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FRIENDS JOURNAL

1955

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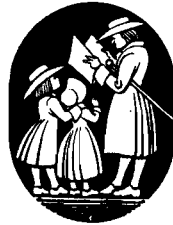
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FRIENDS
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"I think of St. Christopher, that legendary figure who carried wayfarers across treacherous waters and how, after a stormy night, he found the heavy burden on his back miraculously changed into the radiant Christ Child, who blessed him for his faithfulness."

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'Tis a gift to be simple,
'Tis a gift to be free,
'Tis a gift to come down
Where we ought to be . . .

Old Quaker Song



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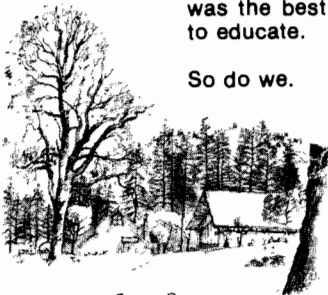
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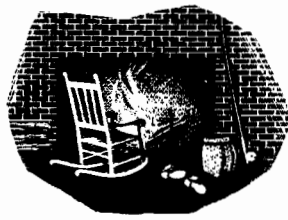
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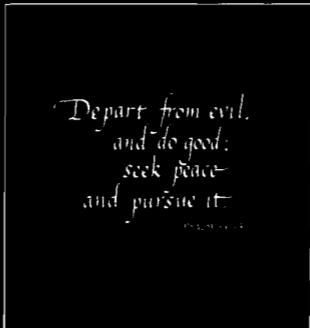


*And it is holy ground,
A shared and sacred place
Where the Eternal has its being.*
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*Depart from evil,
and do good;
seek peace
and pursue it.*

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*You will say that Christ saith this,
and the apostles say this;
but what canst thou say?*
—George Fox



November 1, 1978

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*...and the apostles say this;
but what canst thou say?*

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We are not only
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the future seed.

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all outward wars & strife,
and fightings
with outward weapons,
for any end,
or under any pretense
whatsoever;
this is our testimony
to the whole world....*

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generation... a
large intellectual task
is required of
the Society of Friends
if it is to fulfill
the promise of
its history
and its message.

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"I feel bound to
work... even
through some
discouragement
and opposition, I
mostly find in
such cases that
way has been
made for me, as if
He, who called
me to the work,
was indeed with
me in it."

Elizabeth Gurney Fry
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Quaker
Thought
and
Life
Today



Humankind is the steward of creation.
We are to work together with nature,
as divine caretakers.

October 1 1980

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Quaker
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Life
Today



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Peace lives in the bright mosaic eyes
of those who gather the world into their gaze.

July 1 15 1980

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Quaker
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and
Life
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God is
always moving
among and with
us, contradicting
the trend of
anti-life no matter
how strong that
trend may be.

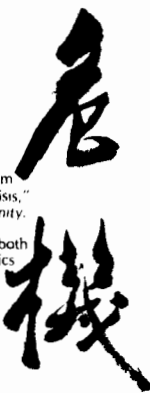
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Quaker
Thought
and
Life
Today

The Chinese have an ideogram
for the word "crisis,"
which combines *danger* and *opportunity*.

In today's crisis, both
the will to survive and religious ethics
demand the abolition of war



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FRIENDS JOURNAL Quaker Thought and Life Today



Out of divine chaos can come creativity.

—Bruce Turtle

April 1981


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And he that was dead came forth, reborn.
His limbs were loosed to life
And his face unmarred by death

October 1981

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THE MEASUREMENT
Wonder added to wonder measures a miracle
Miracle added to miracle measures life
Life added to life measures people
People added to people measures community
Community added to community measures love
Love added to love measures the depth of eternity
Words end there
So stop there
And get off there

Arthur M. Brown

May 1981


FRIENDS JOURNAL Quaker Thought and Life Today



Knowledge of the Creation is enhanced by knowledge of the Creator.

September 1981

FRIENDS JOURNAL Quaker Thought and Life Today



*Friends, meet together and know one another
in that which is eternal, which was before the world was*

George Fox

March 1981

FRIENDS JOURNAL Quaker Thought and Life Today

**Do rightly,
justly,
truly, holily,
equally
to all people
in all things.**

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51. "Crime Is a Peace Issue: A New Call to Justice Making," Robert Gross, Fay Honey Knopp, and Howard Zehr, 3/1: 5-9
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88. "Gentle Persuasion or Confrontation? The Methods of John Woolman," Margaret Hope Bacon, 3/15: 5-8
89. "Gold at the End of the Rainbow, The," Kristen Randle Morsy, 11/15: 3
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169. "Right Brain in Meeting for Worship," Dorothy Hopkirk Ackerman, 3/15: 8-10
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171. "Rush-Bagot Day: A Celebration, a History Lesson, a Peace Witness," Patricia Kent Gilmore, 11/15: 14-15
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176. "Sharing Groups at FMI '81," Deborah Hattes, 3/15: 15-16
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178. "Some Changes in American Quakerdom: 1932-1982," Leonard S. Kenworthy, 8/1-15: 10-13
179. "Some Dimensions of the Quaker Decision-Making Process," Douglas V. Steere, 5/15: 5-9
180. "South African Friends: Living in a Revolutionary Situation," Marjorie Hope and James Young, 4/15: 10-14
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 191. "Toward a New Volunteer Spirit," Teddy Milne, 12/15: 15
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 201. "What Membership Means to Me," Stanley Cherim, 8/1-15: 4-6
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 203. "Where Is the Terror of Nuclear War?" Arthur Rifkin, 2/1: 4-7
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 205. "Whispers of a Dream," Dean C. T. Bratis, 9/1-15: 3-4
 206. "Who Is Well Off?" Peter J. Ediger, 12/1: 3-5
 207. "Who Ordered the Neutron Bomb?—Was It You?" David McCauley, 3/1: 15-16
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 211. "William Penn, Quakers, and Civil Liberties," Harrop A. Freeman, 10/15: 14-19
 212. "William Penn's Legacy: Speak Truth to Power," Robert Cory, 10/15: 53
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 220. "Youth Peace Campaign, The," Cedric Wentworth, 9/1-15: 17

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 Cole, Betty; Philip Gary, Carl Martz, and Paul Murray, *Where Do I Stand? Challenges in the Social Studies*, 11/1: 24 (Tom Smith)
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 Curle, Adam, *True Justice: Quaker Peacemakers and Peacemaking*, 5/1: 22 (John Eisenhard)
 Dobrin, Arthur, *Convictions: Political Prisoners — Their Stories*, 5/15: 27-28 (Lenna Mae Gara)
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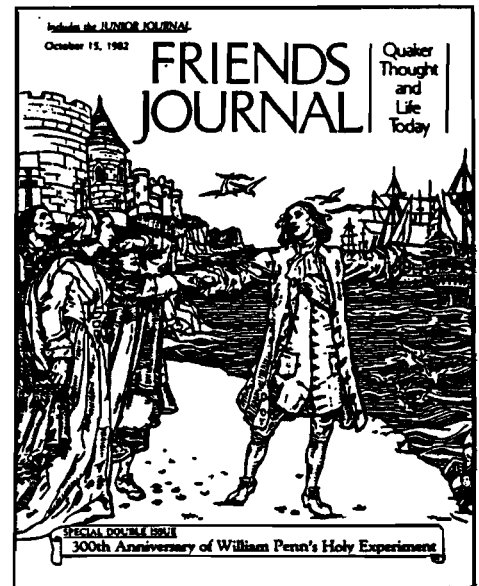
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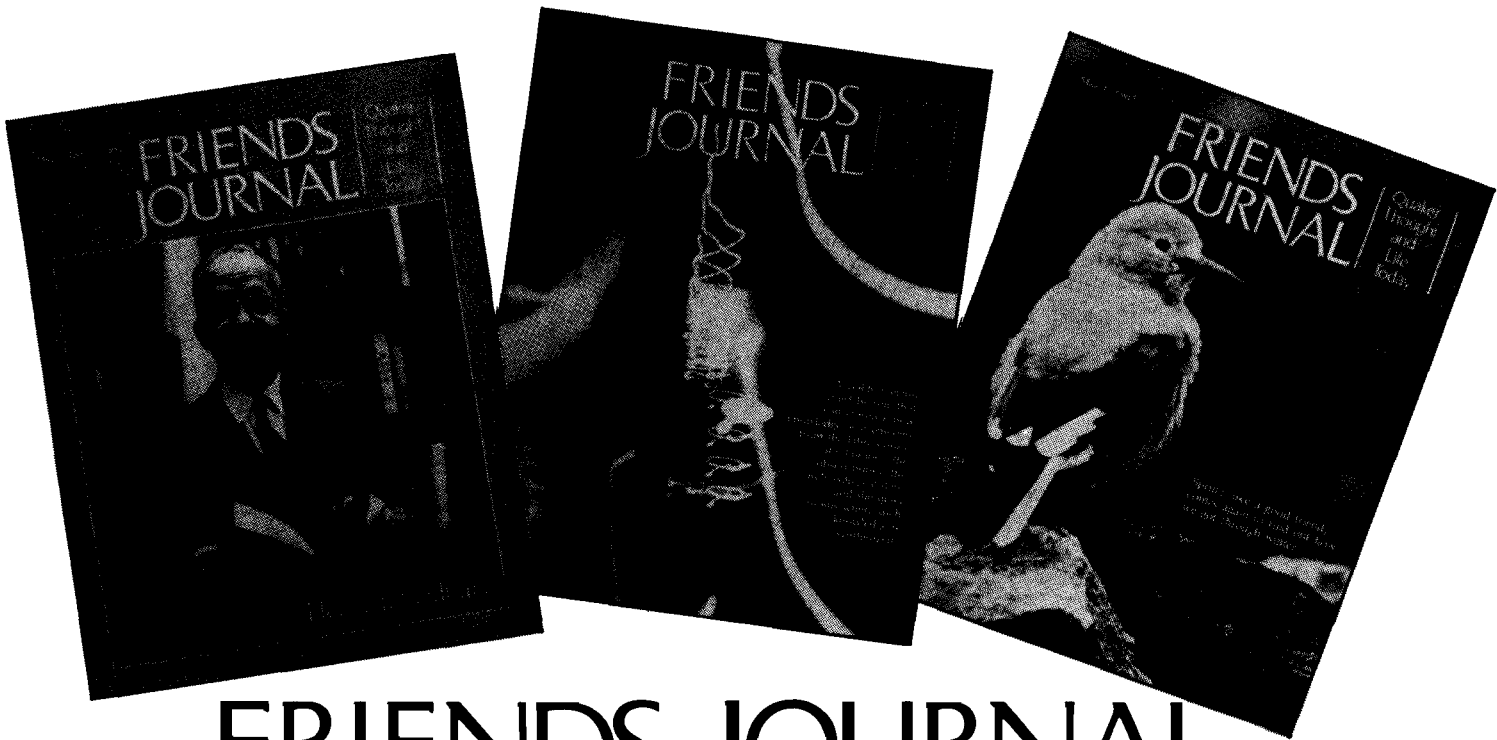
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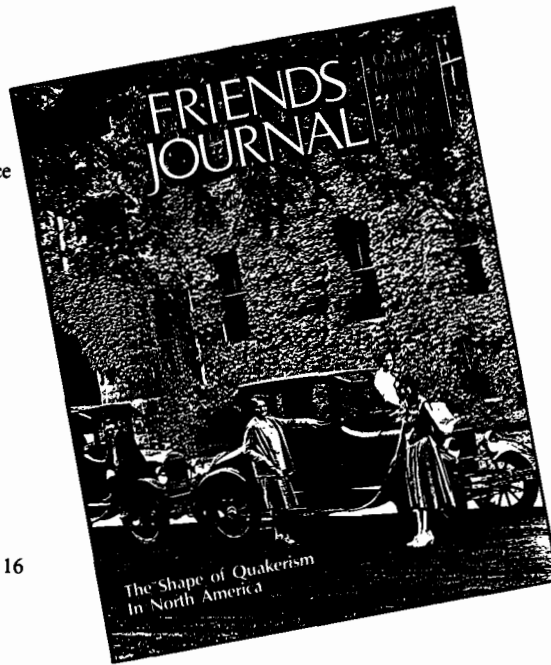
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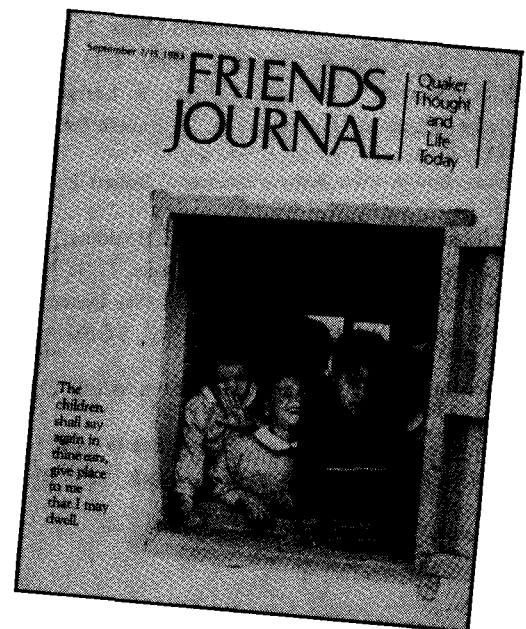
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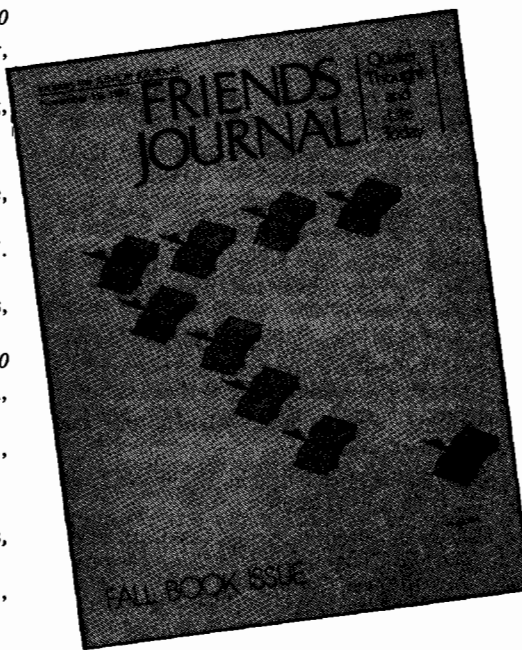
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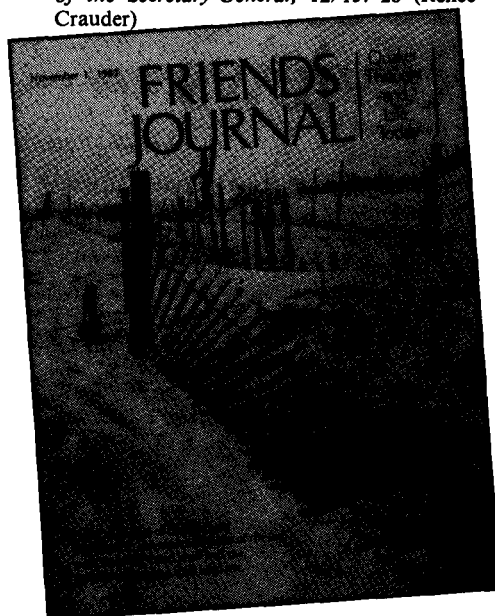
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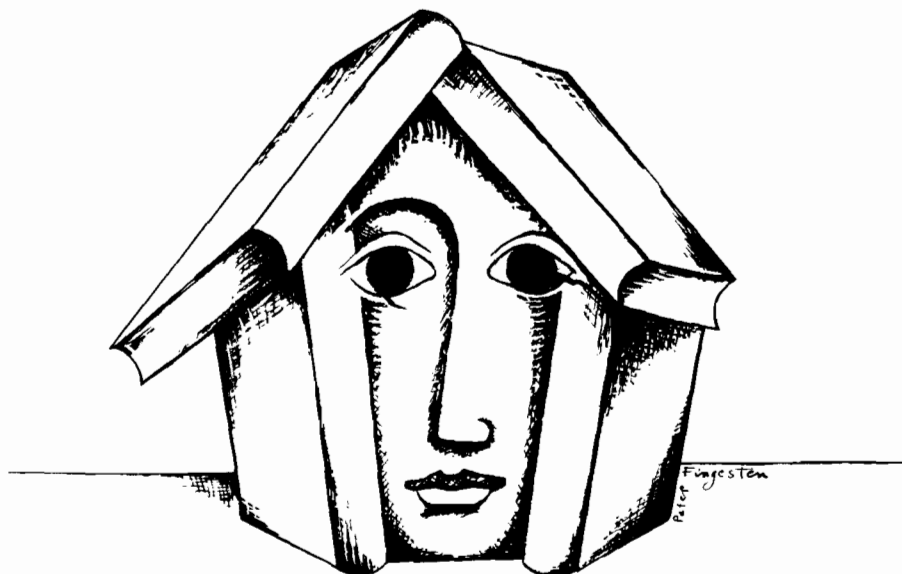
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65. "Living and Working in Gaza: An Invitation to Learn," Marjorie M. Anderson, 11/1: 6-7
66. "Living Lives of Peace and Justice," Jeanie Holt, 3/15: 11-12
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- Foell, E. W., and R. A. Nenneman, eds., *How Peace Came to the World*, 9/1-15: 22 (Robert Cory)
- Foster, Richard J., *Money, Sex and Power: The Challenge of the Disciplined Life*, 1/1-15: 22-23 (Don Calhoun)
- Frost, J. William, and John M. Moore, eds., *Essays in Quaker History: Seeking the Light*, 11/15: 24 (Ralph H. Pickett)
- Heusel, Lorton, *Friends on the Front Line: The Story of Delbert and Ruth Replogle*, 4/1: 22 (Leonard S. Kenworthy)
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- Kenworthy, Leonard S., ed., *Living in the Light: Some Quaker Pioneers of the 20th Century, Vol. II—In the Wider World*, 3/15: 26 (John Punshon)
- Kohn, Stephen, *Jailed for Peace: The History of the American Draft Law Violators, 1658-1985*, 9/1-15: 22 (Mary E. Murphy)
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- Taber, William P., Jr., *The Eye of Faith: A History of Ohio Yearly Meeting (Conservative)*, 11/15: 23-24 (Brian Drayton)
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Blamires, David, Jeremy Greenwood, and Alex Kerr, eds., *A Quaker Miscellany for Edward H. Milligan*, 9/1-15: 23 (Anita Martin)

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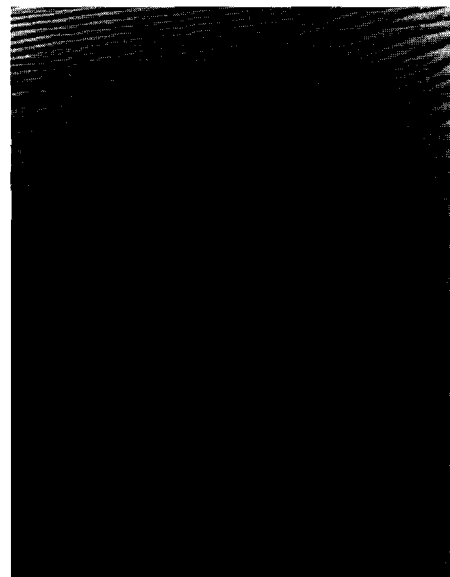
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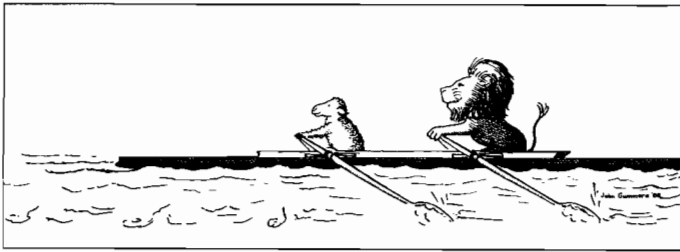
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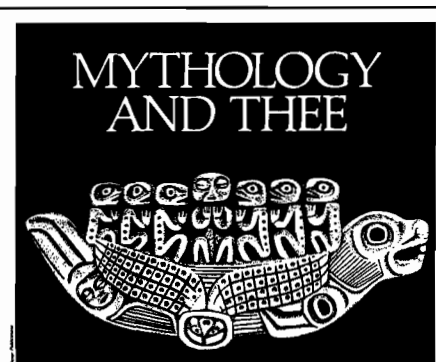
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by Greg Pahl

Bill Meyers's recent PBS television series *Joseph Campbell and The Power of Myth* is probably one of the most important programs ever shown on TV. The insights contained in this brilliant six-hour series are, I believe, vital for the world in general and for Quakers in particular. This distillation of the wisdom of the ages could be used to transform our traditional ways of thinking about ourselves, our communities, our nation, and our world. The material in this series presents a real opportunity for Quakers to take a decisive step into the 21st century as a revitalized and renewed people.

focused groups that understand its roots as well as its future potential. If this sounds good, it is. The first is a little book group.

It all started innocently enough early in 1988 with the initial presentation of the series on Vermont ETV. I thought *The Power of Myth* sounded a little prosaic but hoped that, at least, there would be some interesting stories. During the first few minutes of just one, "The Hero's Adventure," as Bill Meyers, the television journalist, and Joseph Campbell, the celebrated author, scholar, and teacher, started to delve on about mythology I thought, oh, oh, this is going to be really boring. I was wrong. During the next hour my wife, Nancy, and I were utterly captivated by what unfolded.

A member of *Mythology and Thee*, Greg Pahl is a past and present Quaker and a former Friends Journal Committee member.

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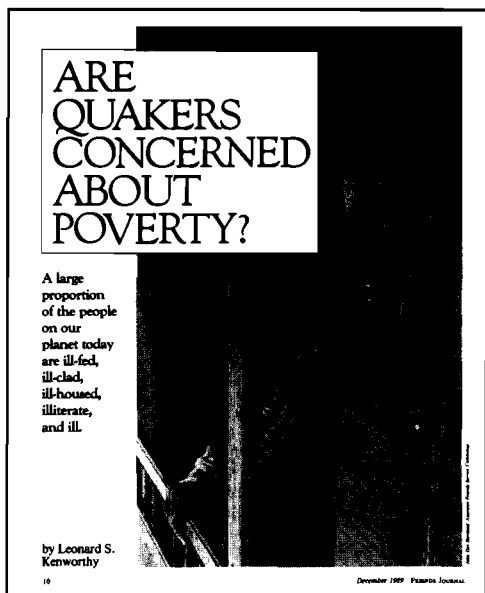
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THE HUMAN EXPERIENCE



HILLS

by Vasily Belov

The following story is among the real ones he published in *The Human Experience*, a book of short stories by U.S. and Soviet writers compiled by the Quaker U.S./USSR Committee and its Soviet counterpart.

—Ed

He was awakened by a vague ache in his back. He looked at the bright, solid patch of sunlight at the end of the wooden shed and tried to remember on the verge of this subject and in some very pleasant state. Perhaps a dream?—But all memories of nocturnal fantasy had gone and he was left behind.

The sun had been through the clouds as well. Swallows darted through the window, pressed their tails to the rafters, twittered and flew out again. The air was full of the noise of grass and dry leaves. From the river came the splash of children bathing, and on the field a horse-drawn mower rattled.

Nobody was at home. His mother, children so old lately, would probably have gone off with the light and grace of age in the morning, and his wife took the children every morning to a post office.

He was conscious of a strange feeling of being part of it all, a feeling both sad and glad, and marvelled at himself. Where had he come from and what was the meaning of it all? Where were the

some distance off to splash about and another.

He recalled the previous day's meeting with an old friend, a contemporary from the village, and recalled the cause of their meeting.

Yesterday he had not paid attention to how much older this contemporary looked—older, in fact, though the man was actually even a little younger than himself. But during the night, asleep, that feeling had come of years unremembered gone.

Up to that time he had thought of himself as young, but now, while sleeping, his unconscious had told him that he had already changed the second half of his life into the small collage of everyday life. It was—out of way of putting it.

The village was empty. Just as in his childhood, swallows and swifts flew over the roofs in the blue sky, ponds stood ready for the game for hayricks to be built round them, and the morning sun warmed the rich dust on the road.

He went out into the green field vibrant with grasshoppers, his gaze slowly passing over the village and its riverbank. He had seen so many years ago.

He was conscious of a strange feeling of being part of it all, a feeling both sad and glad, and marvelled at himself. Where had he come from and what was the meaning of it all? Where were the

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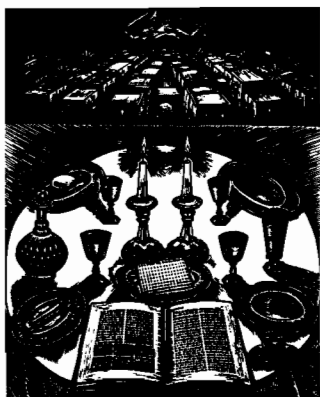
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The Passover celebration is one of the most important of Jewish holidays. It is a time when the people of Israel remember their liberation from Egypt, and their journey to the Promised Land.



We Celebrated the Seder

by Anne Neufeld Rupp

Many of us Memorialists no longer live in denominational or ethnic pockets. One of the ways we can enrich ourselves is to relate to and learn from those who are not like us. Sometimes these experiences provide a new understanding of the Bible and the people who walk through its pages. That's what happened when my family and I celebrated the Seder.

Anne Neufeld Rupp is a member of Memorialist International Network. Earlier this article is a reprinted permission of the Memorialist Journal of the General Conference Memorial Church.

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SILENCE

IS A STRONG WAY OF
LISTENING

We call it a Quaker meeting, sometimes an unorganized meeting. Sometimes just a silent meeting. When it's at its best, we call it a gathered meeting. At its worst, it's that cesspool of words, the popcorn meeting.

But I remember one popcorn meeting with fondness. People were popping up to speak so frequently that one message stepped on the heels of another. I sat as still as possible, trying to stay silent or to compensate for all the words, struggling to find some quiet, when someone came to the rescue. Two people stood up at once, and began to talk at the same time. They stopped talking and began simultaneously to apologize.

They stopped apologizing and, in silence, sat down again. It was a bright moment of unspoken grace, and everyone broke into laughter. It reminded me of the act of King Isidore's doves, who mimic the people in sacred dance and much their unshakable. It brought me back into harmony.

I think that such a popcorn meeting is made of illusions. Every thought we have exists in a network of alliances to other thoughts. By following the pathways within the network we find a lot to say. In a popcorn meeting, we follow the pathways cooperatively, as if

Clifford Pfeil is a writer and musician, and a member of New Light Meeting.

by Clifford Pfeil

**What are the qualities of silence
in a gathered meeting for worship?**

As I am connected with reality, and their episodes or reminiscences of myth, that even slight references to them in a ritual can evoke all of their power. The virtue of their nature, in illustration, by virtue of their lessons in harmony, and to stand, by virtue of their power.

Yoffelman, one of Toole's Navajo informants, says that these stories are "a strong way of thinking."

I am thinking strongly about silence in meeting. Not the silence of a popcorn meeting. That silence is too thin to study. I'm thinking about the silence in what we call a gathered meeting. Such silence has three qualities: it is aware, it is shared, it is made of listening, and it is creative.

There is silence in the room, of course, but the absence of a gathered meeting arises fundamentally as a deep silence inside each person in the room. It is inward.

It is not silence within each person, but it is also between persons. It is palpable among us and brings us into communion with each other. It is shared.

It's not a silence that about out, like the other silences, and in as well. It's alert. It is made of listening. In one of the stories, Coyote stands around until the ground comes into existence beneath his feet. Listening (openly, inwardly, and together) we ourselves "through" into existence as spirit-filled people. It is creative.

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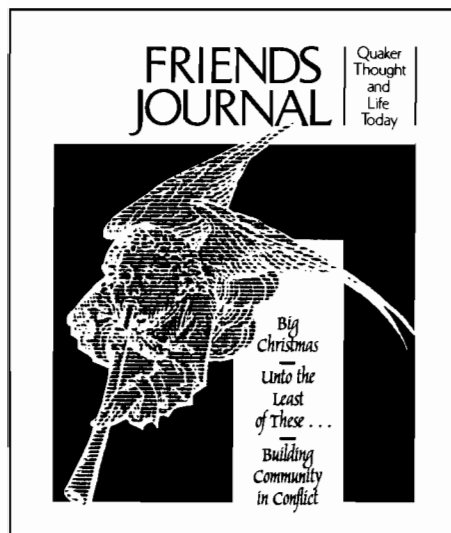
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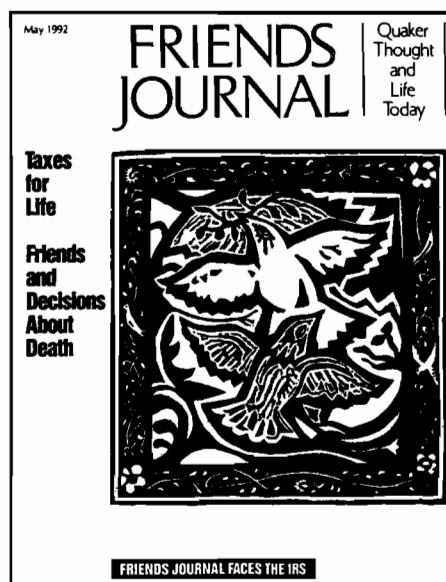
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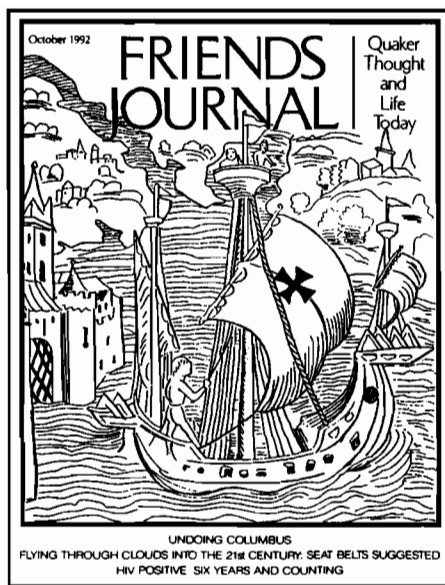
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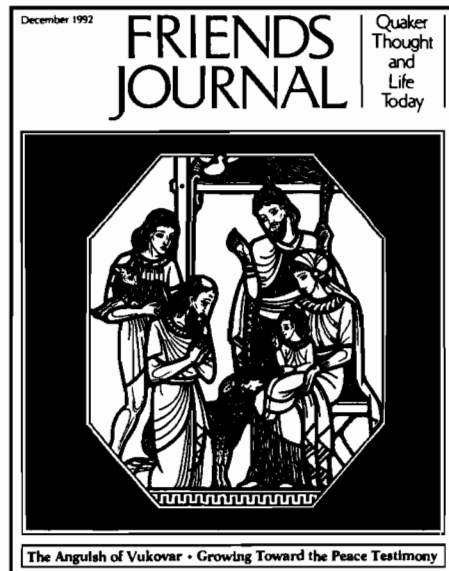
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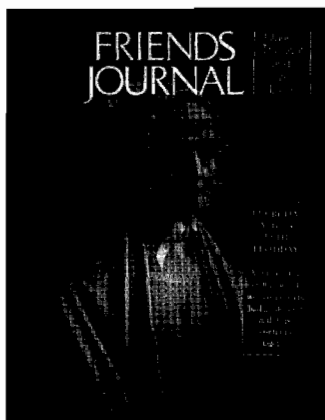
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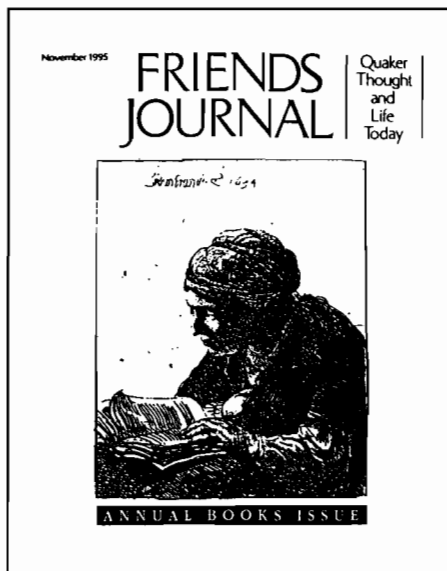
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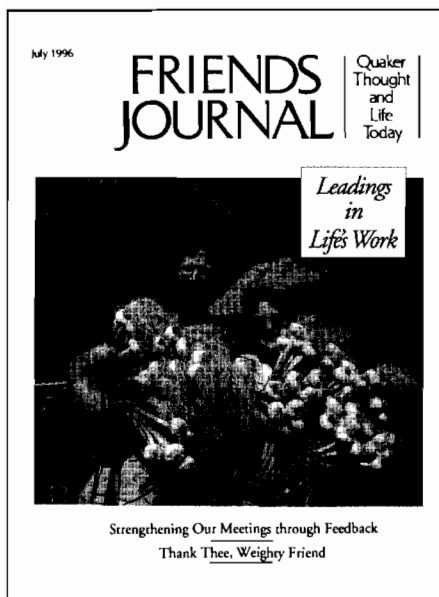
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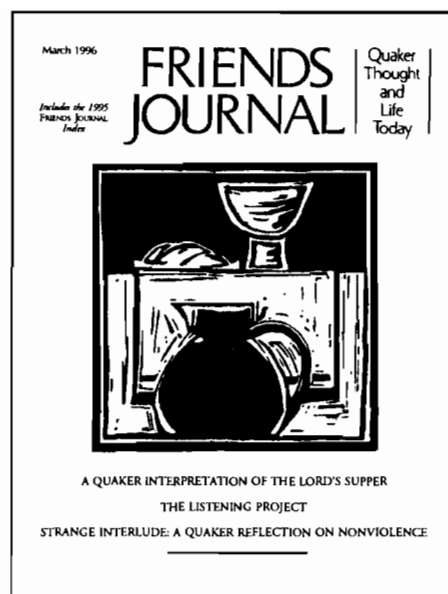
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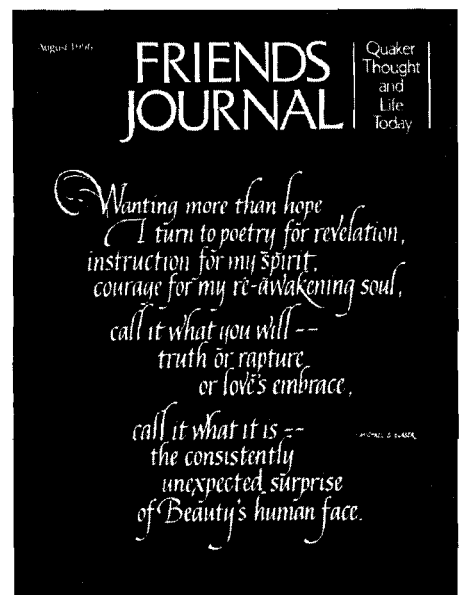
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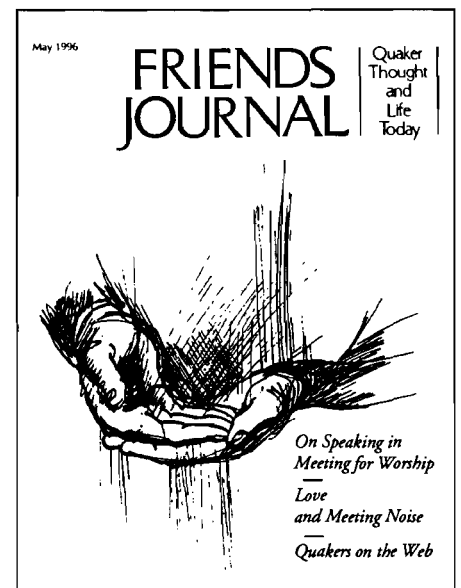
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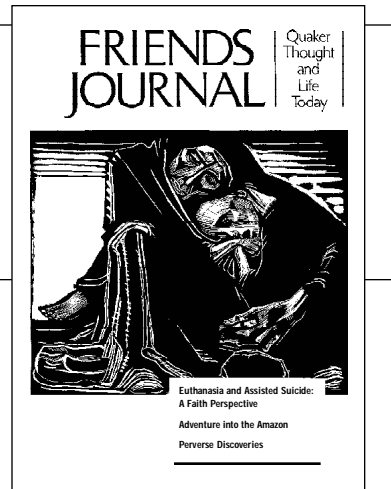
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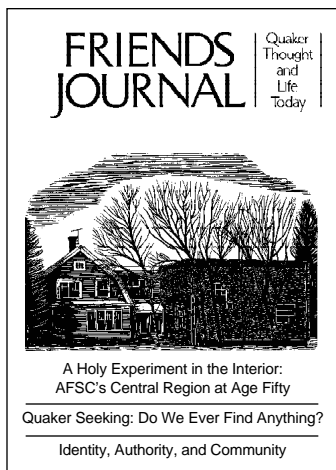
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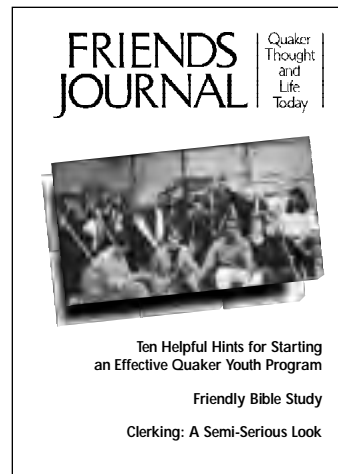
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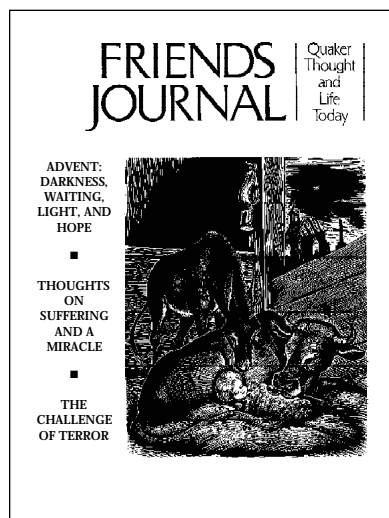
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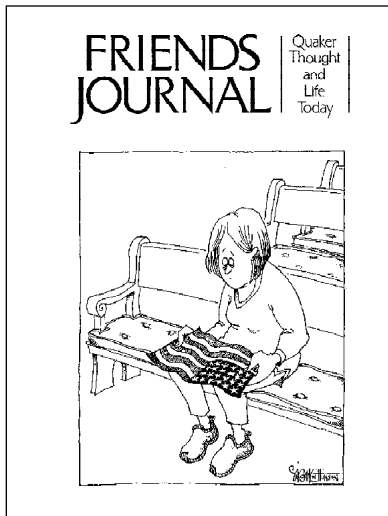
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Spirituality
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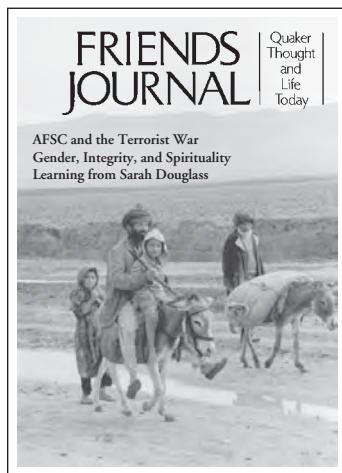
"Render unto
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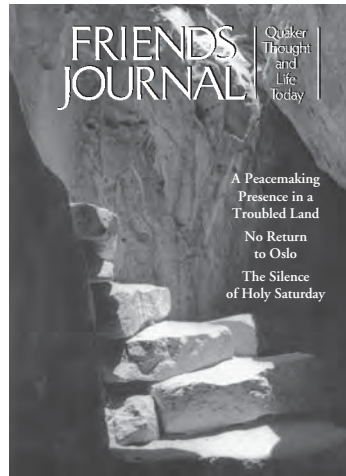
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