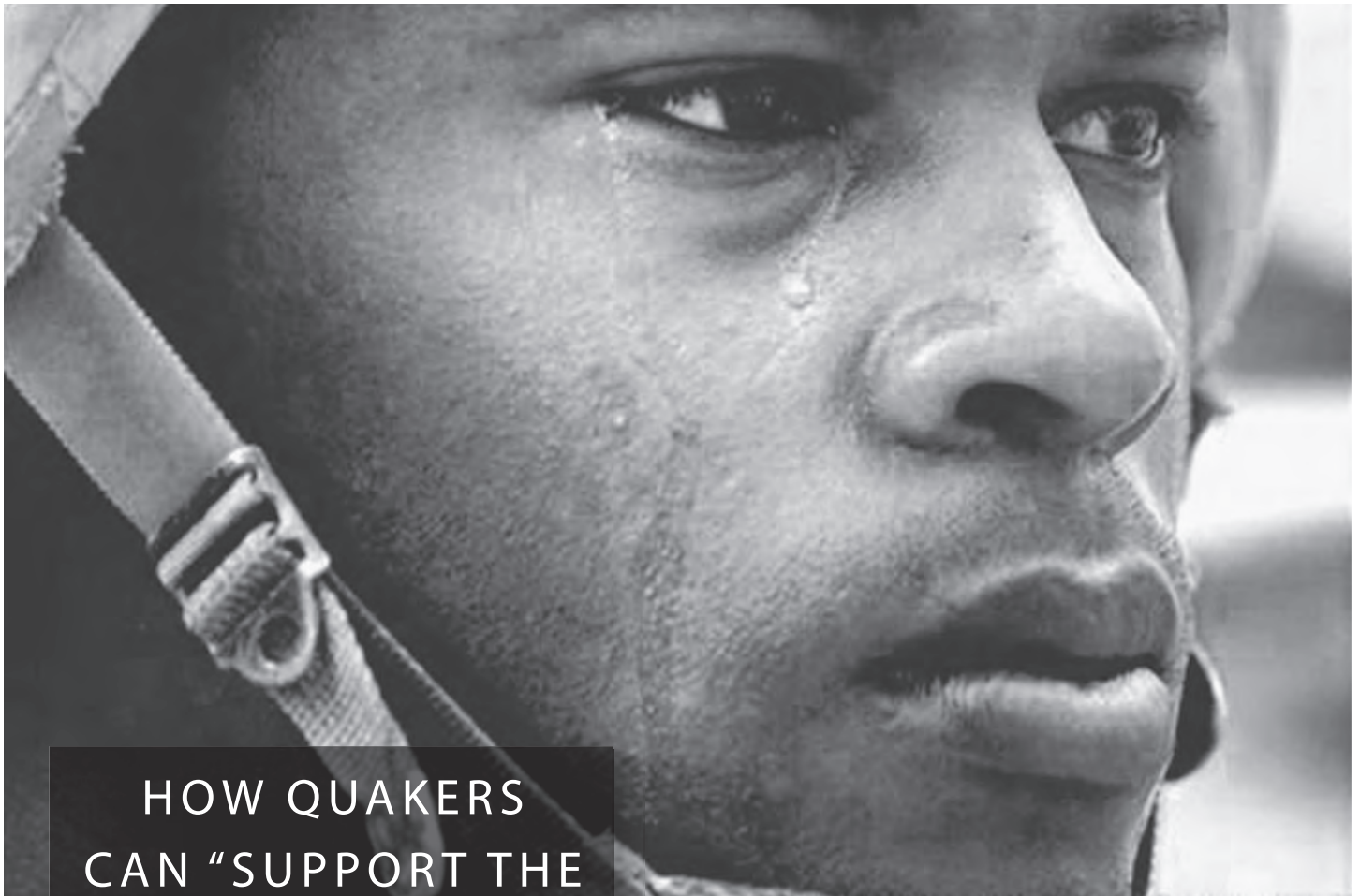


# FRIENDS JOURNAL

Quaker Thought and Life Today

FEBRUARY 2010 \$6



HOW QUAKERS  
CAN "SUPPORT THE  
TROOPS"

*The Trail  
We Leave Behind Us*

*My Personal Journey  
on the  
Abortion Issue*

## Thank You

**A**t the risk of trying our readers' patience with a continuing focus on the affairs of FRIENDS JOURNAL I want to tell you about the heartening response we've had to the Open Letter from Janet Ross, clerk of our Board of Trustees, and me that was published in the December 2009 issue and is posted on our website. It is still too soon to say precisely how strong the immediate financial response to our need has been, because we are still receiving end-of-year gifts as this column is being written in early January. But I can say that we have had many more, and many larger donations than we generally do at year end—over 90 percent more—and we have also had a very strong written response from readers—dozens of emails, letters, and notes offering encouragement, suggestions, and volunteering support. It has been *very* moving. We on staff and members of our Board of Trustees thank you warmly for this. Every message we've received has been read and passed on to the relevant staff and Board members. We are not out of the woods, but we are greatly encouraged.

In addition, we've had two extremely generous donors step forward to offer matching gifts to us as the year ended,

requesting us to find two dollars for each one that they will donate. The total offered is \$13,800—which we will receive if we are able to raise two dollars for every one that has been offered. We hope that readers will help us with this challenge, and that by raising an additional \$27,600, we'll end up with a total of \$41,400! Look for the donation envelope inside this issue and consider helping us to match these wonderful challenge gifts. Please mark your donation "matching gift."

I'm very pleased to announce that our website now offers some new features, the most notable being an opportunity to subscribe to the full JOURNAL online in PDF format. Although the majority of our readers have told us that they prefer a print edition of the magazine, there is a significant cohort who have urged us to provide an online subscription option. Visit <[www.friendsjournal.org/digital-edition](http://www.friendsjournal.org/digital-edition)> to subscribe and download the latest issue instantly.

I'm also glad to let readers know that you can now help to sustain our work with a recurring donation from your checking account, set up on our secure website at <[www.friendsjournal.org/donate](http://www.friendsjournal.org/donate)>. This is a great way to

help us with our monthly cash flow, and it enables donors of even modest means to make a significant gift over the course of a year. Every contribution helps. Of course recurring credit card donations are also quite welcome.

With this column, I am sad to announce the departure of our director of advancement, Larry Jalowiec, who has taken a major gifts fundraising position with Friends General Conference. Larry joined us in 2007 to help us establish a solid fundraising program for the JOURNAL, and he's done a very fine job of getting things in place to pursue that work. We are sorry to have him leave us, but know that he will bring wonderful energy to his work with FGC.

The New Year has brought with it changes and challenges. We are excited by the new opportunities before us, the openings for new creativity, and for the generosity of the human spirit, which often is revealed in moments of crisis. May we all continue to provide warm encouragement and inspiration to each other as we work our way through the events of the months ahead.




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# FRIENDS JOURNAL

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## FEATURES

### 6 The Trail We Leave Behind Us

Shane Claiborne

*In this address to the FGC Gathering last summer, a radical Christian preacher chronicles his attempt to follow the example of Jesus.*



### I4 My Personal Journey on the Abortion Issue

Rachel MacNair

*The author explains her pro-life convictions and calls for understanding between the two polarized camps on this issue.*



### I7 How Quakers Can "Support the Troops"

David Morse

*Here are some opportunities to support individuals who are conflicted about participating in the wars in Iraq and Afghanistan.*



### 2I Why I Am Not A Christian

Sanford L. Segal

*A longtime Friend with Jewish roots explains his view of Quakerism.*



*Cover photo from  
iraqsolidaritycampaign.blogspot.com*

## DEPARTMENTS

### 2 Among Friends

### 4 Forum

### 5 Viewpoint

*On taking sides and "unwarranted influences"*

### 25 Report

*The 2009 Quaker Women's Conference: Radical Women—Abiding Love!*

### 27 Reflections

*As some lights dim, others brighten*  
*Wrestling with God*

### 28 News

### 30 Books

### 39 Milestones

### 45 Classified

## POETRY

### I3 Evidence

Jeanne Lohmann

### 20 Winter Climb

John Perry

### Spanning the Distances

Julie Cadwallader-Staub

## On material existence and eternal souls

Thank you very much for continuing to send FRIENDS JOURNAL to me. I very much appreciated the September 2009 issue. The Forum remains my favorite part.

For my first 50 years in this body, with false ego I was once a Quaker Christian, or Christian Quaker. Then I learned—"The senses, the mind, and the intelligence are the sitting places of this lust. Through them lust covers the real knowledge of the living entity and bewilders him." (Bhagavad Gita 3:40) We lust for false ego and become bewildered about our true identity. We all want to be part of a group of kindred souls and feel accepted and loved. But if we realize we're truly not these bodies in the first place, then we are not Christian, Quaker, Jew, whatever. We are eternal souls whose constitutional position is to love God, and we can demonstrate that love by devotional service and always remembering God.

Jesus set an example for such high-thinking and simple living.

Because of our material attachment and lust for sense gratification, we suffer the miseries of material existence. But we can conquer lust even while we still exist in these bodies by practice of devotional service, which begins with constant remembrance of the Lord. For most of us, life's answers are great mysteries. I've found some information helpful for understanding in *Bhagavad-gita As It Is*.

I would welcome correspondence with anyone on this topic. [Letters may be sent to FJ to be forwarded. —Eds.]

Devan Malore's article, "Quakers, Devotion, and Ritual" (FJ Sept. 2009, Reflection), is right on point!

Gerald Niles  
Tomoka C.I.  
Daytona Beach, Fla.

## Two comments on the environment

Thanks to FRIENDS JOURNAL for publishing the talk by Hollister Knowlton at the 2009 FGC Gathering ("Living in Right Relationship: How Does Spirit Call Us?" FJ Nov. 2009). I was there and remember vividly the tragic announcements that bracketed her talk, outlined by Susan Corson-Finnerty in her column (FJ Nov. 2009, Among Friends).

I have two comments or rather additions to Knowlton's talk. First, she mentions IPCC in the article and does not further discuss it. I do not recall if she

elaborated in her talk. Started under the aegis of the UN, IPCC is the Intergovernmental Panel on Climate Change headed by Rajendra Pachauri of India. IPCC shared the Nobel Peace Prize in 2007 with Al Gore. Before Pauchauri came to IPCC, he headed the Energy and Resources Institute. The institute published a book entitled *Gandhi: An Apostle of Applied Human Ecology* by T. N. Khoshoo. This slim volume (71 pages) published in 1995 contains remarkably prescient comments and quotes from Gandhi that speak to the predicament we are in today. Gandhi advocated nonviolence towards the Earth, equality, sustainable development, and population control, and he warned against industrialism that exploits people. His method of population control, celibacy, was obviously not practical or popular. But then, Hollister Knowlton proposed Jim Merckle's idea of having only one child per family, not very popular either. Of interest to me was the mention in the book of a talk by Quaker economist Kenneth Boulding, "Earth as a Spaceship," presented in 1965. Boulding warned back then that unlimited growth was not sustainable.

Second, Knowlton mentions the military in passing, but I would have hoped for more emphasis on Friends Peace Testimony. The military is a huge polluter. I have read that the military uses 14 million gallons of oil per day, about 20 percent of the U.S. domestic market. I have not been able to corroborate this statement, but it seems plausible. Knowlton states that individual efforts for control of climate change are laudable, but not enough. We can change a lot of light bulbs, but if there is not national and international action it will not suffice. For the United States to do its part, and—one would hope—to be a leader in this effort, we need the \$900-plus billion dollars budgeted for the military in 2010 redirected to human and ecological needs.

Hollister Knowlton gave a challenging talk and walks her talk more than I do, so I hope these comments are looked on not as criticism but as additions.

Rich Van Dellen  
Rochester, Minn.

## Not guilt but responsibility

I very much appreciated Richard Taylor's compelling and very positive review of *Fit for Freedom, Not for Friendship: Quakers, African Americans and the Myth of Racial Justice* (FJ Nov. 2009, Books). Thanks also to Catherine Wald

for her interview with the authors, Vanessa Julye and Donna McDaniel, so well placed in tandem with the review. Taylor provided some important highlights to catch the attention of those who have not yet read the book, and I hope it will prompt many such Friends to read it. I appreciated his honest sharing of the ups and downs of emotions that the book provoked. Wald's excellent questions provided the opportunity for the authors to express some heartfelt reactions about their seven years of work on this book and their hopes for its impact. I second Vanessa Julye's comment that "If we want to make the RSOF more diverse racially and ethnically, we have to understand why it isn't diverse now. We need to look at those behaviors that are in our roots."

As an enthusiastic reader of this book, I can only hope that many Friends will find their way to it and that they will find much there to prompt our Religious Society to change from within. There is no benefit to feeling guilty about a past that we did not participate in or control. But there is much benefit to feeling responsible for making changes today to overcome the legacy of racist institutions and attitudes. To start, we may ask ourselves two questions: 1) Regarding so much of what happens both in our lives in general and in our meetings, does race play a role here? 2) When someone publishes a book in 2109 about the role of race in the U.S. culture of the early 21st century, what will it say about what Quakers did "then" to dismantle racism?

Elizabeth DuVerlie  
Baltimore, Md.

## Seeing the long view on racism

The publication of *Fit for Freedom, Not for Friendship* has already been meaningful in my life and I appreciate Richard Taylor's fine review. I have a much richer understanding of how U.S. Friends came to be where we are today around issues of racial equality and friendships. In particular, I found the stories of Quakers acting, and failing to act, during the Reconstruction period and the 20th century answer why we should care about racism today. The authors show that when an entire society is organized around benefits for people with light skin color, everyone with that skin color benefits, irrespective of their individual actions or when their family came to this continent.

The authors also show how racism came to be embedded in Friends organizations and has been so difficult to

## On Taking Sides and “Unwarranted Influences”

When people in the United States remember the attacks of September 11, 2001, we are sometimes told they occurred because terrorists “hate our freedom.” What the Muslim world really hates is U.S. military and economic aid that has made possible the state of apartheid Lindsay Fielder Cook described in her article on Palestine (“Perhaps We Are Part of the Problem,” *FJ* Sept. 2009). We could cease being part of the problem by simply declining to underwrite the Israeli displacement of Palestinians.

George Fox wrote in the Peace Testimony, “We know that wars and fightings proceed from the lusts of men . . . wherein envious men, who are lovers of themselves more than lovers of God, lust, kill, and desire to have men’s lives or estates. . . .” When the United States forms permanent alliances with countries that behave aggressively while maintaining an arms industry that profits from military commitments arising from those alliances, the results are deadly for us abroad and at home. In his 1796 farewell address George Washington warned us to “steer clear of permanent alliances with any portion of the foreign world.” Noting the advantages of our “detached and distant situation” our first President asked “Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor or caprice?” Today we should ask the same question not only about our relationships with Europeans but also with Israel.

People who see fit to take sides in a

fight shouldn’t be surprised if they are attacked. For decades the United States has taken sides in a land dispute between Arabs and Jews. People in the United States who aren’t Zionists have no vital interest in the ground Arabs call “Palestine” and Jews, “Israel.” That territory, thousands of miles from our shores, has no more economic or strategic value to the United States than Zimbabwe or Tibet, yet political pressure from lobbies like the American Israel Public Affairs Committee (AIPAC) results in \$3 billion in economic and military aid to Israel annually, totaling over \$130 billion in constant dollars since the 1950s. Arabs know where F-16s and Apache helicopters come from and don’t forget how they’re used. Muslims generally have contempt for Western culture, which many view as decadent and materialistic, but I believe what motivated 19 of them to fly jetliners into office buildings was, in large part, the steadfast alliance of the United States with Israel. Had George Washington’s warning concerning permanent alliances been heeded we would have avoided the carnage of September 11.

In his 1961 farewell address President Eisenhower noted that until World War II no part of our economy was devoted solely to building armaments, and the conjunction of immense permanent armed forces and a large arms industry was new in the U.S. experience. He saw it as a great danger and cautioned us to “guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists and will persist.” Such misplaced power can evidence itself in a cycle where permanent alliances against which George Washington cautioned result in endless military com-

mitments with unlimited profit potential for arms manufacturers. Profits realized from arms sales provide the motive and financial means to reelect politicians who favor permanent alliances resulting in endless military commitments with unlimited profit potential. Our permanent alliance with Israel is very profitable for manufacturers who supply it with billions in weapons systems annually, paid for with our taxes; and both have lobbyists on Capitol Hill to ensure this lucrative arrangement continues unabated. Arms manufacturers also profited handsomely off what I see as a proxy war we waged for Israel against an Iraqi regime that could not even control its own airspace, was in no position to threaten the United States, had not made war on us, but was hostile to the Jewish State.

A consistent path to peace between the United States and other nations begins with a renunciation, as George Fox put it, of “all outward wars and strife.” This also requires that we heed George Washington’s advice to maintain diplomatic and trade relations with the world’s nations while avoiding, whenever possible, alliances with any. By not entangling our peace and prosperity in the rivalries and ambitions of others the United States could avoid having to fight foreign wars or supporting authoritarian regimes.

*Howard Fezell  
Shepherdstown, W.Va.*

*Howard Fezell, an attorney, attends Shepherdstown (W.Va.) Allowed Meeting, which is part of Frederick (Md.) Meeting.*

reverse. Like Friend Taylor I was particularly shocked to learn about the role that Friends schools played in continuing social segregation. Hopefully, these institutions can play a leading role in eradicating racism in the 21st century.

Friends who are interested in how another religious community, the Episcopal Church of the United States, has spoken truth about its history and made a commitment to a more just future can go to [http://ecusa.anglican.org/social-justice\\_22554\\_ENG\\_HTML.htm](http://ecusa.anglican.org/social-justice_22554_ENG_HTML.htm).

The book helps the reader to step back

from personal and local meeting experiences to see the long view and to understand why we are called to action. Friends testimonies are to be lived and to serve as a continuing challenge to us. I urge Friends to read this important guide.

*Maureen Lopes  
Madison, Conn.*

### The term “God” is confusing

I was drawn into the story of Ben Pink Dandelion’s growing up in a “strict and particular atheist” family in “Quaking

with Confidence” (*FJ* Dec. 2009) and how, despite his upbringing, he had a transformative experience where he “felt lifted up and cradled by what I have called God” and which led him to the Religious Society of Friends.

Like Ben, I also remember a moment where my belief system was challenged and changed as a result of a personal insight or experience. It was in the ninth grade while listening to a presentation on world religions when I was confronted with the

*Continued on page 44*

# The Trail We Leave Behind Us

SHANE CLAIBORNE



And he said, "Oh. I never would have known. They must not make preachers like they used to."

And I said, "No, thank God."

We talked for a minute, and he said something very interesting. He said, "You must not be short of preaching material these days." And then he went on a spiel about how this is the apocalypse and these are the end times.

At first I said to myself, "I think this brother's read too many of Tim LeHaye's *Left Behind* series books"—if you don't know what they are, don't worry, you're not missing much—but I listened. Then he started talking about things, and I thought to myself, "I think he's on to something." Because this word,

**I decided to have a little fun, so I said, "Well, sir, I'm a preacher."**

*apocalypse*, as you may know, doesn't just mean *the end of all things*; it comes from the same root as *revelation*, or to reveal, to disclose, to unveil things. I think in the truest sense of the word, this *is* an apocalyptic time. We're seeing what lies underneath so many of the patterns of our world. It's kind of like *The Wizard of Oz*, when they march in, they rip away the curtain, and they're like, "Whoa! A little old man! Who knew?"

Everywhere I go, people are asking really good questions about the time that we're living in. Questions about some of the things we could miss, for example that the average executives and CEOs are making 400 times their workers' salaries. Or that the average person in the U.S. is consuming what 500 Africans consume. If we continue to live in the patterns we're living in now, we would need four more planets. I think across the board people are saying, "Maybe God has a different dream than the American dream. Maybe the pat-

terns of God's kingdom and reign don't just look like the patterns of Wall Street." So I think it's a fun time to be alive.

I also think it's very important to me that my life has been located next to people who are in poverty and who are suffering, because they seem to have a pretty keen sense of the fact that God is good no matter what the circumstances around us say. I can remember when I was talking with one of my neighbors in North Philadelphia, in Kensington, one of the poorest districts of Pennsylvania, but also one of the great beacons of hope. You know that I love you all a lot because I missed a block party today where we open up the fire hydrants and turn flips in the streets. My housemates said, "This must be an important Gathering." I said, "It is." But my neighbors teach me so much. I remember talking to this neighbor. We were talking about Wall Street, and he said, "Oh, no matter what happens on Wall Street, God is still good." And then he said, "And besides, my people have been in a recession for a few hundred years. It's gonna be okay."

## Whom Shall We Expect?

**N**onetheless, I do think there is a crisis that's very real to many folks. It's a time that's going to take incredible imagination with how we live, not just to pump billions of dollars into a broken system, but to rethink the system and the way we're living. What I love about Jesus is his imagination. He's never doing anything normal. He's walking on water. His first miracle is turning water into wine to keep a party going. At one point he wants to heal a blind man. You may remember that he picks some dirt off the ground, spits on it, and wipes it on the man's eyes. That's different. In my tradition, we laid hands on people or anointed them with oil, but we didn't have many spitting pastors in that way. No other rabbis were going around asking, "Hey, could you hack me up a holy loogie?" It seems that what Jesus is doing is bringing about redemption in the places and in the ways that we would least expect: mud and spit.

## Learning from My Neighbors

**I**t's a great honor to be together to listen and speak and have a conversation. I think it's a fun time to be alive right now. What a gift to be here at any moment in history, but particularly right now.

When I was on an airplane the other day, a fellow sat down next to me and said, "So, what is it that you do?"

I decided to have a little fun, so I said, "Well, sir, I'm a preacher."

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*Shane Claiborne, a self-described "hellfire and damnation preacher, writer, and circus performer," is a founding partner of The Simple Way, a faith community in inner-city Philadelphia that has been a model for radical faith communities around the world. This is the edited text of an address on June 29, 2009, to the Friends General Conference Gathering held in Blacksburg, Va. It is reprinted by permission from Friends General Conference. ©2009 FGC. To acquire an MP3, CD, or DVD of Shane's talk, go to <[www.quakerbooks.org](http://www.quakerbooks.org)>.*

Even these dirty things are things that are holy and bring about redemption.

One of the beautiful ways that I see Jesus' imagination is when he gets asked the really big questions. I love when the tax collectors come and ask Peter, "Does Jesus pay his taxes?" Jesus steps up and he has this great answer. He says, "Oh, tell them to go get a fish, and it'll have a four-drachma coin in its mouth." Fish don't usually have four-drachma coins in their mouths. I think what he's doing is calling into question the very question itself, isn't he? It's as if he's saying, "Oh, Caesar. Caesar can have his coins. I made the fish." As Dorothy Day said, "Once we've given to God what's God's, there's not much left for Caesar." He's calling into question what actually is Caesar's, it seems.

There's one other passage where Jesus gets asked one of those questions that I actually want us to look at together. To set the scene a little bit, John the Baptist, Jesus' cousin, has got in a little trouble with old King Herod, and he's been locked up. He's put in jail. While he's there, he is of course hearing all the news in the land about Jesus. He sends his disciples out. John commands them to go and to ask Jesus this question: "Ask Jesus if he's the one that we've all been waiting for." That phrase, "the one we've been waiting for," was a very particular phrase from the prophet Isaiah, that prophesied the Messiah, the Anointed One, who was to come.

So the disciples of John come to Jesus, and they ask him this question. Listen to his response. This is Luke, Chapter 7. It says:

When John's disciples came to Jesus, they said, "John the Baptist has sent us to you to ask: 'Are you the one that we've all been waiting for, or should we expect someone else?'" At that very time, Jesus cured many who had diseases, sicknesses, and evil spirits, and gave sight to the blind. So he replied to the messengers, "Go back and tell John what you see and what you hear. The blind receive sight, the lame walk, the lepers are cured, the deaf hear, the dead are raised, and the good news is preached to the poor."

I love that answer. It's as if he's throwing the ball back into their court. "Are you the one we've all been waiting for?" And Jesus answers, "You tell me. Go back and tell John what you see and what you hear." After all, it seems very typical of Jesus that he's not walking

around, flaunting that he's the Messiah. You don't ever see him going up to people and saying, "Hi, I'm the son of God. What's your name?" In fact, many times when people figure it out—"Whoa, you're the Messiah!"—Jesus says, "Shhh! Don't go telling everybody." What a strange way, and yet it's a beautiful invitation, I think, to read the trail of crumbs behind him. One theologian said so well, "What we can learn from Jesus is that the Gospel spreads best, not through force, but through fascination." It seems that Jesus is doing that, just *fascinating* people with God's love and God's grace. And yet, it also makes me think to myself, "Do we have that same integrity?" If someone said to us, "Are you a Christian? Are you a part of the Church?" can we say, "Tell me what you see and what you hear." Do we have a trail behind us that radiates God's love? Do we have something in us that burns and shines the hope and the good news of God?

That's what I love about Quakers. You guys have been doing that silent witness, this subtle infection of love in the world for so many years. I think that you have so much to teach the rest of the Church.

### An Image Problem

I grew up in east Tennessee, in the Bible Belt. It's actually very disturbing: this past year and a half, there was a study done by the Barna Research Group. What they did was to ask people outside of the Church, "What are your perceptions of Christians?" They did this survey in, I think, every state of the Union. The top three answers were: Number one, Christians are anti-gay. Number two, Christians are judgmental. And number three, Christians are hypocrites.

We've got a little bit of an image crisis. Much of it's well-deserved. It's certainly not what we know of Christianity, but it has hijacked the airwaves of Christianity, and it has monopolized the story of our faith in recent decades. And yet I'm excited, because I think many of those things are changing right now. I catch glimpses of that everywhere. When I go places and preach, I don't always draw the church crowd. I remember one place that I was speaking, the pastor came up beforehand, and he wanted to make sure that I noticed something: that there were two gay men

that came in holding hands. They were sitting in the front row. He said, "I just wanted to make sure that you saw, so if you want to say something about that, you can."

I took a little time in silence, and I said, "You know, pastor, if I were going to say something, I'd want to say that I'm really glad they felt welcome in your church." That wasn't what he had in mind. As we talked, I said, "I think we've really got to rethink a lot of things."

### Visiting Mother Teresa

When I think of my upbringing in east Tennessee, there were a lot of things I saw that didn't really add up. I'm thankful that I had people in the church that loved me. I had a radical conversion experience, you know, one of these emotional festivals where we all came forward and we got born again. There's not a ton to do in east Tennessee, so that festival was like the highlight of our year. We'd go and get born again every year. But there came a point for me when I said, "Man, there's got to be more to being a Christian than just getting born again *again* every year." We would come forward singing "Just as I Am," and leave just as we were, and live just as we always had. And the more I read about Jesus, the more I saw that Christianity wasn't just a way of believing, but a way of living. And that the kingdom of God that Jesus talked about every time he opened his mouth wasn't just something that happened *after* we died, but something that we were to bring on Earth as it is in heaven. This wasn't just about going up when we died, but about bringing God's reign down to Earth. It became clear to me that this wasn't just about getting into heaven while I ignored all the hell that was going on all around me in the world.

So I became a little agitated. Actually, what happened for me was I just became conflicted. I was running after all the things that the culture had taught me to run after. I can remember, in east Tennessee, I was in the in-crowd in high school. I was the prom king—I know that's hard to imagine. It was a small town—and yet, I started to read the things that Jesus said, and I'm thinking, "My gosh. Here he is. He's saying, 'If you want to be the greatest, you should become the least.' Why am I working so

hard to be the greatest?” And yet there was a part of me that said, “Man, does anybody really believe this stuff? Does anybody really believe that Jesus meant the things he said?” And as I looked around, I was just fascinated by the life of Mother Teresa. So, with childlike innocence, a few of my friends and I said, “Well, let’s just write her a letter, and let’s see if we can come learn from her.” So we wrote her a letter, and basically said, “We don’t know if you give internships over there in Calcutta, but we’d love to come work with you.” We sent it off. We waited. Week after week. We didn’t hear anything back, and then I

She says, “Well, I’m going to let you talk to the head nun here. Her name is Mother Superior.”

Awesome. Anyone with *superior* in their name, I’m into. So I talk to Mother Superior, and I tell her we’re trying to go to India. I think she just thought we were cute, so she said, “Okay, I’m going to give you a number. Don’t go giving it out.”

I called in the middle of the night so it would be a decent hour in Calcutta. All my friends are around. I’m expecting a polite greeting on the other line, like “Missionaries of Charity, how can we help you?” No such luck. I just hear this raspy old voice answer the phone. “Hello?”

I’m thinking I’ve got the wrong number—and I did my research, it was four dollars a minute—so okay, I’m going to make this quick. “I’m calling from the United States, we’re trying to get hold of Missionaries of Charity or Mother Teresa or someone over there, can you help me?”

And then I just hear, “Well, this is the Missionaries of Charity. This is Mother Teresa.”

I’m thinking, *And I’m the Pope!*

So I ask her, “Can we come work with you?” And she says, “Yeah! Come on out.” She didn’t have a southern accent, but you know.

I’m kind of without words, so I start asking what I think are logical questions. “Well, where are we going to sleep? What are we going to eat?” And I’m asking Mother Teresa—she didn’t worry a lot about that. She just says back, “Oh, God takes care of the lilies and the sparrows, God will take care of you. Just come.”

I didn’t know how you argue with that.

So we did. We went over to India. Many of us in our community, and I know many of you too, have been over there and worked. I worked every morning in the orphanage, I worked every evening in the home for the dying, and I saw things that

have just formed me in so many ways. We would have these parties on the street where we would get all these kids together, and we would blow bubbles and turn flips and play with these kids that were eight and ten years old, just begging on the street to survive.

There was one day where one of those

kids had a birthday. I’m thinking to myself, “I’ve got to get this kid something,” because he was one of the kids I’d grown really close to. I’m trying to decide what to get him, and it’s almost 120 degrees Fahrenheit. I decide, *What better to get this kid than an ice cream cone?* I have no idea how long it had been since he’d had ice cream, because when he gets it, he’s just stunned. He stares at this ice cream and just shakes. And then his instinct is, *This is too good to keep for myself.* So he yells at all the other kids, and he says, “We’ve got ice cream!” He brings them all over: “Everybody gets a lick!” He goes down the line, “Your turn. Your

## We’ve got a little image crisis. Much of it is well deserved.

turn. Your turn.” He goes full circle, and then finally he gets back to me, and he says, “Shane, you get a lick too.” I’ve got this whole spit phobia thing going, so I sort of fake a lick. I say, “Ooh, that’s great! Chocolate!” He says, “No, it’s vanilla.” But he knew the secret of Jesus, which is, the best thing to do with the best things in life is to give them away and to share them.

Mother Teresa knew that too. Sometimes people hear that I was over in Calcutta, and they say, “Mother Teresa, she’s a saint. Did she *shine?*” No, not really. Sister wasn’t a night light, but she was beautiful. She radiated God’s love. But there’s one thing that I will never forget about Mother Teresa, and that is her feet. You see, her feet were terribly deformed. I noticed because every morning we would go in to worship, and we would take off our shoes, and we would go in barefoot. We would bow down to pray, and I noticed her feet. I wondered if she had caught leprosy or something. Of course, I wasn’t going to ask her about it. But one day one of the sisters said, “Have you noticed Mother’s feet?”

I said, “Yeah, I have.”

She said, “Her feet are deformed because we get just enough shoes donated for everybody to get a pair. Mother Teresa doesn’t want someone to have a worse pair of shoes than she has, so she digs through all the donations, and she picks out the worst pair of shoes, and she wears them. After years and years of

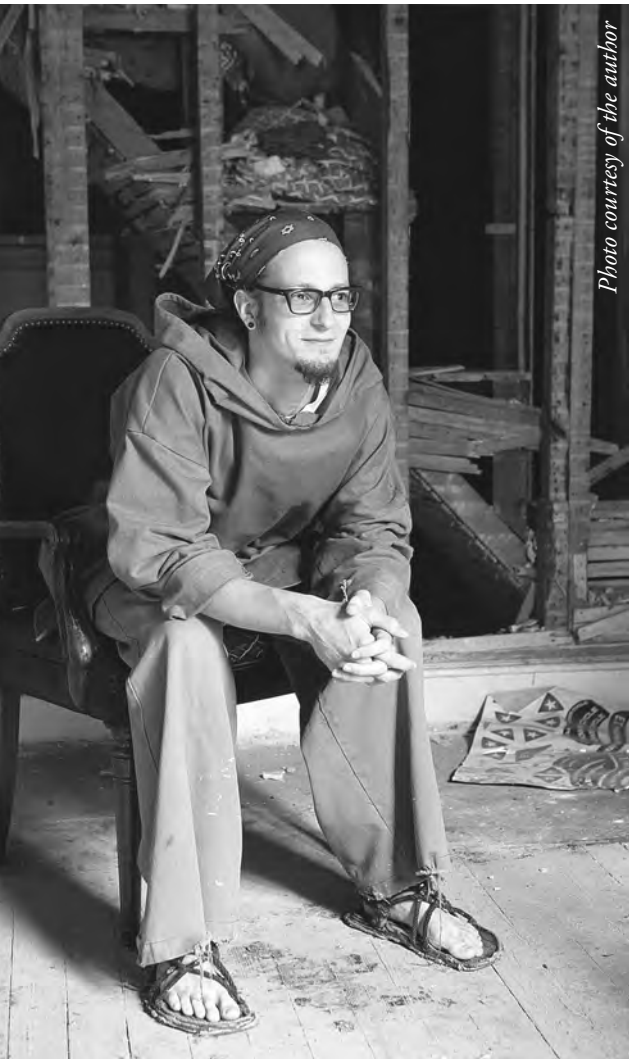


Photo courtesy of the author

got a little impatient, so I just started calling some nuns on the phone trying to get the number for Calcutta—some of them responded, “Is this a prank call?” Finally, I got hold of one of the sisters in the Bronx, in New York. I said, “Yes, I’m trying to reach Mother Teresa or someone in Calcutta.”

wearing the worst pair of shoes, it's deformed her feet."

## Understanding Incarnation

**D**on't you wonder what this world would look like if we really took that idea of loving our neighbor as ourselves that literally, or honoring the needs of others above our own? It shamed all of my short-term mission trips that I had gone on as a youth, where we dig through our closet and get all of our worst clothes to give to the homeless. Mother Teresa would say, "Don't you dare. When you give to the poor, you're giving to Jesus in his most distressing disguises. Give the very best stuff you have." It flies in the face of so much that we hear in our culture, and even so much that we hear in the Church with this self-centered, blessing-obsessed gospel of prosperity that is about what we can get from God. "If you give a dollar you'll get a hundred," "becoming a better you," "finding your best life." If we're not careful with our infatuation with ourselves, we lose the secret of Jesus, which is, if you want to find your life, you've got to give it away. We're made to live for something bigger than ourselves.

I think I've been figuring that out for the past ten years in Philadelphia. One of the things that Mother Teresa would say is, "Calcuttas are everywhere, if we only have eyes to see. The lepers, the poor, the marginalized are all around us, if we only have eyes to see them." We came back to Philadelphia and started our community there. I think part of the question that we've been wrestling with is this idea of, *How do we embody the things we believe?* This idea of the incarnation of Jesus is about putting flesh on our beliefs.

The Christianity that I grew up with was just about what we believe, as if our Christianity was a presentation of ideas on a piece of paper. But in Jesus we don't see a presentation of ideas, but an invitation to join a movement that embodies God's love in the world. In the end, I think that this obsession with belief came to the point where we were only making believers and not disciples or followers—worshiping Jesus without doing the things he did. We can fall into that if we're not careful. What I love about Jesus' account of the judgment—Matthew 25:31-46—is that when all

the nations are gathered before God, the final test is actually not a doctrinal test. It's not that God asks us, "Virgin birth: Agree? Disagree? Strongly disagree?" The final question is, "When I was in prison, did you visit me? When I was sick, did you take care of me? When I was thirsty, did you give me something to drink?"

How can we embody with our lives the good news that we speak with our mouths? It seems that maybe the biggest barrier to people experiencing the goodness of God has been Christians, who have so much to say with our mouths and so little to show with our lives. As one of my friends says, "The atheists have been on a crusade, but we've given the atheists less and less to disbelieve in." Christianity has very little that you can see. What I love about Mother Teresa is that she didn't spend a lot of time with just her words, but with trying to flesh them out. Mother Teresa is a champion for life and for unborn children, not because she went around wearing a T-shirt that says "abortion is murder," but because she came alongside women in tough situations and told them, "If you're not able to raise your baby on your own, we'll do it together." That's why everybody called her *Mother*. It just has an integrity that you can't argue with.

## An Abandoned Cathedral

**I**n Philadelphia, our Calcutta, we began to see—"Tell me what you see in the Church." It was different from east Tennessee, but we began to see a lot of really ugly things. In 1995, there was a group of poor and homeless families in Philadelphia that moved into an old, abandoned Catholic cathedral, and they began living there. They were living in this cathedral that had been abandoned for about six years. Then the archdiocese that owned the cathedral came in and gave them an eviction notice and said if they weren't out within 48 hours, they could be arrested for trespassing on church property. I don't know about you, but that didn't feel right to us. We read their story in the newspaper, and the headline actually said, "Church Re-urrected." It told the story of how they had brought this place back to life, and it ended, of course, with the terrible timeline that they were facing. It sparked a movement on our campus that got

many of us involved in that struggle for housing. We went down and found the cathedral, and on the front of it, the families had hung a banner that said, "How can we worship a homeless man on Sunday and ignore one on Monday?"

It took our little evangelical ears a minute to process that. We entered into that struggle with these families, and we began to read the Bible with new eyes. We read in the Book of Acts that all of the Christians in the early Church shared everything they had, and no one claimed any of their possessions were their own, and then it says, "And there were no needy persons among them." One of the signs of the Church's birthday at Pentecost was that the people had ended poverty, because they had figured out how to flesh out this idea of being family, of being born again. One person's comfort has to be disturbed by another person's discomfort. This idea of rebirth has to mess with us. We felt that happening in us.

Incidentally, we continued to have worship services there. We would have communion, and it was old apple cider and stale bagels or whatever we could find, but it felt sacramental. (I figure Quakers might like that, communion with stale bagels.)

We were thinking through so much of this, and we saw some really disturbing things. The media were making the Church look really bad, and the news was making it look as if the Church was kicking homeless people out, because the Church *was* kicking homeless people out. So they brought in a fire marshal, and they said, "Well, we're going to say that they don't meet fire standards. It's in the interest of their safety to come out." The night before that was supposed to happen, there was a knock at the door. We went to the door, and it was almost midnight. We opened the door, and there were all these firefighters outside. We're thinking, "Oh my gosh, they've come at midnight, and all the kids are asleep." We started telling them, "Can you please come back tomorrow? Everybody's already in bed."

One of the firefighters said, "No, no, no, *listen*. We're not here to kick you out. In fact, it's just the opposite. We know what's happening, we know it's not right, and we're here against orders. In fact, we could get in really big trouble for being here." And they said, "So we're

going to walk you through and help you get ready for tomorrow, because the fire marshal *is* going to come.” So they helped us get all the exit signs and fire extinguishers and smoke detectors, and we worked all night that night. The next



Photos © www.thesimpleway.org

day, the media came, and the police, and the archdiocese officials. The fire marshal walked through, and he said, “I’m not kicking them out. They meet fire standards.”

*Yes, Lord!* It felt like God splitting open oceans and swallowing up armies to protect these families. It was a beautiful moment.

There were also things we saw that were so hard, because we felt a disconnect with the Church and the suburbs and the struggles of these families. I can remember one time a congregation from the suburbs brought us a box of donations. They didn’t even bring it down to

the cathedral; they dropped it off at one of the places where we were living. It said on the front of the box, “For the homeless.” We thought, “Great!” So we opened it up, wondering “What did they give?” The box was filled with microwave popcorn. We barely had electricity in there, much less a microwave, and popcorn wasn’t at the top of the needs list, if you know what I mean. My first instinct was to laugh, but my second was to cry because of how far it seemed the Church was from the struggle of the poor in the city.

I can remember we had another group of visitors that came to the cathedral the next week. They brought



bikes for every kid. They brought turkeys for the families because it was almost Thanksgiving. They brought all of these gifts, and thousands of dollars that they gave in a check, and we came to find out, after they left, that it was the Mafia. And we said, “Wow! God works in mysterious ways.” And I’m sitting there, thinking to myself, “Gosh, I guess God can use the mob, but we would like God to use the Church. What’s happening here?”

### Cleaning House

**T**here came a moment in that struggle where we relinquished our frustration with the Church. We said, “We’re going to stop complaining about the Church that we’ve experienced, and work on becoming the Church that we dream of. And work on figuring out how we can be people of God in the world who are formed into

something different from the world around us, who embody the love and the grace in a way that people can see and touch.”

Now, when we were thinking all this, we thought we were doing it for the first time in history. Then we took a little closer look, and we saw that this seems to be a pattern, that every few hundred years it seems that we have an identity crisis. That the Church loses who we are, and we become infected by our culture and the materialism and the militarism and we forget who we are. There are people who go to the margins and to the desert and to the abandoned places of the empires, and they rethink what it means to live out our faith in the world. It seems that that’s what Clare and Francis of Assisi had, this youth movement: that in the middle of the materialism, the so-called holy wars and crusades in

Italy, they heard this whisper of God that just said, “Repair my Church, which is in ruins.” Of course, Francis was a simple-minded guy; he just picks up bricks and starts rebuilding that old San Damiano cathedral. But really to understand the renewal of this body of people that are to live out God’s love in the world is a call I think we

see people feeling in your history. Today, people are hearing that same whisper.

My friend Phyllis Tickle, a Church historian and a beautiful writer, says, “Every few hundred years, the Church needs a rummage sale, where we can get rid of all the clutter and all the *stuff*, and we can cling true to the precious treasures of our faith.” I think right now we need a little rummage sale. But we also don’t want to throw out everything. We don’t want to throw out the family photo album, we just need to get rid of all those infomercial things we bought. We get rid of some of the clutter and rethink what it means to be part of the Church today. This is where I’m so excited, because I think that this younger generation has to be surrounded by older folks who can show us that what we’re doing is nothing brand-new.

That’s why one of my teachers and mentors is Sister Margaret McKenna in

Philadelphia. She's one of those folks I've been arrested with a lot of times. I figure that if you're going to go to jail, you need a nun with you. And yet she's poured so much wisdom into us and reminded us that it's nothing new to go into the desert. Today, the inner city is our desert. Our desert may be different, but this call of the stirring in the Church is an ancient one. And right now, as I begin to look around, I think that part of what we saw in our neighborhood was that we need to become a witness against the things that have become unhealthy in our Church.

For me, as a young man from the South, our response to one of those things that we saw in our neighborhood is that we're trying to teach kids not to hurt each other. Over and over we see kids that are killing each other. I'm so thankful for the witness of Heeding God's Call, the work being done in Philadelphia on the gun shops, and the work we do with Sister Margaret and the Alternatives to Violence Project, but then there comes a point in our neighborhood when the kids begin to ask questions about the world that we live in. As Martin Luther King Jr. said, "I've told kids in the ghetto that violence won't solve their problems, but then they ask me, 'Why does the government use massive doses of violence to bring the changes that it wants?'" And Dr. King said, "Then I knew I could no longer speak out against the violence in the ghettos without speaking out against the greatest purveyor of violence in the world, my government." And it's those kids who really challenged me to the way of the cross.

### A Visit to Iraq

I can remember, right after September eleventh, I was talking to a young man named Steven, and I said, "Steven, what are we going to do?" And Steven (he's about 11 years old) looked up and said, "Those people did something very evil and wrong." I said, "Yeah, they sure did." And Steven said, "But I always said, two wrongs don't make a right." That's good, right? And then he says, "Besides, we're all one big family, Shane!" And then he got really excited, his eyes got wide, and he said, "Shane, that means you and me are brothers! Which is really cool, because we have different colored skin." Yeah, that's the

message. Preach that to the world.

And that message, of little Steven and Dr. King and Jesus, actually led me and many of the people in my community to go over to Iraq, as I'm sure many of you have. I was in Iraq at the outbreak of war in March 2003 with Christian Peacemaker Teams, and before that, with Voices in the Wilderness. We were there together during the shock and awe campaign, during the bombing. It became very clear to me that what is at stake right now in the world is not just the reputation of the United States, but the reputation of Christianity, because they're so closely associated. I can remember hearing folks in Iraq calling leaders in the United States "Christian extremists" in the same way that we've heard the other. One woman threw her hands in the air and said, "Your government is creating all of this violence and asking God's blessing—it's the same thing that my government is doing. My question is, what kind of God wants to bless any of this? What has happened to the God of Love and the Prince of Peace?"

I saw some of the hardest things I have ever seen. And again, if you say tell me what you see, and what you hear, people were seeing things done in the name of Jesus that didn't look like Jesus. I remember going to the Amaria Shelter, which was one of those spaces that was filled with women and children, almost 400 of them, when two smart bombs fell on the roof, that killed everyone in there.

That was what people were seeing, and hearing, and yet—you've got to hear this—one of the most exciting things about being in Iraq was seeing the incredible, persistent triumph of love over hatred. Everywhere we went, people embraced us; we were invited to worship services almost every night. There was one worship service where, as I was sitting there in the middle of the bombing, we had hundreds and hundreds of Christians gathered together from all over the Middle East, and we sang *Amazing Grace* in Arabic. And then the bishop stood up and read a statement from the Christian Church to the Muslim people. It said, "We want you to know that we love you, and we know that you were created in the image of God, that you come from the same dirt of the Earth that God breathed

life into, and that we're all from the same dysfunctional family of Abraham and Sarah." Then they led us to the cross, and one of the priests said, "This cross doesn't make any sense to the wisdom of the world, but it's the foolishness of the cross that's the very center of our faith." I was so moved, I was bawling. I ended up talking to one of the bishops afterwards, and I said, "I can't believe it! This is one of the most powerful experiences that I've ever had, in the Church, and in worship." And then I said something a little ignorant: "I can't believe that there are so many Christians in Iraq!" He was gentle with me, but he said, "Yes, this is where it all started. That's the Tigris River over there, and that's the Euphrates. Have you heard of them?" And he said, "You didn't invent Christianity in the United States, you only domesticated it. You go

**If there's something that I've learned from being with both progressive and conservative folks, it's that you can have all the right answers and still be mean.**

back and tell the Church in the United States that we are praying for them to be the body of Christ, to be the things that Jesus is and was."

### Traveling Around

It seems to me today that while all of those things are true, and people have seen and heard many things that don't look like Jesus, I see all kinds of signs of hope. I see hope in your own story as a community of people working this out, and I see hope as I've traveled to probably a dozen countries this year, and I see folks who are trying to embody the good news in who they are. We got to travel all over the country this past year—we had a little campaign called Jesus for President—and we traveled 11,000 miles by vegetable oil. (It's a cheap ride.) We would pull up to Arby's and get our vegetable oil, and run our bus on it.

While we were traveling around, we got to gather stories. We went to a com-

munity right on the border between the U.S. and Mexico, where there were Christians who had created sanctuary houses. They said, "We don't need to be doing this just in our own houses, we need to bring it to the streets as a prophetic witness to the world." So they or-

## What a beautiful thing it is, that we have a God that doesn't want to change the world without us.

ganized worship services across the border, where Mexican Christians would walk to the wall, meet U.S. Christians who also went to the wall, worship together, and serve each other communion by flinging it over the wall. Yes, that's the promise that the gates will not prevail.

There's a little community out in Ohio that started out as a couple hundred poor folks who were pretty distraught about the fact that 47 million people don't have proper medical care. But these folks did something really courageous—maybe out of desperation they came to a point where they said, "We can't wait for politicians in D.C. to solve all the problems! We can try to embody this good news and bear each other's burdens." So what they began to do was to pool their money, and they said, "Every month we'll put out a newsletter of who's in the hospital, and we'll pray for each other, and then we'll put our money together and cover each other's medical bills." So what started with 400 people was so contagious that it just continued to spread, and now there are 20,000 of us. I'm one of those folks. Every month, we get a newsletter of who's in the hospital, we put our money together, and we meet each other's medical bills. Right now we've done \$500,000,000 of medical bills.

This certainly doesn't answer the problem for the 47 million. There are responsibilities that we all have. But I think what's so exciting is some of these things that you've been doing for so long. We've got to see our new wine skins and old wine skins come together. I remember when I was in South Africa this year, one of the places I visited was a community of black South Africans

and white South Africans who had said, in the middle of apartheid, "We want to be a witness to God's reconciliation," and they bought a bunch of land and started living together. Their lives were threatened, they were threatened with jail, and yet they continued to live together. Now they've raised their kids together. I was at dinner—there were about 100 people at the family dinners every night—and when you look at that you say, "My goodness, what a beautiful witness in our world."

I was in Ireland this year, and there are young Christians, both Protestant and Catholic, who are starting communities where they live together. Maybe that's a part of this embodiment that we can do—just learn to live together. I think one of the most radical things we do in our community is that I live with people with whom I disagree on the gay issue. Yet, we're able to live in community and learn from each other. I think that one of our best witnesses to the rest of the world is our ability to disagree well, and that maybe, even more than just creating a statement that we can all adhere to, it's our ability to wrestle together with issues that we may not resolve. If there's something that I've learned from being with both progressive and conservative folks, it's that you can have all the right answers and still be mean. And if you're mean, nobody really wants your answers anyway. Maybe the new camps for our generation are not just left and right, but *nice* and *mean*. I want to be with people who can laugh and work through things together without trivializing truth and the importance of the struggle. We can go together and say, "We're going to continue to be one, and it's Jesus' prayer that we would be one as God is one." We want to work towards that.

I was in Sweden this year, and there were groups of young people from all the major denominations who said, "We believe that it is Jesus' dream that we would be one, as God is one, and we think we can do more together than we can divided." Of course, they immediately met all kinds of obstacles from the older people. But before long, young people were leading this movement in Sweden. I was there for the climax of it, when there were thousands and thousands from every denomination who signed a covenant that within the next

five years they're going to merge together as one body in Sweden. Incredible signs of hope.

I think it's not just the big stuff—the ways we begin are very small, aren't they? I remember when they asked Mother Teresa, "How did you manage to lift 50,000 people off the streets?" And she said, "I started with one. That worked pretty well." I think for a lot of us it's easy to be in love with the big ideas, but it's harder to love the people right next to us. I went to one community where they had printed T-shirts that said, "Everyone wants a revolution, but nobody wants to do the dishes." We can tear each other apart in meetings where we dream about a better world, if we're not very keenly aware that the seeds of that world are right beside us. As Dietrich Bonhoeffer said, "People who are just involved with their vision for community will destroy community, but those who are in love with the people all around them will create community everywhere they go."

### A Flaming Metaphor

**A**s we continue, I want to leave you with one last image—an east Tennessee image. My grandfather was a farmer, so we always used to bale hay growing up. I can remember one time when my grandfather had gotten a brand-new truck and trailer. He tells everybody, "All right, we're going to break this thing in today." So they start stacking hay bales as high as they can possibly get them, into this giant tower of hay. When they couldn't get any more on it, he said, "All right, that'll do." And they hit the highway, and they're driving along—my uncle's driving and my grandfather's in the passenger seat—and what they didn't notice was that there was so much hay that it was resting on the tires, so as it gets hotter and hotter—a little problem, a thing called friction—it catches fire, and it spreads. And they're driving along, just listening to their country music; folks are waving their arms, and my uncle's nodding back. Eventually they end up looking in the mirror, and my uncle says, "Oh, God." They pull the car off the road, and when they stop, the problem is that all the fire that's been going behind them is now just sort of going straight up, and it starts melting the back of the truck. My grandfather is

over on the passenger's side, and he's got his shirt out, and he's in the glove compartment, and my uncle asks, "What are you doing?" and he says, "I don't want all of this to burn—I've got my bluegrass tapes in there." He's scraping it all out, and then my uncle looks at him dead in the eye and says, "No, no, no. It's not going to burn. I've got an idea. Get back in the car." And my grandfather says, "All right," and they jump back in. Now the idea was that they would go back on the highway and try to shake the fire off the truck. So they're driving along, a blazing inferno going down the highway, and they're rocking it back and forth, and these hay bales are falling off, and they're lighting fields on fire behind them. They're being followed by fire trucks from all the neighboring counties, trying to put these fires out. Eventually they put all the fires out. My grandfather says to me that week, after he got out of jail—no, I'm just kidding—"Shane, we caught half of east Tennessee on fire this week." My first thought was, "Who is this man?" But my second thought, as I was going to bed that night, was, "What a great image of God's kingdom and reign coming on Earth." Not that we should be pyromaniacs, but that we should have something behind us, that leaves a trail of God's love. As Mother Teresa says, "We should be the fragrance of Christ." As we come through the world as a community of people, we should remind people of the goodness of God by whom we are together. And certainly not so that people will praise the things that we do, but so that they can't help but recognize how good is our God.

One great pastor I heard said it so well: "Sometimes a lot of us get to doing this work in the world, and we start to think that we're doing something good. And it might be kind of like the donkey that Jesus rode at Passover. This donkey is moving along, and all these acclamations are happening, and the donkey might have started to think a little something about himself. The donkey might have been walking along seeing the palm branches and hearing the Hosannas, and thought, 'That's not my name, but. . . .' Riding along, we've got to remember, it's not about the donkey, it's about the one who rode the donkey; we're just the asses that get to bring Jesus in." But what a beautiful thing it

is, that we get to carry the precious cargo, that the spirit of God wants to move through us, and that we have a God that doesn't want to change the world without us. I'm so convinced that a genera-

tion from now, when people hear the word "Christian," their first responses will not be "anti-gay, judgmental, and hypocritical," but things like "grace, love, justice, and peace." May it be so. □

## EVIDENCE

**When the narrow crossing leads to grave ends  
and the rope over the chasm begins to fray,**

**if I should wake before I die, let me stay still,  
hear whistling through my bones, the drum**

**that calls me to dance. If I should wake  
between earths-shine and shadow, let it be**

**to say yes, there is death, and there is  
a shudder seizes a birthing woman,**

**a shaking between world of good-bye and hello.  
When the infant presents from the womb**

**and the face is cleansed, the mouth so gently  
cleared for the nipple, the eyes adjust slowly to light.**

**When we look for God we examine the evidence  
coming at us from all sides: the full breast,**

**sweet milk sticky on the skin, everything saying  
this is ours, we did this together.**

**Born with a taste for prayer on the tongue, let our eyes  
open to light, wake before we die.**

*Jeanne Lohmann*

*Jeanne Lohmann lives in  
Olympia, Wash.*



*Rick Cowan*

# My Personal Journey on the Abortion Issue

RACHEL MACNAIR

Miguel Ugalde



In November 1972 I turned 14. The next month, I finished the process for becoming a member of my monthly meeting. Meanwhile, I carried on with my heavy activism—mainly against the war in Vietnam, but also on other crucial issues of the day. When the U.S. Supreme Court’s *Roe v. Wade* decision legalizing abortion came down in January 1973, it was only a minor blip to me. I regarded it as good news, since it

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would put the back-alley butchers out of business, and I didn’t think much more about it.

A letter to the editor did give me pause. It suggested the unborn child was being dehumanized in the same way African Americans and Native Americans had been, and that this was just as wrong. This awoke in me the understanding that abortion shouldn’t be treated lightly and should only be performed when the birth of the child led to a greater evil. I still believed it was better that women who insisted on doing it not be subjected to the back-alley butchers.

The 1970s wore on and I became especially active against nuclear energy and nuclear weapons, as well as earning my bachelor’s degree from Earlham College with a major in Peace and Conflict Studies. I remember at Earlham a discussion on abortion where another woman student said that men just didn’t understand what the experience of pregnancy was like—and she was making this as an argument *against* abortion.

That interested me, since it was usually made as an argument *for* its availability. Later, I came to understand viscerally what that really meant.

**W**ith these small nibbles in the background, in 1979 I ran across a recently formed group called Prolifers for Survival (PS). The “for Survival” commonly referred at that time to nuclear survival of the human race, with the Mobilization for Survival being a major coalition of anti-arms-race groups. But with PS, here was a whole new viewpoint that started with the observation that different forms of violence are connected. Dehumanization, euphemisms, and rationalizations work in a similar way across a variety of issues. As a pacifist with a degree in Peace Studies, I was well aware of this—it’s a common way of looking at, say, war and the funding of human needs or environmental destruction or injustices inflicted on workers, the poor, minorities, people with disabilities, and wom-

en. The new idea this group presented was that this applied to fetuses as well—and fetus is Latin for unborn child.

The group's founder, Juli Loesch, tells the story of how she was giving a house party to explain what was wrong with nuclear energy, and discussed how radiation hurts the child in the womb. A woman asked her, if this bothered her, whether having a curette (a curved surgical knife) deliberately going after that same child would bother her. As Juli tells it, she responded by cheerfully fudging the answer. But it did get her to thinking.

And what about those back-alley butchers? The case of Richard Mucie in my home town of Kansas City startled me. He fit the description, having killed a woman in 1968 in a horrifying way, the details of which I will spare you. The jury gave him the maximum sentence for manslaughter in the woman's death. Being wealthy, he managed to get out of prison early, but he opened an antique shop and as best we know was out of the abortion business. Then came *Roe v. Wade* in 1973, and he was back in business, opening shop literally on Main Street.

Another member of my monthly meeting, Reva Griffith, who worked at Planned Parenthood, told me they would never refer patients to him because of his low medical skills. But women picking someone out of the Yellow Pages would get no such warning. There are of course abortion providers who are more conscientious, but then, that was true in the illegal period as well. The court decision that I had thought put the more incompetent out of business actually in some cases put them back in.

So when the National Right to Life Committee held its convention just up the road from me in Omaha in the early 1980s, I attended with the Prolifers for Survival contingent. It was quite a cultural difference; in those days, we peace folks commonly had backpacks at conferences, and people there remarked upon mine as an oddity. Not that it bothered them; it was just outside their normal practice. We took a large banner to the conference's outdoor rally that said "Ban the Bomb, Not the Baby." We were questioned by one man who was immediately satisfied when we assured him we were pro-life and not counter-

demonstrators, and we were otherwise welcome. The press, in what I would come to understand as a long-standing pattern, preferred to focus on small scribbled signs wanting Phyllis Schlafly for Secretary of Defense, this being an upcoming matter. As usual, the press preferred what fits the stereotype, and commonly ignored those of us who didn't match it.

Soon thereafter, a small group called Feminists for Life needed new officers, and we had a scratch-and-claw election. (That is, no matter how much we scratched and clawed in protest, they made us officers anyway.) I spent the next decade (1984–1994) being their president. That included doing over 100 radio interviews, a couple dozen college speaking engagements, and otherwise engaging in dialogue.

## Dehumanization, euphemisms, and rationalizations work in a similar way across a variety of issues.

Meanwhile, I went to a Prolifers for Survival meeting in 1987 in which it morphed into the Seamless Garment Network (now with the new name of Consistent Life). This broadened the coalition as well as the issues being addressed, beyond merely war and abortion. Added also were death penalty, euthanasia, racism, and poverty. Many more issues are relevant when brevity is not needed; the principle applies broadly. When violence is presented as a quick way to solve problems, this is not merely unethical but mistaken in premise. Violence generally ends up causing more problems than it solves.

**M**y son was conceived by artificial insemination by an anonymous donor, a point that makes it clear my pro-life position is not tied to sexual rigidities (the same can be said of the Pro-Life Alliance of Gays and Lesbians, <[www.plagal.org](http://www.plagal.org)>). All my pro-life friends were supportive, whether they approved or not; Protes-

tant friends took the attitude that as long as I was doing it out of wedlock, at least I didn't fool around, whereas Catholic friends wondered why I couldn't at least have done it naturally. What startled me, though, was that it was among my pro-choice friends that I found disapproval. (I should put the pro-choice in quotation marks because, after all, to be consistent, they would have been supporting my choice.) And of course many did. But to some, *choice* means not accepting having children under less than ideal circumstances. This attitude showed up even among *my* friends. It's even more common in other circles, where people have contempt for "welfare mothers." There the term "choice" gets used as a way of covering up what is really intolerance for not choosing what they think ought to be chosen.

During my pregnancy in 1984, a nuclear energy restriction measure was on the ballot here in Missouri. So I met a lot of friends I hadn't seen in a while. They would ask how I was, and I would say, "I've succeeded in doubling the population of my body." No one had trouble understanding what that meant.

In fact, I made a practice during all the many interviews and speeches on abortion to assume that everyone understood we were talking about the killing of a child. Starting there, I would say that more often than not it took sexist pressures to get their mothers to allow this to happen. I kept track, and it was roughly one time in five that someone would challenge me on whether it really was the killing of a child. I was delighted then, because to my mind, this ought to be the whole case. If the fetus is not yet a human being, but a clump of tissue, then of course it ought to be left up to the woman entirely as to whether it remained in the uterus. Case closed. While we could make a case for abortion being a problem by being overuse of female-organ surgery by sexist male doctors, as with hysterectomies and C-sections, that would not lead to bans, but only be a matter of education.

If the fetus is a human child, to my mind the pro-life case is made on the basis of the insights of nonviolence and the Testimony on Human Equality. With this difference in mind, it was in fact disheartening to me how many people simply went along with my characterization of abortion as child-killing

and found it justified anyway.

But then, what about the mother? My experience with women who've had abortions has varied over the years, but women who understand themselves to have been traumatized by the experience—often coming to understand it this way long after the event—are naturally prominent for me in that I work with pro-life organizations. Such women are a major constituency group of the movement, and hearing about personal experiences is common. Unjust and sexist pressures on women, male-dominated sexual relationships, and callous employers or high school counselors came to my attention frequently, along with unsafe conditions in legal clinics.

But what about the women who are quite sure that abortion was the right thing for them? I've met many of those, and many remain quite clear about it. Yet I've also found that when such women present to me and assure me they feel no guilt, and then I respond with a sympathetic ear and an opinion that it's unjust and sexist pressures that often push women into it, it's not at all uncommon that I get agreement. My experience is that a great deal of therapeutic conversation can arise when it's known that a sympathetic ear is available—not judgmental against her for having the abortion, and not judgmental against her for having negative feelings afterward.

**W**hat about the abortion-providing staff? Do they respond to their work as if they were killing, or merely as if they were doing ordinary medical care? As I was contemplating the question back in 1995, it occurred to me that psychologists have studied how the human mind responds to killing, in what used to be called "battle fatigue," but which now has the more technical name of posttraumatic stress disorder (PTSD).

As I mused about this, I realized I was assuming that battle fatigue resulted from killing, since, after all, that's what soldiers do in battles. But that wasn't a shared assumption. The term PTSD has been applied to victims of all

sorts of trauma, ranging from concentration camps to car accidents, and has been expanded to include rescuers as well. But even in the original focus on combat veterans, therapists and researchers primarily thought in terms of being shot at and seeing buddies shot, as



opposed to doing the shooting. The few studies that considered the effect of doing the shooting mainly thought of those committing atrocities, as opposed to the kind of killing that's regarded as militarily justified.

So I had a lot of work to do. I went back to school and earned my PhD in Psychology. I studied: combat veterans, those who carry out executions, police who shoot in the line of duty, criminal homicide, Nazi records, and the small evidence available for groups like torturers and those pursuing blood sports like bullfighting.

So what was my conclusion regarding abortion staff? I did find plenty of case studies and a couple of quantitative studies clearly indicating trauma symptoms. While some data came from former abortion staff who had now become active in the pro-life movement—and there are many of those, which is remarkable when you consider what they have to admit to—there was also evidence from those still practicing and advocating abortion availability. The dreams especially fit the pattern of trauma

and offer actual content. Trauma symptoms were clearly described both at times when the public controversy was seen as settled and when it was flaring. I've collected the evidence in my book *Perpetration-Induced Traumatic Stress: The Psychological Consequences of Killing*, published in 2002.

I've continued with my love of peace studies, having also authored or edited books on peace psychology, as well as staying organizationally active there. The current politics and portrayal in the media of the abortion debate as being a gaping right-wing/left-wing divide has been personally painful, and it appears to me that it has all the problems that normally go with the "us vs. them" way of dividing humanity up. Inasmuch as I can figure out what "left" and "right" are supposed to mean, I see left-wing and right-wing reasoning on both "sides" of this debate. I'm still waiting for someone to give me a definition that fits what I see. I made friends not only with fellow pacifist, feminist, and GLBT pro-lifers, but also with pro-lifers who self-identify as right wing or conservative, and of course with plenty of pro-choice friends with whom I share interests on other issues. All these friendships are precious to me, and enrich my life.

On only two occasions have I participated in an organized discussion of the abortion issue among a group of Friends where we could share our personal journeys and reflections. One was at an FGC Gathering and very well done. The other took place many years ago at my own meeting and was sabotaged by two people announcing that they didn't wish to discuss it and were not satisfied simply to go elsewhere to avoid discussing it but remained to insist that the rest of us wouldn't either. It appears to me that many of us are missing many opportunities to interact with sincere people of tender conscience with a concern for children in the womb and those who work hard on providing services to pregnant women and new mothers. There are so many things we can do for peace if we are more inclined toward the positive approach of working this through that I saw at that long-ago FGC Gathering, and if we do this more frequently within our own monthly meetings. □

# How Quakers Can “Support the Troops”

DAVID MORSE

**S**hortly after submitting this article to FRIENDS JOURNAL, about soldiers resisting deployment, I was stunned by the news from Ft. Hood, Texas. An Army psychiatrist named Nidal Malik Hasan allegedly opened fire on fellow soldiers about to deploy to Iraq and Afghanistan, killing 13 people and wounding scores of others before he himself was shot.

Facts about Hasan's background emerged. He had been resisting deployment himself, and at one point had engaged a lawyer to fight it. He complained of harassment as a Muslim in the Army, following 9/11. He voiced extreme discomfort with both wars against Muslim combatants. He reportedly expressed sympathy for suicide bombers.

For me, the tragedy brought home the pain and anger and frustration I'd been hearing about from many quarters, and the mostly silent resistance within the military on the part of those being deployed in an unpopular war, often for extended tours and at a high cost in mental health.

The simple truth—that our own government had created the circumstances that led up to Hasan's violent rampage, and that many soldiers are experiencing comparable stress—was buried during the days that followed in an avalanche of demonization, finger-pointing, and hackneyed questions. U.S. Senators portrayed the shootings as a “terrorist attack by a homegrown extremist.” Investigations were launched. *Did the Army miss warning signs in Hasan's behavior? What steps can be taken to prevent such a massacre in the future?*

Ignored were profound questions: *Why are we*

*training people to kill? Why, having trained them to kill, do we abuse them? Why is our government waging continual war?*

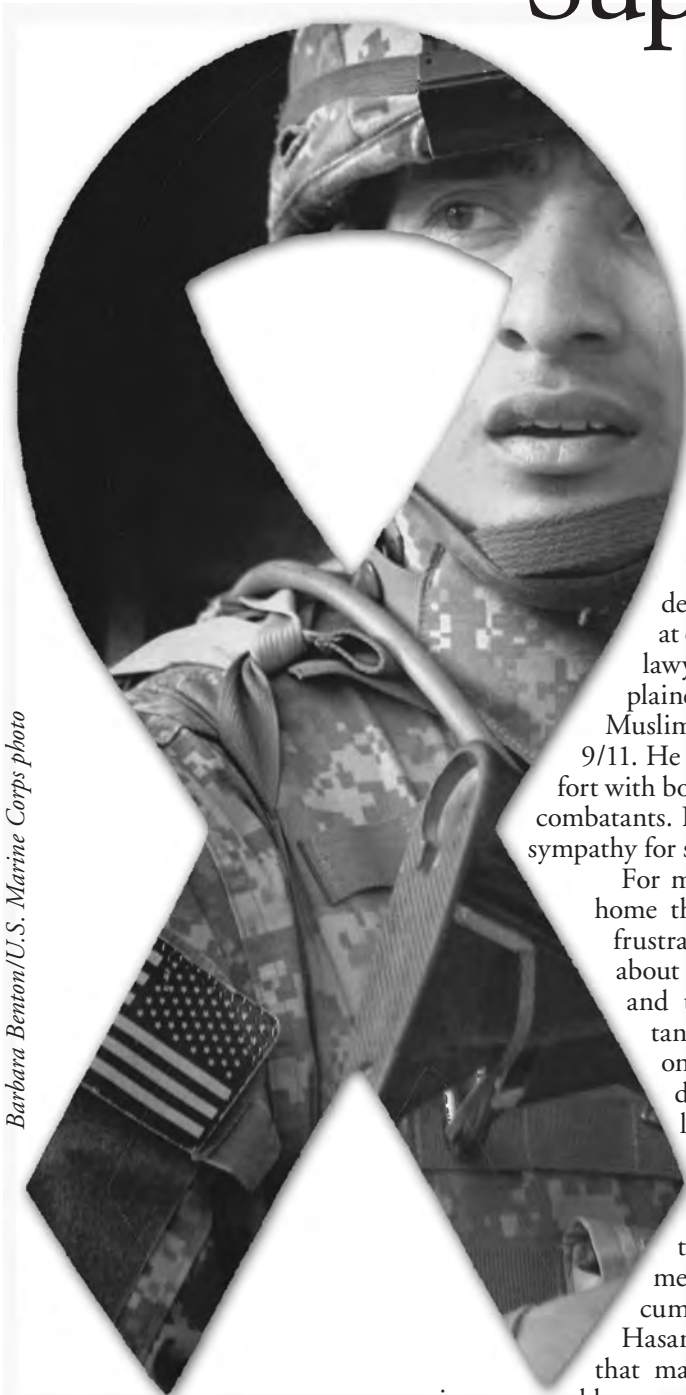
The question I wish to raise now seems more timely than ever: *In what sense, and in what ways, should Friends “support the troops,” even while opposing the wars in Iraq and Afghanistan?*

Not an easy question! For me, it grows out of my long-ago opposition to the war in Vietnam, the extent to which I distanced myself from the GIs doing the fighting, and my determination that I not allow that distancing to happen again.

In the October issue of FRIENDS JOURNAL, Jeanine M. Dell'Olio, in her article “Irony in Grade Four,” describes her ambivalence as a Quaker parent when asked to help her nine-year-old daughter prepare a gift package for a U.S. soldier whom her class had “adopted.” Mother and daughter comply, with a sense of irony. The account ends on a prayerful note. The parenting struck me as sensitive.

The situation embraces all of us, of course, to the extent that we comply with our government's push into seemingly endless wars, over our objections—wars most of us nevertheless tacitly support with our taxes and varying degrees of acquiescence.

For adult Quakers, the ironies are of course immense, as is the ubiquitous pressure to “support our troops”—troops that our government is abusing more horrendously than perhaps any soldiery in this nation's history. The punishment



Barbara Benton/U.S. Marine Corps photo

David Morse is a member of Storrs (Conn.) Meeting. He divides his time between writing and activism; see <[www.david-morse.com](http://www.david-morse.com)>. Dori Smith, Dahr Jamail, and Chuck Fager helped assemble the resources in the sidebar.

began under George W. Bush's Pentagon and continues under Barack Obama. The occupation of Iraq has lasted longer than World War II and is now the longest war fought by an all-volunteer force since the War for Independence.

Efforts to sustain enlistment and retain troops are outlandish and costly. To call it a "volunteer" army is something of a misnomer. With national unemployment at about 10 percent, and with unemployment among minorities substantially higher, especially in certain pockets such as inner-city Detroit or the Pine Ridge Indian reservation, it amounts to almost compulsory

US Army photo



military service for minorities and the poor.

Through the supposedly discontinued stop-loss policy, officers and reservists are forced into second and third tours of duty. This imposes a crushing burden on individuals, on families, and on the very fabric of our civil society. In January 2008 and January 2009, more U.S. soldiers took their own lives than were killed in combat in Iraq and Afghanistan.

Some GIs are refusing orders to deploy to Afghanistan and Iraq in the belief that both wars are illegal because they are arguably

**GI ResistANce cAFÉs:**

**Under the Hood café** (in Killeen, Tex., near Fort Hood) is a project of the Fort Hood Support Network, P.O. Box 16174, Austin, TX 78761-6174, <<http://www.underthehoodcafe.org>>.

**Coffee Strong** (in Tacoma, Wash., near Fort Lewis) ("At Coffee Strong we connect service-members with healthcare and holistic professionals who provide services free of charge. We need community funding to support critical services that soldiers are not getting from the military.") <<http://www.givoice.org/coffeestrong>>

**Off-Base Coffee House** (in Norfolk, Va.) is supported by the Virginia Organizing Project. It keeps weekend hours that coincide with a local farmers market. Norfolk OffBase, 2501 Fawn St., Norfolk, VA 23504

**Different Drummer Café** (in Watertown, N.Y.) closed its doors. A website is no substitute; however, "The Different Drummer Internet Café" offers an online regional agenda. It is a project of Citizen Soldier, 267 Fifth Ave., #901, New York, NY 10016; (212) 679-2250 <[www.citizen-soldier.org](http://www.citizen-soldier.org)>; <<http://www.differentdrummercafe.org>>

**r esources**

**WeBsIt es, Act iVlIst s, AND hOt LInes**

**Center on Conscience & War** ("Stopping war one soldier at a time"), 1830 Connecticut Ave. NW, Washington, DC 20009-5706; <<http://www.centeronconscience.org/home.shtml>>

**Dahr Jamail** (affiliated with Courage to Resist) <<http://www.couragetoresist.org/x/>> Dahr Jamail can also be reached by email at his website, <<http://dahrjamailliraq.com>>

**Dori Smith's** ongoing effort to create legislation will be tracked on <<http://willtoresistwar.blogspot.com>>. **Talk Nation Radio** can be accessed at <<http://talknationradioblog.blogspot.com>>. She can also be reached by email: <[talknationradio@gmail.com](mailto:talknationradio@gmail.com)>

**Project Safe Haven** (Canada-based, sponsored by Alliance for Social Justice.) <<http://soldiersayno.blogspot.com/>>

**GI Rights Hotline.**  
877-447-4487  
Free. Private. Honest.

**GI Rights Hotline**, 1-877-447-4487 ("Are you or a member of your family trying to get out of the military? Have you already taken an unauthorized absence (AWOL/UA)? Are you facing racism or sexual harassment within the military? If you want to know your rights and your options, call the toll free GI Rights Hotline, staffed by a network of volunteers from nonprofit, nongovernmental military counseling agencies.") The Hotline is organized regionally and includes many Quaker volunteers. 730 N. First Street, San Jose, CA. 95112. For information, call (619) 463-2369 or visit <<http://girightshotline.org>>

**Recruiter Abuse Hotline** at 1-877-688-6881 (See AFSC below)

**Quaker House** ("Real support for the troops. Bring them home.") Director: Chuck Fager. Quaker House maintains its own G.I. Rights Hotline and serves the southeastern states. Not a coffee house for GIs to hang out, but it does field walk-in queries. It produces materials designed to counter with truth the dishonest ploys common in recruitment. The cartoon handbook, *Sgt. Abe The Honest Recruiter*, has been updated and translated into Spanish. 223 Hillside Ave., Fayetteville, NC 28301; 877-447-4487 or 919-663-7122;

in violation of international law. This is not the pure pacifism that Friends prefer, and it doesn't pass the government's litmus test for conscientious objector status, which insists that the CO must oppose all war, not just particular conflicts. But it is resistance nevertheless.

I confess I am no purist. In my opinion, the Friends Peace Testimony must be constantly reinterpreted in the context of real-world conflicts. Otherwise it becomes fossilized. I applaud the resistance to these particular wars, and relish the idea that the resistance movement may be growing—as argued in a new book by journalist Dahr Jamail, *The Will to Resist: Soldiers Who Refuse to Fight in Iraq and Afghanistan*.

This book follows an earlier one by Jamail, *Beyond the Green Zone*, which was written from the fresh perspective of an “unembedded” journalist—one who ventured alone into occupied Iraq over the course of six years without depending on Pentagon largesse for information and protection.

*The Will to Resist* brings the same reportorial independence to the resistance among GIs. It describes the censorship, the racism and sexism, and the coercion experienced by troops. It highlights the increasing number of felons that are being admitted into the armed services, the high percentage of female soldiers who are raped, the suicides, the post-traumatic stress that goes untreated, and

the systematic brutalization.

Troops who refuse to deploy for extended duty are threatened with loss of their honorable discharge status, which jeopardizes their access to VA medical care and other benefits. The intimidation is tremendous, and it overrides traditional rights soldiers retain while “serving their country.”

Of the resisting soldiers Jamail interviewed for his book, some are highly articulate. They include a West Point graduate who refuses to follow orders because he believes these wars are illegal according to international law, and because the “supremacy clause” in the U.S. Constitution includes international treaties as part of the supreme law of the land, he sees his deployment as illegal under the very Constitution he has sworn to uphold. Others, less articulate or consciously principled, nurse an inchoate feeling of outrage. “Our first platoon was minorities, Mexicans and blacks, with white squad leaders and a white platoon sergeant in charge of them,” said one. Another ground his teeth at night so fiercely that his jaw became dislocated.

Some comply with orders to deploy, but then subvert their orders once they arrive in the theater of war. Troops serving in Iraq and Afghanistan told Jamail they go out on what they like to call “search and avoid” missions, in which they park their Humvees and goof off. “They figured out how to hack into the Humvees’ onboard GPS computers and simulate journeys by moving the little dot around,” Dahr Jamail told a Connecticut audience on a recent book tour.

A few GI coffeehouses have sprung up in the shadow of military bases: Under the Hood, outside Ft. Hood, Texas; Coffee Strong, near Ft. Lewis, Washington; and Off-Base, in Norfolk, Virginia. They offer a sympathetic and supportive environment where dissident military personnel can hang out and receive informal counseling. This trend could widen, as it did during the Vietnam War.

Quaker House, near Ft. Bragg in Fayetteville, North Carolina, goes back to the Vietnam era. Founded in 1969, it is not a coffee house, but nevertheless offers a physical place where active duty personnel can seek counsel. It runs its

*Continued on page 36*

<<http://www.quakerhouse.org/index.php>>

**Soldiers Say No** (“This website is dedicated to those Soldiers, Marines, Sailors and Airpersons who refuse to fight in illegal wars or to commit war crimes. These young men and women face persecution because they are following their consciences and obeying international law. They need and deserve our support, and we need them. When even more soldiers say no, the wars will be over.”) <<http://www.soldiersayno.blogspot.com>>

**Iraq Veterans Against the War** (1,700-plus members, 61 chapters in 48 states. (“You are not alone. If you are a service member or veteran opposed to the war in Iraq, join the IVAW.”) Contact Clarissa Rogers, office manager, national office, at <[clarissa@ivaw.org](mailto:clarissa@ivaw.org)> or (267) 519-5289 with requests for speakers, media, merchandise questions. P.O. Box 8296, Philadelphia, PA 19101; (215) 241-7123; fax: (267) 519-4593; <<http://www.ivaw.org/wintersoldier/blog>>

**Committee for Conscientious Objectors** (CCCO) (“Supports conscientious objectors and promotes individual and collective resistance to war and preparations for war. We seek to provide full and accurate information about military life and war to individuals affected by military service, conscription, and recruitment. Most of CCCO’s income is from



individual contributions; all donations are fully tax-deductible.”) 405 14th Street #205, Oakland, CA 94612; <[ccco@objector.org](mailto:ccco@objector.org)>

<<http://www.objector.org>>

#### **Other resources:**

**Body of War** is a DVD that includes a “take action” section with links to resistance websites. <<http://www.bodyofwar.com>>

**Breaking Ranks** is a film by the Canadian National Film Board that documents four U.S. GIs who have taken refuge in Canada. <<http://www.onf-nfb.gc.ca/eng/collection/film/?id=53833>>

**Soldiers of Conscience** is a new film from PBS on Conscientious Objectors. <<http://www.pbs.org/pov/pov2008/soldiersofconscience/>>

**Counter-recruitment Training Manual**, available from American Friends Service Committee, 1501 Cherry Street, Philadelphia, PA 19102; phone: (215) 241-7000; <<http://www.afsc.org/ht/d/sp/i/17541/pid/17541>>

**1-800-NO-JROTC** (665-7682); see <<http://www.objector.org>>

**National Lawyers Guild** <<http://www.nlg.org>>

## WINTER CLIMB

The stark leaflost trees sway—tall, thin and drab—  
    waiting,  
recalling the sap that rose in the past,  
    seeing nearby  
the bent arthritic fingers of an oak  
    and  
the reassuring green of pine and hemlock.

Here the stream lives on beneath its shield of ice,  
    silent now,  
but, further down, near faith affirming birches,  
    it breaks out  
to drive a rippling path towards the bridge, the river and the sea  
    leaving me,  
with aching back, to climb towards its source.

The scattered rocks and firmly planted boulders  
    bending my path  
are softened by cracks and green-grey lichens  
    harboring  
food for tomorrow's seedlings and my future,  
    requiring only  
that I care for our becoming as I grasp them.

A time ago I sat against that tree  
    till I became it.  
But now the sun is lower and I do not need to feel a slow release.

The stream once cooled my feet—  
    a social nod  
that let me lie face down to hear earth pulse, to taste and smell new life.

While rocks that I could leap from with no fear  
    now smile  
and know my weakened knees and heart.

The rising wind, though cold, is pentecostal in its song.  
It seeks to catch me at the throat and hold me shivering till  
    I cry out and am reborn in warmth.  
But I embrace this wind and move fast up to where my friend and I  
    will pitch our winter camp and wait for snow and love.

Come climb with us each one of you who only knows the dark despair  
    of blackened streets and overpackaged lives.  
Sing out to the wind, the drab stark trees, the iced over stream and know  
    that in the cold rock of deep neglect  
    a fire can burn to bring a thousand dancers to your care.

Let this cold climb now serve to keep my soul  
    intact.  
And let me come alive and . . .

    "And say simply  
    Very simply  
    With hope—  
    Good morning."

May'ou, friend, companion.  
trees, stream, rocks,  
    we thank you.

**John Perry**

*John Perry lives in Cornwall Bridge, Conn.*

## SPANNING THE DISTANCES

I am kneeling at the edge  
of all tenderness and compassion  
praying "Yes" and "Oh my"  
for I rambled in the woods again this morning  
with sixteen inches of new snow  
and I could see  
how the first flakes spanned the small distances  
between needles, between twigs, between each other  
so that their multitudes of sisters and brothers  
could build into pillows and towers and  
    long reaching arms of glory.

The sun rose past one bank of clouds  
and, before disappearing into the next,  
shot its rays into the forest  
and oh what a cacophony  
of clarity and brilliance erupted  
each snowflake claiming and proclaiming the sudden  
    light  
from the glistening snow beside my boots  
to the shimmering boughs far above my head  
forming a cathedral  
—including the clouds  
including the blue beyond the clouds—  
    a cathedral of light.

**Julie Cadwallader-Staub**

*Julie Cadwallader-Staub lives in  
South Burlington, Vt.*



*Rodolfo Belloli*

*Notes: The quote is from Maya Angelou's inaugural poem "On the Pulse of Morning." The first line of Angelou's poem is "A Rock. A River. A Tree." If the wind is pentecostal and I am climbing to my source, you may ask who my friend is. I have asked that, too.—J.P.*

# Why I Am Not a Christian

SANFORD L. SEGAL

I have attended Quaker meeting for over 40 years, and am a member of Rochester (N.Y.) Meeting, yet I do not consider myself a Christian and never have. I was raised in a Conservative Jewish family. Because George Fox was an ardent Christian, and because early Quakers considered that the “second coming” of Jesus had already happened (and was internal), it is perhaps apropos to explain the relationship I see between my Jewish upbringing and Quakerism of the traditional, unprogrammed variety. Primarily, this has to

**I have been surprised by the number of people who think “Thou should love thy neighbor as thyself” is a Christian pronouncement.**

do with a focus not on the afterlife, but on the “here and now.”

Quaker acquaintance, he was shocked. For Quakers, the indwelling God has made seeking after salvation less important than for other Christians. That there is that of God in everyone is a profound statement, and it freed Quakers to attend to the cares of their fellow human beings. Historically Quakers experienced periods of quietism, however, during which some Quakers considered social activity to be wrong. In my own meeting, Rochester, Isaac and Amy Post had to leave the meeting in order to express themselves freely against slavery, and participate in radical activities frowned upon by the elders of the meeting. These elders disapproved of slavery, but they also disapproved of the activities in which the Posts were involved.

The affinities of Judaism and Quakerism are exemplified in the thought of Baruch Spinoza (1632-1677), a contemporary of George Fox (1624-1692). Spinoza believed that God lives in all that is, so a human being has direct access to the Divine (as Quakers also believe). Consequently, in a political society each member should be respected as equal to each other as they share God’s presence (again, a precept of Quakers). Spinoza believed in an interior religion. While George Fox was in prison, Margaret Fell wrote pamphlets addressed to the Jews, which were translated into Dutch (so that they could come into Spinoza’s hands), and he apparently translated them into Hebrew. So while Quaker thought and Spinoza’s arose independently, roughly at the same time, and while Spinoza had no influence of any sort on Judaism (he had been excommunicated from the Dutch Jewish com-

munity at the age of 23, perhaps because of his belief that human actions are predetermined and there is no free will), there was some tenuous contact between Quaker thought and his own.

Because Spinoza built on Jewish pre-



Artist unknown

**Baruch Spinoza**

do with a focus not on the afterlife, but on the “here and now.”

Judaism of all sorts has always focused on the relationship between a person and fellow human beings. While daily Jewish prayers talk about a God who enlivens the dead in mercy and who keeps faith with those “who sleep in the dust,” Jewish thinking is not precise about an afterlife. A Talmudic saying has it that one more day of life is worth more than an eternity after death. When I mentioned this to a Christian

*Sanford L. Segal, a member of Rochester (N.Y.) Meeting, is retired after teaching Mathematics for 44 years at University of Rochester.*



From an engraving by S. Allen

**George Fox**

cepts and arrived at some Quaker-like positions, it is perhaps not hard to see how my Jewish heritage and Quakerism can be more compatible than might at first be thought. But it does not say why I am not a Christian. For me, this has very little to do with the horrors perpetuated in the name of Christianity, which are mostly the results of consistencies carried to the extreme; as Ralph Waldo Emerson told us, “A foolish consistency is the hobgoblin of little minds.” There have been many little minds in the past 1,700 or so years—Christianity only started perpetrating horrors when it acquired temporal power around the time of Constantine.

Let me be quite clear. I believe Jesus did exist—unlike some other critics of Christianity over the years. And I believe he was a person seeking to emphasize those parts of Judaism that he found virtuous and to de-emphasize or discard those he found worthless. There were many such people at the time, which was not a time of great stability in Judaism, and for which we have the histories of Flavius Josephus, *The Jewish War*, as sur-

living evidence. I do believe that his reference to Jesus, the only contemporary non-Christian source on him, is genuine.

As is well known, the earliest Christian scriptures are the Pauline letters. We do not know what happened on the road to Damascus, but some have suggested that Paul had an epileptic fit (he tells the story himself in Acts 26:12-18). In any case, Paul (or Saul), despite the stoning of Stephen, became a convinced follower of Jesus eager to spread Jesus' originally Judaic message to all who would hear him and follow it. I have myself stood in the excavated amphitheatre of Ephesus and imagined how Paul was drowned out by the cries "Great is the Diana of the Ephesians!"

Paul, always with his eyes set on some future occurrence rather than on the here and now, clearly believed in the imminent Parousia or "second coming" (1 Corinthians 15, especially 50-57, 1 Thessalonians 9:13-18, 2 Thessalonians 2:1-12, etc.). In the end, the imminent Parousia didn't happen.

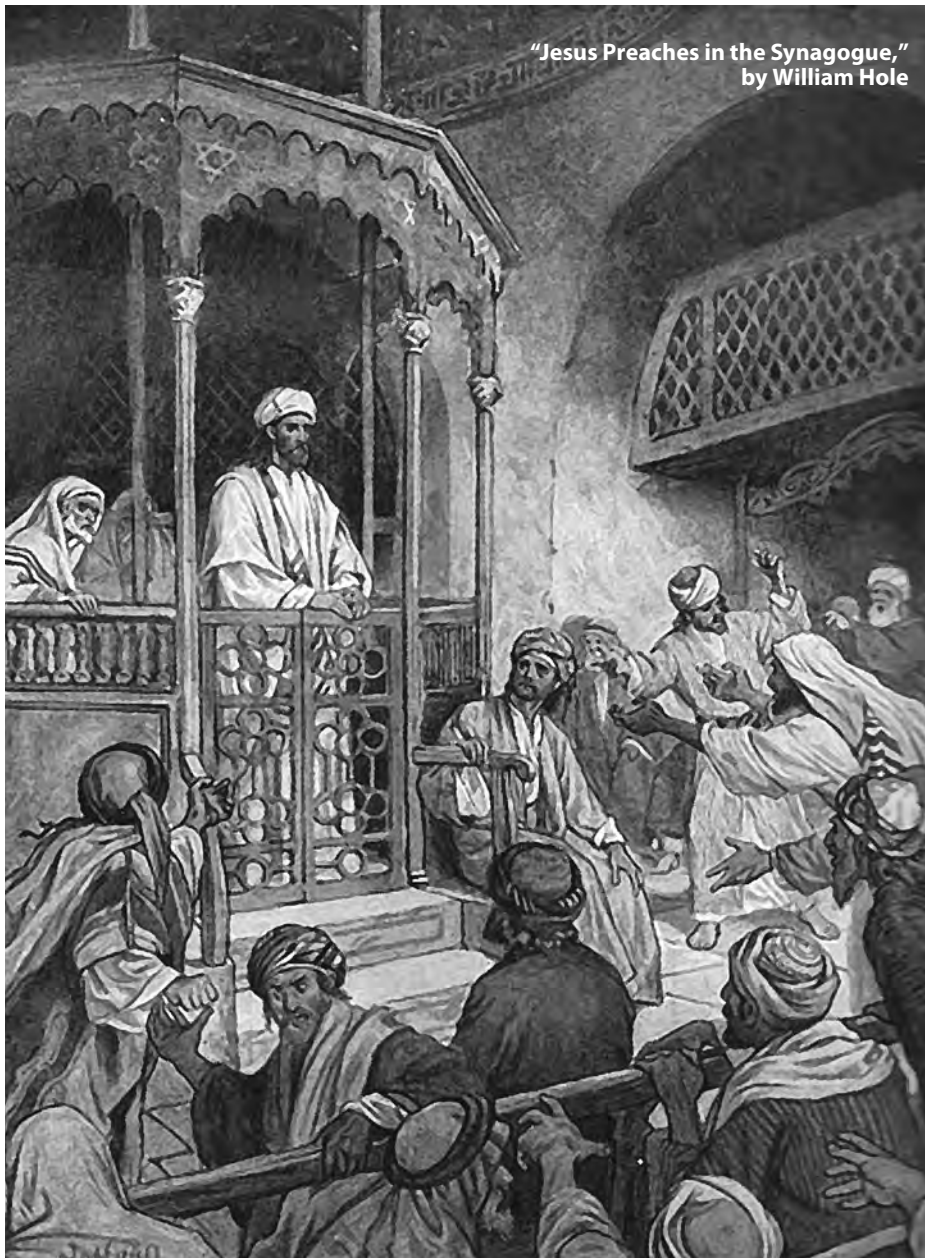
The future-oriented outlook of Christian thought continued into the second and third centuries when Christianity, just a barely recognizable belief system for the very few, became the principle of law and order in the Roman Empire. During this time, Christianity was occasionally persecuted, first by Marcus Aurelius, the Stoic philosopher who was emperor from 161 to 180 C.E., and

then by Diocletian, emperor from 285 until his resignation in 305. Presumably one of the Christian "failings" was recognizing a power beyond the emperor. Christianity's attitude toward emperorship changed, however, with Irenaeus, a Church father who condemned the bickering among Christian sects and realized that the Church had to have a unifying doctrine.

Constantine finished the job Irenaeus set out to complete. Whatever Constantine saw before his victory over Maxentius, the defining battle of his life, he chose Christianity, and the Chi-Rho, the monogram and symbol for Christ, was on his soldiers' shields. His mother had already embraced Christianity. Constantine was not baptized until perhaps on his deathbed, a common practice in those times. Thus it was the cross that became, in James Carroll's phrase, "the sword of Constantine," rather than, say, the dagger with which Mithras slew the bull prominent in that religion. With secular power, Christianity became dominant, and its internal quarrels were settled by imperially approved councils at Chalcedon, Nicaea, and elsewhere. Among the theological assertions institutionalized at these councils was the dogma of the afterlife.

To return to Jesus: To whom did he preach? He preached to the common people of his time, the "am ha-aretz," the people of the land. He told them that salvation was neither to be found by following the legalistic Pharisees nor the rite-obsessed Sadducees. So where was it to be found? If it was not here and now (and it clearly wasn't), then it was when "the last shall be first and the first last in the kingdom of heaven" (Matthew 20:16, etc.). Jesus was a Jew, and Judaism had always had an imprecisely defined notion of an afterlife (it was elaborated only much later, by Jewish mystics). But Jesus promised success again and again in the Kingdom of Heaven, where all the ills of this world would be recompensed. Christianity from the beginning was thus a religion focused on the afterlife.

There is, however, an open question: even if one does not believe in the resurrection of Jesus or the Immaculate Conception, should one not attempt to live in the way described in the Christian Testament, loving one's neighbor as oneself? In the first place, we should not



forget that Jesus was a Jew; that his preaching came from Jewish sources. I have often been surprised by the number of people who think "Thou should love thy neighbor as thyself" is a Christian pronouncement, when it is found in Leviticus 19:18. Paul wished to spread the Gospel to non-Jews, and to do so he stripped Judaism of all its rituals. (Of course, humans, being what they are, substituted different rituals in great number.) The Sabbath day of rest was postponed one day to avoid confusion. (Sabbath in Hebrew actually means seventh.) One only needed to behave well and have faith. Some early Quakers even refused to see divine inspiration in the Hebrew Testament, because, they argued, the historical books contained too much struggle, fighting, and killing to have a divine source.

What of God? In 2000, at the Friends General Conference Gathering, I heard someone ask Quaker presenter and astronomer Jocelyn Bell Burnell if she believed in God. She replied that God was all the goodness in the world. That description makes sense to me.

Though it omits God as Creator, it does respond to the Quaker notion of an "indwelling God." We can agree to disagree on whether that indwelling God is the second coming of Jesus, or whether it is an in-dwelling sense of the good. Quakers are aware of an indwelling Spirit that wants to accomplish what is good. They have no dogma to tell them what that is. (Bell Burnell stands in a tradition of Quakers who became scientists, because, unlike so many other religious persuasions, there is no conflict between the truth of science and the truth of Quakerism.)

This raises the question of how to determine the good or what it is. Quakers, unlike Spinoza, believe in free will. Free will implies responsibility for one's actions, a responsibility reflected in the here and now, not in some future post-mortem experience that may or may not exist. We all know that actions sometimes have surprising, unexpected con-



"The Assumption of the Virgin," by Charles Lebrun

sequences. All we can do is the best we know how to do: to alleviate misery, suffering, homelessness for others; to never use violence or violent expressions; to behave as simply as we know how; and to respect others as they are, rather than as we might wish them to be. There is certainly evil in the world; we need to avoid it when we recognize it, and make efforts to counter it, but always, if possible, recognizing the value and humanity of the individual. To take one historical example: John Brown's raid on Harper's Ferry was an eloquent protest against the evil of slavery, but it was wrong, because it caused the death of others. Sometimes to some Quakers the evil to be combated seemed greater than the evil involved in taking up arms. That was especially true during the Civil War and World War II, and many Quakers served in the military in those wars. There was a split in Philadelphia Yearly Meeting over aiding the



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American Revolution.

But such behavior does not require Christian belief. Christianity, as distinct from Judaism and traditional Islam, depends on one's belief or dogma, rather than on the welfare of the community as a whole. When Paul stripped Judaism of its ritual behavior in order to spread his message, what was left emphasized belief, and that belief was centered on resolution in the Kingdom of Heaven and that Christ ("the anointed") died for one's sins. Thus, eventual resurrection (thanks to Christ) of each individual became the individual's focus in Christianity. This is true even in the various Protestant sects. In its most severe Calvinist form, Christianity stated that those who would be saved after death was predetermined. Unitarianism (adopting the Arian heresy of disbelieving in the divinity of Jesus) and some people within Quakerism, on the other hand, were different. The branch of Quakerism that I joined is concerned with how people are situated, how they comport themselves, and not particularly with what they believe. "That of God in every one" affirms the dignity of every human being as human. There has been a Christological revival within Quakerism recently, but the relationship of Quakers to traditional Christian beliefs has been a major point of disagreement among Friends for many years.

Christianity is focused on a presumed life after death. One can be a good person in the usual concept of treating fellow human beings with respect and honesty, and not prejudging them. But in Christianity the focus is on the individual's future salvation, whereas in Judaism and traditional Islam the focus is on the community. For Christianity, being good is the price of the reward in heaven. In Judaism, one is good because it is the right thing to do.

My sort of Quakerism deals with our present life, such as it is, here on Earth. Some divisions of Christianity emphasize the role of good works, but even these are focused on an afterlife. Christianity, from its beginnings, was not focused on the "here and now," but instead on what would come in the hereafter. This is not my focus, and it is why I am not a Christian. □

## The 2009 Quaker Women's Conference: Radical Women—Abiding Love!

PAMELA DRAPER

In order to hear another's perspective, one must be an open channel: to the other person's needs, expressions, to your own, and to the great comfort and direction of the Spirit. That is at the center of the biennial Quaker Women's Conference: being vulnerable, open-minded, porous. As a Religious Society, we must strive for this to do Spirit's work.

In 1997, nine women from three yearly meetings, MidAmerica, South Central, and Great Plains, decided to plan a Quaker women's conference to be held in their part of the country. After two years of planning, the first conference was held in Oklahoma in December of 1999. Since then, gatherings have happened biennially and are always planned by women from the different yearly meetings that are represented at the conference. This year's attendance included members from South Central, Mid America, Illinois, Great Plains, Iowa (Conservative), Ohio, and Philadelphia Yearly Meetings. Many women come time and time again, but it is always open to all.

I am a 25-year-old convinced Friend. I am a member in Philadelphia Yearly Meeting, which is solely affiliated with Friends General Conference. I practice unprogrammed meeting for worship and have a liberal perspective on social justice.

My roommates were also relatively new to Quakerism. One small difference: they came from the Mennonite tradition! On my first night at the conference, I walked out into the mild, quiet night air and marveled: what was Quakerism, again?

Over the next three days, out in the

woods of Welling, Oklahoma, my heart was moved, my mind challenged, my soul refreshed. I met radical women of every type imaginable: psychologists, mushroom farmers, social workers, missionaries, survivors, artists and teachers; women whose lives spoke of faith, spiritual risk-taking, and love for community. I made a wonderful connection with my plain-dressing, teenage roommate—creating music, taking muddy walks to sit by the river. We found that we had many things in common: we'd both been homeschooled and loved being silly and making people laugh!

I was astonished daily by the amazing variety of beliefs among us. I had never before been to a multi-branch Quaker conference where we actually acknowledged our differences. I remember often being challenged by a spiritual principle that diverged from mine and feeling the slow, internal shutting-down process that is so natural to us. Like all judging, it is a coping mechanism we use to protect our feelings and our sense of identity. I would begin to "pull the shutters" in my heart and mind, disengage, tune out. But then, the faces of women I had eaten lunch with or taken a walk with would serve as an appeal to be present, as they were. Timely, loving promptings of Spirit allowed me to "let down my heart." Opportunities to share in small groups were halting, but seemed to say, "This is it! Here's your chance!" It was time to be an open channel. To my surprise, this had more to do with my breath than anything else. The key was in not allowing my body to shut down, giving off an air of aloofness, which,

*Pamela Draper, a member of London Grove (Pa.) Meeting, is currently worshipping with the West Philadelphia Worship Group. She is a graduate student studying music therapy at Temple University and is a member of the Philadelphia Yearly Meeting Young Adult Friends Working Group.*



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in a group setting, can start a chain reaction of a lack of trust. I found when I could train my body to reflect open listening and acceptance, my heart wasn't far behind.

I found programmed worship to be surprisingly comforting. This could be because of my familiarity with it, having grown up in Baptist/Methodist traditions. Having an order of service that included singing, readings, and prepared messages was familiar to me. The prepared messages were stories about God's infinite love (the theme of the conference) and speakers spoke from their direct experience. Having silent worship time after the programmed part of meeting was incredibly rich. I felt the ongoing softening of my heart, the open-channel making. This "spiritual storytelling"—sharing that of God in yourself—was not what I had imagined programmed worship would be. It was natural, Spirit-led, and honest.

Workshops were incredibly diverse, spanning from "Reiki for Self-Healing" to "Scripture Reading in the Manner of Ohio Conservative Friends." These were also chances to connect to the common sacredness we share across the branches. It was delightful to see this cross-pollination of inspiration. Our open mic night included



readings from the *Tao Te Ching*, Christian poetry, and the singing of peace rounds. All of our expressions were received with appreciation, no matter how different they were.

This gathering of women is an area in our Religious Society where blessed bridge-building is happening and where love is abiding. We are called to know that of God in one another. To see how Spirit is active throughout our Religious Society and what we can do to enrich one another's work. When we strive to be open channels, in body, mind and heart, the Spirit of God can move! □

# As Some Lights Dim, Others Brighten

JIM ATWELL

I'm three score and ten, and hope that fact, plus a half century of seeking, equips me for answering the query: "How has being older had an impact on your spiritual life and how has your spiritual life, had an impact on how you deal with being older?" The question demands a very personal answer, but that's all right. I'm among Friends.

The short answer is above, in the title. Unquestionably, some figurative lights have dimmed, physical and mental. But, just as surely, Light has increased for me. (I'm tempted to talk about rheostats or wiping dirt from lenses; instead, I'll get out from under this metaphor before it collapses on top of me.) Whatever the length of my life will be, I'm far nearer its end than its beginning. In fact, given family history, I'm already on thin ice. Most male ancestors have dropped in their early '70s, pole-axed by a coronary or by a massive stroke. Of course I'm being dosed with far better medicine than my forebears; my blood pressure and cholesterol are well in check. But I've been put back on a par with my kin by last year's diagnosis: Parkinsonism. And what's that? Well, mine's an old brain, long out of warranty. One part of my original equipment has been slacking off in making dopamine. That's a brain secretion to stimulate and control bodily movement. Dopamine loss first causes tremors, unsteadiness, and reduced motor skills. What follows is grimmer yet: spasms throughout the body, speech impairment, and reduced cognition. As one who's lived his private and public life through communication, those last two points really haunt me.

After much close probing, a Johns Hopkins neurologist confirmed everything about our local man's diagnosis, including his hesitancy to call the illness "Parkinson's Disease." That's because I'm showing some symptoms beyond those in the classic PD package (tremors, unbalance, stumble-footedness, etc.) The added symptoms (memory loss, for instance, and occasional confusion) make them both say that final

diagnosis may fall elsewhere in the Parkinsonism family, a group that includes ALS, some kinds of dementia, and one chillingly named "Multiple System Failure." (The last one makes me want to grab a cockpit mike and shout, "Mayday! Mayday!") The droll Hopkins doc said they could pinpoint the disease at once with an autopsy, but that struck him as extreme. Rather, he said, we must wait and let the symptoms "mature," a word that, in context, somehow loses all its sunny meanings. So: I have some progressive, degenerative, and incurable disease. How does that affect my aging and my spiritual life? It becomes the focal point for both. I can't presume good health ever again. Rather, what's heading my way is steady decline, including a time when my mind may be too clouded to hold the world and myself in the Light. But I'm past thinking that a predator has pounced on my being, and also on my active ministry of many years. The ministry has included teaching, preaching in many denominations' pulpits, writing on matters spiritual, and prison counseling. More recently, I've also been a traveling Friend, visiting our programmed Friends' meetings and sharing in their rich spiritual lives.

That's all mostly over now. But never mind. It's obvious that my ministry is to be a different one, and I must now discern it. For just as life and capacities for service came to me from God's hands, so has Parkinsonism. It is a gift, just as surely; a redirection that will lead me to different prayer, different service. It is a different path but still leads home. Not much study and reading now in my spiritual quest, which is reduced to what the earlier mystics call "prayer of simple attention." I can't do extensive reading, and trying to piece together subtle ideas often eludes me. And so I sit quiet and attentive, sometimes bolstering my attention with psalm verses. My day's first spoken words are, "Lord, open my lips; let my voice proclaim Thy praise." (That against the time when my voice will no longer work.) And randomly, during the day: "So I will bless Thee as long as I am. In Thy name I will lift up my hands." (That against the time when hands won't answer my control.)

I am a Christian Quaker. With that said, I deeply believe that the infinite Reality in Whose presence I sit towers beyond every human thought and verbal formula. The Reality is literally inconceivable and unspeakable. It won't fit in the dimensions of a human brain, even one in good working order. And so I sit in my inner darkness and quiet, listening. I guess my model for this is Mother Teresa. In an interview, Mike Wallace once asked her what she said to God when

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she prayed. "I don't say anything," she answered. "I listen." "And what does God say to you?" asked Wallace. "Nothing," said the old nun. "He listens to me." Wordless communion, like the tiny, towering old woman's. That's what I aim for these days.

*Jim Atwell is a member of Butternuts Meeting in Oneonta, N.Y. This article appeared originally in the March 2009 issue of Spark, published by New York Yearly Meeting, and is reprinted with permission.*

## Wrestling with God

TIMOTHY LEONARD

Jakob Freud was a devout Hassidic Jew, who participated in an education program led by Ludwig and Pheobus Phillipson. The Phillipsons had produced a Bible that was unusually illustrated in great detail with pictures from the Holy Lands and Egypt. Jakob read the Bible and pointed out its illustrations regularly to his son Sigmund, who in adult life ostensibly gave up his religion, considering it a neurotic preoccupation. Yet on his 35th birthday, Freud accepted the Bible as a gift from his father.

When his father Jakob died, Sigmund Freud began a collection of 2,000 artifacts from ancient Rome, the Near East, Egypt, and Asia, many of them gods and goddesses. The most prized of these he kept in his famous office. Students have found a surprising correspondence between the collection (which he called his "audience") and the illustrations in the Phillipson Bible, which he also kept. In fact, the Bible was a mirror, a veritable catalog of the collection. When he was near death, Freud insisted that he be taken to his office, so he could be with his "audience."

Many of us, like Freud, whether we are aware of it or not, spend our lives, like the Hebrew patriarch Jacob, wrestling with

God. The Quaker Bernard Canter makes the same point in a different way:

Religion is living with God. There is no other kind of religion. Living with a book, living with or by a rule, and/or being awfully high principled are not in themselves religion. . . . To find religion itself you must look inside people and inside yourself. And there, if you find even the tiniest grain of true love, you may be on the right scent. Millions of people have it, and don't know what it is that they have. God is their guest, but they haven't the faintest idea that God is in the house. So you mustn't only look where God is confessed and acknowledged. You must look everywhere to find the true religion. Nor must you look, in others or in yourself, for great spooky visions and revelations. . . . In most people who know God . . . living with God is not an apparition, but a wordless and endless sureness, like the silence of two friends together. Like the silence of lovers.

God is waiting to live like that in every single person in the world.

If we spend much of our lives affirming God, rejecting God, resisting God, wrestling with God, this may tell us why Jesus, when asked what the greatest commandment of the law was, answered with the Shema—the utterance from the Torah now proclaimed every Sabbath in every synagogue in the world. Without these words there would be no Judaism, no Christianity, no Islam, no Quakerism:

Hear O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.

*Timothy Leonard is a member of Community Friends Meeting in Cincinnati, Ohio.*

## NEWS

**German Yearly Meeting petitioned members of Parliament on October 24, 2009, urging political leaders to cease the practice of compulsory military service demanded of all citizens.** This gesture accompanied the even more provocative plea to eradicate the German professional army in full. Since peace is not brought about by war, the petition stated,

peace is more easily attainable with the absence of a standing army. To this end the petition appealed that all resources committed to the upkeep of an army be allocated to more peaceful means of conflict resolution. Their petition harks back to the Declaration of 1660, in which early Quakers such as George Fox announced their communal opposition to war and violence.



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BOOKS

The Unlikely Disciple: A Sinner's Semester at America's Holiest University

By Kevin Roose. Grand Central Publishing, 2009. 336 pages \$13.99/paperback.

Reviewed by Angelina Conti

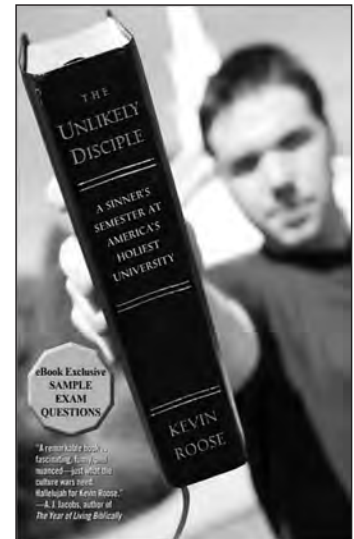
This is a thoughtful, tender, and humorous attempt at bridging the "God Divide" between secular America and evangelical Christian America. Kevin Roose is a self-described secular Quaker from Oberlin, Ohio, the product of a politically liberal family, and a graduate of an unnamed Quaker boarding school near Philadelphia. He's also a protégé of A.J. Jacobs, author of *The Year of Living Biblically* (Simon & Schuster, 2008).

The book follows an alternative "semester abroad" at Lynchburg, Va.'s Liberty University, which bills itself as the largest and fastest-growing evangelical Christian university in the world. Its founder was Reverend Jerry Falwell, the well-known pastor and founder of the Moral Majority who famously declared that the Tinky Winky Teletubby was gay. Falwell later blamed the terrorist attacks of September 11th on homosexuals, abortionists, feminists, and the ACLU.

In framing his experience posing as a transfer student at Liberty, Roose asks, "What exactly do they [evangelical Christians] believe? And are we really that different?" The result of his inquiry is one part newspaper report, one part ethnography, and one part personal journal. Roose hits most of the key flash points between secular America and evangelical America: gender roles for men and women, homophobia and gay rights, and evolution vs. creationism.

He also paints a respectful and realistic portrait of evangelical college students—they use Facebook, attend prayer groups, play video games, struggle with chastity and masturbation, care deeply about each other, play pranks, date, etc. Roose is surprised by the friendships he forms, the commonalities he discovers, and the degree to which he is spiritually challenged by what he encounters at Liberty. He even has an opportunity to interview Falwell for the student newspaper.

The book's climax comes with Falwell's sudden death in May 2007, which sends the Liberty student community first into a panicked tailspin, and then into profound



and deep mourning. Roose, meanwhile, struggles to balance his mixed feelings about Falwell with his appreciation for aspects of Liberty and for the strong friendships he made there. In a surprising twist, Roose had been the last person to conduct a print interview with Falwell before his death, which rocketed him into the spotlight and nearly blew his cover.

Without exactly declaring himself a conscientious objector in the Culture Wars, Roose has bravely and calmly walked across social and religious boundaries to witness to humanity and friendship. He does so with tenderness, honesty, and humor. This book is well worth reading and has little to criticize. Friends should be proud to have produced such a fine young journalist and writer.

Angelina Conti, a native of the Philadelphia area, is a Peace Studies teacher at the Woolman Semester in Nevada City, Calif.

Works of James Nayler, Volume IV

Edited by Licia Kuenning. Quaker Heritage Press, 2009. 474 pages. \$22/hardcover.

Reviewed by Brian Drayton

This volume brings to completion a great service to Friends, seekers, and historians. (The previous volume was exclusively devoted to the important year 1656.) One of the most important of the First Publishers of Truth, Nayler was for several years seen as George Fox's equal as an apostle of the movement.

The fourth volume includes *The Lamb's War* (1657), *How Sin Is Strengthened, and How It Is Overcome* (1657), *Milk for Babies and Meat for Strong Men* (1661), *What the Possession of the Living Faith Is* (1659), *A*

*Door Opened to the Imprisoned Seed* (1659), *To the Life of God in All* (1659), several letters, and an index to all four volumes.

I encourage meetings to consider seriously the purchase of all four volumes for their libraries. For about \$100, you can own the first complete edition of Nayler's works in attractive and durable form. Not everyone who uses your library will browse here, but those who do will have a challenging and nourishing encounter.

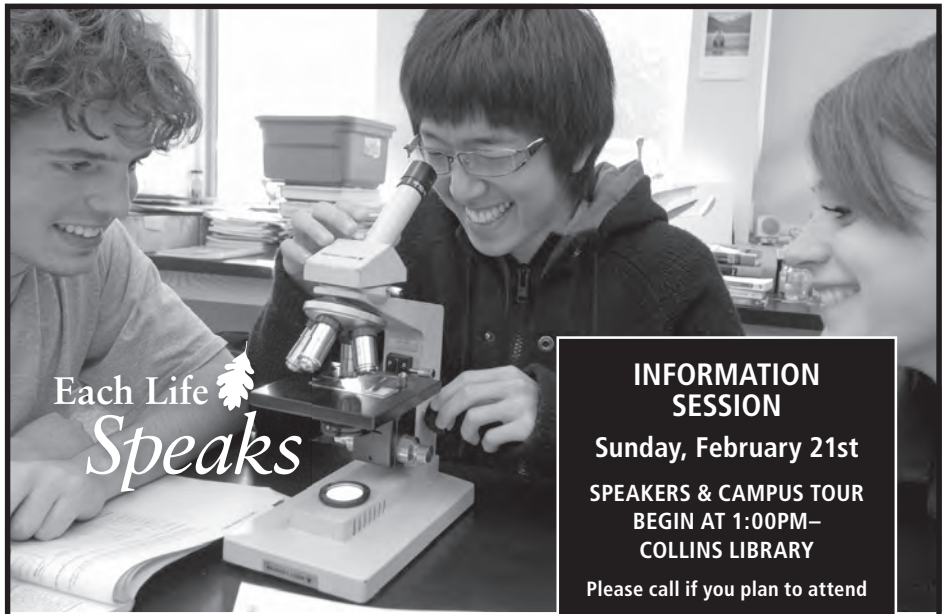
If you can only buy one volume of Nayler, this should be the one. Practically every piece in it can speak to a Friend seeking the path of greater obedience to the Light. Previous volumes contained many pieces not written by Nayler, included to provide context on Nayler's side of the debate. This volume is all Nayler, and his writing has as much depth, power, and fire as in all his time before.

As he expounds it, the Lamb's War is not an idea but an experience of opening, judgment, transformation, and witness. This tract, like others herein, is not necessarily written for Friends, but for all who wish to advance the power of God in the world—using weapons and seeking ends appropriate for those whose allegiance is to the Lamb of God, and whose enemy is the Man of Sin.

The tract *How Sin is Strengthened and How It Is Overcome* is one of many in which Nayler explicates inward conditions, and the subtle motions by which one moves toward or away from the Light. His perceptiveness, and the beauty of the writing, often rival prized passages in Penington:

. . . as you become faithful thereto, you will feel the fruit of that Holy One springing in you, moving to be brought forth in you towards God and man, your faith will grow, and prayers with strong cries to the Father; as the Spirit sees your wants, your love will spring and move in you, and bring forth towards God and man upon all occasions; which if you willingly serve in its smallest motion, it will increase, but if you quench it in its movings, and refuse to bring it forth, it will wither and dry in you, not being exercised.

And it is the like of gentleness, meekness, patience, and all other virtues which are of a springing and spreading nature, where they are not quenched, but suffered to come forth to His praise in His will and time. . . .



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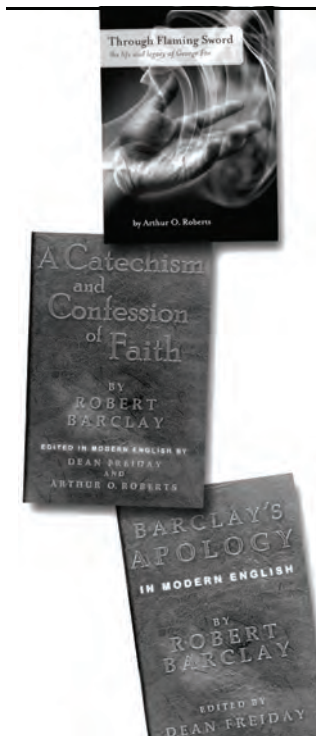
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The tracts *A Door Opened to the Imprisoned Seed*, *Milk for Babes*, and *What the Possession of the Living Faith Is* are equally eloquent and comprehensive expositions of how the Light works. They describe the difficulties that are encountered by those who seek to follow it, and the ways which, in relying upon the Light at every step, we can be empowered to overcome the barriers and challenges that arise in ourselves, and in others, as we walk this path.

*To the Life of God in All* is perhaps the most important statement by Nayler about the infamous incident at Bristol, where his messianic entry into that city in October 1656 resulted in a blasphemy conviction. In a way it is a case study of what happened when he did not follow his own best counsel. Some find his account of these inward and outward events unclear or unsatisfactory; I am quite of a different mind, but I encourage readers to form their own opinions, after hearing James's account.

I clearly am failing to do justice to the riches in this volume, which would require a much longer space than a book review to recount fairly. However, I would like to address two points here. First, if you were to read this volume first or alone among the four, would you be getting a different message from the one you might have encountered in Volume 1, from the early days of Nayler's Quaker ministry? Some have suggested that, after his reenactment of Christ's entry into Jerusalem and subsequent savage punishment, Nayler may have "mellowed" or toned down his message to make it less confrontational and radical. My own sense is that this is far from being the case. In this volume, we see him posing prophetic challenges "to the Gathered Churches," or to the Rulers; and calling people away from notional religion, in a spirit "whose birth is a meaning, rather than the Life of Christ, and this he sets to oppose that life." He speaks of Christ's presence and work in the bodies of his saints, his continued suffering, crucifixion, and arising; of the Light of Christ as sufficient to guide us to redemption; and of the decisive evidence that our actions give of our actual spiritual commitments.

The second point is that while Nayler can construct a cogent argument and cite Scripture to buttress his points, he is first and foremost proclaiming truth on the basis of living in the Light and participating in the life of Christ. In *What the Possession of the Living Faith Is*, one of the great re-

frains, "I have found . . .", is James speaking from the reality of his encounters with the Inward Teacher. Whether you agree with him or not, whether you can adopt his language or not, Nayler's writings in this volume are authentic, weighty, convicting, and provocative: the words of one who had felt the baptism with fire and the Holy Spirit. Modern Friends of every stripe should not feel that they understand "the Quaker message" until they have heard it in James's voice. They can also learn much about what it means to be "led by the Spirit" and to examine always what spirit they are being led by.

This fourth volume edition of Nayler's works is a remarkable achievement by Licia Kuenning, the independent scholar who edited them. To be sure, she had lots of help from spouse, friends, family, and a wide network of others who share Licia Kuenning's conviction that early Friends' writings should be encountered in their wholeness and, as much as possible, in context. Unlike Penington's volumes, the Nayler work has required the finding and consideration of rare materials, some existing only in manuscript, some printed only once, in the 17th Century and now hardly to be found. The amount of disciplined labor represented is immense, and worthy of much gratitude. It might be that another scholar, at a future time, will find ways to improve on this work, but it forms a strong and essential foundation.

*Brian Drayton is a member of Weare (N.H.) Meeting.*

#### IN BRIEF


Compiled by Cathy Wald

### As My Own Soul: The Blessing of Same-Gender Marriage


*By Chris Glaser. Seabury Books, 2009. 146 pages. \$20/paperback.*

The author is pastor at Atlanta's Virginia Highland Church, a Baptist and United Church of Christ congregation. The theologian's tenth book discusses such issues as same-sex marriage, the influence of the same-gender debate on the institution of marriage, and marriage as a spiritual discipline. "What we want can be simply put," he says. "We want to belong."


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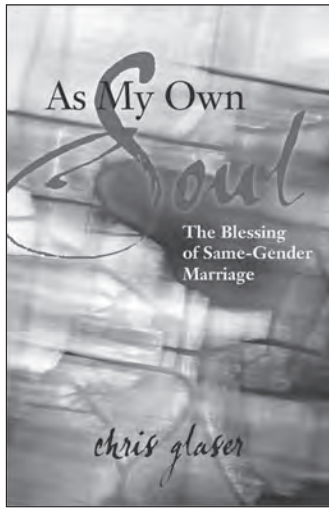
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## The Backhouse Quaker Family of York Nurserymen—including James Backhouse, 1794–1869, Botanist and Quaker Missionary

By David Rubinstein. Sessions Book Trust, 2009. 48 pages. £5/paperback.

This slim book focuses on the religious journeys of York, England, native James Backhouse, “an unjustly forgotten figure,” according to the author, throughout Australia, Mauritius, South Africa, the United Kingdom and Norway.

## Swiss Quaker Life, Belief and Thought

Edited by Erica Royston and David Hay-Edie, Switzerland Yearly Meeting. Sessions Book Trust, 2009. 88 pages. £8.99/paperback.

An anthology of French, English, and German writing that demonstrates the distinct character of a group of non-Anglo-Saxon Friends.

## Freeing the Spirit: Nominations in the Society of Friends in Theory and Practice

By Roy Stephenson. Sessions Book Trust, 2009. 106 pages. £8.50/paperback.

An exploration of the work of Nominations Committees, including the author’s views on discernment, right ordering, the nominations process and Biblical foundations.

*Continued on next page*



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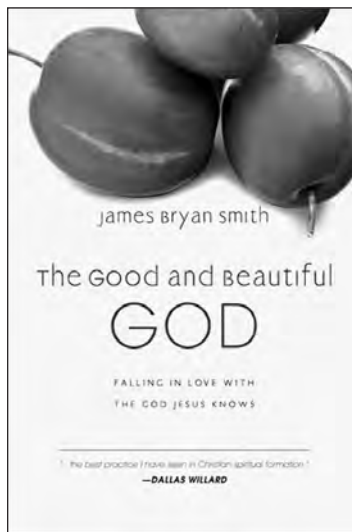
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**The Good and Beautiful  
God: Falling in Love with  
the God Jesus Knows**

By James Bryan Smith. InterVarsity Press,  
2009. 232 pages, \$22/hardcover.

Smith, a theology professor at Friends University in Wichita, Kans., is a founding member of the spiritual renewal movement Renovare and author of several spiritual growth/self-help books, including New York Times bestseller *Rich Mullins: An Arrow Pointing to Heaven*.

**I Read You Green, Mother:  
Poems by Will Inman**

Edited by David Ray and Judy Ray.  
Howling Dog Press, 2008. 64 pages, \$12/  
paperback.

Will Inman (1923–2009) lived in Tucson, Ariz., where he was well-known as an activist, poet, and memoirist. He was author of numerous chapbooks and of *Surfing: Selected Poems and Leaps of Hope and Fury*, with fellow poet Michael Rattee, edited by David and Judy Ray. Will Inman conducted poetry workshops and worked with the developmentally disabled, the homeless, and prison inmates. In the preface to this latest volume, David Ray wrote: “With his unique and intriguing aesthetic, Will Inman has earned what the gods have given him, though he still refuses to capitalize the word God.” David and Judy Ray are both poets and members of Pima Meeting Tucson, Ariz.

**Into the Turquoise: Poems**

By Abbott Small. Self-published, 2009. 117  
pages, price unavailable/paperback.

One of these gentle, ironic and spiritually grounded poems, “Meetinghouse, Frederick” was published in FRIENDS

JOURNAL in 1996. Small, a native of Miami who died in 2008, studied comparative literature at Swarthmore College and King’s College, Cambridge, England. He wrote his own epitaph: In this place,/in the stillness,/may the Word/be heard.

**What the Bible Says about  
Healthy Living Cookbook:  
Simple and Tasty Recipes  
Featuring God’s  
Ingredients**

by Hope Egan and Amy Cataldo. Heart of  
Wisdom Publishing, 2009. 217 pages.  
\$17.95/paperback.

Whether or not you’re interested in eating according to the dictates of the Bible, this cookbook features wholesome and healthy recipes for everything from meat loaf to vegetarian quinoa with capers and sun-dried tomatoes, as well as healthy versions of favorite desserts that follow three principles: 1) Eat only substances God created for food; 2) As much as possible, eat foods as they were created; and 3) Avoid food addictions.

**111 Questions on Islam:  
On Islam and the West**

By Samir Khalil Samir, S. J. Interviews  
Conducted by Giorgio Paolucci and Camille  
Eid. Ignatius Press, 2008. 215 pages.  
\$16.95/paperback.

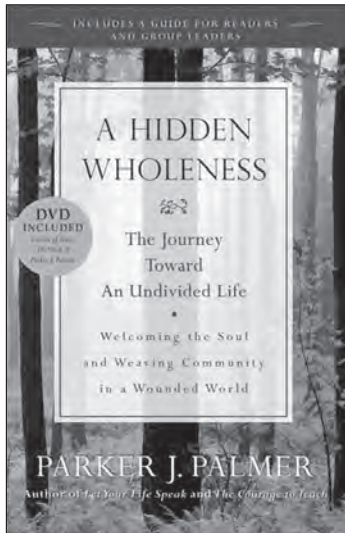
This book, in question-and-answer format, is based on interviews between internationally known Islam expert Samir Khalil Samir and two journalists who specialize in analysis of how people of different faiths can coexist.

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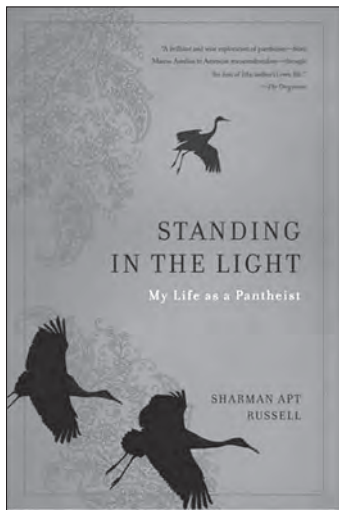
**A Hidden Wholeness: The  
Journey Toward an  
Undivided Life**

By Parker J. Palmer. Jossey-Bass, 2007. 260  
pages, \$19.95/paperback.

After this book was published in hardcover in 2004, FRIENDS JOURNAL reviewer Michel Clement called this book “a fine place to begin” for readers not familiar with Palmer’s work. He said, “While many . . . ideas will sound familiar to Friends, many will not, and his explanation and remedy for the retreat of the soul fit well with



Friends' practice. If we utilized only half of Palmer's suggestions in our worship-sharing groups and meeting retreats, it seems to me that we would be building solid, soul-friendly meetings, places where we embrace 'brokenness as an integral part of life' while actively working to heal much of that very brokenness." The paperback version includes a 42-page Reader's Guide and DVD.



## Standing in the Light: My Life as a Pantheist

By Sharman Apt Russell. Basic Books, 2008. 306 pages, \$16.95/paperback.

In the April 2009 issue of FRIENDS JOURNAL, Gale Swiontkowski said, "The book's title comes from the author's Quaker experiences, and she adds to the metaphor of light beautifully as a scientist: We all come from light. We are transformed by light. Most of us learned about photosynthesis in grade school. It is a subject we might have better studied in church."

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## “support the troops”

*continued from page 19*

own hotline, and the vast majority of its inquiries are by phone.

These physical places where soldiers can go for informal counseling and emotional support are invaluable. GIs are sometimes AWOL, desperate, and



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think its assumptions—much as Vietnam-era refusals hastened the end of that war. He encourages churches or groups of individuals to “adopt” local resisters and come up with the money required to maintain the health insurance and family needs of soldiers threatened with incarceration or loss of benefits.

Among those Friends I queried who serve as volunteers for hotlines, few shared Dahl’s optimism that the resistance movement is growing. Steve Woolford, who staffs Quaker House’s hotline, told me that the bulk of his callers “want to get out, while minimizing the consequences. As long as they don’t go public, they have a chance of breaking or bending rules without doing jail time. Once they go public, the Army goes after them. My role is to help them make an informed decision.”

The difference in interpretation may arise in part because as a journalist, Dahl was actively seeking out dissidents, whereas Quakers staffing hotlines are in a more passive position, responding to a wide range of callers, including purely self-interested queries. In any case, Quaker monthly meetings and other groups, as well as individuals, can make a difference in one person’s struggle for authenticity and truth within the military.

Several existing tried-and-true forms of support are particularly Quaker-friendly, in addition to volunteering to field calls on regional GI Rights Hotlines. These include counter-recruiting and volunteering to work with veterans, especially in VA hospitals—a venue that Chuck Fager, director of Quaker House, calls “definitely related to ‘supporting the troops,’ but free of connection to the actual warmaking.” He cites Walt Whitman’s tending of the wounded in Civil War hospitals. “For that matter, there are career opportunities working with vets that would be quite consistent even with a firmly pacifist Quaker outlook: it’s helping clean up the human mess of war, and there will be plenty of work in that area for as far ahead as the eye can see.”

In addition, an attempt is underway in Connecticut, where I live, to draft national legislation designed to address

ignorant of their rights and obligations under military law. The coffee houses provide something unique: camaraderie for dissident troops, who are often lonely—as Specialist Victor Agosto testifies on the Under the Hood website:

I lived a miserable existence since I turned against the war in Iraq in 2007. . . . The café has become my refuge from a closed-minded and dehumanizing military culture. . . . The support I have received from my family at Under the Hood has helped me take the liberating leap from obedient soldier to war resister. I cannot remember the last time I was this happy. Under the Hood has changed my life forever.

Again, this is a place, not a website. Real people. Real coffee. Real connections.

But beyond this handful of regional resources, a national effort is needed. Resisters need support in their own hometowns. It should also be recognized that resistance within the military comprises one of the frontlines of resistance to these particular wars. Local support for resisters is one way of expressing local resistance to these wars.

Dahl Jamail entertains hopes that the refusal of troops to fight the generals’ wars could force the Pentagon to re-



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some of the problems. My radio journalist colleague Dori Smith, producer of *Talk Nation Radio*, which is syndicated with Pacifica Network, is spearheading an effort to shape legislation that would restore rights that have been stripped from GIs by executive fiat. Several New England attorneys have volunteered to review the legislation, now in draft, to be called “the U.S. Servicemen and Servicewomen’s benefits and pay assurance act of 2009,” and get it to the desks of sympathetic members of Congress.

Perhaps Friends Committee on National Legislation, which does such a good job of keeping us informed of legislation as it moves through the halls of Congress, could be asked to play a role in advancing such a bill. The request should come from Friends through their monthly meetings, as FCNL reviews its legislative priorities every two years.

Monthly meetings can also do something as simple as inviting speakers from Iraq Veterans Against the War and other dissident soldiers to describe their experiences, their goals, and needs.

In short, there exists a broad spectrum of ways for Quakers to “support the troops,” with no need for irony, in adherence to our belief in meeting that of the Divine in others, including soldiers, and in pursuit of our historic opposition to war. □

### Vietnam War Veterans Memorial

The black marble shimmers in the sun,  
the wall undulates like a python.  
War, you swallow people whole.  
Even the ones who make it home  
are never the same after looking  
into your eyes.

My father’s name is not there.  
He came home Missing Alive.

*Madeline Strong Diehl*

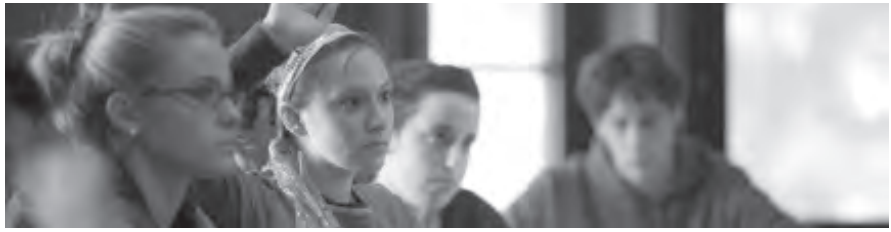
*Madeline Strong Diehl lives in Ann Arbor, Mich.*

## MILESTONES

### Deaths

**Geiger**—*Calhoun (Cal) Doty Geiger*, 92, on June 1, 2009, in Hillsborough, N.C. Cal was born on January 4, 1917, in Jacksonville, Fla., one of six children. He was surrounded in childhood by a large extended family, including 14 double first cousins. His farmer father raised everything from chickens to pine trees. Cal and his siblings, who helped on the farm, were home-schooled because of the distance to public schools, and Bible study was a daily part of the lessons. He became a conscientious objector independently, simply applying the teaching "Thou shall not kill." He first met Quakers in CPS camp during World War II in Buck Creek, N.C. His alternative service eventually took him to Eastern State Hospital in Williamsburg, Va., where he made lifelong friendships with other North Carolina Quakers. At Eastern State he would gather the fifth ward residents together for hymn singing near the end of his shift each night, bonding the residents to each other and to him in a way they had never experienced. Working with psychiatric patients and their caretakers shaped much of his life philosophy. After the war, he returned to his home in Florida, built a small house of available materials (war rationing was still on) and in 1946 married Virgie Ileen Peake, whom he had been courting since they had met teaching Sunday school in 1939 in the Methodist Church. He continued to farm, became involved with the civil rights movement, and with another couple founded what became Jacksonville Meeting. In the early 1950s, he began his work with Jacksonville Boys Clubs. In 1957, he moved his family to High Point, N.C., where he worked for AFSC as a peace education secretary. After eight years and a move to Texas, wanting to spend more time with his family, he took a position with the Arthur Morgan School at Celso, N.C. Cal was Quaker Lake Camp Director from 1968 to 1972 for North Carolina Yearly Meeting-FUM. In 1972, he moved to Carolina Friends School and Durham Meeting. After his retirement, he continued working with the mentally challenged and their families, worked in his wood-working shop, and volunteered teaching basket-making in the Carolina Friends School lower school. The poem "Rest Where You Are," by Charles Poole Cleaves, was one of Cal's signature messages in meeting and a theme for his life. A story illustrating his testimony of peace-making and nonviolence may be found at <[www.quaker.org](http://www.quaker.org)>, or in the book *Lives That Speak*, <[www.quakerbooks.org/lives\\_that\\_speak.php](http://www.quakerbooks.org/lives_that_speak.php)>. He is survived by his wife, Virgie Ileen Peake Geiger; one son, Edward Geiger; one daughter, Ileen Moorman; and three brothers.

**DeBeers**—*John Sterling DeBeers*, 94, on May 20, 2009, in Santa Rosa, Calif. Jack was born on July 7, 1914, in Evanston, Ill., to Florence and Franklin DeBeers. Although his family could not afford to pay for college, a Deep Springs College recruiter offered Jack a slot at the unconventional institution, a free-tuition, two-year, all-male college on a cattle ranch that required the students to do all the ranch



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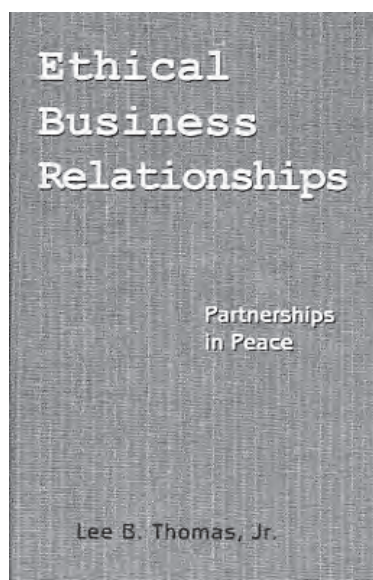
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chores: cooking, carpentry, milking, calf branding, and bull castration. At Deep Springs Jack first met Quakers, as staff and fellow students. After college he earned a scholarship to Cornell and eventually received a PhD in International Economics from University of Chicago. In 1936, he married Marianna Hill, a Quaker, and joined her as a member of Friends Meeting of Washington (D.C.). In 1943, while working at the U.S. Treasury Department, Jack was sent to alternative service as a conscientious objector in the Great Smoky Mountains soon after their first daughter, Peggy, was born. Jack rejoined the Treasury Department in 1946, his second daughter, Anne, was born, and the family moved into an old farmhouse in Bethesda, Md. Despite titles with restrictive covenants, Jack and Marianna sold a portion of their land to a Jewish family who built a house there, and later Jack became active with Suburban Maryland Fair Housing, an organization that fought for integrated housing. Although he often ate dinner by the phone so that he could discuss fair housing issues while he ate, he was a devoted husband, father, grandfather, great-grandfather, and uncle. A passionate golfer throughout his life—he shot his age when he was 80—rather than join a whites-only club, he and others founded a golf club for all. For nearly 40 years Jack worked in Latin American development, becoming fluent in Spanish and traveling throughout the continent to work for potable water and sewage systems, education, rural health facilities, transportation, and electricity. After his retirement in 1980, he and Marianna came to California to be with their two daughters and joined San Francisco Meeting. Jack accepted the role of caregiver for Marianna, who suffered from Alzheimer's disease, with his usual joy and inner peace. Jack became the meeting's treasurer and clerked the committee to raise funds for the remodeling of the meetinghouse. After Marianna's death in 1989, Jack met Jan Spielman, and the two were married in 1990, the meeting waiving its usual waiting period so that the couple could go to Nicaragua to help the Sandinista government with economic development. Always one who believed that actions speak louder than words, he saw his professional work as a way of ameliorating Latin American poverty. Jack did not enjoy debating the politics or nuances of different positions; he seemed to accept the world, even its evils, in a nonjudgmental way, but always believed that a better way could be found if we were open to it. He unwaveringly followed his leadings without fanfare and without drawing attention to himself, and although he was generous with his time and money for others, he disliked spending it on himself. Jack was preceded in death by his first wife, Marianna Hill. He is survived by his wife, Jan Spielman DeBeers; two daughters, Peggy Brown and Anne Rand; three grandchildren; one great-grandson; and 13 nieces and nephews.

**Garrett**—*Mary Frances Garrett*, 93, on January 29, 2009, in Lancaster, Pa. Mary was born on April 15, 1916, in Drexel Hill, Pa., to Hannah W. Garrett and Arthur S. Garrett. She was born

with a cleft palate that made her speech difficult to understand, but she good-naturedly repeated things as many times as it took to make her meaning clear and never let this potential handicap stand in the way of cheerful conversations with others. Mary was fearless and independent: when she went to the shore as a child, she didn't hesitate to go into the water while her younger sister remained high on the dunes. She graduated from Upper Darby High School and worked for 25 years as a secretary/receptionist in the outpatient department of Pennsylvania Hospital in Philadelphia. Her nieces and nephews have fond memories of special trips with Mary to Philadelphia or just down the street for ice cream. In 1960, she was unanimously elected to the Society of Ex-Residents of Pennsylvania Hospital, an honor to which only two other people had been named since its establishment in 1885. She was also cited by the American Red Cross for her many hours of volunteer service. She was a member of Lansdowne (Pa.) Meeting until she moved to Lancashire Terrace retirement community in 1987, when she transferred her membership to Lancaster Meeting. At Lancashire Terrace she was always ready to lend a hand whenever needed, including helping to do filing in the business office. At Lancaster Meeting she did small things with great love and inspired Friends to face sometimes difficult circumstances, seeming to know when to reach out to Friends who were struggling. Friends described her as someone who exemplified George Fox's words to "walk cheerfully over the world, answering that of God in every one." Family and friends described Mary as friendly and playful, with a gentle and unassuming presence and a wonderful smile. She looked others in the eye with a genuine concern for them, always asking about their families and remembering them with cards, small gifts, and phone calls. She loved to travel and to get people to smile with her wry sense of humor, often saying that her second name was "Trouble." She was honest about herself and about others, and she grew through her faith as a Quaker. Always cheerful and thoughtful, she gave all who knew her a lesson in putting one foot in front of the other and dealing with what life gives us. Mary attended to others, but she was attentive to God, and held that single lifelong conversation. Mary was preceded in death by her brother, Charles S. Garrett; and her sister, Margaret G. Tatum. Mary is survived by her sister, Elizabeth B. Moguee, and a number of nieces, nephews, grandnieces, and grandnephews.

**Musgrave**—*Elizabeth Cadbury Musgrave*, 91, on February 25, 2009, in Jennersville, Pa. Betty was born on June 14, 1917, in Bryn Mawr, Pa., to Lydia Caroline and Henry Joel Cadbury. The oldest of four children, she was named after her aunt Elizabeth, wife of Rufus M. Jones. When she was two the family moved to Cambridge, Mass., and lived there for a few years before moving to Haverford, Pa. She spent summers at Back Log Camp, a family camp in the Adirondacks, and she never outgrew her love of hiking and canoeing. She attended a year at Ackworth School in England, awakening her interest in



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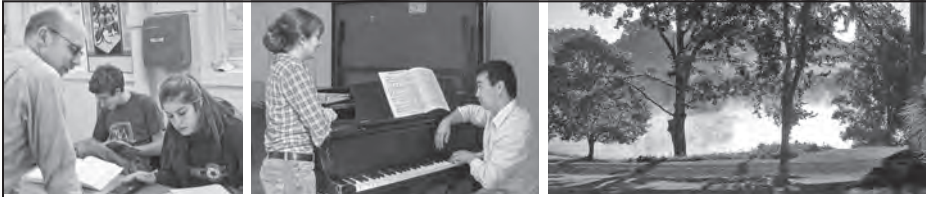


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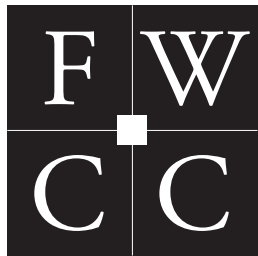
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English literature and literary landscapes, and in 1934, she graduated from Westtown School, where her mother had been born and brought up on the campus and where her father had taught. In the summer of 1936, she met her future husband, John Knox Musgrave, Jr., on a bicycle trip in Germany. Betty graduated from Wellesley College in 1938, majoring in Greek, Latin, and German, and later took a secretarial course, enabling her to have a flexible career. She and John married in 1942, and after working for AFSC for a year in Philadelphia, Betty moved to Salisbury, Md., and then Concord, N.H., where John carried out his CO assignments. In 1948, they moved to New Haven, Conn., for John to pursue doctoral studies at Yale. Starting in 1950, she worked for two years in the American Embassy in Rangoon, Burma, an experience that led to a lifelong interest in Southeast Asia, and spent a summer working for AFSC in Tokyo, Japan. She began working for University of Michigan in Ann Arbor in 1966. Betty enjoyed living in a college town and was an active member of Ann Arbor Meeting. John died in 1992, and in 1993 Betty moved to Kendal-Crosslands in Kennett Square, Pa., and became a member of Kendal Meeting. Betty was a generous supporter of Quaker organizations and other associations dedicated to social justice and healthcare. She volunteered with organizations including Church Women United and Ecumenical Fellowship of Employed Women. She was a prolific and lifelong correspondent with friends and family, her letters usually including a clipping of interest to the recipient. Her keen intelligence and broad knowledge were exemplified in her skill with crossword puzzles and Scrabble, as well as in her lively and candid conversation. She was preceded in death by her husband, John K. Musgrave; her brother Warder H. Cadbury; and her sister, Winifred C. Beer. She is survived by two children, Dorothea M. Malsbary (Richard) and Tony Musgrave; a brother, Christopher J. Cadbury (Mary); two brothers-in-law, Homer Musgrave and Martin Beer; and a sister-in-law, Julia Cadbury.

**Wentworth**—*Jeanne Wentworth*, 86, on May 29, 2008, in Oakland, Calif. Jeanne was born on January 29, 1922, in Fresno, Calif., to Irene Stevens and Herbert R. Hargrave. A seeker and a rebel from an early age, she read Oz books under her covers at night in defiance of her conservative family's ban. She and her first husband, Eugene McCreary, eloped in 1941 when she was a college freshman. In World War II, Jeanne began a lifetime of action for peace and social justice by helping to provide food, clothing, and moral support to Japanese Americans on their way to internment camps. She and Gene moved to Alameda, Calif., in 1944, where he was a teacher, and in 1956 to the Oakland hills where she lived until she died. Jeanne joined Berkeley Meeting in 1957 and served on the First-day school committee as a member and as clerk. In 1960 she became owner/manager of her own advertising agency. She and Gene divorced in 1962, and she married Benjamin Litscher. She and Benjamin divorced in 1970. In 1972 she began attending night classes at San Francisco

State University, receiving her BA in Anthropology in 1977. In the early 1980s, she went to Nicaragua with the Berkeley Sister City delegation. Jeanne began a relationship with Robert Wentworth in 1984, and they married in 1988. On a trip to Alaska in 1988, she became an "aaka" ("elder" or "grandmother" in Inuit) in the Inuit whaling village of Point Hope, Alaska. She received her master's in 1990 with a study of the elder women in Alaska. Jeanne and Bob traveled in Europe, Mexico, Egypt, and the United States. She and Bob spent some time every spring at a small cabin in Hawaii. Jeanne particularly loved Paris. Everywhere she went, she took an interest in the concerns and history of the local people. Jeanne was an optimistic person, believing that through nonviolent interaction we can create a fair and peaceful society. She was a dedicated volunteer for the Central Committee for Conscientious Objectors and supported Doctors Without Borders, American Civil Liberties Union, Fellowship of Reconciliation, Friends Committee on Legislation of California, AFSC, and Amnesty International. After retirement she served on the First-day school committee, and for the last decade she was a member of the Peace and Social Order and Ministry and Oversight committees and served as member and co-clerk of the subcommittee on Marriage and Personal Ties. Each December she composed and circulated a leaflet for toy stores and supermarkets urging people not to buy war toys. Ever the traveler, she asked that her ashes be scattered at her home in Oakland, in Hawaii, in Point Hope, and at sea. Jeanne is survived by her husband, Bob; one son, Robert McCreary; one daughter, Kathryn McCreary; four grandchildren; and one great-grandson.

FRIENDS JOURNAL encourages you to send marriage/union announcements with narrative detail. Send submissions to Rebecca Howe, <departments@friendsjournal.org>

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### Forum

*continued from page 5*

choice that either the all-powerful God who I had been raised to believe in was going to condemn most of the world to hell or that a belief in such a God was no more than self-centered, wistful thinking. I chose to reject a belief in such a God and remember the feeling of liberation and freedom that has remained with me ever since, and which, ironically, has also led me to the Religious Society of Friends.

Few Friends who are published in FRIENDS JOURNAL would accept a creed that requires them to believe in a God who created the world in the biblical sense and who will pass judgment on God's creation at the end of time. In the absence of any alternative creed that defines a common understanding of the term "God" for liberal Friends, readers and writers will view the term through their own experience, making it in essence a meaningless term. If writers are free to use their own criteria to decide what to call "God," using the term creates confusion rather than increased understanding. I find in FRIENDS JOURNAL articles that "God" is often used to describe a personal sense of well-being that is better described by an atheist, the Dalai Lama, as "the practice of expanding love and compassion."

Personally, I do not feel a need to invoke a deity to experience awe at the vastness of the universe, amazement at the complexity of life, and fascination at the variety of human experience. I also do not want to use a concept that has caused more self-righteous, destructive behavior than almost any other concept to explain my feeling of connectedness with the human condition and the web of life that supports me. When articles in FRIENDS JOURNAL increasingly use the term "God" to describe personal feelings or explain coincidences I am reminded of sitting in my childhood Pentecostal church with people speaking in tongues all around me and asking myself, "Why don't they just speak so I can understand?"

*David Rose  
Easton, Pa.*

### Are nontheist Friends included?

I support Howie Baker's call to embrace our Friendly differences ("Addressing the Differences among Friends," *FJ* Dec. 2009). As he wrote, "Our debate over what truly makes a Quaker is pointless. It has only created rifts that isolate us from those with experience we need." Yes, let us "get to know a Friend or Friends from a different tradition, and cherish those relationships."

Unfortunately, his call is confined to

## Quaker Lobby Seeks Executive Secretary who



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theists and leaves aside nontheist Friends and would-be Friends. He wrote, "we all . . . contain a spark of inspiration that was put there by the Divine Creator of the Universe. . . . Not everyone tends it or even pays heed to it, but it's there, and those who act in accordance with it are healed and transformed for the labor at hand. This is the central tenet of Quaker theology. Since we have this common faith, we are one faith, and we need to act like it." He also wrote, "There is a peculiar quality that defines a Quaker, . . . a quality that all Quakers share . . . all of us and each of us following what God has revealed to us . . . we all worship the same God, and this God has given us power to be healing hands in a world that is broken and torn."

This is an approach to Quaker unity suitable for theists but it is not universal because it excludes nontheists. Surely God is not constrained to act only through theists. Surely nontheists are capable of being Friends.

A simple solution is to base unity on shared Quaker behavior, other than the behavior of explaining ourselves. In Ben Pink Dandelion's words in "Quaking with Confidence" in the same *FJ* issue, "We are held together by the way in which we are a religious group, what I have called a 'behavioral creed': the way we worship and do business and areas of testimony." This is unity derived from a commitment to each other and our shared goals, rather than agreement on our notions about it all. This is how we seek unity in meeting for business and it is applicable to the unity of our meeting communities, as I suggested in "On Quaker Unity" (*FJ* July 2009 Viewpoint, with explanatory notes at <www.nontheistfriends.org>).

Quaker behavior is available to everyone, when we set aside the expectation that others will experience it as we do and speak of it as we do. We can worship together and love together, even as we differ together.

*Os Cresson*  
Iowa City, Iowa

## A memorial garden for a meeting

Members of the Friends Meeting of Austin (Texas) have agreed to use a section of its lovely, spacious grounds for a memorial garden, as a place where the urns, containing the cremated remains of members, may be deposited or their ashes may be scattered.

We were guided by the realization that cremation has become increasingly

appealing and is in harmony with the simplicity that we, as Quakers, like to observe. A member of our meeting has been particularly inspired by the cemetery (for urns exclusively) that is attached to the home of German Yearly Meeting in Pymont.

We are about to study the guidelines that were developed by German Friends, and we will benefit from the work they have done. We will most likely be impressed with the multitude of details that have to be considered! With this in mind, we would like to ask meetings that may already have gone through the process of establishing such a resting place, or are considering doing so, to share some of their experiences with us, so that we may learn from them. We will be glad to share our own experiences with other meetings as well. Please, contact Martha Stockton at <mtstockton@earthlink.net>.

In the meantime, while we are looking forward to hearing and learning from Meetings and their members, we are progressing with our project, currently incorporating a memorial garden with benches, flowers and trees.

*Margret Hofmann*  
Austin, Tex.

### Note:

The article by Howie Baker published by FRIENDS JOURNAL in December 2009 under the title "Addressing the Differences among Friends" is also scheduled to be included in a book now titled *Spirit Rising: Young Quaker Voices* to be published by the Quaker Youth Book Project in May 2010. —Eds.

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**SEATTLE QUAKER HOUSE:** (University Friends Meeting). Self-service overnight accommodations. Shared bath. Free parking/Wi-Fi. Microwave & refrigerator. Close to Metro/University of Washington. Suggested donation: \$40-\$50. (206) 632-9839, <[quakerhouse.sea@gmail.com](mailto:quakerhouse.sea@gmail.com)>.

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 <p><b>WILLIAM PENN HOUSE</b></p> <p><small>A Quaker Center on Capitol Hill</small></p>	<p>Hospitality, Washington Quaker Workcamps, Internships, vacation or lobby; groups, solo. 515 East Capitol St SE, Washington, DC 20003. &lt;<a href="mailto:info@williampennhouse.org">info@williampennhouse.org</a>&gt;, &lt;<a href="http://www.williampennhouse.org">www.williampennhouse.org</a>&gt;. (202) 543-5560.</p>
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**Affordable guest accommodations in our Main Line home.** Single or double occupancy with private bath. Convenient location to train, area colleges, Merion Meeting and Center City. Call (215) 237-5561.

**Beacon Hill Friends House:** Quaker-based multi-generational community of 21 adults interested in intentional living, spiritual growth, and community involvement. All welcome. Guest rooms with self-serve breakfast also available. Information, applications: <[directors@bhfh.org](mailto:directors@bhfh.org)>, (617) 227-9118. <[www.bhfh.org](http://www.bhfh.org)>.

**Santa Fe**—Charming, affordable adobe guest apartment with kitchenette at our historic Canyon Road meeting-house. Convenient to galleries and downtown. Pictures at <[santa-fe.quaker.org](mailto:santa-fe.quaker.org)>. Reservations: <[guestapartment@yahoo.com](mailto:guestapartment@yahoo.com)> or (505) 983-7241.

**Looking for a creative living alternative in New York City?** Penington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to a communal lifestyle based on Quaker principles. For information: <[www.penington.org](http://www.penington.org)> or call (212) 673-1730. We also have overnight accommodations.

<p><b>Quaker House Managua, Nicaragua</b>—simple hospitality, dorms, kitchen, laundry, WiFi, library, meeting space for individual travelers, volunteers, groups. &lt;<a href="mailto:Managua@pronica.org">Managua@pronica.org</a>&gt;, +011(505) 2266-3216, &lt;<a href="http://www.PRONICA.org">www.PRONICA.org</a>&gt;</p>
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## Assistance Sought

I'm 24 years old, a Friends Journal subscriber, and a prisoner for most of the past ten years. I hope for release in 2011 and someday want to work to help troubled young people. I cannot rely on family for support and need good friends. Please write to me: Michael Waterman, 30 Administration Road, Bridgewater, MA 02324.

## Books & Publications

[www.vintagequakerbooks.com](http://www.vintagequakerbooks.com).

Rare and out-of-print Quaker journals, history, religion. Vintage Books, 181 Hayden Rowe St, Hopkinton, MA 01748. Email: <vintage@gis.net>.



**Pendle Hill Pamphlets** are timely essays on many facets of Quaker life, thought, and spirituality, readable in one sitting. Subscribe to receive five pamphlets/year for \$25 (US). Also available: every pamphlet published previously by Pendle Hill. (800) 742-3150 ext. 2 or <bookstore@pendlehill.org> <www.pendlehill.org>.



**Pendle Hill Bookstore** Over 2,000 items, especially books on Quakerism, religion, spirituality, peace, art, social justice; children's books, CDs, chimes. <www.pendlehill.org>; <bookstore@pendlehill.org>. (800) 742-3150 or (610) 566-4507, ext. 2. Open Tuesday–Thursday 9:15-12:30 and 1:30-4:30; Friday 11:00-12:30 and 1:30-6:30; Saturday 1:00-3:30. Come visit!

**Soliciting unpublished stories**, PK-12 teachers on how culturally diverse schools transformed their life. Stylus Publishing House is publishing an anthology, *White Women Getting Real*. Authentic, personal, heroic journeys from Caucasian women who have transversed the multicultural landscape in life and teaching, a journey that includes pain, confusion, alienation, and growth. For more information contact Nancy Peterson, <nancy-peterson23@gmail.com>, (612) 823-4946. Deadline for submissions: April 30, 2010.

**Western Friend** (formerly *Friends Bulletin*), a magazine by Western Friends, supporting the spiritual lives of Friends everywhere. Subscription \$29, 8 issues. 6 month intro subscription just \$10. Email for free sample copy. <editor@westernfriend.org>. Western Friend, 833 SE Main St. Mailbox #138, Portland, OR 97214. Visit <westernfriend.org> for news, photos, more.



### Enlivened by the Mystery: Quakers and God

An anthology celebrating Friends' encounters with the Divine: art, poetry, fiction and essays. Available November 15 through <WesternFriend.org> and other Quaker booksellers.

## Opportunities

### Do you care about the future of the Religious Society of Friends?

Support growing meetings and a spiritually vital Quakerism for all ages with a deferred gift to Friends General Conference (bequest, charitable gift annuity, trust).



For information, please contact Michael Wajda at FGC, 1216 Arch Street, 2-B, Philadelphia, PA 19107; (215) 561-1700; <michaelw@fgcquaker.org>.

Connecting Friends  
Crossing Cultures  
Changing Lives



Vincula a los Amigos  
Sobrepasa Barreras Culturales  
Cambia Vidas

Contact Friends World Committee for Consultation Section of the Americas for information about planned gift opportunities ranging from life income gifts (such as charitable gift annuities) to language for including FWCC in your estate plans. Louise Salinas, Associate Secretary, (215) 241-7251, <louises@fwccamericas.org>.

**Peaceful ridge-top sanctuary** hosting workshops with Quaker-related themes, group retreats, and individual sojourns. See our website for a full program listing. **Woolman Hill Quaker Retreat Center**, 107 Keets Road, Deerfield, MA 01342; (413) 774-3431; <www.woolmanhill.org>.

**African Summer Workcamps 2010.** AGLI—The African Great Lakes Initiative of Friends Peace Teams is sponsoring intergenerational workcamps in Burundi, Kenya, Rwanda and Uganda. Orientation begins June 19 near Washington DC. Workcamps end July 24. Workcamp-ers assist with building clinics, schools and peace centers—no skills needed. All ages welcome including families. Learn more: <www.aglifpt.org> or contact <dawn@aglifpt.org>.

**Costa Rica Study Tours:** Visit the Quaker community in Monteverde. For information and a brochure contact Sarah Stuckey: +011 (506) 2645-7090; write: Apdo. 46-5655, Monteverde, Costa Rica; e-mail: <crstudy@racsa.co.cr>; <www.crstudytours.com>; or call in the USA (937) 728-9887.

**Consider affordable 360-degree mountain view** desert home sites in uncrowded sunny southern Arizona, <www.arizonafriends.com>. Contact: Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169 Telephone: (937) 728-9887.

**Bolivia Service/ Study Trip July 2010.** Work with indigenous Quaker villagers. Visit life-changing projects, Bolivian leaders, historic sites, Inca ruins, Lake Titicaca, Peru. Optional Machu Picchu. Reserve early. <www.TreasuresoftheAndes.com>. (707) 823-6034.



EARLHAM  
SCHOOL of RELIGION

### Spirituality Gathering Saturday, February 27, 2010

*A Spirituality of Caring in the  
Midst of Suffering*, with Keynote  
Speaker Dr. Dominic Vachon.  
Plan to join us! For more details  
visit <esr.earlham.edu> or call  
(800) 432-1377.

### Come to Pendle Hill

February 26–28: A weekend for Clerks and Recording Clerks! **Clerking**, with Jim Morrissey, and **Recording**, with Mario Cavallini and Sondra Ball

March 5–7: **Finding Your Voice through Poem-making and Short Narratives**, with Yvette Hyater-Adams

March 12–14: **Bread and Poetry Workshop**, with Nancy Saunders; and **Spirit-Led Decisions: Quaker Practice for All Faiths**, with Mary Ann Downey and Bill Holland

March 19–21: **Sabbath Economics: Living God's Abundance and Justice**, with Will O'Brien; **When the Bough Breaks—You Can Be Whole Again**, with Mary McLaughlin; and **Lives of Service: A Working Retreat**, with Lloyd Guindon

March 21–25: **Beyond Diversity 101**, with Niyonu Spann



Pendle Hill  
338 Plush Mill Road  
Wallingford, PA 19086-6023  
(800) 742-3150, extension 3  
<www.pendlehill.org>

**Casa de los Amigos**, a Quaker peace and hospitality center in Mexico City, seeks volunteers to serve 6–12 months. Foster community, build peace, live simply. Accommodations provided, Spanish proficiency required. <www.casadelosamigos.org>, <voluntarios@casadelosamigos.org>.

## Personals

### QuakerSingles.org

Connect with like-minded Friends.  
Forums, Photos, Private Messaging, and more  
It's Friendly, It's Free, It's Fabulous  
Contact: <peer@quakersingles.org> (336) 509-2520.

### Concerned Singles

**Concerned Singles** links socially conscious singles who care about peace, social justice, race, gender equity, environment. Nationwide/international. All ages, straight/gay. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; (413) 243-4350; <www.concernedsingles.com>

## Positions Vacant

**BALTIMORE MONTHLY MEETING OF FRIENDS STONY RUN is seeking a full time Meeting Coordinator.** The qualified individual should be a Quaker comfortable with unprogrammed worship and should have a minimum of two years of related work experience. Serving a large metropolitan meeting, this staff person will have duties specified in a complex job description including supervision of the office manager and extensive work in support of Meeting committees. An ability to work with a diverse membership ranging from families with young children to the elderly is essential. Competitive salary and benefits. For more information, contact <searchcomm@stonyrunfriends.org>. Deadline for application is March 15, 2010.

## Real Estate

**Quaker Commercial Realtor** specializing in income property sales and 1031 replacements nationally. Call Allen Stockbridge, JD, CCIM at (877) 658-3666.

## Rentals & Retreats

**Provence, France.** Beautiful secluded stone house, village near Avignon, 3 BR (sleeps 5-6), kitchen/dining room, spacious living room, modern bathroom. Terrace, courtyard, view of medieval castle. Separate second house sleeps 4. Both have free unlimited web connection and telephone. Available year-round \$1,200-\$2,900/mo. [www.rent-in-provence.com](http://www.rent-in-provence.com). Marc Simon, rue Oume, 30290 Saint Victor, France, <msimon@wanadoo.fr>; or J. Simon, 124 Bondcroft, Buffalo, NY 14226; (716) 836-8698.

**Pocono Manor.** Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, April through October. Contact Melanie Douty-Snipes: (215) 736-0948.

**Chincoteague Island, VA.** Choice of adjacent, 1920s, equipped vacation homes sleeping 8-10. Protected Assateague Island nearby (ponies, ocean beaches, birds). September–June. Approx. \$275/weekend, \$550/week. Polite pets OK. <markvanraden@yahoo.com>, (703) 448-8678.

**Italy.** For writers, artists, musicians or families, a peaceful cottage in the woods on an Umbrian hillside: large living room, kitchen/dining room, one bathroom, two bedrooms (sleeps maximum 6). Non-smoking. Contact: Allison Jablonko, Via della Ginestra, 12, 06069 Tuoro sul Trasimeno (PG), Italy. Email: <jablonko@tin.it>.

**Blueberry Cottage** on organic lavender, blueberry, and dairy goat farm in the mountains of N. Carolina. Pond, mountain views, protected river. Sleeps 8+. Family farm visit or romantic getaway. Near Celo Friends Meeting. By week or day. <www.mountainfarm.net> or (866) 212-2100.

**Cape May, N.J. Beach House**—weekly rentals; week-end rentals in off-season. Sleeps 12+. Great for family reunions! Block from beach. Close to mall. Ocean views from wraparound porch. Call: (718) 398-3561.

## Retirement Living



MEDFORD LEAS  
A Quaker-related community  
for those age 55+

### Visit us and learn all about our:

- o Two beautiful campuses in Medford and Lumberton, NJ
- o Over 200+ acres of arboretum settings
- o Wide choice of garden-style home & apartment designs
- o Dynamic, resident-driven community life
- o Ideal locations for culture & recreation
- o Superior health & wellness services

For details on our community and our many programs open to the public—call us at (800) 331-4302 or visit our website <www.medfordleas.org>.

Home of the Lewis W. Barton Arboretum & Nature Preserve Member, Greater Philadelphia Gardens

**Living in Retirement:** People who believe in peace and justice never retire, they just move to Uplands! An ecumenical community with UCC relationship. <www.UplandsVillage.com>. (931) 277-3518.



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

#### Friends House

A Quaker-Inspired Elder Community Friends House is a nonprofit Continuing Care Retirement Community located in Santa Rosa, in the Wine Country of Northern California. Assisted Living, Skilled Nursing, garden apartments for Independent Living, a Library of 5500 volumes, and a Fitness Center are situated on a seven-acre campus. Residents participate in governance, educational programs, entertainment, and hospitality activities. For more information, call us at (707) 538-0152 and/ or visit our website at: www.friendshouse.org.

RCFE#496801929 / SNF #010000123 / COA #220

## KENDAL®

*Together, transforming the experience of aging.™*

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

Continuing care retirement communities:

Kendal at Longwood—Crosslands—Kennett Square, Pa.

Kendal at Hanover—Hanover, N.H.

Kendal at Oberlin—Oberlin, Ohio

Kendal at Ithaca—Ithaca, N.Y.

Kendal at Lexington—Lexington, Va.

Kendal on Hudson—Sleepy Hollow, N.Y.

Kendal at Granville—Granville, Ohio

Independent living with residential services:

Coniston and Cartmel—Kennett Square, Pa.

The Lathrop Communities—Northampton and Easthampton, Mass.

Nursing care, residential and assisted living:

Barclay Friends—West Chester, Pa.

Advocacy/education programs:

Untie the Elderly—Pa. Restraint Reduction Initiative

Kendal Outreach, LLC

Collage, Assessment Tool for Well Elderly

For information, contact: Doris Lambert, The Kendal Corporation, 1107 E. Baltimore Pike, Kennett Square, PA 19348. (610) 335-1200.

Email <info@kcorp.kendal.org>.



**The Hickman**, a nonprofit, Quaker-sponsored retirement community in historic West Chester, has been quietly providing excellent care to older persons for over a century. Call today for a tour: (484) 760-6300, or visit our brand new website <www.thehickman.org>.

## Schools

**Stratford Friends School** educates elementary school students (ages 5–13) with language-based and similar learning differences through a structured, multisensory program that celebrates students' strengths, builds self-esteem, and develops self-advocacy. The school provides individualized attention and instruction in an intimate, caring environment guided by Quaker values. For more information, contact <slaye@stratfordfriends.org> or visit <www.stratfordfriends.org>, 2 Bishop Hollow Road, Newtown Square, PA 19073.

**Arthur Morgan School (AMS)** is a boarding and day school for 29 students, grades 7–9, located in the western N.C. mountains. AMS features small academic classes, a strong outdoor program, community service opportunities, consensus decision-making, and daily work projects. Students are encouraged to question and evaluate, think creatively and work cooperatively. For information about admissions or hiring: (828) 675-4262; <info@arthurmorganschool.org>; <www.arthurmorganschool.org>.

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

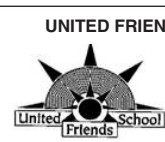
**Frankford Friends School:** coed; Pre-K to grade 8; serving center city, Northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small, nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.



#### Friends School of Portland

An Independent Quaker school for grades Preschool–8th grade  
Learning based on inquiry, reflection & action

<www.friendschoolofportland.org>. (207) 781-6321.  
1 Mackworth Island, Falmouth, Maine 04105.



#### UNITED FRIENDS SCHOOL in Quakertown

Pre-Kindergarten to Eighth Grade  
Educating children of all beliefs in the Quaker tradition. The mission of United Friends School is to make each day an inspiring learning experience guided by the Quaker testimonies of simplicity, peace, integrity, community, equality and service.

#### United Friends School

1/4mile from Route 309 on Route 313  
1018 West Broad Street in Quakertown  
(215) 538-1733 <www.unitedfriendsschool.org>  
Financial Aid Available. Accredited by PAIS.

## Services Offered

#### Ahimsa Graphics

Wedding Certificates, Celebrations of Commitment calligraphy, illustration, custom design

Contact: Penny Jackim: <ahimsa@earthlink.net>  
(410) 783-1972

Samples: <www.pennyjackim.calligraphicarts.org>

#### All Things Calligraphic

**Carol Gray, Calligrapher** (Quaker). Specializing in wedding certificates. Reasonable rates, timely turnarounds. <www.carolgraycalligraphy.com>.

**Calligrapher** (NEYM) creates individually designed marriage certificates, birth/naming documents for newborn or adopted children, and other one-of-a-kind documents. See samples of my work at <wynnlewellyn.com>. Contact me to discuss your needs at (413) 634-5576. <wynne@wynnlewellyn.com>.



#### Cadbury Consultants

Fundraising consultants for nonprofit capacity building, capital campaigns, communications and board development. (207) 230-0436. <kcadbury@roadrunner.com>.

Purchase Quarterly Meeting (NYM) maintains a peace tax escrow fund. Those interested in **tax witness** may wish to contact us through NYM, 15 Rutherford Place, New York, NY 10003.

**Custom Marriage Certificates** and other traditional or decorated documents. Various calligraphic styles and watercolor designs available. Over twenty years' experience. Pam Bennett, P. O. Box 136, Uwchlan, PA 19480. (610) 458-4255. <prbcallig@verizon.net> <www.prbcallig.com>

**Common sense business advice, coaching (clarifying), board development, and fine photography** from this well rounded and experienced Friend. Read my blog <www.ArthurFink.Wordpress.com>, and look at <www.ArthurFinkPhoto.com>. Arthur Fink: (207) 615-5722.

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## Summer Camps

**Camp Woodbrooke**—Quaker led summer camp in southern WI with emphasis on living simply in harmony with nature. 120 acres, pond, garden, goats, hiking, archery, crafts, woodworking. Ages 7-15. ACA accredited. (608) 647-8703 or <www.campwoodbrooke.org>.

#### Journey's End Farm Camp

Animals, gardens, wood shop, ceramics, active games. Program centered in the life of a Quaker farm family focuses on nonviolence, simplicity, reverence for nature. Sessions of two or three weeks for 34 boys and girls, ages 7–12. One-week Family Camp in August. Kristin Curtis, 364 Sterling Road, Newfoundland, PA 18445. (570) 689-3911 <www.journeysendfarm.org> Apply early for financial aid.

**FRIENDS MUSIC CAMP** at Olney, 4 week summer program, ages 10–18. Musical growth in a caring, Quaker community. Parent comment: "A profound, life-changing experience." Camper comment: "Awesome!" For information, including camp video: <www.friendsmusiccamp.org>, or P.O. Box 59311, Chicago, IL 60659-0311. (773) 573-9181. <musicfmc@yahoo.com>.

**Night Eagle Wilderness Adventures**, in Vermont's Green Mountains, is a unique, primitive summer camp designed to build a boy's self-confidence and foster a better understanding of native peoples and their relationship with the Earth. Activities tend to spring from the natural environment and teach boys to rely on their own ingenuity. Through community living and group decision making, campers learn to live and play together in a spirit of cooperation rather than competition. For 40 boys, ages 10-14. Two, three-, and six-week sessions. Please visit our website: <www.night-eaglewilderness.com> or call for a full brochure: (802) 773-7866.

Accredited by The American Camping Association

**CAMP CELO:** A small farm home camp in the North Carolina mountains. Under Quaker leadership for over 50 years. Boys and girls ages 7–12. 3:1 camper/staff ratio. <www.campcelo.com>, (828) 675-4323.

# KENDAL®

*Together, transforming the experience of aging.*<sup>SM</sup>



Kendal at Longwood wellness center



Kendal at Granville resident attending class at Denison University

**T**he Kendal idea was initially made possible by a generous grant from Philadelphia Yearly Meeting's Committee on Aging nearly 40 years ago. Since then, Kendal has worked to transform our culture's view of aging and of older persons, stressing the potential for fulfillment and continuing contribution during the later stages of life.

Together with colleagues and caring people from many walks of life, Kendal not-for-profit communities, programs, and services continue to work with others to develop new practices and models to better serve older adults:

## KENDAL® COMMUNITIES



- Promoting restraint-free care through Kendal's national *Untie the Elderly*® program and the Pennsylvania Restraint Reduction Initiative;
- Helping to create the Continuing Care Accrediting Association, now CARF-CCAC, to promote national standards of excellence;
- Partnering to create and implement COLLAGE, ([www.collageaging.org](http://www.collageaging.org)), a computerized health and wellness assessment tool for older adults;
- Proving ground for Dr. Dennis McCullough's "Slow Medicine" concept—a more humane and less costly approach to end-of-life care;
- Pioneering college/retirement community relationships with a passion for lifelong learning.

The deep roots that sustain Kendal are found in *Kendal Values and Practices*. They ensure that Kendal continues to share the spirit of community and collaboration, and the respect for each individual that flow from the principles of the Religious Society of Friends.



For information about Kendal communities, programs, and services, please visit [www.kendal.org](http://www.kendal.org), call 1-800-220-0042, or e-mail [info@kcorp.kendal.org](mailto:info@kcorp.kendal.org).

