics of Simple Living

"... [It] is often hard to say what is wrong with the way we live. It is not some single element, nor is it anything we could plug in here and there and have things be radically different. It is a quality that pervades life in its entirety; my word for it is gracefulness. Within our contemporary world what is most striking is the near total absence of gracefulness."

So writes Jerome Segal in a challenging book about our lives and the culture in which we make personal and societal decisions. For Quakers there is much to feel comfortable with in this book, but also much to challenge our patterns of thinking and living.

Segal addresses these tough topics on several levels. Admirably, he is willing to share how issues such as simplicity in living, the role of beauty in our lives, friendships, and an understanding, however partial, of God, have challenged him from the time of his boyhood. These personal stories let us in on his own growth and transformation and help make more accessible his messages when he directs a very keen mind and rich education toward trying to understand why the best intellectual and spiritual leaders throughout history have so consistently downplayed the role of materialism, while we find ourselves in a culture that seems to value little else.

Segal takes us back to Aristotle to show that from antiquity there was a recognition that material gains added less and less to life's potential enjoyment and that if those gains came at the sacrifice of opportunities in other spheres of life, then the quality of our lives could be diminished. But the most radical attack on excessive consumption comes from a familiar source more than a millennium later. This reviewer, at least, was grateful to be reintroduced to the heat of John Woolman's prose:

Were all superfluities, and the desires of outward greatness laid aside... [then] moderate labour with the blessing of Heaven would answer all good purposes... and a sufficient number would have time to attend on the proper affairs of civil society. ... Every degree of luxury of what kind soever and every demand for money inconsistent with divine order hath some connexion with unnecessary labour... [which leads to] fetching men to help to labour from distant parts of the world, to spend the...
remainder of their lives in the uncomfortable conditions of slaves.

Thus, excess consumption corrupts the society as well as the soul. In what may be an unexpected turn, however, Segal goes on to argue that social and political change can, in turn, help recreate opportunities for meaning in our individual lives by improving the environment (broadly understood) in which we live.

Graceful Simplicity is a challenge for many of us whose professed values may not correspond to our day-to-day choices. It is also an uncomfortable blueprint for how to bring graceful simplicity into our lives. The challenge in the book boils down to undertaking personal change and then accepting the rigors of political and social participation on behalf of that change. If one looks closely at what John Woolman said, this challenge has been before us for a long time.

—John M. Farmer

John Farmer is a member of New Garden Meeting in Greensboro, N.C. He serves as a planned giving specialist for the Community Foundation of Greater Greensboro.

Quakerism and Science, Pendle Hill Pamphlet 343


Calvin Schwabe opens this pamphlet with an expression of how, in his own life, “science and Quakerism reinforced one another as sources of inspiration and outlets for service.” Though Quakers and scientists may have different priorities and parameters in the application of their knowledge, both value experimental and revelational approaches to knowledge itself, and both require a balance between “the prepared mind” (which integrates experience) and “the open mind” (which accepts revelation). With examples drawn from both scientific and Quaker contexts, Schwabe illustrates what we have in common and suggests that we may well collaborate in pursuing some of the environmental or humanitarian goals we share.

—Kirsten Backstrom

Kirsten Backstrom is a writer and member of Multnomah Meeting in Portland, Ore.
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Milestones

Marriages/Unions


Grunko-Kern—Alexander Levering Kern, a member of Friends Meeting of Philadelphia (D.C.) and Rebecca Aaron Grunko, a member of Central Philadelphia (Pa.) Meeting, on May 30, 1999, at Cambridge (Mas.) Meeting.

Jenks-Small—Peter B. Small and Jane Reppert Jenks, on December 5, 1998, at State College (Pa.) Meeting, of which Jane is a member.

Deaths

Bonnell—Dorothy (Dottie) Haworth Bonnell, 84, longtime resident of Wallingford, Pa., and summer resident of Eastham, Mass. and since 1997 a resident of White Horse Village in Newtown Square, Pa., on June 8, 1999, at Riddle Memorial Hospital in Media, Pa. She was the wife of Dr. Allen T. Bonnell, president emeritus of Community College of Philadelphia. A daughter of Lester E. Haworth, one-time general secretary of the Philadelphia YMCA and later a vice president of Haverford College, she spent her early childhood in India, where her father was on wartime assignment to the India YMCA. She was a graduate of John Burroughs School in suburban St. Louis and Oberlin College, where she and her husband met. Her graduate studies took her to Woodbrooke in Birmingham, England, and to the Zimmern School of International Relations in Geneva, Switzerland.

Dorothy was a bright-born Quaker, descended from the line of Bucks County immigrant George Haworth. She and her husband were members of Providence Meeting in Media, Pa. In 1940–41 the Bonnells volunteered for relief work in unoccupied France under the auspices of AFSC. Subsequently both were affiliated with the United Nations Relief and Rehabilitation Administration (UNRRA). The Bonnells moved from Washington, D.C., to Wallingford, Pa., in 1948, when Allen was appointed vice president of Drexel University. Dorothy was active as a committeewoman with the Democratic Party and League of Women Voters. She served her local library as a trustee and volunteer staff member. Concerned about a lack of library facilities in the public elementary schools, she conducted a personal campaign that resulted in the creation and funding of such libraries. The Wallingford-Swarthmore School District recognized her long and ultimately successful efforts by conferring on her the 1984 District Service Award. A lover of books and languages, she was a talented and prolific freelance writer. She was an assistant editor of the Edward N. Haye Associates Personnel Journal. Dorothy had five of her novels for young adults published; she leaves an equal number of unpublished manuscripts. Dorothy often met with classes of students to encourage their interest in reading, creative writing, and foreign languages. For nearly 70 years Dorothy spent her summer holidays on Cape Cod. In 1946 her father bought a mid-19th-century farm house on Great Pond in Eastham, Mass., as a “Gathering Place” for a family separated by the war years and involved in a variety of Quaker relief activities in China, India, and Europe. At the Gathering Place the Bonnell’s children and grand-
children plus a very extended family have grown up. She was happiest when the Gathering Place was full to capacity. She is survived by her husband of 62 years; a daughter, Dr. Ann Maioce of Swarthmore, Pa.; three sons, Thomas H. of Montvale, N.J., David W. of Philadelphia, and Daniel C. of Hamburg, Pa.; and four grandchildren.

Browning—Ruth Howells Browning, 78, on April 28, 1999, in Westerville, Ohio. Born in Hazleton, Pa., Ruth was a feminist from her birth on August 27, 1920, the day after women got the right to vote—she always said she refused to come into the world until she could vote. Ruth was also a lifelong scholar with an A.B. in Psychology from Boston University in 1942, a Bachelor of Sacred Theology, magna cum laude, from Boston University School of Theology (the first woman to attend BU's School of Theology) in 1945, and a Ph.D. in Biblical Literature (New Testament) also from Boston University in 1951. She was ordained in the Methodist Church in 1947. With a year of study of Japanese at Yale University Institute of Far Eastern Languages, Ruth and her then-husband, Willis Paul Browning, went to Japan, where they served for five years under the Methodist Board of Missions teaching biblical literature and English. Becoming disillusioned with discrimination against women in the Methodist church, Ruth found a Quaker meetinghouse and began attending in the late 1960s, joining North Columbus Meeting in April 1970. She quickly became active in the life of the meeting, serving as clerk and on several committees for many years, as well as taking on various activities with Lake Erie Yearly Meeting, volunteering with AFSC, and acting as representative to the Ohio State University Campus Ministry Association. In May 1968 Ruth made a career change and went to work in the Upper Arlington Public Library Reference Department, where she stayed for 25 years. She loved the new work, which combined her interests in service, people, books, and learning, and over the course of four summers she went back to Boston to Simmons College and obtained a Masters in Library Science. Her lifelong interests were languages (besides Japanese she studied French, German, Greek, and Esperanto), music (she spent a year at Union Seminary School of Sacred Music in New York and played piano, organ, accordion, recorder, and dulcimer), women's rights (including helping to found the Columbus, Ohio, chapter of NOW), and sports (late in life she studied Tai Chi and Aikido). She is survived by her daughters, Carol E. Browning and Jean E. Parmir; her sisters, Morgan and Robin Stuart; her sister, Martha Howells Scott; her nephew, Harry W. Scott; and her niece, Anne Genther.

Graham—Viola Josephine (Jo) Graham, 87, on November 22, 1998, in her room at Kendal at Longwood, Kennett Square, Pa. Kendal had been her home since 1990. Jo was born on January 19, 1911, in Burnside, Mich., the second of 13 children of William and Cecelia Nellenbach Kreiner. She was a graduate of Central Michigan University and received her Masters in Social Work from the University of Wisconsin. After graduating from college she worked in a settlement house in Detroit, taught in a one-room school, and was a weaving instructor at Ashland Folk School in Grant, Mich. While living in Madison, Wis., she was on the faculty of the University of Wisconsin School
While teaching Sunday school at a YMCA, sister Marie were brought up in Germantown, an avid folk-dancer, and a gifted poet. Jo was born in Philadelphia, and her older brother, Anne and her older sister,志强 and Lois Edgerton, of the Lane home for many years. As a career was delayed until her youngest was well into grade school, at which time Anne started to teach at Friends Homes in Greensboro. There she made contact with students from Guilford College and attended both New Garden and Friendship Meetings. In 1995 she became a permanent resident of Friends Homes. She is survived by her four children, Richard Jr., Charles, Peter, and Elizabeth Morrison; six grandchildren; and two great-grandchildren.

Lennard—Ann Romig Lennard, 61, on July 22, 1999, at her home in Swathmore, Pa., as a neighbor took her to her first Friends meeting—a memorial service that had so many different messages about life and death that Ann knew she had found a spiritual home. She later joined Rancocas (N.J.) Meeting and then, after moving to North Carolina in 1977, joined Celina Meeting. Ann put her concerns about peace and social justice into action by volunteering during the Vietnam War with the South Jersey Peace Center in Moorestown. She later organized the Burlington County Support Committee for the Poor People’s March on Washington, and the committee was meeting in her home when the news came of the assassination of Martin Luther King Jr. Later she was coordinator of Philadelphia Yearly Meeting’s Peace Committee and helped transform it from a hierarchical to a collective working group. Marriage interrupted her college work, but she later returned to Warren Wilson College in North Carolina where she received her degree in Social Work in 1994. At the time of her death she was working for the Community Foundation of Western North Carolina. Ann is survived by her mother, who lived with her in North Carolina; her husband, Jim; four children, Del and his wife, Terri, Val and her husband, Jon Pulifer, Jill and her fiancé, John Meadows, and Matt and his wife, Laura; 11 grandchildren; her sister, Lynn Sewell of Colorado Springs, Colo.; and several nieces, nephews, and cousins.

Lane—Anne Brédé Lane, 90, of Friends Homes in Greensboro, N.C., on May 14, 1999. She died peacefully after a long illness. Born in Philadelphia, Anne and her older sister Marie were brought up in Germantown Meeting where their immigrant parents, Mr. Charles F. and Marie Voll Brédé were members. She attended local schools and received a teaching certificate from Philadelphia Normal School in 1928. While teaching Sunday school at a YMCA settlement house in Philadelphia, Anne met Richard Thatcher Lane, a recent Haverford graduate. They were married in Germantown Meeting on June 30, 1930, and moved to Poughkeepsie, N.Y., where they lived for more than 50 years. When Anne was a girl, the Brédé family spent ten summers in the mountains of southwestern Virginia near Staunton; there she acquired a lifelong appreciation for nature and for making things grow. Her large vegetable garden and a chicken-and-egg operation, begun during World War II, were prominent features of the Lane home for many years. As a teenage counselor at Camp Dark Waters on Rancocas Creek in New Jersey, Anne developed her skills as a swimmer and lifeguard. Her chosen career was delayed until her youngest was well into grade school, at which time Anne started to teach third grade in the Arlington school district in Poughkeepsie. She also took night courses at New Paltz State Teachers College, eventually receiving her Bachelors degree and then a Masters in Elementary Education. Having progressed from third to fourth grade and then to directing the school’s remedial reading program, she retired from teaching in 1974 after 26 years. She and Richard were active members of Poughkeepsie Meeting. Anne was clerk in 1978 when Poughkeepsie Meeting decided to become unprogrammed. In later years she was a delegate to several triennial meetings of Friends World Committee for Consultation. When their children were grown and gone, the Lanes continued their contacts with young people, providing students and young faculty from Oakwood School and Vassar College with overnight accommodations and Sunday tea. In 1981 the Lanes moved to Stuart, Florida, where she and Richard joined a worship group under the care of Palm Beach Meeting, which met in their house on Sailfish Lane during the off season. They also became involved in Southeastern Yearly Meeting, Martin County Meals-on-Wheels, and other social and conservation activities. Richard died in 1987 after a lengthy illness, and in 1990 Anne moved part-time to Friends Homes in Greensboro. There she made contact with students from Guilford College and attended both New Garden and Friendship Meetings. In 1995 she became a permanent resident of Friends Homes. She is survived by her four children, Richard Jr., Charles, Peter, and Elizabeth Morrison; six grandchildren; and two great-grandchildren.

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Quaker Book No. 13, 1986

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Opportunities


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Intensive Journal Workshop

Quaker Studies at Pendle Hill

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Friends Homes, Inc., founded by the Quakers in 1941, is a mission-based, non-profit organization. We are committed to providing excellent care to our residents while fostering the values of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Our retirement communities are located in Greensboro, NC; Greensboro, NC; and Greensboro, NC. For more information please call: (336) 292-9952 or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity.

Schools

Sandy Spring Friends School.

Five- or seven-day boarding option for grades 2–12. Day school pre-K through 12. College preparatory curriculum with a focus on fine arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 480 students. 140-acre campus located within 25 miles of downtown Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 19233 Norwood Road. Sandy Spring, Md. 20877. Phone: (301) 737-9720. Fax: (301) 737-9720.

The Quaker School at Horsham, a Quaker-sponsored retirement community in Sandy Spring, Md. offers one- and two-bedroom garden apartments or more spacious three-bedroom, two-bath homes for independent living. Immediate occupancy may be available. An assisted-living home, a skilled nursing facility, and adult day care services are also available on campus. For information please call: (215) 674-2875.
CANADA
national, economic, and religious backgrounds come together to form a strong community of shared values, useful work. John Edward Bloor, 524 Bloor St., Toronto, ONTARIO-Worship and First-day school, 11th and 12th grades. Call 215-991-0777. Cenral New York College, Rm. 115; Edgewood, Onondaga County, NY 13060. Call (315) 233-3178.

OTTAWA-Worship and First-day school, 11th and 12th grades. Call 613-232-9923.

SAN SALVADOR-Unprogrammed meeting. First and third Sundays. Call 215-991-0777.

UNITED STATES

Alabama

BIRMINGHAM-Unprogrammed meeting. 10 a.m. Sundays. Call 917-334-9325.

CALIFORNIA

ARCATA-11 a.m. 1920 Zehnder. (707) 677-0481.

BERKELEY-Unprogrammed meeting. Worship 11 a.m., 1100 7th St. (510) 524-9186.

BERKELEY-Swaberry Creek, P.O. Box 5065, (510) 524-9186. Unprogrammed worship and First-day school 10 a.m. at Shellenberg's Primary Education Center, 3339 Martin Luther King Jr. Way.

CHICO-9:45-10:15 a.m. singing; 10:30 a.m. unprogrammed worship, children's classes. 704-14th Ave. (530) 897-3635.

CLAREMONT-Worship 8:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

DANville-Meeting for worship First Days 9 a.m. First Day School 9:30 a.m. Bismarck Ave. (907) 472-2701.

FRESNO-Unprogrammed meeting. Sunday 10 a.m. 2219 San Jacinto Ave., Fresno, CA 93721. (209) 237-4102.

GHANA

ACCRG-Unprogrammed meeting 10 a.m. Sunday. House near Animal Research Institute, Achimota Golf Area. Phone: (233) 213-233 969.

GUATEMALA


MEXICO

CIUDAD VICTORIA, TAMALIPAS-iglesia de los Amigos, Sunday a.m.; Thursday 8 p.m. Matamoros 732 239-73.

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

NARICAGUA

MANGAGUA-unprogrammed worship, 10 a.m. Sundays, El Centro de los Amigos, APDTO 5391, Managua, Nicaragua. Information: 813-321-2620 or 1-505-566-0984.

UNITED STATES

Alaska

ANCHORAGE-Call for time and directions. (907) 566-0700.

FARIBANKS-Unprogrammed, First day, 10 a.m. Hidden Hills Friends Center, 2882 Gold Hill Rd. Phone: 479-3796.

JUNEAU-Unprogrammed meeting. 10 a.m. Sundays. 750 St. Anns St., Douglas, Alaska 9944. Phone: (907) 464-4049.

BOISE, Idaho

BOISE-Unprogrammed meeting. Sunday, 10 a.m. 2121 W. Jefferson Ave. Phone: 344-3373.

BRATTLEBORO, VT

BRATTLEBORO-Unprogrammed meeting. Tuesdays 7:30 p.m. 177 Main St. (802) 254-2142.

Califorina

ARCATA-11 a.m. 1920 Zehnder. (707) 677-0481.

BERKELEY-Unprogrammed meeting. Worship 11 a.m., 1100 7th St. (510) 524-9186.


**Maryland**

ADMIRAL-Worship 10 a.m. Sunday, Sunday school 10 a.m. to 12 noon. (503) 593-4026.

Baltimore-Stony Run (UA): worship 9:30 and 11 a.m. (503) 498-3992.

Baltimore-Worship 10 a.m.; University library, 3300 Mt. Vernon Place; (410) 522-7900.

Baltimore-Worship: First-day school 10 a.m. (503) 498-3992.


details call (207) 771-4638

**Ontario**

Day Summe r Hours

WATERBURY-Annual Meeting for worship Sunday 10 a.m. (503) 888-4181.


details call (207) 663-4193, 490-7113.
POCONOS- Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (717) 689-2363 or 689-7532.

POTOMAC- AREA- Exeter Meeting. Meetinghouse Rd. off 582, 1 and 6 miles W. of New Hope. (215) 397-5054.

Quakertown-Worship 10 a.m., First-day School at 10 a.m. (215) 343-2021. For location call (215) 343-2187.

RADNOR- Radnor Meeting for worship and First-day School at 10 a.m., 200 Conestoga and Sproul Roads, Radnor, Pa. (610) 233-1133.

READING- First-day School at 10 a.m., in the middle of SE corner of Greenwich and Martin Fields. Call: (484) 837-2902 for information.

AMALO-O (215) 358-0621 or (484) 482-3500.

AUSTIN- 10 a.m., unprogrammed worship 11 a.m. Supervised activities and First-day School for young Friends. (512) 482-1381.

DALLAS- Sunday 10 a.m., 5928 Worth St. Hannah Kirk Plye, clerk, (214) 826-8007 or call (214) 921-6543. Elm Place Meeting, 261 Elm St., El Paso, Texas, 99303. Please use back door. Phone: (915) 534-8201. Please leave a message. Call (915) 734-6283. Meeting for worship 11 a.m. Sundays at Wesley Foundation, 2750 W. Lowden. First Day School at 11 a.m. (817) 629-6811.

SEATTLE- Worship 11 a.m. First Day. (425) 706-1605. For worship and First-day School 10:15 a.m. Sundays. Call (206) 747-4722 or 206-547-6449.

WASHINGTON- Bellingham Senior Center, 315 Haleck St. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. Call (360) 752-9223; call Tom Hall, 734-5061.

WASHINGTON- University Friends Meeting, 10 a.m. on campus, Westtown, PA 19395. For location call (610) 239-4811.

HARRISONBURG- Ohio YMCA, 110 E. Main St. Worship 10 a.m. (unprogrammed), study 11 a.m. (920) 343-6920, e-mail: friend@ahsmail.net.

NEWPORT- Unprogrammed meeting for worship 10 a.m. on 1st Sunday of each month at 111 Monroe St., Forest Park, 30247. For location call (770) 759-1910.
We are all creatures, not only born into the sure darkness of death, but also endowed with an unquenchable longing for the light of life... We can all meet in this same light, however varied our lanterns.

Dan Wilson Director of Pendle Hill, 1953-70

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