

September 1999

Index

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



THIS DO IN REMEMBRANCE OF ME

PARADOX: KEY TO UNLOCKING THE PERFECTION TRAP?

ENGAGING THE DRAGON: VETERANS LOOK AT VIETNAM AND KOSOVO

**An
independent
magazine
serving the
Religious
Society of
Friends**



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FS Activities, Spiritual Growth

Among Friends

#354

10

Looking at Transitions

Transitions are often exciting—sometimes even thrilling. After all, life is all about change, from the cradle to the grave. We look forward with anticipation to new experiences, new relationships, new learning and understandings. But transitions can also be unnerving. Often the difference depends upon our perspective.

Here at FRIENDS JOURNAL we're experiencing some exciting transitions with our staff and staffing patterns. In March, our wonderful assistant editor, Claudia Wair, resigned her position to begin new work as a technical writer and to live closer to her family in Virginia. Now I'm pleased to announce the appointment of five new volunteer editors who will assume responsibility for a number of the departments formerly edited by Claudia. Ellen Michaud, editor-at-large for *Prevention Magazine*, where part of her job is to review books on psychology and spirituality, will be our new book review editor. Ellen attended Unami Meeting in Pennsburg, Pa., until last fall when she moved to Vermont and now attends South Starksboro Meeting ("a handful of glorious souls who gather on First Day around an old woodstove in a 150-year-old meetinghouse complete with its own graveyard and meetinghouse mouse"). Christine Rusch, a dramatist and author from Florence, S.C., and member of Chapel Hill (N.C.) Meeting, will be our new milestones editor. Christine shared with us that the Milestones are the part of the magazine she usually reads first—"not because I know these inspiring people, but because after reading about them, I feel as if I do." The news departments (News, Bulletin Board, Reports and Epistles) will be shared among three individuals. Cameron McWhirter, a reporter for *The Detroit News* and member of Birmingham (Mich.) Meeting, has traveled extensively around East Africa, Europe, and some of Central America. He "reads all the time, and writes when not reading." Julie Gochenour, a working editor and journalist with 18 years experience (primarily with trade publications in Virginia) is a member of Harrisonburg (Va.) Meeting and attends Eastern Mennonite University, pursuing a degree in Religion. Robert Marks, of Greensboro, N.C., formerly associate editor of *The High Point Enterprise*, a daily newspaper, is a member of High Point Meeting and is particularly interested in the history, faith experience, and witness of Friends. We're delighted and very grateful for the energy and work these good folks have offered to us. And I'm thrilled to think of some of our departments being prepared in the Green Mountains, on a farm in Virginia, in the lovely Carolinas, or in Detroit, when Cam McWhirter returns from his news beat! I hope you will enjoy the results of this arrangement as much as I expect to. In November I anticipate announcing to you the appointment of a new part-time assistant editor who will be joining our permanent staff here in Philadelphia.

Another good transition has been the shift of our art director, Barbara Benton, from full-time to part-time. Her beautiful page layouts and design still grace our cover and features pages, but she is pleased to be working fewer hours. Her production assistant, Alla Podolsky, has been appointed assistant art director and now assumes a greater share of the production work in the art department, in addition to the design of the "back pages" where we publish our departments and advertising. I'm delighted each month when I see their designs for the pages of the magazine.

A final thought on transitions: The article by David Morse, "Engaging the Dragon: Veterans Look at Vietnam and Kosovo," on page 16, traces a remarkable personal transition from 60s antiwar activist who perceived stark contrasts between right and wrong to contemporary peacemaker who understands the need to find patience for complexity so that we may fruitfully bear witness. I recommend it to you.

Next month, our senior editor, Kenneth Sutton, will greet you from this column as I take vacation time and help my daughter with her move to college—a personal transition of great magnitude for my family!

Susan Corson-Finnerty

FRIENDS JOURNAL

September 1999
Volume 45, No. 9

Features

- #355 **6 Founder of the Feast of Friendship**
Gracia Fay Ellwood
Jesus invites everyone to the table even today. 78
- #356 **8 The Sermon Wasn't Enough**
John Pitts Corry
What power comes when both the message and the person of Jesus are welcomed? 78
- #357 **10 This Do in Remembrance of Me**
Gilbert L. Johnston
The symbolism of the Eucharist—and even the inward communion of Friends—depends upon the mundane, physical reality of bread and wine. 78
- #358 **12 A Meditation on Community: How Is My Faith Enriched and Informed by the Meeting?**
Marge Abbott
Our meetings help us to go beyond ourselves. 78
- #359 **14 Paradox: Key to Unlocking the Perfection Trap?**
Lyman Randall
Living with paradox helps us let go of the One Right Way. 78
- #360 **16 Engaging the Dragon: Veterans Look at Vietnam and Kosovo**
David Morse
As individuals continue to heal from the Vietnam War, what insights do they have about Kosovo? 78

Departments

- 4 Forum**
21 Witness
24 Education
26 Young Friends
28 Reports and Epistles
31 News
32 Bulletin Board
33 Books
34 Milestones
37 Classified

Poetry

- #361 **11 Extreme Unction**
Gregory Bolton
#362 **17 Easter Eve**
Beth Joy Blackbird
#363 **20 In Kosovo**
Abbott Small



"Daily Bread"

Roy Neuton

Forum

Paying for education instead of war

Pax Tax Campaign

A few weeks ago we received several phone calls from a Friend who, like us, has long been concerned about how to avoid paying taxes to support the military-industrial complex. Our friend had recently been in touch with an Olney Friends School graduate who was excited about new governance arrangements being worked out to allow the official control of the school to pass from Ohio Yearly Meeting to a board composed of alumni and friends of Olney. This enthusiasm and the school's need for scholarship funds at this time of transition prompted our friend to ask us to be transmitters of an anonymous gift of \$100,000 to the Friends of Olney, Inc., (the group responsible for the school beginning July 1, 1999).

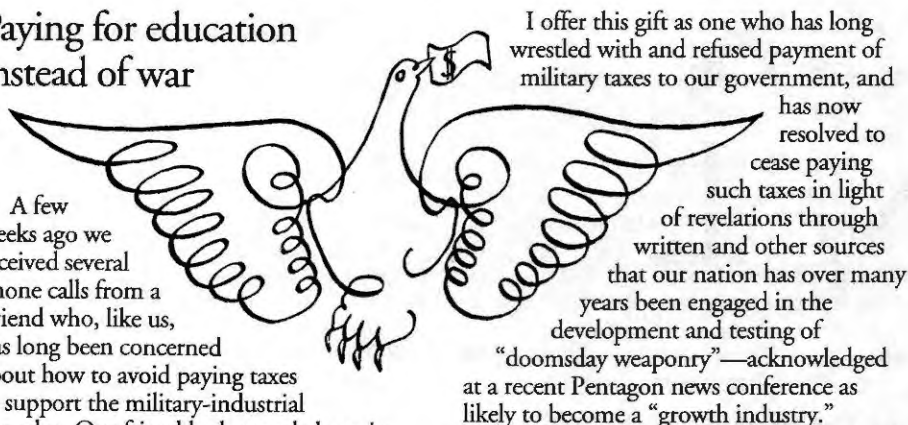
Naturally we said we would be glad to do this. We soon received an express package containing an anonymous \$100,000 check from our friend's financial agency as well as the friend's letter explaining how this gift was a way of placing money in a worthy cause rather than allowing it to go for destructive purposes.

After we had passed the check and the letter on to the new board, our friend suggested and we agreed that the publication of the letter which accompanied the check would be a good way to continue the ongoing Quaker exercise on how to avoid complicity in war, as well as showing one way to put excess money to good use. The letter follows.

Bill and Fran Taber
Barnesville, Ohio

Dear Friends of Olney—

In the spirit of Isaiah's prophetic calling that would have us turn our swords into plowshares and in concert with Creation's own declarations of God's transforming power as recorded and envisioned in the Bible, I have been led to transfer to you these funds in the amount of \$100,000, that they might serve to support your new tenure at Olney School. It is my wish that this contribution be utilized to provide partial scholarship funding for ten or more students who might thereby be enabled to attend school there next year.



I offer this gift as one who has long wrestled with and refused payment of military taxes to our government, and has now resolved to cease paying such taxes in light of revelations through written and other sources that our nation has over many years been engaged in the development and testing of "doomsday weaponry"—acknowledged at a recent Pentagon news conference as likely to become a "growth industry."

By way of sorting out my own personal response to such darkness, I have been endeavoring to turn my daily walk, personal and financial resources, and whatever presence and service I can offer, towards honoring that living Word which would have us dwell together in peace with *all* our neighbors *and* ourselves—"not by might, nor by power, but by my Spirit saith the Lord."

And in this regard, I have become particularly concerned with some of the problems that our families and children are experiencing, living as we are under the shadow of an increasingly mesmerizing, materializing, and mortifying "high-tech" way of life, dominated and fueled by our nation's military-industrial complex, which President Eisenhower himself tried to forewarn us of more than 30 years ago.

It is my fervent prayer that we will all be moved by the Spirit and our own lives' particular needs and concerns to invest ourselves in helping shepherd our young ones back into the fold of that "everlasting covenant, ordered in all things, and sure" which David knew (II Samuel 23:5) as his felt experience of God's rainbow covenant (Gen. 9:12) "which I make between me and you and all living creatures that is with you for perpetual generations."

Indeed, my own personal experience in recent years persuades me that as we covenant together to re-engage ourselves in more reverently-related interactive ways of living (as early Friends and many native cultures have and do) we will recover that love of life Way of experiential truth-seeking, together with our own "still small voice." And hopefully, as we become more attentive to and enlivened through this wider context of God's creation "in which we live and move and have our being," we shall realize all the blessings it holds for our own health, balanced living, and well-being.

So I have great respect and hope for your Friends of Olney group and the new course you are charting and pray it will prove an

exciting and successful adventure in community learning for all involved.

May the Spirit bless and abide with you!
Yours in good faith,

A Friend

Membership matters

I read with interest the article about membership ("Membership: Joining a Sect or a Church?" *FJ* April) and the subsequent letters to the Forum. To my mind, there are two different conditions involved that are interlocked in the heads of many Quakers: being a Quaker and being a member. The ambiguities between these two conditions makes the decision to become a member a "Catch 22" situation—for the neophyte Quaker who needs a corporate hook-up with God, and for the unaffiliated Christian liberal who wants a place to hang his or her hat. When these concepts are merged, questions relating to the status of birthright Quakers, attenders, fellow travelers, and Friends become questions for which there are no simple answers.

Early Quakers were not born that way. They became Friends as a result of their private (and sometimes painful) search for the truth. George Fox, if asked, would likely have said that to be a Quaker is the work of the Lord; it is the Lord who ordains, not we. He said there was that of God present within all Friends, and that they were called by God to share their ministry—for that is the Lord's work. Friends were witness to their own condition—in themselves and others—such as marriage, which is defined as an interpersonal commitment made with divine assistance, not conferrable by church or state. God sanctioned the Children of the Light in accordance with what they discovered within their hearts. Quakers knew that their "condition" didn't come about by means of any official act of ordination or recorded act of membership in a meeting. For early Quakers the defining determinant was clearly the work of the Lord.

Today we measure the Quakerliness of individuals by what we perceive as Quakerliness in their hearts, and how much they seem to be compatible with Quaker testimonies. Today, the way we communicate with God is seldom as directly mystical as the way George Fox found God. We get sidetracked with membership questions, but whether or not a person is truly a Quaker still depends on their relation to God—a condition not assigned by means of membership formalities.

I believe membership should be a

separate question. The key here is affiliation. Today we have meetinghouses filled, I hope, with Quakers, attenders, sojourning Friends, fellow travelers, young and old (some born of Quaker parents), friends of Friends, agnostics, and church-for-a-day water testers. We call ourselves "The Religious Society of Friends," and we have extensive membership responsibilities—like paying for electricity. Some say our membership is inclusive, not exclusive. Yet how many times do we conclude that the membership of a certain committee must be limited to Quakers? What do we do for an attender who has been in our company for 20 years and wants to participate in the affairs of the meeting? How Friendly are we to that earnest seeker who does not know where to hang his hat? What does the "All Welcome" sign out front really mean?

Meetings need diversity to stay vital. We scare good people away with membership rules and procedures that are too restrictive. We don't need some Friend's fiercely dogmatic approach about what other people should do to be good Quakers. I can sympathize with the tentative Quaker who might not want to be a member if such Friends are the gatekeepers. We can't be all things to all people, but we can cherish our differences. We hurt ourselves and our faith by segregating ourselves into too narrow a clique.

The most profound Friendly advice comes from the Elders at Balby who in 1656 wrote, "*Dearly beloved Friends, these things we do not lay upon you as a rule or form to walk by, but that all, with the measure of light which is pure and holy, may be guided; and so in the light walking and abiding, these may be fulfilled in the Spirit, not from the letter, for the letter killeth, but the Spirit giveth light.*" I'm not adverse to "walking and abiding in the light" with anyone who wants to go down that trail.

John Black Lee
New Canaan, Conn.

I cannot tell you how much I and the meeting at which I am a regular attender benefited from the article "Membership: Joining a Sect or a Church?" including the letter responses in the June issue.

I am considering submitting my letter to become a Friend and had the same kind of issues discussed in the article by Diane Pasta. I wrote to our Ministry and Oversight Committee for guidance. They responded by opening up my questions to the general meeting (and urging them to read the article before responding). We had a couple of excellent sessions with much

input from the meeting people, both older and newer members and attenders. I felt that I knew where I stood and can now make my decision to become a Friend.

Thank you. Many of your articles are excellent learning for me, but this one was especially so.

Theresa L. Walker
San Lorenzo, N.M.

New booklet on sexuality

I was happy to read your advocacy for youth programs in your recent editorial! (FJ April) I too am an ardent believer in youth programs (including Quaker camps that nurtured our three children). My concern is whether leaders understand the importance of including quality sexuality education in such programs. I fear Quakers may lag behind many other religious groups in this regard.

With the publication of the pamphlet *Toward a Quaker View of Sex*, way back in 1963, a courageous group of British Friends challenged Quakers to take a hard look at traditional sexual morality. Many of us remember with pride that Quakers were one of the first religious groups to take on this important task. Quakers including David Mace, Mary Calderone, Eric Johnson, and Elizabeth Watson provided outstanding leadership in suggesting a "Christian Response to the Sexual Revolution." (David Mace, 1970)

The need for leadership in addressing the sexual malaise of contemporary society continues today. Not only children and adolescents, but also people of all ages face complex life situations and need support in developing a meaningful sexual morality. However, in contrast to a number of other religious groups, few Friends meetings seem to have taken an active position supporting sexuality education within their congregations and supporting sexuality education in the public schools.

For those who would like to explore this issue, I recommend a new booklet, *A Time to Speak: Faith Communities and Sexuality Education*, available from SIECUS (Sexuality Information and Education Council of the U.S., 130 W. 42nd Street, New York, NY 10036, (212) 819-9770). It describes the current status of sexuality education in various religious communities and provides resources to help religious groups play a vital role in the sexuality education of their members. I hope *A Time to Speak* will encourage those Friends who believe, as I do, that "Sexuality [is] A Part of

Wholeness" (Elizabeth Watson, 1982), to understand the importance of including sexuality education as part of a meeting's responsibility.

Peggy Brick
Englewood, N.J.

Youth programs can be a catalyst

It is with great joy and gratitude that we read your April editorial. Perhaps your editorial and the article by Anthony Manousos will spark more interest in the organization and development of other Quaker youth programs throughout the United States.

Your description of your daughter's reaction to her first Philadelphia Yearly Meeting senior high conference is one of the great joys of working with youth. It is an art to create a conference environment where living amidst the Spirit becomes tangible to the group and where the Spirit can be caught. We, too, hear parents who marvel at how Powell House has been able to bring something special and perhaps unexpected to the surface for their child or children involved in the program. Quaker youth programs have the ability to be a catalyst in the development of our youth, bringing out the best in children and bringing them together in community with their Quaker peers at the same time.

As we finish our third year here at Powell House, we are beginning to see the fruits of our labor. Most important is the strength of the community—always a work in progress—that the youth are accomplishing.

David and Erin Keiser-Clark
Youth Directors, Powell House
Old Chatham, N.Y.

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

Founder of the Feast of Friendship

by Gracia Fay Ellwood

George Fox and other early Friends saw themselves as instrumental in restoring a pure and primitive Christianity and readily identified the Light and the Seed Within as Christ. Between the 17th century in England and the 20th in the United States, however, are the 18th- and 19th-century revivals known as the Great Awakenings, with their Jesus-centered form of conversion experience, which were to have a disruptive effect on the unity of U.S. Friends. Many contemporary unprogrammed Friends now feel somewhat uncomfortable with the figure of Jesus, whom they tend to associate with

authoritarian Christianity, out of keeping with the true center of Friends' spirituality in the Inward Light and the testimonies.

In view of this situation, it is of considerable interest that several prominent New Testament scholars (Marcus Borg, John Dominic Crossan, Elisabeth Schussler Fiorenza, and Richard Horsley) all stress that the earliest strata of New Testament traditions give no indication that Jesus thought of himself as incarnate Deity, as the God-appointed sacrifice to atone for sin, or as Lord to whom all should bow. His focus was not his own identity but the "Kingdom of God." This expression is in itself subversive of the imperial order of the times; it implies "When God (not Caesar) rules, it is like this. . . ." Thus a

crucial (or even central) theme in Jesus' ministry was a proclamation and embodiment of what Friends intend by the testimonies of equality and community.

First-century Palestine was a society in which a Roman governing class and a tiny Jewish elite exploited the masses of Jewish peasants with crushing taxation and appropriation of their land, leading to increasing homelessness and destitution. Revolt or even unrest was savagely punished by crucifixion or burning alive. Thus there was a huge gulf between the small number of powerful haves and the great mass of powerless have-nots. In Roman eyes the former were considered honorable and the latter were considered shamed. Among the people of Israel there was a strong

Gracia Fay Ellwood is a member of Orange Grove Meeting in Pasadena, Calif.



Fritz Eichenberg © 1952

concern with keeping "pure" and thus separate from sources of "impurity," which in effect usually meant those with means kept clear of the very poor, who were usually "impure."

In this setting Jesus proclaimed equality and community by his teachings of a God of compassion for all and by festal meals to which all were invited. The destitute, prostitutes (who often were slaves), tax collectors (wealthy collaborators with Rome), the working poor, probably even a few Jewish aristocrats, sat down together in a foretaste of the Kingdom of abundance and divine love for all. There are signs that Jesus saw himself as a messenger of Sophia, the Wisdom of God, who in the book of Proverbs invites all to her great banquet. Thus this was essentially not a new Christian message but a renewal of the Hebrew prophetic conception of a God of "womb-love" or compassion, offering justice, abundance, and joy for the oppressed and enslaved.



THE STRANGER OF GALILEE

*In fancy I stood by the shore one day
Of a beautiful, murmuring sea;
I saw the great crowds as they thronged the
way
Of the Stranger of Galilee.*

*The whore with her wounds from abuse and
scorn
Found healing and dignity;
The slave heard a promise of chains struck off
From the Stranger of Galilee;
The Romans and taxmen with bloodstained
hands
Were offered a conscience free;
The homeless and outcasts were called to
feast
With the Stranger of Galilee.*

*And they felt they could love him forever,
So gracious and tender was he;
To the Kingdom they gave their endeavor,
With the Stranger of Galilee.*

*His works of compassion, his words of love
Are ringing through history;
To the banquet of friendship God's Wisdom
calls
In the Stranger of Galilee.
To a world that is empty, her wealth of love
She offers through you and me;
Come, take up the cross and the Easter power
Of the stranger of Galilee.*

*O my Friends, let us love him forever,
So gracious and tender is he;
To the Kingdom give all our endeavor
With the Stranger of Galilee.*

—G. F. Ellwood and Mrs. C. H. Morris

Understandably, the hungry and the despised were overjoyed, but those who profited from the top-heavy social structure were less delighted: "Look, a glutton and a drunkard, a friend of collaborators and bad characters." By this open commensality Jesus undermined one of the most basic of class barriers, that which determines who may or may not eat with whom. (We don't have a system of "pure" and "impure" people, but we can get a feel

for this in our own social situation—many a kindly middle-class person who will give money to the homeless will not feel comfortable socializing and eating with them.) The power of the elite temple priesthood, exacting a crushing tax of their own and centered in mediating between God and the people, was also undermined by Jesus' message that the Kingdom is in our midst, that God is immediately available to all.

It was almost surely this message of equality, together with Jesus' symbolic attack on the Temple at Passover time, that led to Jesus' death at the hands of the Romans and the Temple elites. Passover, a celebration of liberation from oppression, was a tense affair when the Jewish crowds had only to look up at the walls of the Temple court to see soldiers of an occupying army. History tells that Pontius Pilatus was not the sort to wash his hands in innocence; any signs that the natives were restless were met with arrest and rapid crucifixion with no questions asked.

Crucifixion was state terrorism. It meant that the victim was stripped naked and tied and/or nailed onto a stake and crossbar by a roadside or other prominent place, to die of thirst during the course of the following week. Roman soldiers stood guard to make sure the condemned's friends and family did not attempt a rescue; to come near and show support was highly dangerous. The body was seldom buried (the ultimate dread in the ancient mind) but left for scavenging animals.

Mark, the earliest of the canonical Gospels, already shows signs of attempts to whitewash the Romans and blame the Jews as a whole for the death of Jesus. In the other Gospels such signs are even stronger. Yet Mark shows more clearly than any of them that it was Jesus' message of equality, enacted in open commensality with its rejection of requirements of purity and separation, that led to his death. And Mark makes clear that insofar as his followers continue to follow in his footsteps, they can expect the same end. (In our time the Latin American peasants and city poor who met to discuss the Bible as a text of liberation, mounted protests against their oppressive regimes, and met death in massacres or torture chambers have been sharply aware that in evil times the way of equality is the way of the cross.)

Some of the Gospels' stories of Jesus' resurrection appearances are inconsistent with one another and show concern for who saw him first (and thus who is the

Left: "The Christ of the Breadlines 1950"

authoritative leader of the Christian community). It is hard to sort out what actually took place during those days. Yet they should not be considered mere legendary accretions. We do have one first-hand witness—Paul, who tells us that “he appeared also to me” and narrates appearances to various other members of the early community, some of whom he had met. What is certain is that the Roman attempt to crush the movement by crushing Jesus failed, that his followers were certain he was still with them. Two of the resurrection stories tell of meals in which Jesus served food to his friends—functioning both as host and as servant. The feast of friendship was to go on.

Crossan holds that the Christian Eucharist is descended from these open meals. If this is true, from being an open meal it became closed; from being an embodiment of equality, it came under the control of hierarchy; from being a substantial outlay of food to feed hungry people, it came to be symbolic only. All may not have been lost, but certainly a great deal was lost. But as Fiorenza points out, from time to time the message of equality resurfaces; “the light shines on in the darkness, and the darkness has not overcome it.”

Here is one example of contemporary Friends self-consciously celebrating the Feast of Friendship. Several members of Orange Grove Meeting in Pasadena, Calif., are involved in a community project to serve dinners to homeless people in the community. Though our turn comes only infrequently (every fifth Sunday), it has had a considerable effect upon some of us, who see it as an enactment of the original Feast. We are concerned not only to serve but to join the guests at the table in fellowship when we have time, thus proclaiming without words that we are all Friends because of God’s compassionate Friendship for us. In biblical language, these meals foreshadow the great banquet of the Kingdom, that which Fox referred to as the “Day of Christ,” when the Light would no longer be hidden within but would fill all things “as the waters cover the sea.” One may not know exactly what this means,

yet affirm its deep truth.

In order to help communicate the festal nature of these meals, we decided to have centerpieces for the tables. This may seem to be in tension with the simplicity testimony, but it could be seen as in keeping with simplicity as viewed from the back, so to speak. One of the meanings of this testimony is that those of us with means discipline ourselves in the use of them, because the gap between the rich and the poor so deeply violates equality. But discipline in the use of (nonexistent) means is not what the deprived need. They need to hear a message of equality and community, to know that they are not merely recipients of yesterday’s leftovers but participants in a banquet. (This is why the Los Angeles Catholic Worker group raised funds to build a beautiful enclosed garden in which to serve their meals to street people.) Folk who are uncertain about their next meal for the body also need “hyacinths to feed [their] soul.”

Our first occasion to use the centerpieces was a great success. At the beginning of the meal we offered nametags (wearing them ourselves as well) to facilitate socializing. We spread tablecloths, and with the flowers donated by various Friends, one gifted member created lovely bouquets, two for each table, placed together with tall candles. Several of the guests remarked that the decorations made them feel loved and special. Several more asked about Quakers. Clearly or dimly, these loving touches of beauty spoke of the Feast of Friendship.

It is quite likely that Jesus did not intend his friends to focus upon himself but upon God and the Kingdom. This, ultimately, we must do. Yet for those who have caught Jesus’ stunning vision of equality and community to love him, affirm his continued presence and power, and draw inspiration from his love and courage in evil times to do likewise is not to be condemned. If we do not look askance on Friends who speak often and warmly of Fox or of Lucretia Mott or of John Woolman, surely we must accept and make ourselves comfortable with those among us who draw life from the words, works, death, and resurrection of Jesus. □

The Sermon

by John Pitts Corry

When Jesus was arrested, his followers fled. They abandoned their rabbi, their beloved teacher and friend, and they abandoned his teachings. They had spent three years listening to and trying to live out his teachings. The Sermon on the Mount was already etched in their minds. So they should have known how to act. How to love their enemies, to be peacemakers, the salt of the earth. How to face persecution when people reviled them and uttered all manner of evil against them on account of their association with Jesus.

But the Sermon wasn’t enough. They deserted Jesus. They ran away, they denied knowing him, they disbanded their little fellowship.

Then Mary Magdalene and a few women saw and talked with Jesus after he’d been dead for three days. The word spread. He was alive! My God, the master was alive! “We are sorry. O Lord, forgive us. You told us you’d be back but we didn’t believe you. O Lord, we’ll do anything for you. Please, give us a second chance.” And Jesus, who asked others to forgive seventy times seven, forgave the disciples. He took them back into his love and gave them the critical element, what had been missing—his own spirit, the Spirit of Jesus, to enable them to do what they had not been able to do.

Jesus acting through his disciples carried and still carries out his own teachings. “Not I but Christ who lives in me,” as Paul puts it. All the memories of his life and teachings were gathered together, treasured, and utilized in a lifestyle that distinguished the disciples from the contentious world around them. For 300 years, until the time of Constantine, to be a Christian was to follow the Sermon on the Mount. Not to hold it as an unattainable political ideal, restricted to a domestic setting, as many Protestants do; or as applicable to a select group of religious, as many Catholics and Orthodox do—but to live it out. They wouldn’t serve in the army or as judges handing out punishments of death on murderers and thieves.

Intermittently for 300 years they were hounded and beaten and fed to the lions because they were different. They blessed rather than

John Pitts Corry is a member of Middletown Meeting in Lima, Pa. This article is adapted from Primal Words, a book in preparation.

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Wasn't Enough

cursed their enemies, returned good for evil. They would not take their beliefs underground during persecution, like many Gnostics did; would not acknowledge the emperor as Lord, serve in his army, or in his courts. Well past the reassessment of the imminent return of Jesus, late in the first century, they continued to live out his teachings, until the vision of Constantine, conquering in the name of Christ, supplanted the nonviolent Christ, the Prince of Peace.

There were no Christian pacifists for those first three centuries—because all Christians were pacifists. Imagine all Christians in the world today having a similar commitment. Imagine all Christians living peacefully and simply, trying to live out the Sermon on the Mount in the energizing power of the risen Jesus, as the first Franciscans and the early Friends with George Fox did. As small enclaves of peace-minded Christians still do. As nonviolent Christians, inspired by Dr. King, who were hosed down and beaten for living out the Sermon on the Mount in Montgomery, Alabama, and across the South for ten years, did. Can we imagine such a rebirth of Christianity? Can we even picture what it would be like if the resurrection of Jesus again became the cornerstone, the initiating agent, for the release of the Spirit of Jesus and the welcoming of the coming kingdom of God by the living out of the teachings of Jesus?

Today we have two peaks that rise above the controversial underbrush of New Testament scholarship: the resurrection of Jesus and the Sermon on the Mount. Many, perhaps most, Christians spend their lives climbing one peak. Many liberal, socially active Christians gather around the Sermon on the Mount. Many conservative Christians gather around the resurrection.

What if, as in the first 300 years after Christ, Christians saw only one peak? If to attest to the resurrection meant to give oneself fully to the Way, to the teachings of the one who

was resurrected? What if to attest to the resurrection meant to forgo ingrained strategies of avoidance and denial in order to learn strategies that would en flesh the teachings in our world? And what if those who struggle to en flesh the teachings of Jesus, apart from the presence of the risen Jesus, in dealing with social injustice and the issues of war and peace were to turn—perhaps tired and worn from their efforts that seem so futile at times—to the one who first voiced those teachings in Galilee? What if they were to say, "Speak to me, Jesus. Teach me who you are, Jesus. I've admired your life, but I need more. I've tried to follow your teaching, to be your servant. Now I want to be your friend. Teach me, Jesus, who you are. Who you can be in my life. Come to me, Jesus. I am so tired. Enlighten, confirm, utilize the love that is already in my heart."

And what if those two sets of climbers began to learn from one another? To share and talk and allow the Spirit of Jesus room in their hearts so that all Christians came

to love the risen Jesus and to carry out his work on earth?

No one, of course, can go beyond their deepest convictions. We can't believe and act on what we haven't experienced. What we can do is live creatively with the tension between both sides of the dilemma—what we know and deeply believe and what we don't know that challenges us—until a reconciling insight opens the way forward. Easier said than done. But there are ways to explore the uneasiness, the anxiety, the feverish expectation, associated with the dilemma.

In conversation with a Sermon-oriented and a Jesus-oriented Friend some suggestions were quite specific: establishing personal relationships with those who have had different faith experiences; going to gatherings, or reading publications, of those with a more conservative or more liberal bent than our own; looking at the New Testament freshly, without being bound by

a limiting literalism or an overly academic skepticism, for the few towering truths the gospel writers are so eager to bring us; pondering the difficult parts that confront our previous understanding. Other suggestions included articulating our experience to others in ways that are clear and yet unabrasive, in order to clarify and deepen our own faith as we share with others; listening attentively as the other person shares for the elusive transpersonal reality that impinges on every meaningful encounter.

As we open ourselves to such sharing, deep searching, and times of prayer we may find the Spirit of God, the wonderful Inner Christ, enabling us—empowering us—to help carry out God's unfinished work on earth. □



"Ninth Hour"



This Do in Remembrance of Me

by Gilbert L. Johnston

Bible, Sacraments, Biblical Analysis

Some readers may find it presumptuous for one who is not a biblical scholar to offer a new interpretation of an important passage of Scripture, especially when that passage has been central to the faith and practice of the Church for many centuries. Therefore, I make no claim for what follows except that it came to me in a very forceful manner during a period of worship. If others find it illuminating, it will have been worthwhile trying to express these thoughts in writing. In this spirit, then, I share a reading of the passage describing the Last Supper in Matthew 26.

The traditional interpretation of the passage typically views the bread that is shared around the table as the body of Christ. The breaking of the bread and its distribution have been seen as richly sym-

bolic. The repetition of the act in any number of ritual forms celebrates Christ's giving of himself for the sins of others and the uniting of those who partake of the sacramental bread into one body in his name. While Friends have chosen not to observe the sacrament of Communion as a part of their formal worship, they nevertheless point to the sacramental equivalent wrought by the Spirit in the inner life.

Matthew 26:26 records the following words: "Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, 'Take, eat; this is my body.'" Few words in the Bible have had a greater impact than these. As the basis for a ritual of the Eucharist, this passage must be treated with the respect it deserves. Nevertheless, my sense is that the Church may have misunderstood what Jesus was saying at this crucial time.

While Matthew 26 records a few of the words that Jesus was supposed to have spoken on this occasion, I found myself tempted to try to imagine something more

of the conversation between Jesus and his disciples. Since it was the season of Passover, this meal must have been felt as a time for drawing together. However many separate paths the disciples might have followed in the preceding days, they were now together, and this was a time for sharing understandings of their common mission. Jesus must have come to this occasion knowing that his time had come and that there was no likelihood that he could escape the judgment that was almost sure to result in his crucifixion.

His disciples would not have acquiesced so easily in this conclusion. Some of them, at least, would have tried to persuade Jesus to escape the fate that did not seem to them inevitable. Why not get away while it was still possible to do so?

If this was, in fact, the tenor of the conversation, I imagine Jesus seizing upon a convenient metaphor as he took hold of a loaf of bread. And I seem to hear him say, "Look, suppose I were to say, 'This is a fine loaf of bread, a beautiful product of

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the baker's art; what a shame it would be to break it into pieces. Let's just keep it the way it is."

Someone, I'm sure, would have responded, "But that wouldn't make sense! The whole purpose of bread is to be eaten. If we didn't break it, how could we eat it?"

Whereupon Jesus would have said, "Indeed, the purpose of the bread can't be fulfilled unless we break it apart. And that's exactly the way I feel about my life. Unless I am torn apart and destroyed, I can't fulfill my life's purpose. If I try to preserve myself, then I'm really lost. The whole purpose of my life and my ministry would have to be abandoned just so that I could go on existing.

"So this is what I want from you," I imagine Jesus saying. "I want you to accept what happens to me as a fulfillment, and not as an accident I should have tried to avoid. And frankly, I expect nothing less from the rest of you. I want you to remember that, even as you pick up a loaf of bread and break it, and eat it, you have in your hands a reminder of one of the principal truths of life: if you deny yourself, each one of you, and if you accept whatever pain may come to you because of me, then you will really find yourself; but if you try to avoid the pain and save yourselves from trouble, I assure you, you will lose the whole purpose of living.

"And just as with the bread, so with the wine. Unless it gets poured out and shared, there's no way that its purpose can be fulfilled. It may mean for you—as it surely will for me—that the very lifeblood gets poured out. But if that's what it takes, then so be it. That is the way in which we are to fulfill the will of our Heavenly Father. Without the breaking of the loaf and the pouring out of the wine, no one gets fed."

According to the recorded account, Jesus added the words, "This do in remembrance of me." But what did he mean by "this"? I believe he meant the actual breaking of bread, the ordinary daily occurrence that was to serve as a reminder of Jesus' teaching and example. What he was about to do was the breaking of the bread of his own life, his body. What he wanted his disciples to do was not just to remember his act of sacrifice but to see their own lives as the bread that was to be broken for others.

The Church took the recorded story of the Last Supper and turned it into instructions for a ritual. By doing so, it empha-

sized the communal act of eating, but took emphasis away from the actual breaking of the bread. Accordingly, those who partake of the bread and the wine identify themselves with the Christ who died on the cross, and they believe that they avail themselves of the salvation he provided.

But what about the simple lesson Jesus was apparently trying to teach? Without the breaking of the bread, the purpose of the bread could not be realized; without the pouring out of the wine, its intention could not be fulfilled. The formalized ritual of the early Church evolved into a practice of providing portions of bread or even wafers in place of the actual loaves. No crumbs in the sanctuary! But also, no experience of the meaning of the metaphor. And the wine, what about it? It (or the grape juice that came to be used in place of it in many churches) came to appear as something to be carefully distributed to those who were qualified and prepared to receive it. No stains on the carpet! But also, no hint of the message that those who partake are to think seriously about their own "pouring out."

For Quakers, there is still another level of meaning. The breaking of the bread had happened countless times before this particular occasion at the Last Supper. But this time, it was sacramental. This time, there was an opening into a deeper level of spiritual meaning. The Spirit is not something we can control, as though to say, "This is our service of worship; this is where sacred things are supposed to happen." There is no particular place or time where such things are "supposed" to happen. We should simply be attentive. And this attentiveness, while it may be especially concentrated in times of worship, is not essentially different at that time from the attentiveness of the everyday. If we choose not to celebrate the so-called sacraments of the Christian tradition, it is not that we

condemn those who do; it is rather that we want to cultivate in ourselves the readiness to attend to the wider working of the Spirit. If we thought that the Spirit were somehow constrained to act only through rituals and ceremonies performed in a church, we would be most foolish to neglect them. But since we believe that nothing can prevent the Spirit of God from transforming even the most ordinary thing, we therefore hold ourselves open to the sacramental possibilities in all of life. □

Extreme Unction

It was the eve of my new life
but I didn't know it yet. The mosquitos

swarmed from stagnant pools that scar
the island like pin pricks. They feasted

on rodent and human alike, devouring
my ears and ankles where the blood

is plentiful and close to the surface.
I crushed those I could, smeared

their engorged bodies across my skin
and wiped away the streaks the way

a mother spit-bathes her smudged child.
On the highway to the beach

I sailed my bicycle through the space
between heaven and earth not knowing

where I was. The bottomless darkness
blindfolded me—I could see no difference

between fireflies and stars, sky and earth,
faith and doubt. I was a pilgrim.

I anointed my wounds in the mind of God
and kissed the sky in gratitude.

The mosquitos were there when I returned.
insatiable and indiscriminate, how could they
know

my blood was sanctified and pure?
How could I know consecration was not
immunity?

They took what they wanted and like thieves
and scavengers scoured the night for more.

—Gregory Bolton

Gregory Bolton lives in Washington, D.C.

A MEDITATION ON CO

How Is My Faith Enriched and Informed by the Meeting?

by Marge Abbott

So, what does it mean to gather together in worship? I have heard others comment they are aware of God's presence when they are alone, but thrash about in meeting or find it dry. I cannot answer for them, but a simple exercise during a session on prayer (where we were asked to trace out a lifeline showing our closeness to God and another showing our relation to our meeting/church) made clear to me that the meeting for worship is essential to my knowledge and experience of the Spirit. Engagement with others draws me out of my self, teaches me compassion, and places me squarely in the reality of human existence. The gathering of others around me, and my opening to them, is one central aspect of my encounter with the Source.

Images of the Holy

When I am alone, God's presence is there for me at moments totally unexpected. The longing in me reaches out to the world around, to the trees and stars. The Holy is around me and fills the world, or perhaps a twig highlighted, twisting against the snow. *God's presence fills the world if we will only take time to see it.*

In worship, one day I was unexpectedly open to the east wind

Marge Abbott is a member of Multnomah Meeting in Portland, Oreg.

howling through the skylight with its single panes of glass—the wind that usually makes my skin crawl and the blood in my head ache. Carried in the presence of others, I fell into the wind and rode it like the red-tailed hawk. On the wind I was secure. I felt it lift beneath me, let it blow me beyond the limits of my self. In this wild safety I knew the breath of God exhaling, giving me the choice of free wing or tumbled withdrawal. *God offers wholeness, holiness to each of us. We can act with a rich creative freedom grounded in all that is Holy, spreading compassion freely and joyfully.*

When I am alone, God has pierced my heart with all the sharpness of the icicles hanging from the mountain eaves. A sharpness that is yet smooth and melts, melding the torn tissue into a renewed vessel ready to receive the joy that is there in sharing my life with those around me. And ready to receive as well their pain into this odd hollow in my heart. There, my being knows how to absorb pain without the reflex of slinging more out in return. *A life centered in God demands that I revisit the past pains, turmoil, and wrongs I have known, and that I forgive myself and others with the compassion God has shown me.*

In another meetinghouse I am filled with the sense of glorious banners unfurled from the rafters, blue and gold silk tossed high above our heads celebrating a renewed sense of being right in God and the reality of touching others' hearts. As I reach out to others this glory encompasses me. In worship

the celebration has been so tangible I want to shout out, "Can't you see them there? Don't you see God's hand here in mine?" *Worship includes great celebration for the whole of life and praise to the Creator of all life.*

On the back step, the hot sun soaked into the garden rocks brings me into consciousness of my own wrong-turning and refusal to believe. I scream out my resistance to the simplicity of the Way. I cannot accept the strangeness of it all and the difficulty of saying yes. *There is so much fear or hurt or anger in each of us, forces that make it almost impossible to taste the love and freedom God offers to us. Even when we see it and want to accept it, these fears and pains make turning towards God all too often a slow, difficult process.*

The vocal ministry during worship the Sunday after my father died distressed my friend and struck her as "popcorn" ministry. That same ministry changed my life. The hymn of yearning for return from exile—the coming of Emmanuel—the woman's simple story of learning of God at a stoplight, the old man's rambling that so reassured me in my own fears and failings, all these disconnected bits formed in me a whole. The messages cut through my tears and echoed off the arms of God that comforted me so. *When we are open to the Inward Light, we are changed in ways we cannot anticipate. When the Seed that is of God grows within us, it requires careful cultivation, water, feeding, and nurture. And it requires cycles of daylight and night—sun, rain, dryness, and moisture—to fulfill its promise.*

#358
Worship,
Spiritual Growth,
Ministry
He



COMMUNITY



Joseph Levenson

Alone,
I have known the certainty
of God's action in my life.
The knowledge penetrates
my bones like so much
cold concrete wrapping
me forever. It empties out the
presumptions that long governed me. It
reams out a place in my soul where
compassion and grace can find a hold.
*When we are not oriented towards the
Holy, it is easy to be preoccupied with
money or success, blame or our own
personal comfort. Turning towards the
Light, we learn that these no longer need
control us, that the past has its own place
and we can move forward afresh.*

In the presence of others I become
aware of motion and a great journey. In
turning all my heart towards care for
others I find clues to the Way, to this
strange path that I am on. I learn in
vivid clarity of moving through the
darkness, of windows penetrating the
walls of my existence and great openings
giving space for inner refuse to pour out.
As others care for me, in their concern I
come to be aware of the brilliance of
potential, of sparks of new life. *We come
to know God in our relationships with
others. We learn new ways of being with
others and loving them through the love
that comes from God.*

Even in my thrashing in meeting,
those days when all I can do is rethink
my schedule or check who is present so I
can talk committee business as soon as
we rise; those days when there is no
stillness to my quiet, no worship in my

silence, the voices in me
are reminded that mine
are not the only needs.

This is a place where I
am forced to stop a
while and sit with others
who may irritate me by their very
presence—an irritation that keeps
me tied to more than self. *God acts in
surprising ways. It is not ours to say
what is and is not holy.*

As we share in worship from the
odd corners of our hearts, I am aware
of the glasses offering wine to taste
the communion present in this
group. There are a multiplicity of
shapes and colors to these glasses and
to the wine they carry that echoes the
variety of who we are and how we
know each other. *In worship we can
know we are part of one body, the body
that is God. In worship we can
celebrate the tremendous paradox of
our diversity and our unity.*

Alone, I stepped off the cliff.
With others I took flight. Alone I am
reamed out, the rough outer coating
seared from my heart. In company, I
learn to taste compassion, know
something of how that might fill the
new void in me and then pour forth.
*All that I know of the Divine is
nothing if it does not change my life
and touch each person I meet.*

Separate from others, God is
abstract and my journey has no
form. Together, there is vivid color
and shape and image that speak of
this Holy Companion and the
nature of the way I seek to know. □



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PARADOX

Key to Unlocking the Perfection Trap?

by Lyman Randall

Bob Schmitt

My discovery of paradox was accidental. I was sitting in a restaurant at San Francisco International Airport waiting for my flight home. I was troubled by news I had just learned. My job was to be eliminated, and soon I would be unemployed.

My mood darkened to match the night outside. I was filled with fears. Where would I find new work? What if our savings ran out before I found another job? Suddenly my growing despair was interrupted. Twenty-five years later I still do not know where the words came from, but I recall writing them down on a paper napkin:

Without fear there could be no courage. Without courage there would be no hope. And without hope, life would not be worth living.

Until that moment, I had never thought of myself as a courageous person. In fact, most of my thoughts about courage had focused on the times my courage had failed. But now I had glimpsed a mysterious relationship between fear and courage that I had never considered before. Somehow this new awareness fed sparks of hope and energy that began to glow more brightly that night. I began recalling earlier times when I had done things in spite of being afraid. As I began to see these

forgotten moments as acts of courage, I became hopeful that I could deal with my new job-loss fears in a similarly courageous manner.

A few months later I found a new job, one that turned out to be the best of my career. For the first time in my life, I began to accept my fears as a natural part of living instead of trying to eliminate them by being *perfectly* courageous all the time. I was beginning to see courage and fear as "dancing partners" rather than either/or opposites. I also started to suspect that my lifelong pursuit of perfection was leading me into traps I had not seen before.

"Paradox" had been a word I rarely encountered in my conversations. After my San Francisco Airport experience, I finally looked up the definition. Here is what I found:

Paradox: a statement or proposition seemingly contradictory or absurd but in reality expressing a possible truth.

A few years later, this definition was further amplified by writer and teacher Parker Palmer during a workshop I attended. Citing Niels Bohr, a Nobel Prize-winning physicist, Palmer said:

The opposite of a true statement is a false statement, but the opposite of a profound truth can be another profound truth. This is the essence of paradox.

In contrast with Palmer's insight, many

of us have a tendency to view opposites as mutually exclusive. We experience them as either/or. This way of viewing our world is a result of how we have been taught to perfect our knowledge. But this either/or outlook makes it difficult for us to consider the possibility that apparent opposites might both be true.

I also learned from Palmer that regarding opposites as mutually exclusive works as long as we experience our lives as linear. Much of early Western science, with its observation of cause and effect, was based on such a premise. Today, however, we are discovering much in science and in living that is not linear. We now regard space and time as being curved. And our lives do not unfold as straightforwardly as the clock and calendar might imply.

For example, parents today bear children and nurture them into adulthood — same as always. But the new twist is that these adult children now often become "parents" of their increasingly older mothers and fathers, who need caretaking much like children do. Longevity has bent the seemingly linear lifeline into a cycle.

As a further illustration, consider the concepts of "beginnings" and "endings." Usually we are taught that these two ideas are mutually exclusive. The beginning of a river is its source, and its ending is its mouth. Similarly, the beginning of a play is the opening of Act I, and the ending is the close of Act III. The relationship between these beginnings and endings is

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linear. One follows the other. And in this linear relationship, they are mutually exclusive—or at least that is how most of us have been taught to think.

As we shift perspectives, however, to a context of circularity rather than linearity, beginnings and endings become paradoxical. The two apparent opposites are *not* mutually exclusive but instead add to each other's validity, vitality, and meaning. Within every ending is a seed for some new, potential beginning. Birth is the beginning of an autonomous life but the end of a dependent fetal stage. Being fired is the ending of a specific job but can be the beginning of a new career or life phase. Within the context of circularity, we are reminded of observations made centuries ago by Ecclesiastes: "To every thing there is a season, and a time to every purpose under heaven: a time to be born, and a time to die, . . . a time to weep, and a time to laugh. . . ."

Shifting from an "either/or" context to a paradoxical context can make a significant difference in the meaning of our experiences. It certainly has for me. Another personal story will illustrate. I grew up attending a small Friends church in the Midwest. When I was a teenager, our minister retired. Wanting to make his last Sunday a special day, the elders recruited a large group of attendees to make a public commitment to Jesus.

I was one of many recruited. For the first time in my life I pondered the question: What did it really mean to commit my life to Jesus? I concluded that I hardly knew the man—or God—or whatever word might best describe him.

I became more troubled as our preacher's retirement Sunday arrived. How could I genuinely accept Jesus with so many unanswered questions? Even though I might fake my commitment that Sunday, I knew God would know my turmoil. I wanted my decision to be perfect—something that left no doubt in my mind or God's that I was committed.

Years later, I could see this teenage experience as paradoxical. I was troubled that Sunday morning long ago because I regarded the experience as a conclusion, one that I believed should be neat with no loose ends. What I failed to see until later was that my decision was also a beginning, a door opening into a previously unexplored deeper part of my existence. This later understanding has given me enough faith and energy to begin again and again

in response to life's endings.

For me the most intriguing paradox of all is the divine/human paradox. From early childhood I was told about the "Inner Light," Quaker symbol for that part of God within every human being. Although puzzling, I accepted this teaching as a truth to which I was [and still am] highly attracted. But like most things that attract me, I wanted to understand it better. And it was this wanting to know that set me on a path that has plagued me ever since. I associated God with perfection since Matthew quoted Jesus as saying: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

I decided to perfect my knowledge of God much in the same way that I worked to perfect my writing skills. Study and practice. Practice and study. I assumed that if I could become more perfect in what I did and thought, I could penetrate the secrets of God's existence. However, the opposite seemed to occur. By the time I first read Robert Frost's "The Secret Sits," I began to suspect that I had chosen the wrong path years earlier:

We dance round in a ring and suppose,
But the Secret sits in the middle and knows.

Frost's lines were a clue, not an answer. I continued stumbling in the darkness that often seemed to overpower whatever "Inner Light" I carried.

Some time later I enrolled in a writing workshop. One of our assigned tasks was to keep a daily spiritual journal. I resisted this assignment for reasons unclear to me.

Finally I asked the instructor what distinguished a spiritual journal from other kinds. He said that a spiritual journal was a record of our struggling with our deepest sin that separates us from a healthy relationship with God. For the next several weeks, I filled my journal with speculations about what was making my relationship with God so difficult. Perfectionism ranked high on the list.

After completing my journal entry one morning, I picked up a Quaker publication and began browsing an article by Anne Thomas regarding Matthew's verse, "Be ye therefore perfect. . . ." My heart began pounding noticeably when I read the following:

The Greek word translated as "perfect" can also mean "complete" or "whole." We are called to be complete human beings just as God acts out of a sense of complete divinity.

We are not called to be like God, but to be fully human. Too often this verse has been seen as calling us to a God-like life which is unreachable. Such claims to perfectionism drive many people to reach [for] standards which cannot be achieved, leading to low self-esteem, depression, or worse.

The writer was speaking to my own condition. Although she had not provided me with *the answer* I might have hoped for, she provided me with another opening through which to explore the paradoxical divine/human mystery.

I once viewed perfection as a state of flawlessness and my own pursuit of it as a lifelong progression towards zero defects (to use an old engineering term). Naturally, I always fell short of this impossible goal. More recently, I am beginning to catch glimpses of a kind of paradoxical perfection, one in which my own "flawed uniqueness" is being transformed into a more fully developed, one-of-a-kind human being empowered by a new partnership between "that of God within" and my own self-centered ego.

Paradox is antithetical to our reductionistic culture, in which we take things apart in order to understand them. We pay a great price for our reductionistic ways. Our lives become more fragmented as we analyze how we might become more whole. By contrast, paradox unites apparent opposites into a whole that is mysteriously greater than the sum of its parts. A healthy, healing, and creative energy can be the result of this marriage if both opposites receive equal appreciation as contributors to a greater whole.

Paradoxes are not problems to be solved. They are instead mysteries to be recognized and experienced. They are an integrating force and a call toward wholeness . . . and perhaps even toward holiness. A friend recently told me that she experiences God as the holy mystery that binds our lives together. Could it be that paradoxes serve a similar purpose?

Perhaps paradoxes are like toys that God gives us to play with. What we do with them is our choice. If we take them apart to perfect our knowledge of how they work, we could find ourselves in "Humpty-Dumpty-Land" where all the king's horses and all the king's men can't put the pieces together again. If however we can play or dance with them, we might become children again.

And the kingdom of heaven might become ours. □



#3100
International
Current Events
Political Action
78

ENGAGING THE DRAGON

Veterans Look at Vietnam and Kosovo

by David Morse

A deep weariness fills my soul whenever I think about Kosovo. Weariness with war, yes. Not again! But this particular response springs from an anguish that may be familiar to readers who struggled against the war in Vietnam.

These feelings were clarified during a three-day forum entitled "Writing Vietnam," held at Brown University last April. The event brought together Vietnam veterans—not only combat veterans, but Southeast Asian refugees, journalists, and others whose lives had been deeply affected by the war in Vietnam—as well as writing students from Brown and members of the public.

My own focus was on the combat vets. They ranged from the acclaimed novelist Tim O'Brien, whose *The Things They Carried* was a finalist for both the Pulitzer Prize and the national Book Critics Circle

award, to unknown poets and writers struggling to find words for their pain and to gain a better understanding of their own wartime experiences. I attended informally, as someone who had experienced Vietnam from the "other" side, from a deep involvement in the antiwar movement. I carried away some impressions that have special meaning for me, some bearing on Kosovo, and I hope some relevance to my fellow Quakers.

The project had been organized by Beth Taylor, a former Friend who teaches writing at Brown. And it was Chuck Fager, clerk of the Fellowship of Quakers in the Arts and editor of the newly published *Friends and the Vietnam War*, who alerted me to the event. Thanks to the networking of FQA, Chuck was aware that the new novel I'm working on explores the impact of Vietnam on American society.

As I looked toward this conference, I wondered how I would feel encountering the combat veterans. Although my friendships include some Vietnam veterans, this would be a more charged environment: the others would be attending in that specific role, as veterans, focused on their own struggle and supporting each other. I

would be an interloper. I suspected I would encounter sensitive individuals who would challenge my own understandings, and I also wondered how much kinship I would feel with their experience.

The opening session was entitled "Vet to Vet," and was facilitated by Frank Grzyb (pronounced "Gribb"), a decorated army vet who had authored a book entitled *Touched by the Dragon*. We sat in a large circle—35 or 40 veterans, mostly men but including several women—with a like number of onlookers at one end of an opulent room with a huge formal fireplace in Brown's Alumni Hall. Those of us who had published were asked to introduce ourselves. I did not have to volunteer that I had been an antiwar activist, but when it came my turn I chose to. I would have felt dishonest if I had not. I was immediately assured by Frank Grzyb that I should not feel "ashamed" of being there.

I was surprised to hear it put this way, but sensed the words were offered in a spirit of inclusiveness. Others took similar pains to welcome me.

Shame was not what I felt, of course. I was uneasy, however, given the judgments we had all made 30 years or so ago that

David Morse is a member of Storrs (Conn.) Meeting. His first novel, The Iron Bridge, portrays Quaker ironmasters in 18th-century England and a woman's secret effort to alter the destructive course of the Industrial Revolution. He is now working on a novel about Vietnam from the perspective of an antiwar activist.

put us on opposite sides of the war issue so profoundly that it felt sometimes as if we were on opposite sides of the war. I was among the "enemy" now. Those of us in the antiwar movement had been accused of being Communist dupes, of aiding and abetting the Vietcong and the North Vietnamese; Jane Fonda, after she visited Hanoi, was dubbed "Hanoi Jane." And those who fought in uniform were accused of being willing pawns of a government bent on carrying on the colonial legacy of the French. I had fallen into that rhetoric; the whole national dialog had been reduced to bumper stickers.

I was not a Quaker in those days, although I worked closely with the Community for Nonviolent Action in Voluntown, Connecticut; I was simply a bedfellow in what we liked to call "the Movement." I think the spiritual presence of a Quaker meeting might have helped temper my vehemence and gotten me through those years with less scarring. It also might have helped if a close friend or relative had gone to Vietnam as a combatant, or if I had become close enough to a veteran to talk about the war in its aftermath. If I had had roots in a small town, those connections would have been almost inescapable. But I had no such roots, no such humanizing experience. I was hermetically sealed against it. Demonstrating in Washington, D.C., and elsewhere, I had chanted *LBJ, LBJ! How many kids did you kill today?* And now here I was, sitting in that room surrounded by vets, remembering the bitter divisions between us.

My interest in what they were saying was electric.

A nurse described her work in a traumatic amputation ward in Philadelphia; it was years before she realized she was suffering from post-traumatic stress syndrome. An ex-Marine had received a gaping wound, was taken for dead, zipped into a bodybag, and thrown into a helicopter. A woman whose fiancé had died not of wounds, but of a disease contracted in Vietnam, told of her struggle to get his name added to the Wall.

Another surprise came the following evening. After listening to more veterans' accounts, I realized that the process by which we were all emerging from the Vietnam experience was taking place according to somewhat the same calendar. For many of the combat veterans, as for me, the sense of returning to mainstream society—the more complex understanding of

the war and oneself, and the degree of acceptance of the human condition that seemed required to make that return possible—had started to happen around ten years ago.

It had taken nearly 20 years for those feelings to come out: for a nurse, traumatized by her work with the wounded, to reveal her Vietnam "past" to the man she later met and married; for GIs to talk about certain incidents; for others to begin to write the poems that raged in their breasts; for me to work past my anger and

to learn forgiveness and love.

How much of this is developmental (we were all middle-aged by then, I being a few years older than most of the vets), how much societal and circumstantial (the Gulf War, the putative end of the Cold War) is hard to say. But I do know that this process of coming around was not so much intellectual as emotional and spiritual. The healing is made of the same stuff as the wounds.

It helped me to hear their stories, to absorb the starkness of the bloodshed, the

images of exploding flesh, the deaths of comrades, the heart-break of wives and mothers. There was also the grotesque absurdity of carrying out certain orders, detailed by Philip Caputo, a Marine lieutenant who went on to become a journalist. There were the *funny* things that happened in wartime. There was the racism within the ranks, the privations, the camaraderie, and—most difficult for me to hear—the adrenalyzing excitement of combat.

From Jade Ngoc Quang Huynh, a South Vietnamese refugee who told of his harrowing escape from an indoctrination camp following the war, detailed in his memoir, *South Wind Changing*, I glimpsed the sweeping destruction of a whole way of life in the Mekong Delta.

All this helped put my own suffering as a peace activist into perspective—the loss of career and marriage, the alienation—and helped explain why in the years following the war, in my 30s, I felt myself trapped in political anger; found myself pursuing physical risks, flouting the law, living from one peak moment to the next. I don't mean to blame everything on the war. The cracks were in my marriage. But the long struggle against the war was a wrenching experience that shaped my entry into full adulthood and in some ways delayed it by years.

Simply hearing these sto-

Easter Eve

Late last night, before daylight's
saving time
bombs went off in my livingroom
as Peter, dangling the key on TV,
recounted the story
about what didn't get resolved this century
by war, when
in 1913 the duke was shot, whispering
"it is nothing"
what didn't get settled
when cousins quarreled in no man's land
across three square moonscaped miles
to the tune of bagpipe and unquestioning
English honor
the killing kept on, kept on,
and though Christmas songs and Schnapps
crossed lines one day
rats kept the feast the next
bodies piled high to stand behind
or down below to keep feet dry
till French lads began to "defect", and still
the generals didn't get it
only Lenin urged proletariats
to come home
which frightened the Allies;
then American kids, cocky with ideals
fell as well, rank upon stinking rank,
visions of world peace
smoldering;
it was an awful hush on Armistice day—
shell shocked soldiers danced
like St. Vitus in disbelief—rightly so.

Yesterday

NATO bombed Kosovo.

—Beth Joy Blackbird

—Beth Joy Blackbird is a member of Pine River
Meeting in Mount Pleasant, Mich.

ries was helpful. I had heard stories like them before, or read them. But it helped to hear them now, from the combatants themselves and at this age.

Four of the vets and I went out afterwards to a local cafe. We were an odd mix, as Frank Grzyb observed more than once: three grunts, a Lt. Colonel, and a Quaker. He was fascinated and, as it turned out, pleased that I wanted to join them for dinner.

Frank, a trim man in his early 50s, had been drafted into the army in 1969 as a 23-year-old, so he had entered a little older than the others, "with reluctance, and a sense of the inevitable." His book, *Touched by the Dragon*, profiles the experiences of 15 Rhode Island vets, offering a cross-section of the whole experience, from induction to bootcamp, from combat to

healing. (Incidentally, this book, paired with *Friends and the Vietnam War*, would offer quite a good springboard for Quaker discussion, with a potential for outreach to veterans.)

Separately, a couple of the vets confided to me that they too had been opposed to the war, but lacked the courage to go to Canada or register as COs. Their reasons surprised me and made me realize how little I had discussed the war with my veteran acquaintances—with whom, I realize now, I had assiduously avoided such talk. That avoidance was part of the 20-year cocoon we seemed to share.

Most of these men had come from small towns. Many had no idea where Vietnam was. But they were baby boomers, many of whose fathers or uncles had fought in World War II, the "good" war; they

were upholding family traditions of service. They had no tradition of dissent. They would have been embarrassed not to go or knew their refusal would embarrass their families. "Guys have been killed because of embarrassments," Tim O'Brien had observed at one of the readings.

"It's true," said Doug Johnson, while we were walking to the cafe. Doug had been a grunt and was now a lawyer inside the Washington D.C. Beltway. "We weren't as different from you as you might have thought."

I could not bring myself to tell him that that was precisely my objection at the time: upon hearing such feelings expressed by returning GIs, I had condemned them in my heart—those closet pacifists—for lack of courage. Doug said something else that implied that some of us in the

UPDATE ON KOSOVO

Although the bombing in Kosovo is over, the hostilities are not. This and other "hot spots" in the world are reminders of the extent to which we as a nation have failed to move the world toward a lasting peace.

Kosovo has been hailed as a "victory," as a politically acceptable vindication of military force, and will serve as a model for the next intervention based solely on air strikes. It should be a wake-up call to Friends that we must find ways to expand the national dialog to include nonviolent alternatives to war.

One of the ways we can do this is to write letters to the editor and articles for our local papers. The text below is excerpted from an Op/Ed submitted to *The Hartford Courant* and never published. I persisted and did manage to publish a long letter to the editor. Often the biases of a paper are manifest in what is not printed, what is not considered "news," or, in the case of the opinion page, what is excluded from the terms of debate.

Kosovo may be "over," but the issues remain, and there will be other Kosovos. It is up to us to educate ourselves, to respond in a timely way, and to persist if we want our testimony to be heard over the noise of apathy.

From "Silence Over Kosovo"

... Perhaps the lessons from Kosovo are simply too clear, and bring us up against our collective paralysis.

The international community must respond more quickly in the future. Kosovo was not an aberration; it was predictable. For seven years, Milosevic's agenda of ethnic cleansing elsewhere in the former Yugoslavia had included systematic torture, rape, execution of political leaders, and liquidation of fighting-age men. In 1995, the Serbs overran Srebrenica, designated a "safe area" by the UN, but defended by a relative handful of UN soldiers, who were forced to stand by while 7,000 Bosnian men were slaughtered. It was clear that Kosovo would be next.

The shame and the savagery of Srebrenica should have galvanized world opinion. It should have raised the question of intervention to the highest level of international deliberation. But it did not. The fact is, there exists no international body with the clout to respond to a Kosovo or a Rwanda to which the United States has been willing to cede the measure of autonomy that would be necessary for a meaningful international response. We have failed to pay our UN dues, undercut its authority at every turn, and refused to exert the leadership necessary to restructure it. We have treated it as a vehicle for

our occasional convenience and otherwise consigned it to irrelevance.

The same is true of the World Court, the international War Crimes Tribunal at the Hague, the international treaty to ban land mines, even the efforts to ban conscription of children as soldiers: we have refused to sign any of these agreements, and more. If they do not offend our own right wing, then they offend our client states around the world. This is the dilemma of empire.

In short, what Kosovo illustrates so painfully is the conflict between the world's need on the one hand for a fully-funded UN with a well-equipped professional army at its disposal and operating within a framework of international law, and on the other hand the determination of the United States to retain its status as the sole remaining superpower.

The advantages of a fully functioning United Nations are manifold. Consider how differently Slobodan Milosevic might have responded to a UN that was not a paper tiger. Conceivably the Serbian people might have reacted differently to censure from a truly international civil authority, as opposed to threats from a western military alliance. And looking to the future, it is possible that genocidal wars in Africa might be accorded the same attention as those in Europe.

These are thorny issues: how to address

Movement were hostile to the soldiers. I started to protest that this wasn't so, but stopped myself, remembering that silent condemnation.

Another man, Ken Garthee, had enlisted in the Marines at 17 because he could envision no alternative, being from the Midwest and a family in which all the men had served in the military, and remembering John Kennedy's "Ask not. . . ." speech. Assigned to Da Nang 1966-67, Ken had a hole blasted through his chest and out his back, was saved miraculously, and spent the better part of two years in hospitals being put back together, through skin-grafts and physical therapy. From that experience he came away with a new sense of purpose. He returned to college, only to be called a "baby killer" by his professor.

the violence of our times, the competition for scarce resources, the disparity between Haves and Have Nots; how to balance issues of human rights against the realities of power; how to prevent wars, how to resolve conflicts early enough that force is not required; the shape of international deliberation. No one has solved these issues. No one pretends they are easy. And before they can be addressed at any serious level, we must deal with the antediluvian forces in the U.S. Senate that stand in the way.

But the alternatives are scarcely less complicated. The former Yugoslavia lies in ruins; terrible mutilations and psychological destruction remain in Sierra Leone; East Timor is ready to burst into flames. Violence goes on begetting violence. *Pax Americana*, depending as it does on limitless power to intervene unilaterally, is doomed to self-destruct.

It's complicated, either way. It's just that intervening in the Balkans required confronting only Milosevic; and embarking on a path of global peace demands confronting ourselves.

And that may be why nobody is talking about Kosovo.

—David Morse

Ken impressed me as a really decent, idealistic man who even as a Marine had tried to live cleanly, hadn't drunk or smoked dope. His greatest grief was the deaths of the four men who, after carrying him to safety, were immediately afterwards hit by a "friendly" bomb that ricocheted off the side of a rocky hill and tumbled into their midst.

For my part, I never spat on a returning soldier, never called any private individual a "baby killer." Nor did I know anyone who did—as John Bach observes in *Friends and the Vietnam War*. It was the war most of us opposed, not the soldiers, and many of my colleagues in the antiwar movement tried in various ways to reach out to draftees and those seeking sanctuary. Nevertheless, speaking strictly for myself, I think that unwittingly I harbored an anger that stayed frozen inside me for 20 years.

Sitting around the table in the cafe, they asked me what I thought about Kosovo. I told them that my own position was not as absolute as that of friends who believe that all war is wrong, regardless of the circumstances. I considered war to be the last resort, although by habit we made it one of the first, without addressing the fundamental causes of conflict. (I saw flickers of agreement around the table.) In my case, I had come very reluctantly to the conclusion that force had been required to stop Slobodan Milosevic. I said I was concerned that we had ignored the genocide in Africa; I was especially unhappy that the war had been put in the hands of NATO generals who predicated the survival of NATO on their military success and who were making policy choices that should be made by a multinational civilian body. I wanted the UN involved, and I wanted us to put far more focus on the refugees.

All the above points were arguable then, and are arguable now, I realize, in the pages of *FRIENDS JOURNAL*. And obviously the situation was more complex than we could address, sitting around that table in April. A brief argument did ensue. Bob Griffith, the only commissioned officer of the four and an articulate historian, countered in a soft-spoken manner my reservations about the NATO generals with the suggestion that war, contrary to the maxim, was too important to be left to the politicians. And he suggested, albeit with reluctance, that our comparative indifference to the plight of Africans could be ex-

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plained partly by the *realpolitik* understanding that chaos on that continent would not cause the same global disruption as in the heart of Europe.

The discussion could have continued well into the evening. Some of it sounded achingly familiar. It might have become heated; I think we recognized that possibility and withdrew from it. Kosovo has that potential, as I have learned in subsequent discussions among friends, including my fellow Quakers, who are by no means agreed on a response. For the vets and me, this was clearly not the forum for pursuing all our disagreements. It was a moment of reconciliation, and a good one. What I appreciated was the complexity of our responses and our readiness to listen to each other. My guess is that if we had continued, the lines of cleavage might have fallen in directions we might not have predicted.

What I took away from the encounter was a mutual sense of meeting that of God in each other, a sense of common humanity, and a vague sense of relief. All this was tempered by a realization of how painfully humankind learns—generation by generation, if at all—the terrible costs of war.

It reinforced my sense of how important it is for us as Quakers to discuss the situation in Kosovo or anywhere else in this war-ravaged world, with all our idealism on the one hand, but also as realistically as we can manage, while the situation is still fluid, while public officials on both sides of the aisle are debating policy, and before public opinion becomes hardened into opposing camps, as it did through the long dark tunnel of Vietnam.

Recently someone from American Friends Service Committee opposing the NATO bombing was quoted as saying that the UN Security Council should send a peacekeeping force "to get in the way of those who would commit war crimes."

I think it is a bit more complicated than that. Whose bodies, exactly, were we going to thrust between the Serbs and the Albanians? Underpaid troops from Bangladesh or sub-Saharan Africa? As long as I keep real people in mind—Ken Garthee and his buddies—it remains complicated. And I think it should remain so for each of us, however strictly we interpret the Quaker peace testimony.

In Kosovo

In Kosovo

the black-eyed crescent moon tilts,
and slides light off its neck, down
over a small hill.

It deposits dragonflies and moths,
silkworms and hard-shelled beetles
over freshly-dug earth, long graves.
It drops pistols and machine-guns,
echoes of dying words and curses,
over the unguarded mounds.

Like Christ at Gethsemane,
the matted grass and sod
weep and sweat blood
praying to a quiet God.

—Abbott Small

Abbott Small lives in Hartford, Conn.

I firmly believe that it is not enough to assume the universal correctness of a position of nonviolence toward the Balkans. It is not enough to call for a cessation of hostilities. It is not enough to decry the evil of war. We must engage the dragon. The world is not black and white. As I write, a peace agreement is being structured that might allow a lightly armed multinational peacekeeping force to guarantee the terms agreed upon by the struggling factions. But it will be a precarious peace, demanding decades of vigilance and sensitivity to the political realities of the Balkans. If it is to endure, it will demand, in fact, a long-term commitment to peace that, sadly, our own elected government has never managed to place ahead of our national hegemony, unless we can do something to change it.

Quakers and other peace advocates have a crucial role in the coming millennium. We must not only imagine peaceful alternatives; we must sell other people on those alternatives. We must not only bear witness; we must engage each other spiritually and intellectually in a way that opens up the possibility of creative action. As we encounter each other, we may be led to engage the community at large. We must find patience for complexity if we are to project our truth into the national dialog. □



PENDLE HILL

C A M P A I G N F O R A N E W C E N T U R Y

*The name of Pendle Hill
symbolizes the call
to climb to spiritual heights
through hard thinking
and spiritual discipline. . .
to see deeper into the
meaning of life and farther
out into the great world,
and to come down with a
fresh zest for the service which
reaches to that of God in all.*

Henry Hodgkin,
Pendle Hill's first Director



As we near the 21st century, Pendle Hill is preparing for a new century of service to the Religious Society of Friends and to the broader community of faith. There is a spiritual renewal and transformation that is taking place at Pendle Hill as it prepares to enter the next century.

Our mission statement emphasizes the need:

- ◆ to respond to the growing demand among Friends for preparation for service
- ◆ to provide continued support to Friends and others seeking divine guidance as they address the challenges of contemporary society.

CAMPAIGN PRIORITIES

The purpose of the Campaign for a New Century of service is to support financially Pendle Hill's goals of:

- ◆ strengthening existing programs
- ◆ expanding into new areas of service
- ◆ broadening the diversity of people served

The financial goal of the Pendle Hill Campaign is \$7 million dollars over a four year period ending August 2002 and will focus on clearly identified priorities:

- ◆ Religion and Social Issues Forum
- ◆ Scholarship Endowment and Support
- ◆ Young Adult Friends Leadership Development
- ◆ Brinton House Conference Center
- ◆ Main House Addition
- ◆ Chace Dormitory Renovation
- ◆ Increased Annual Fund Giving

Religion and Social Issues Forum

The Religion and Social Issues Forum will draw together people from around the country and the world to address questions at the very root of societal change. It will provide an opportunity for Quakers and fellow seekers to discern spiritual unity, to find encouragement in one another, to cultivate new ideas, and to seek practical solutions.

- ◆ a series of eight Monday Night Lectures
- ◆ three or four weekend conferences
- ◆ two or three week-long courses
- ◆ a major conference of three to four days with 200 participants
- ◆ one or two Pendle Hill pamphlets
- ◆ a cooperative issue with Friends Journal
- ◆ a Pendle Hill published book of lectures, conference proceedings, and recommendations for individual and corporate action
- ◆ development and distribution of educational materials for adult and high school First Day discussion groups on Forum themes and topics



A partial list of issues under consideration as points of focus are: The Quaker Peace Testimony in the Post Cold War World; Scientific and Technological Developments and the Quaker Conscience; and The Global Economy and Quaker Concern for Social Justice. There are already many foundations, non-governmental organizations, and governmental agencies attempting to address challenging "social issues." However, the Pendle Hill Forum will attempt to research, examine, and reflect on the religious, moral and ethical solutions to these contemporary challenges. Themes for forums will, in most instances, extend over a year and draw on the expertise of distinguished scholars and program participants from around the world. For example, during a twelve month period revolving around a theme such as Quakers, Religion and Bioethical Issues, we might envision:

Scholarship Endowment and Support

Scholarships have always been an important way for Pendle Hill to remain accessible to a broad spectrum of individuals who apply to participate in our programs.

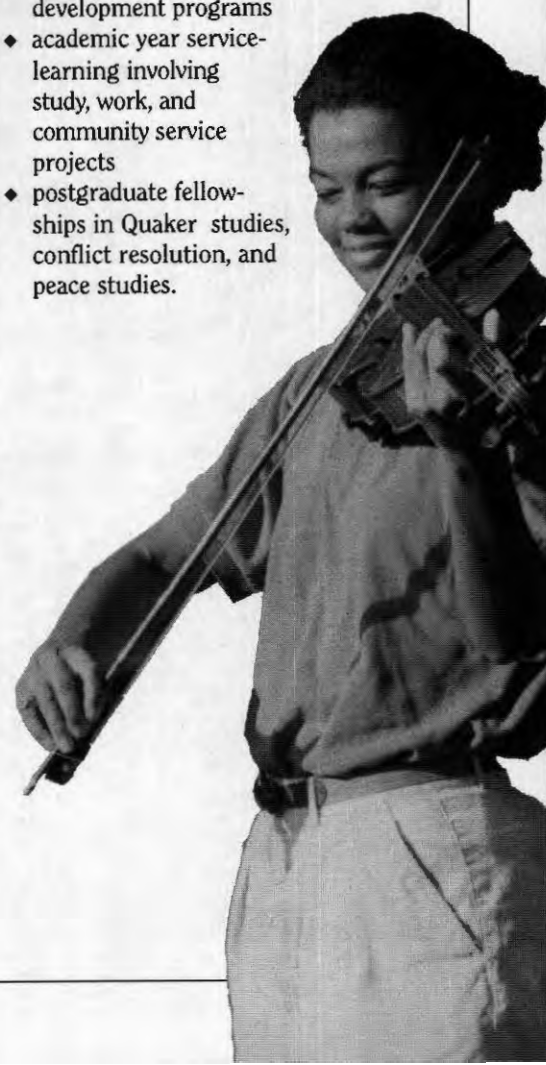
- ◆ General Scholarships will increase access not only to the resident student program, but also to weekend conferences and the new week-long courses.
- ◆ International Students Scholarships will be used to cover Pendle Hill tuition and expenses as well as the costs of health insurance, travel, and language study.
- ◆ Scholarships for People of Color will assure increased diversity of participation in weekend workshops, week-long courses, and the resident program.

Young Adult Friends Leadership Development

During the past few summers, Pendle Hill has developed a six-week young adult leadership training program emphasizing community service and leadership development for college students. The interns participate in daily worship and conduct their own Quaker business meetings. Guest facilitators give two religious education workshops each week. The young adults work two days per week in several low-income areas of Philadelphia - assisting the senior citizens, teaching youth literacy skills, serving mentally ill people, or working in day camp programs. All of the interns participate in a weekend work camp in West Philadelphia.

The future need for Quaker social action and service urgently requires dedicated leaders. Pendle Hill hopes to expand both the numbers enrolled and the types of youth leadership development programs:

- ◆ summer work camps
- ◆ summer internships and leadership development programs
- ◆ academic year service-learning involving study, work, and community service projects
- ◆ postgraduate fellowships in Quaker studies, conflict resolution, and peace studies.



Modernizing Our Facilities to Support New Program Initiatives

Each year, over two thousand people come to Pendle Hill for spiritual nourishment and renewal. Another focus of the Campaign for a New Century is to support new programs by (1) renovating current facilities, (2) making them more handicap accessible, and (3) installing air conditioning so that our programs may operate comfortably year round.



BRINTON HOUSE CONFERENCE CENTER

The Brinton House Conference Center, named in memory of Howard and Anna Brinton, houses many week-long courses, weekend conferences, and daily meetings throughout the week. Located only ten miles from an international airport, it serves Friends from around the country and around the world. To support the new Religious and Social Issues Forum featuring visiting scholars, a speakers program, and public policy conferences, a new conference meeting room is essential. A somewhat larger conference meeting room will allow us to accommodate groups of 40-50 people who are currently unable to use Pendle Hill. An expansion of the Brinton House Conference Center will allow greater flexibility in program offerings and scheduling by providing more flexible space-intimate enough to accommodate a small group, yet more comfortable for larger groups.



MAIN HOUSE

Main House serves as the point of arrival and departure for Pendle Hill guests, and as the gathering place for conference participants prior to meals. A reception office and a more spacious reception area is needed to handle incoming and outgoing guests. The Main House Dining Room hosts a wide variety of groups, including weekend conference attendees, week-long course participants, resident students, committee members and sojourners. Small groups, who like to dine and carry over their conversation after the meal, are an integral part of the Pendle Hill experience. A silent dining room is a dining option that has become a vital part of Pendle Hill's ministry. While the large dining room provides a place for many to gather, there is an increasing need for additional smaller and quieter dining areas for conference attendees and committee members to have luncheon and dinner meetings.



CHACE

Built in 1959, Chace dormitory is in urgent need of general renovation. Air conditioning Chace will make Pendle Hill more attractive to individuals considering study during the hot and humid summer months. It will make Pendle Hill's programs accessible to the large number of people unable to take time away from jobs during the school year. Other renovations to Chace will include: installing new windows and energy efficient insulation, additional soundproofing, modernizing the electrical system, and improving handicap accessibility.



PENDLE HILL

A Unique Resource in Quaker Education



The Resident Program

The Resident Program consists of three terms from October to June and serves approximately 35 resident students each term. The students enroll in term-long classes in religious thought and practice, Quaker studies, social concerns, literature and the arts as well as the new week-long courses, while participating in the community life of worship, work, and study at Pendle Hill.

Week-long Courses

In response to the high demand in recent years for a study program of shorter duration, Pendle Hill has initiated an exciting new series of five-day courses. The week-long courses begin late Sunday afternoon and last until Friday. Each course includes in-depth study and opportunities for fellowship with members of the Pendle Hill community, as well as time for reading, reflection, and recreation.

Weekend Conferences

Weekend conferences and retreats are held throughout the year in Pendle Hill's Brinton House and Waysmeet Conference Centers. Weekend conferences and

retreats include themes such as: Quakerism and other religious traditions; Bible studies; the inward spiritual journey; religion, science and literature; peace and social justice; and environmental concerns.

Spirituality and the Arts Summer Programs

One of the most exciting developments at Pendle Hill in recent years has been the establishment of the Summer Spirituality and the Arts Program. With the creation of the beautifully expanded Firkbank Arts and Crafts Studio, Pendle Hill provides another venue in which students, conference participants, sojourners, and staff can get in touch with the Light Within, their Inward Teacher. In an atmosphere of mutual affirmation and appreciation, people who don't necessarily consider themselves artists, can be playful, creative, and imaginative.

Through clay, movement, watercolor, and other art media, participants

are encouraged to plumb the depths of their imagination, creativity, and spirituality.

The Sojourner Program

The Sojourner Program at Pendle Hill provides an opportunity for individuals to come for a period of a day to several weeks. Sojourners



may come for personal retreats; to read, think, and walk the grounds; to work on creative projects; or simply to refresh their spirit. Some sojourners choose to spend their time in solitude, while others look forward to participating in the community, sharing in daily worship, joining work crews, and sometimes arranging to visit classes.

Pendle Hill-On-The-Road

The "Pendle Hill on the Road" program takes weekend conferences to Friends' meetings and communities throughout the United States. This extension of Pendle

Hill's program is another way in which Pendle Hill remains relevant to the concerns of the Religious Society of Friends and accessible to large numbers of Friends.

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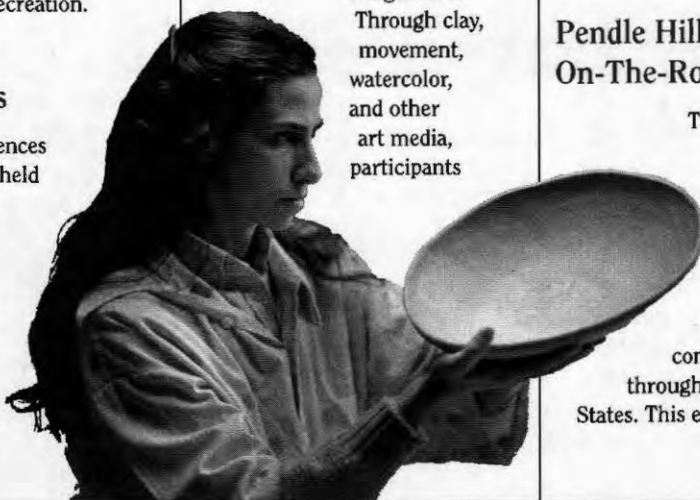
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Protesting the School of the Americas, November 1998

Spirituality through Action

by Mark Holdaway

On the weekend of November 20–22, 1998, I was among 7,000 people who came to Columbus, Georgia, to attend a peaceful protest outside Fort Benning's gates, calling for the closure of the U.S. Army School of the Americas. Through the tumultuous 1980s, the U.S. military played an unfortunate role in the devastating civil wars and self-violence in many Latin American countries, and it has been unambiguously demonstrated that the School of the Americas had a hand in training Latin American military officers in torture, summary executions, assassinations, and the like.

However, the Pentagon now says that the School of the Americas (SOA) is clean. If so, why did 7,000 people gather at the gates calling for the school to close its doors forever? I cannot answer for everyone, but I'll share the growth that I've experienced.

The first reason for attending the protest is that it's great to get together with so many peaceful people. Many of those who received six-month prison sentences for "crossing the line" for a second time last year were over 60, veterans of the Civil Rights and anti-Vietnam War movements. But what encouraged me greatly was the number of young people and students present at the gathering. Our effort to close the SOA is raising the next generation of peaceful resisters. Mirroring the diversity in age was the diversity of religions. Our diversity of faiths did not divide us, only made us stronger. Young and old, of diverse faiths, we found unity in our spirit and commitment, and that unity and community held us all in a warm embrace, held us all to the divine standard of love on that wonderful weekend.

An equally important reason for attending the vigil at Fort Benning was to honor and remember the hundreds of thousands who have been tortured, murdered, and disappeared in Latin America, many at the hands of those trained at the SOA. This was the focus of the second day of the vigil, in which a symbolic funeral procession crossed the line onto the grounds of Fort Benning, a public and open army base, but closed to "partisan political activity." The procession was led by six large coffins, representing the six Jesuit priests who had been summarily executed by Salvadoran

officers on November 19, 1989, most of whom had trained at the SOA. Among those at the head of the procession were about 70 people who were crossing the line for a second time, thereby risking six months of imprisonment and fines of up to \$5,000. Last year, 25 second-time crossers were given six-month sentences and \$3,000 fines. The harsh measures handed down by the federal judicial system are among the reasons why participation in the annual vigil has steadily increased in recent years, from 60 protesters in 1996 to 2,000 protesters in 1997, and 7,000 protesters in 1998.

The procession was an incredibly emotional experience for everyone I spoke with. We assembled into units of four people, holding tight to one another. (I feel a particularly close bond to those three in my group, though I hardly knew them before that time.) The groups of four began flowing into a line. Most of us had small white crosses, each with the name and nationality of a man, woman, or child who had been killed in Latin America at the hands of an SOA graduate. Meanwhile, on the stage, men and women solemnly sang the names and ages of such victims, followed by our response of "Presente." Occasionally, the people on the stage would sing something like "An unnamed child, age four," the age of my own son, and my response "presente" would choke in my throat. Or perhaps "Hector Florida, age 36," my own age. And then it struck me: among the most famous words of Salvadoran Archbishop Oscar Romero, assassinated in 1980 by three Salvadoran military officers, two of whom were SOA graduates, are: "We who have a voice must speak for the voiceless." I had always thought it meant "We who have power must speak for the powerless." But it became clear that it also meant "We the living will speak for those who have been killed by the hands of the graduates of the SOA." In repeating the eerie "presente," I felt that we were transformed into the ghosts of those who had been brutally cut down before their time. I felt that they were present with us, marching alongside us, come back to finger those who had encouraged their tormenters.

One meaning of our march was that governments cannot treat their people so, that our own government cannot stand by, even aid the Latin American governments with weapons, training, and support, and then pro-

ceed as if nothing had happened. Our government and many of our citizens would rather we forget what happened (and still happens) in Latin America. But we, remembering, stand up and speak for the victims. We send a message to these governments: you cannot do this, not now nor in the future, without being reminded of the truth of what happened.

Many of us were crying or on the verge of tears, tears that should have flowed 10, 15, 18 years ago when the worst atrocities occurred. As our group of four walked past the stage, we were surrounded by protesters who were not crossing. A Guatemalan woman who had lost children said to us "Gracias, gracias," tears streaming. The solemn stares of two of my friends who were recently released from prison connected with my eyes, connected I thought with my soul. Here I was, walking in the procession they had both walked in the last two years, feeling what they had felt, knowing what they had known. And my second profound insight came upon me. This funeral procession was planned and enacted by people; but this symbol we were acting out, this movement to shut down the school, was something bigger than the people who enacted it. I was a face among the crossing thousands, reaching out to those who did not cross; and their faces looked back at me, thanking me for crossing for them. Each of us who was present that day stood for a dozen or more back home, people we have touched by our stories of the school, people who have thanked us for going in their place. But this bigger thing transcended all of us. Once in motion, it felt as if this movement was so powerful that nothing could stop it.

As we crossed the line, those who were not crossing the line had spilled over onto the army base, lining the road on both sides for about 100 yards, spiriting us on with their supporting looks, raised arms, and echoed "presente." As we continued our walk down the hill, the calls of "presente" behind us slowly dropped off, and birds' singing and the gentle breeze blowing through the pines and golden ginkgos became the loudest sounds. It felt like centering down into a gathered meeting for worship. Periodically we heard huge cheers behind us, encouraging us; I was later told that these were cheers for people who were spontaneously moved to cross the line and join us in our act of remembering.

After another minute of walking, we began to hear the drummers who had stopped

Mark Holdaway is a member of Pima Meeting in Tucson, Ariz.

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somewhere in the middle of the huge column of protesters. Not being absolutely precise in their beats, the scattered shots of the drummers fell upon our ears every few seconds like gun shots from a firing squad, reminding me in my centered state why we were present. This bigger thing that we were a part of was so expansive that it even reached out to the military police, including them as we smiled at them even as they brought our huge line of people to a halt and directed us onto the busses.

In all, 2,369 people crossed the line, twice as many as anyone expected. We were transported by bus to a nearby park where we were released with a letter banning us from returning to Fort Benning until midnight that night. We were not arrested. We speculated that either Fort Benning would not have been able to process 2,369 arrestees and decided to release us, or that the army leadership saw that the arrests and harsh treatment of second-time crossers was in part fueling the growing movement to shut the SOA.

As we started the mile walk back to the protest site at Fort Benning's south gate, crossers debated among themselves whether this was a victory for the movement. About halfway back to the gate, we received the answer when we were surrounded by people clapping and cheering us from the sidewalks, fellow protesters who had not crossed, welcoming us back. Traffic police chatted warmly with us as we waited for cars to stop and let us pass. Passing motorists honked their horns and showed us peace signs. As we approached the gate, we could see that Benning Drive had been closed to traffic; people were singing, greeting us, hugging, talking, smiling, celebrating. It was a huge street party. I was joyously greeted by the same faces who had so solemnly bid me farewell as I had entered the fort a few hours earlier. It seemed to me that I had a sense of what the first Christians had felt when their slain hero returned from the dead.

So, in addition to the gathering of peaceful minded people and the honoring and remembering of those killed by the wars in Latin America, the protest was profoundly meaningful to me on a spiritual level. However, we must ask the questions: What have we accomplished? Are we any closer to closing the school? I don't know the answer. The school still teaches on. The protest did not receive much media attention (hey, all you "NPR Quakers," won't you write a letter to NPR and ask why they didn't consider the SOA protest newsworthy?). But I was not discouraged, for I realized this is not a media-led movement. This is an underground movement, just like early Christianity and Quakerism, spread through personal sharing. On the plane out of Atlanta, I spoke with a priest from California

who was overjoyed and overwhelmed by the weekend. He said he really missed a liturgy or some verbal way of assimilating and sharing all he had experienced. I told him about Quaker worship sharing, and suggested that he gather a small group of people who went to Fort Benning and others who would like to know more about the SOA. I would suggest this to us all: that we share the power of our experience, the power of our witness with each other and especially with those who do not know what the school is about. My calling is not to close the school; my calling is to spread the word. I have faith that something will come from our spirit-led efforts.

The issue of the School of the Americas is not as simple as I thought when I was first struck by it three years ago. When you hear of a torture school on U.S. soil, that is a very strong statement that moves people; it certainly moved me. There is hard evidence that torture was advocated by the school, that graduates of the school have committed terrible crimes against humanity. There is hard evidence that the school administration sent the wrong message when former graduates were invited back as lecturers after they had been implicated in human rights atrocities. There is evidence, somewhat less hard, that details the barbaric ways in which torture was taught at the school. But is the school clean now? It is probably cleaner, but we don't know. With no civilian oversight, we have to trust the army.

What is happening *today* at the School of the Americas, whether it now teaches torture or good table manners, is irrelevant to our movement. Atrocities happened, and the United States military aided, abetted, paid, silenced, and calmly stood by while it happened. And the SOA was just one small part of the U.S. military's unsavory efforts. It seems likely that the worst training occurred under the cloak of CIA secrecy. We know from such events as the downing of Hassenfuss' Contra supply plane and the torture and murder of Jennifer Harbury's husband at the hands of a U.S.-paid, SOA-trained Guatemalan officer, that our government excels in hiding the truth from its citizens. But we know that evil has been done, in our name, with our tax money. And we will do what we can, where we can, to remove this evil from the world. The SOA is the tip of an iceberg; we can see it. The SOA is the tail of the beast; we can hold on to it. Its visibility makes it a lightning rod. Its accessibility makes it a rallying cry, in spite of any present ambiguities surrounding its current status or role. We people of peace are committed to working towards a world in which torture schools and armies are no longer needed. The effort to close the SOA is where my committed path begins. □

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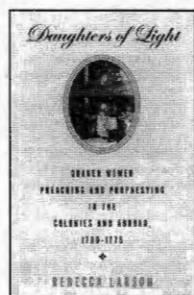
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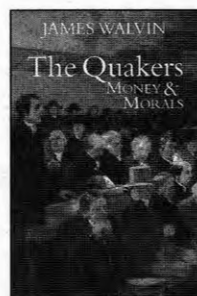
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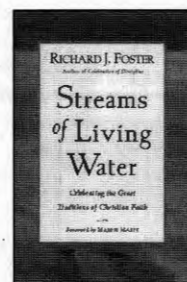
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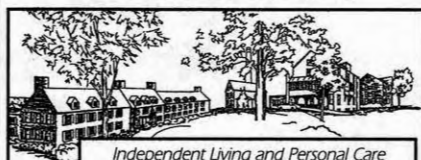
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Education

Milk Bottle Mosaic

by Kathy Potts

In 1947 Friends Service Council and the American Friends Service Committee were awarded the Nobel Prize for Peace for their humanitarian work. In celebration of the 50th anniversary of that event, faculty at Goshen Friends School in West Chester, Pa., selected peace as a yearlong all-school theme for study and learning. Each teacher committed classroom time to discussion of the idea of peace and how it touches our lives personally and as citizens of the world. In addition to conversations on and practice of nonviolent conflict resolution and constructive means of diffusing anger, students and teachers in third, fourth, and fifth grades decided to create a more tangible expression of their hopes for peace and to incorporate a series of math lessons into its development. This would be created on the school lawn using gallon milk jugs filled with paint.

Kathy Potts teaches third grade at Goshen Friends School in West Chester, Pa. A later version of this article emphasizing mathematical content will be published in Teaching Children Mathematics, a journal of the National Council of Teachers of Mathematics (NCTM). This article is published with the permission of NCTM.

A design of a white dove of peace, surrounded by blue (to represent the sky), all within a circle of green (to represent Earth) was created. Third-grade students were instructed to draw a one-inch grid over the entire design. Next, on larger paper the students were taught to make a twelve-inch square grid of two-inch boxes. The children then worked, square by square, to recreate the first drawing at four times its original size on the larger grid. At that point the students were told that the actual circle on the lawn would be twelve feet in diameter and they were asked to estimate how many milk bottles it would take to create the dove design. The average estimate was approximately 150 bottles.

In the meantime, bottle collection began. Everyone in the school (from three-year-old preschoolers to fifth-grade students) contributed bottles and assisted in their daily collection, but third-grade students were responsible for keeping them contained and to track the number collected.

Next, the bottle diameter was determined to be six inches and the students calculated how many bottles it would take to fill a two-foot by two-foot square, the size of the grid to be created outside. Students found that it

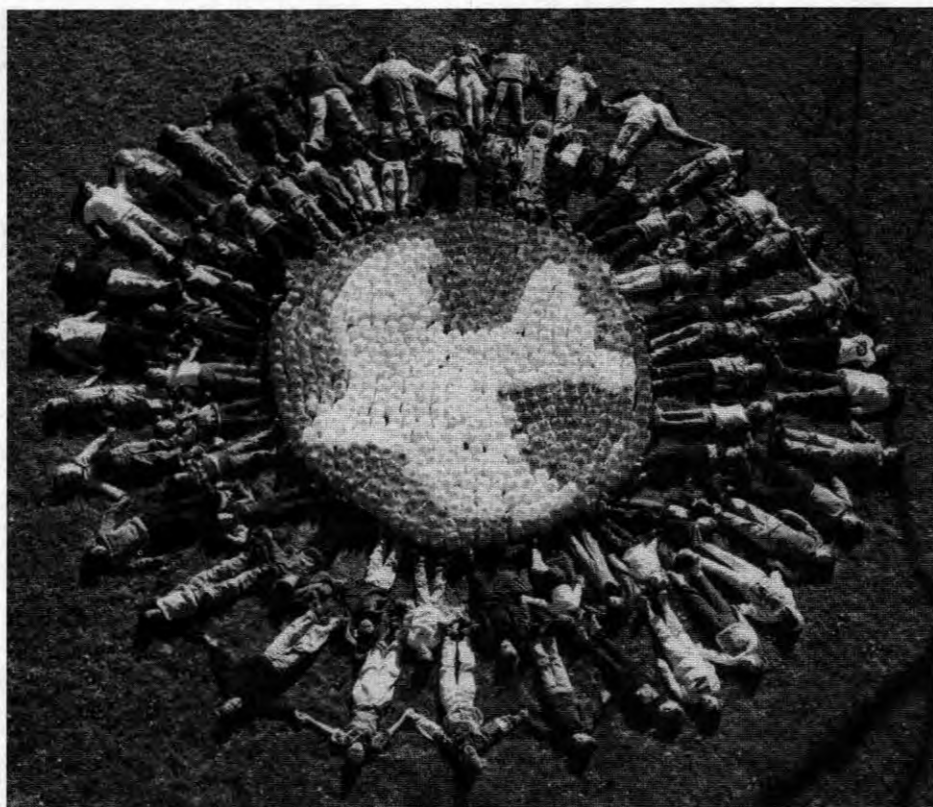


Photo courtesy of Kathy Potts

Peace
Children
Education

would take 576 bottles to fill a twelve-foot by twelve-foot square, but since only a twelve-foot diameter circle was to be created, they would need about 530 bottles. They were amazed at how much larger this number was than their original estimate.

Bottle collection was continuing. Even bus drivers were contributing bottles and the fall winds were wreaking havoc on the pile. On Thanksgiving Day, I with my daughter, a senior at Harvard Law School, came to school to retrieve blowing bottles!

Finally there were enough bottles to begin actual construction of the peace dove. Fifth graders estimated how many bottles would be needed to create the green circle that was the border of the design. Third graders filled bottles with a mixture of water and powdered paint, which took considerably longer than had been predicted. A stake with a six-foot-long string attached to it was placed in the ground at the center point of the circle. The string was rotated (similar to a compass), and the green bottles were placed accordingly. In no time, a circle was created; it looked very small and the children could not believe that it would take more than 500 bottles to fill it.

Fifth-grade students then took over and placed the two-foot-square grid lines over and through the circle. They then outlined the dove design (using their drawings as guides) with bottles filled with white paint. When they were satisfied with the outline, it was filled in with additional white bottles. Finally, fourth graders filled in the spaces between the white dove and the green circle with bottles filled with blue paint. The completed design contained 537 gallon milk jugs, very close to the estimate of 530! The final circle appeared quite small in its outdoor setting, and it was amazing to realize how many bottles it had taken to create it.

On a beautiful December day, a local fire company brought in their "cherry picker" truck and all students in grades one through five lay on the ground around the milk bottle mosaic to produce a true representation of peace. Not only had the children learned valuable lessons in spatial relationships, geometry, estimating, and graphing; they had created a lifelong memory of a peaceful community of friends. □

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Young Friends

Southeastern Yearly Meeting

Young Friends' Epistle

"Exploring Equality" through stories, sharing, and singing was the theme of Young Friends this year. We learned about each other by making a map of Florida and Georgia and putting our names and meetings on it. We had close to 30 Young Friends, so sometimes we broke into two groups, grades one to four and grades five and six.

All together, we explored worship sharing with Bible passages. We learned about storytelling from accomplished Quaker storytellers Cathy Gaskill, Javier del Sol, and David Matlack. They told us stories about historic Quakers and equality, and they helped us learn how to tell stories ourselves. Shauna Sallen helped us make story bags.

We were treated to a hayride one afternoon, which was especially enjoyed by the younger Friends in our group. Susan Vaughn brought a worship-sharing activity in which we each made a scale to contribute to a Rainbow Fish poster, demonstrating themes of diversity and equality.

The fifth and sixth graders had a mini-AVP (Alternatives to Violence Project) workshop on nonviolent conflict resolution, led by Tor Bejnar. During the workshop, we had many lite and livelies, brainstorming, and group activities. It helped us learn the Friendly way to resolve conflicts and work together. We also participated in a scavenger hunt about the older Friends of SEYM.

The younger kids did a ropes course with Yvonne Babb to develop cooperation skills and a nature walk with Javier del Sol, who also brought costumes for us to create a skit on equality.

We'd like to thank Rebecca Miles, Ann Jerome Croce, and all of the volunteers who helped us these five days. They helped us expand our knowledge on equality and other Quaker testimonies.

Teen Friends' Epistle

The theme at the 1999 Teen Gathering of Southeastern Yearly Meeting was "Quakerism in relation to Christianity." We began on Wednesday with "get to know you" games, such as tracing our feet, interviewing each other, and asking questions about how we not only talk the talk, but walk the walk.

On Thursday, we discussed our opinions and ideas on Christianity and Jesus. We seemed to have a negative perception of Christianity because many of the people who yell the loudest are the people who don't follow Jesus's teachings of love, peace, and equality. Then we split into small groups for a short Bible



study. Steve Angell, a member of Tallahassee Meeting and a professor of religion, led these activities. We gathered after, doing one-on-one interviews with adult Friends, asking "Why are you a Quaker?" "Are you a Christian?" and "What is your favorite Jesus story?" We then came together and discussed the outcome of our interviews. Although many Friends had different feelings about what Christianity is and had different spiritual journeys, most identified themselves as Christians.

That evening we attended adult workshops. That night, some teens attended an interactive performance of folk tales by a professional acting troupe.

We were disappointed that our Friday workshop with the Red Cross was cancelled, but instead we had a great opportunity to participate in morning worship sharing and had Lillian Hall of the ProNica project share her experiences in Nicaragua working with ProNica. In the afternoon, we met in our JYM committees, writing the epistle, planning for next year, and planning activities during the year.

Later that night we had a discussion with Deborah Saunders and Aurora Yocum about sexuality and love. Both were teenaged mothers and shared their experiences of love, loss, and the lifelong responsibility of having a child.

The next morning, at Junior Yearly Meeting for Business, we wrote our first minute: *The theme for next Yearly Meeting will be: Using Creativity in Resolving Violence.* Our new co-clerks are Jamie VerBraeken and Ranjit Sellars. Later that night, the clerks of our JYM were invited to elder our speaker, Deborah Saunders, and we sat on the facing bench during her speech. All Friends present felt inspired to take action in their communities and really live Quaker testimonies.

We thank everyone who made this possible. In the Light,

—The Teens of Southeastern Yearly Meeting

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Reports and Epistles

Quaker Decision-Making in Non-Quaker Settings

A colorful array of early spring wildflowers greeted our group of about 40 as we arrived to spend an inspiring weekend, April 8-11, 1999, of worship, sharing, searching, reflecting, listening, and role-playing. Our focus was how Quaker-based decision-making can be used in businesses, governments, communities, schools, and other organizations. Organized by the Quaker Foundations of Leadership Program at Earlham College, the conference brought Friends and friends from as far away as Kenya, Oregon, Maine, and Georgia for three days at Earlham's Norwich Lodge and Conference Center.

Throughout the conference, we were reminded of the value of making decisions through consensus, in the manner of Friends. Even when participants are unable to reach a decision, the consensus-building process can be invaluable in helping communities and people come together with new understandings. These truths were demonstrated again and again as we explored how Quaker-based decision-making works and how we can make it more accessible to all kinds of groups.

We began with the belief that most people in groups do want to reach agreement, and Quakers have many skills and much experience that can help groups realize this goal. In addition, all of us can practice these skills daily in our families, our neighborhoods, and our workplaces. We recognized that consensus has many other roots from all over the world and that we have no "ownership" or monopoly on its use. We noted that Quaker-based consensus decision-making has distinctive features that can be used by those who do not have our religious beliefs:

- It is a process for seeking truth in unity, but not necessarily unanimity.
- There are several forms of dissent, which are based on respect for the individual's own truth as well as the mutual responsibility of all for the group.

In fact, our goal is to encourage the use of Quaker-based consensus decision-making as a practical response to the challenges faced throughout the world today.

Many of the essential elements of the Quaker process emerged in plenary sessions and small groups: the presence or representation of all interested parties ("stakeholders"); training for participants; careful preparation; an appropriate setting; effective clerking and breadth of leadership; a shared commitment to the greater good; and enough time for those in the process to build an agreement.

Caroline Estes, an excellent clerk, modeled in an extended role-play how we can move

toward unity, even when everyone does not share the same norms, beliefs, or experience in Quaker-based consensus.

In his presentation at the start of the conference, Larry Spears, executive director of the North Dakota Consensus Council, Inc., shared about consensus from his experience:

1. We can each do it.
2. It is worth doing.
3. Lead from your informed and reflecting heart (e.g., from your experience).
4. Design (of a clear structure for the consensus process) is the key.
5. Quiet perseverance is required.
6. Firm humility is good for human processes.
7. Respect all the parties.
8. Trust the people and the process.
9. Be reminded that we are not required to be successful, but are called to be faithful.
10. We are challenged to be reminded that faithfulness is what is required of us, as we do want success as well.

Larry told us the process can be communicated in any language, and can be applied in any culture.

Simeon Shitemi, a Quaker from Kenya, confirmed this statement as he shared his experience as counselor at Kenya's Mission to the UN and as head of several government agencies. He shared his hope that training in consensus building can be made available throughout the world. In Kenya he sees consensus building as an important management tool for people in government, corporations, and educational and religious institutions. He invited Friends to join him in creating a consensus-building capacity in Kenya.

Bart Brammer, who facilitates consensus decision-making at Saturn Corporation, shared his excitement at encountering the spiritual side of something he has been doing for ten years in a business setting. We also heard from a panel that has worked with the Quaker Foundations of Leadership Program. The panelists gave a history of the program, talked about training they have done with a diverse group of organizations, and described training materials they have developed.

Our experience at this conference provided a rich range of examples showing that Quaker-based consensus decision-making can result in important agreements involving difficult issues. We invite Friends and others to become familiar with and support such groups and resources.

Over and over again, we learned that the movement toward unity is possible, is universal, and is necessary if we are to build and rebuild our fractured communities. We were encouraged as we recognized the number of other religious and community groups that

also embrace the process of Quaker-based consensus building, and who have much to teach us. We are not alone, but our contribution is also important. To that end, we have developed the following queries:

Can we consider Quaker-based consensus building as one of our testimonies?

Are we prepared to begin a spiritual renewal as we reflect on our Quaker practices of sharing together, seeking truth, and developing clear minutes to reflect the unity we find?

Can we develop ways to share our belief in this decision-making practice with the wider world?

Can we present our methods to people who may not share our spiritual beliefs or practices?

Do we adequately educate our young people, and those new to Quakerism, about our process of making and recording decisions?

What role should we play in helping people in other countries who wish to develop skills that enable them to effectively use Quaker-based decision-making?

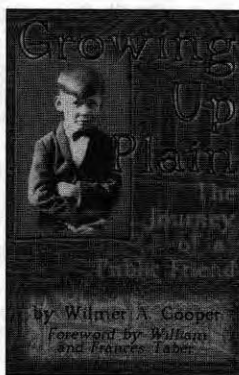
Note: "Building Consensus: A Manual for Workshop Participants" is available through the Earlham-Kellogg Quaker Foundations of Leadership Program, Earlham College Drawer 136, 801 National Rd. W., Richmond, IN 47374-4095; telephone (765) 983-1584; website <<http://www.earlham.edu/~consense/>>.

#368 Nebraska Yearly Meeting

The 92nd annual assembly of Nebraska Yearly Meeting met June 10-12, 1999, in the historic meetinghouse at Central City, Nebraska. Central City Meeting and the former Nebraska Central College and Academy celebrated their centennial year the same weekend, enriching the fellowship with a number of visitors and former members.

Sixteen youth, most from the Friends of Jesus Community in Wichita, Kansas, and Hominy Friends Meeting in Oklahoma, enjoyed a lively program at a nearby summer camp.

Lon Fendall, member of Wilmington (Ohio) Meeting, now living and working in Kansas, and Johan Maurer, executive secretary of Friends United Meeting, helped Friends explore the theme, "Sensing the Holy Spirit's Leading." Lon reminded Friends of the certainty of the Holy Spirit as guide and teacher, both for individuals and for Friends meetings. Johan described the promise and experience of sensing the Holy Spirit, using active verbs from the New Testament: baptise, reveal, lead, fill with joy, guide, prompt, teach, empower, make bold, discern, strengthen, encourage,



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Representatives from ACFIA, FCNL, AFSC, Right Sharing, and FWCC deepened our understanding of Friends presence and work with national and international issues through reports and a panel discussion of Native American concerns.

Plans for the FWCC Regional Quaker Women's Conference on Faith and Spirituality, jointly sponsored by Nebraska Yearly Meeting and the other two High Plains Yearly Meetings—Mid-America and South Central—are complete. The conference is scheduled for December 2-5, 1999, at Canyon Camp, Hinton, Oklahoma. Women from three Friends traditions will come together for the first time, considering, with God's help, the topic, "Tilling Our Common Ground."

Nebraska Yearly Meeting adjourned to meet in June, 2000, at Hominy, Oklahoma.

—Marian Davis, assistant clerk

#369 Southeastern Yearly Meeting

Gathering in the theme of "Equality," 215 Friends of all ages, including 55 Young Friends, came together for the 37th annual gathering held 31 March-4 April 1999 at the United Methodist Life Enrichment Center in Leesburg, Florida.

Heather Moir spoke of her experience at the 1978 FWCC Triennial as life-changing and a first step to positions of leadership. She warned us that if we remain isolated in our branch, we deny our common heritage and may be enabling a major amputation among Friends bodies.

Thanks to the witness of Rita Lucey, a member of Winter Park Meeting who was recently released from federal prison after her protest against the School of the Americas and its training in methods of torture, our Meeting for Sufferings is active. We are supporting this public Friend's witness to truth against a criminal justice system gone awry and her ongoing ministry toward women in prison. Our support for US HR732, sponsored by Rep. Moakley (D-MA) to close the School of the Americas, is urged.

The Cuban Quaker Project makes two-way nurture possible through the presence at this gathering of Miguel Periche, pastor of Gibara Monthly Meeting, through Alternatives to Violence workshops established in Cuba Yearly Meeting, and through supplying funds toward the repair of churches at Velasco and Banos. We are encouraging each monthly meeting to raise funds to support medical material aid within Cuba Yearly Meeting.

Following Hurricane Mitch, the outpouring of contributions has doubled the budget of our ProNica project, but rehabilitation work is far from over, and the coming rainy season will increase the problems. Friends Witness trips to Nicaragua are continuing.

At the 36th annual Walton Lecture on Saturday night Deborah Saunders spoke of her practice of reading from the Bible and the Qur'an daily, as well as from Buddhist, Hindu, Taoist, and Native American scriptures. "I came to know the Divine through Jesus—healer, prophet, and political prisoner—as a vessel, but I am connected to God. The Buddha and Muhammad also lead me there."

Equality is one of our testimonies, but these are universal testimonies, not just ours. We need to get allies who are looking for what we have. We've done the Alternatives to Violence Program, but how are we going to put it to work? This country is going mad, and we Quakers are the ones who can stop it. People should start saying, "I'm sick of seeing those Quakers around." Stop being in the comfort zone. One day the Almighty is going to come by and look for our fruit. Jesus cursed the fig tree because it was not the time for fruit (Mark 11:13-14). It is time! Don't go home the way you came. There's still time to get the anointing you need, to take away the fear, the mistrust, all that keeps us from doing what needs to be done. Let our names be written in the 21st century as people who stood for something, who practiced what we preached.

The adult gathering epistle quoted one Friend who wrote, "I was so afraid of the truth." Many of us found this to be our condition also. Among our small, scattered monthly meetings and worship groups there is tension. We recognize that we are seeking balance while God is calling us to service. At yearly meeting we have shared our faith and its consequences. The test will be in our local meetings.

—Robert Allenson

News

•The New South African Deputy Minister of Defense, Nozizwe Madlala-Routledge, is a Quaker! When questioned about the appointment, she said being a pacifist in a ministry concerned with guns and war will be a strength. "Like Gandhi, who believed in non-violence, many Quakers are very active in bringing about social justice and have been [doing it] throughout our history," she said. Madlala-Routledge's husband, Jeremy Routledge, is director of Quaker Peace Centre in Cape Town.

•The issue of gun control has been the concern of members of Ridgewood (N.J.) Meeting. Nine members met in May to discuss, share information, and brainstorm ideas. The group published in the meeting's newsletter the following facts: 80 million people own arms in the U.S.; 3 million are members of the NRA; in 1996, handguns were used to murder 2 people in New Zealand, 15 in Japan, 30 in Great Britain, 106 in Canada, 213 in Germany, and 9,390 in the U.S.

•Dr. Tomin Harada, prominent surgeon and humanitarian of Hiroshima, Japan, died on June 25 of acute pneumonia. He was 78. In 1955, at the invitation of Norman Cousins, Harada accompanied 25 "Hiroshima Maidens," whose faces had been badly disfigured by the atomic blast, to the U.S. From doctors at Mt. Sinai Hospital, Harada learned innovations in skin grafting that he applied to thousands of hibakusha (atomic bomb survivors) in Japan, often performing surgery free of charge when they could not pay. In 1965, he and Barbara Reynolds created the World Friendship Center in Hiroshima, a peace center dedicated to helping foreign visitors and hibakusha communicate about peace-related issues. With American funds, he bought medicines that were carried to North and South Vietnam on two separate voyages of the *Phoenix* in a project of A Quaker Action Group. In 1967 and 1975, he traveled to South Vietnam and was involved with the surgical treatment of napalm victims.

—Lynne Shivers

•After 30 years of dedicated service to Friends United Meeting, Mary Glenn Hadley left her position in Meeting Ministries in July, which she had filled for the past 12 years. She has accepted the position of administrator of Raintree Square, a retirement center in New Castle, Ind. Mary Glenn shared these thoughts as she left FUM: "It is the longing of my heart that Friends will rediscover God's love within them—a love that goes beyond lip service, a love that is passionate and cannot be contained within the church but must spill over into our hurting and broken world."

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Upcoming Events

•Oct. 8–11—The first Western Christian Peacemaking Conference, at George Fox University, Newberg, Oreg. Cosponsored by New Call to Peacemaking, On Earth Peace Assembly, Friends World Committee for Consultation, and GFU's Center for Peace Learning. Contact Ron Mock, Center for Peace Learning, George Fox University, Newberg, OR 97132; e-mail, <rmock@georgefox.edu>.

•Oct. 29–30—Annual Ministry of Writing Colloquium, at Earlham School of Religion, Richmond, Ind. Includes seven workshops for writers. Keynote speaker will be award-winning author Will D. Campbell. Contact J. Brent Bill, Earlham School of Religion, 228 College Ave., Richmond, IN 47374; telephone, (800) 432-1377; e-mail, <billbr@earlham.edu>.

•Oct. 27–Nov. 7—A Quaker Ministry to Persons with AIDS Volunteer Training, a ten-session course preparing volunteers. Sponsored by Philadelphia Yearly Meeting AIDS Working Group. Contact Carolyn Schodt, A Quaker Ministry to Persons with AIDS, 1515

Cherry St., Philadelphia, PA 19102; telephone, 215-241-7238.

Opportunities

•A program to involve Quaker schools, colleges, and young adults in witness has been initiated by Friends Committee on National Legislation. The Young Adult Friends program will encourage and enable young adult Friends to participate actively in the work of FCNL and will provide leadership training. FCNL is encouraging yearly meetings to appoint young adults to the FCNL General Committee. For more information contact FCNL, 245 2nd St. NE, Washington, DC 20002.

•The Peace Park Project currently is celebrating its fifth year of humanitarian work in Vietnam. It includes a revolving loan fund in My Lai that assists poor women to establish small businesses. The project is sponsored by Madison (Wis.) Meeting. Contact Mike Boehm, My Lai Peace Park Project, 2312 E. Johnson St., Madison, WI 53704; e-mail, <vapp@igc.apc.org>.

•Global Organization to Ban All Weapon

Production is collecting signatures to present to the Secretary General of the UN. Contact Bertram Allan Weinert, GOBAP, 22 Rue Puget, 06100, Nice, France.

•The Monteverde, Costa Rica, Friends School, a bilingual school for grades K–12 based upon Friends teachings and philosophy, has a need for nonfiction children's books for their school library. For further information about the school write to Codigo Postal 5655, Monteverde, Puntarenas, Costa Rica. —from April newsletter of Scarsdale (N.Y.) Meeting

Resources

•The Ecological Witness Committee of Mt. Holly (N.J.) Meeting urges Friends to slow down global warming by slowing down their cars. A car going 75 miles an hour uses 30 percent more fuel—and produces 30 percent more pollution—than it does going 55 miles per hour. A bumper sticker (good for both cars and bicycles) that reads "Slow Down . . . Global Warming . . . haste makes waste" is available for \$3 from Ed Dreby. To order one, and for more information on the Slow Down Campaign, contact Ed by e-mail at <drebymans@igc.org>.

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Books

Fostering Vital Friends Meetings

A Handbook for Working with Quaker Meetings by Jan Greene and Marty Walton. Friends General Conference, Philadelphia, 1999. 112 pages. \$12/paperback. Part Two: Resources for Working with Quaker Meetings, compiled by Jan Greene and Marty Walton. 400 pages. \$25/looseleaf.

What a wealth of distilled experience is in the slim first volume of this resource! A product of ten years of annual field workers' retreats, some of the book's vocabulary and advice is directed at field workers. The text as a whole, however, is useful for anyone working with Quaker meetings. "As long as our focus is the ongoing nurture and support of meetings, we are doing field work."

The Contents shows the breadth of subject matter: The Contemporary, Unprogrammed Tradition; Field Work; Tools for Working with Meetings; Working with the Whole Meeting; and Training, Supervision, and Evaluation. There is also a breadth of approaches here: specific, practical advice to new staff; general principles of group process and servant-leadership; and inspiration. Undergirding the whole is a foundation of faith and humility. "It is helpful to remember that you are not working alone—you can invite God's Spirit to work with you as you prepare, as you travel, and as you visit with Friends. You do not have to know all the answers, have all the solutions, or be the 'expert.' Often, the needed resources and solutions are already present in the meeting."

For this reader, the authors did not always successfully blend (or differentiate between) description, suggestion, and direction. Perhaps other readers will come at times to differing conclusions.

The second volume is an attractive compilation of resource materials ranging from information to workshop outlines to bibliographies, all available for reproduction or adaptation. You will find many old favorites here as well as new and exciting ideas from seasoned Friends. The reader is occasionally referred to the second volume for consideration of substantive topics that might better have been summarized in the first; likewise, occasional suggestions for specific exercises require the resource volume for instructions. FGC plans to put the resources on their web site.

These volumes deserve a place on the desk of anyone involved in "the ongoing nurture and support of meetings," and in the library or on the resource shelf of those same meetings.

—Kenneth Sutton

Kenneth Sutton teaches in the Quakerism 101 program of Philadelphia Yearly Meeting.

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Milestones

Births/Adoptions

Hudson—*Pearce Davis Hudson* on May 20, 1999, to Wayne and Amanda (Stevenson) Hudson. Amanda is a member of Crosswicks (N.J.) Meeting, as are grandparents Maurice and Anna Stevenson.

Thoburn—*Maximilian Matthew Thoburn* on November 20, 1998, to John Thoburn and Tina Mello. John is a member of Haverford (Pa.) Meeting.

Marriages/Unions

Coles-Brick—*Kenneth Michael Brick* and *Nancy Coles* on June 5, 1999, under the care of Crosswicks (N.J.) Meeting, of which Michael is a member.

Deaths

Burch—*Beatrice Burch*, 93, on May 6, 1999. Born in Asheville, N.Y., and educated in a Canadian boarding school, Bea moved with her family to San Diego in 1922, when she was 17. Although she did not pursue early aspirations of a career in films, she was active in local theater, where she especially enjoyed playing the more villainous roles. Bea worked as a secretary in the law firm of Bob Burch, whom she married in 1931, and was warmly welcomed into the family by his three nearly-grown children. While their own daughter, Betsy, was an infant, Bea attended law school so she could hold her own in discussions of law and ethics with her husband. Her concerns related to peace and social justice, and she was a generous supporter of Amnesty International and American Friends Service Committee, as well as other causes. In her 30s, Bea developed symptoms of what she later interpreted to be hypoglycemia. The severe physical and emotional disruptions of this condition opened doors of what would become a lifelong journey into the realm of personal and human consciousness. An engaging and thoughtful writer, her essays spoke to the many challenging, inspirational, mystical, and philosophical dimensions of her life. Perhaps the most enduring testimony to her compassion and respect for the human spirit was her volunteer work. For 23 years Bea volunteered every weekday for a school serving children with physical and emotional disabilities. In 1977, at age 72, Bea completed her Bachelor's degree. She remained active as long as possible in the Friends of Jung, La Jolla (Calif.) Meeting, and a local book group. She is remembered as "a woman with a wonderful inquisitive mind and such grace and beauty." She is survived by her daughter Betsy, three grandchildren; seven great-grandchildren; a step-daughter, Frieda Burch Hynes; five step-grandchildren; four nieces; and a nephew.

Cocks—*Anthony R. Cocks*, 94, of Cornwall on Hudson, N.Y., on November 23, 1998. A 1923 graduate of George School, he was a lifelong member of Cornwall (N.Y.) Meeting and an avid fireman. He is survived by his sisters, Edith Decker and Florence Daniels; his children, Cynthia House, Carroll F. Cocks, and Melissa C. Hedges; five grandchildren; and four great-grandchildren. He was predeceased by his wife, Lois F. Cocks, and sisters, Anna Huling, Dorothy Pennel, and Mary Bull.

Doehrlert—David H. Doehrlert, 69, on March 13, 1999, of lymphoma. He was a member of Bellingham (Wash.) Meeting. The son of Charles and Irene Doehrlert, originally from Bridgeton, N.J., David grew up in Moorestown and Pemberton, attending meeting in Medford. He recalled the family going to meeting once a month during the time of World War II gas rationing, four miles of walking and two bus rides. David graduated from Moorestown Friends School, then Swarthmore College. He married, taught math at Moorestown Friends School, and taught in public school. He was employed in experimental design at Pittsburgh Plate Glass, then with the DuPont Corporation in Delaware, transferring his membership to Newark (Del.) Meeting. David had an inventive mind and was excited about ideas and possibilities. At age 40, he left DuPont and his marriage in search of a simpler life, building a sailboat that took him across the Atlantic Ocean two times, once solo. He developed his own business, Experiment Strategies, creating software, developing training programs, and providing design services. He encouraged his students to "turn on your electric drill before you plug it in, just in case this time all the electrons are all lined up correctly. It's statistically possible, you know!" Throughout David's life, the Religious Society of Friends was a spiritual and daily presence for him. David felt the immediacy of the presence of God. He taught us that God could be experienced in humble ways. He shared his appreciation of Brother Lawrence and *Practicing the Presence of God* with others in Bellingham Meeting. He was a pacifist; love, peace, and simplicity were his beacons for a life well lived. His enthusiasm for life, for gardening, for enjoying the moment, was contagious. He is survived by his partner, June Gouran, of Anacortes, Wash.; his three children, Jamie, Christopher, and Leslie; five grandchildren (who called him "Grand-David"); a brother, Chick; and a sister, Margy Barovich.

Fukuda—Ruth Fukuda, 96, on September 10, 1998, at the O'ahu Care Facility in Honolulu, Hawaii. Ruth was born in Honolulu, but in her early 20s went to Japan to become the bride of a young Japanese naval officer, a traditional "arranged marriage" according to proper family status. She became a model Japanese housewife who cut herself off from all Western ways. Her husband became an important officer in the Japanese Navy, but was killed in action shortly after the start of World War II. Soon after, Ruth answered an ad for an English secretary and met Gilbert and Minnie Bowles, Quaker missionaries in Japan. This was Ruth's introduction to Quakers. In 1947 Ruth returned to Honolulu to be with her aged mother. She learned to drive in order to be her mother's chauffeur. She was reunited with the Bowleses, who had retired to be with their son, and who had revived the small Honolulu Meeting. Ruth joined the meeting, where she was a quiet and faithful member, generous and perceptive of individuals' needs. She attended worship regularly until she entered the nursing home.

Fuller—Marietje (Tia) Schaafsma Fuller, 86, on February 26, 1999, in Hawaii. Daughter of Everdien and Jan Schaafsma, who immigrated to Hawaii from northern Holland, Tia was born in Hilo in 1913. In 1927, the family moved to Honolulu, where Tia attended the Punahau school on

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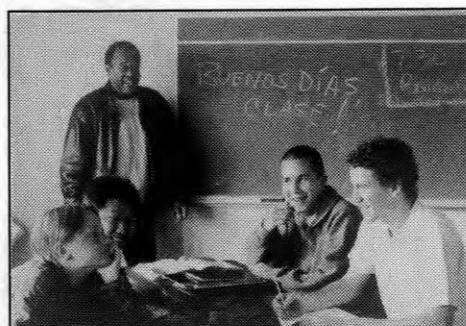
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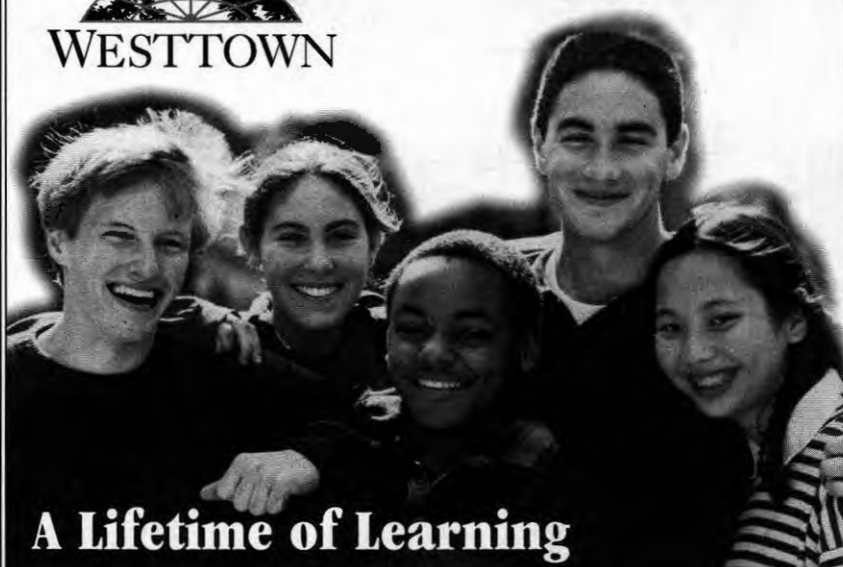
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scholarship. She was on the Dean's List for five years, as well as active in swimming, surfing, and paddling. At Mills College, she majored in art, and after marrying Richard Barrett, she worked in an art gallery in Washington, D.C. Following the untimely death of her husband, she returned home after two years when her mother was hospitalized. In 1940 Tia married Robert Becket, a naval ensign. Their first son, Ken, was born right after Pearl Harbor, and their son Jan arrived in 1949. For much of her professional life Tia taught art, English, and French. She was one of the original faculty members of the Honolulu Junior Academy (now known as the Academy of the Pacific). In 1971 Tia and Robert retired in California where they lived until Robert's death in 1976, after which Tia returned to Honolulu, where she joined the Friends meeting in 1980. A member of the Oversight Committee, she is remembered for her poetry, her paintings, and her quilts. For 12 years, Tia was married to Dave Fuller. In the last years of her life, she was lovingly cared for by Carolina Re, who lived with her and helped her to remain independent until she moved to the Hale Hoaloha nursing home in the spring of 1998.

Parker—*Marie Ferguson Parker*, 90, on April 2, 1999. A lifelong Quaker, Marie was raised in a home where religion was a part of daily life. She studied theology and music and was registered as a minister, serving as pastor of several Midwestern Friends meetings. The needs she discerned among those she served led her back to graduate school for a Doctorate in Psychology. In 1968 she married Irving Parker and moved with him to San Diego, where she transferred her membership to La Jolla (Calif.) Meeting. She served on Ministry, Counsel and Oversight Committees of the quarterly and yearly meetings, as clerk of Southern California Quarterly Meeting, and on other committees both locally and in the wider Quaker world, including many years' work with the southern California Conference on Religion and Psychology. She is remembered as a deeply spiritual person with respect, loving acceptance, and a smile for all people. Her keen insights and delight in life were gifts to the many people whose lives she touched. She is survived by her sister, Meta Ruth Ferguson.

Pinney—*Dorothy (Dottie) Brown Pinney*, 79, on May 24, 1999. Born in Irwin, Pa., Dottie was a political pacifist in high school. She attended Wilson College and then Pittsburgh University where she studied sociology and journalism and sang six days a week in the Heinz Chapel Choir. In the summer of 1941, she participated in an American Friends Service Committee workcamp in Merom, Ind., where she discovered Quakerism. In 1941-42, she studied at Pendle Hill, where she found a "home." Her daily journal of that year has been printed as a booklet, *The Changing Child*. In 1944 Dottie married Ralph Pinney at the Orange Grove (Calif.) meetinghouse. They lived in Arcadia, Calif., for 40 years, raising four children. Dottie earned her California Teacher's Credential and taught for 17 years, eventually acquiring a Master's degree in Counseling. She taught a "one room school" for teenage mothers with their babies, while simultaneously teaching two hours a day for a class of emotionally handicapped boys. She also taught at City of Hope, for children and teenagers who were hospitalized. Dottie was active in PTA, Girl Scouts,

League of Women Voters, AFSC, and La Jolla (Calif.) Meeting. In 1985 Dottie and Ralph retired to San Diego County, and in 1988 Dottie suffered a stroke, which made the last years of her life difficult. She is survived by her husband, Ralph; her children, Nancy Pinney, Bonnie Sedivec, Julia Cox, and Daniel Pinney; seven grandchildren; and her sister, Nancy Seale.

Schultz—*Evelyn Schultz*, 78, on June 3, 1999, in Marlton, N.J. A birthright and active member of Crosswicks (N.J.) Meeting, Evelyn is remembered as a devoted, efficient, and joyful contributor to the community. She served the meeting as overseer, convenor of the Scholarship Fund, and treasurer. Evelyn was the first female trustee of the Crosswicks Community Association and worked as a personnel staffing specialist at Fort Dix until her retirement. She lived in Crosswicks and in Moultonborough, N.H., before moving to Medford Leas retirement community. She was the widow of Charles T. Schultz and is survived by her daughter and son-in-law, Mary Beth and Walter T. Hempel; her grandson Matthew Hempel and his wife Suzanne; and her grandson Benjamin Hempel.

Silberman—*Martta Silberman*, 95, on May 15, 1999, in La Jolla Shores, Calif. Born Martta Elizabeth Rintala in the small town of Pernaja on the coast of Finland, she was the youngest of seven children. Her father, a former general in the Czar's Home Guard, died when Martta was 14. Martta went to the Finnish equivalent of college, receiving a degree in nursing. She enjoyed the company of young intellectuals, poets, and artists. After meeting a professor from Columbia University, she decided to immigrate to the U.S. She arrived in New York

in 1938 where she had been offered a job as a children's nurse with a family. It was on the boat that Martta met Herman Silberman, a young violinist returning to Boston from a tour of study in Belgium. In 1940, the two were married. Their son, Anders, was born in 1943. Herman joined the Boston Symphony orchestra, and both of the Silbermans joined Cambridge (Mass.) Meeting. Martta and Herman's dedication to art, and to the search for knowledge, and their compassion for suffering brought them a wide international circle of friends. They bought a summer cottage on Goose Pond, in the Berkshires, where they spent three months a year, and where guests were common. In 1971 the couple emigrated to Canada, where they became members of Victoria (B.C.) Meeting. They moved to La Jolla, Calif., in 1974. Martta worked as a volunteer for a cancer research institute and Herman began a new career as a violin teacher until his death in 1988. After suffering two strokes within a period of a month, Martta made the choice to stop eating and drinking. She died peacefully in her home. She is survived by her son, Anders Rindell.

Turner—*Catherine Pierson Turner*, 88, on May 18, 1999, in Bloomington, Ind. A native of Westfield, N.J., she was the daughter of Arthur N. and Sadie Fowler Pierson. Her father served as speaker of the Assembly in the New Jersey Legislature, as president of the Senate, and finally as lieutenant governor of the state. At the age of 12, while vacationing with her Presbyterian family at Buck Hill Falls, a Quaker resort in the Pocono Mountains, she first met 13-year-old H. Haines Turner, the son of a Quaker businessman from New York City. Both young people attended

Swarthmore College and were married upon Haines' graduation in 1930. "Cay" spent her life raising their three sons and assisting Haines in his lifelong efforts to carry out the Quaker concerns that they shared, including work on behalf of consumer cooperatives, a term of service on the staff of Pendle Hill, Haines' work with American Friends Service Committee in Vietnam in 1966-67, and his service as a faculty member of Earlham College during 1957-59, and of Indiana University from then until his retirement in 1978. Cay is remembered by friends in Bloomington, where she spent the last four decades of her life and was an active member of Bloomington Meeting, as a contributor to the betterment of the community. She and her husband played a significant role in the founding of the Community Kitchen in 1982; they helped to found Harmony School, originally organized to serve children from low-income, broken homes and now a thriving alternative school. Cay was also active with Opportunity House, a unique second-hand store. She served on the board of Pendle Hill. She "had a great intellectual curiosity, a keen sense of humor, was an avid reader and conversationalist, and was especially interested in music. She held her beliefs with strong conviction and was often uncompromising in support of her principles of social justice, equity, and fairness." She is survived by three sons, Clark Pierson, Richard Townsend, and James Rigbie; as well as six grandchildren and five great-grandchildren.

Correction

Survivors of Robert (Bob) Haskell Cory Jr. (F/ July) should include his son, Lincoln Cory.

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American Friends Service Committee

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Peace & Justice Organizer: Western Washington Fellowship of Reconciliation (FOR) seeks experienced organizer for grassroots members/groups. FOR is pacifist, multi-issue, broadly interfaith. Salary/benefits modest, flexible. Applications due Sept. 20. (206) 789-5565 or wwfor@connectexpress.com.

Philadelphia Yearly Meeting seeks a Quaker to serve as full-time coordinator for our Workcamp program in West Philadelphia. Person hired must be able (collaboratively) to design, implement, and oversee community-related, educational service program. The position involves working with high school and older workcamp participants, as well as with the primarily African American community in which the program is based, and involves substantial weekend and evening work. Closing date for applications will be October 15, 1999. To obtain a job description call (800) 220-0796 ext. 1-7230 or (215) 241-7230; E-mail: peace@pym.org; Fax: (215) 567-2096.



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



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

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

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

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

Schools

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9-12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 480 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158. <www.ssf.org>.

United World College schools, located in nine countries around the world, are committed to the ideals of peace, justice, international understanding and cooperation. U.S. students apply while they are in either 10th or 11th grade for this two-year pre-university program of International Baccalaureate studies, community service, outdoor programs, and global issues. The Davis Scholars program will award full scholarships to all 50 U.S. students selected annually for the United World College schools. Application deadline February 1. UWC Admissions; The United World College, Rm. 115; P.O. Box 248; Montezuma, NM 87731. Telephone: (505) 454-4201. Web: www.uwc.org.

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

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

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

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

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

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

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.

Services Offered

Quaker attorney with solo practice in Philadelphia offers legal services with Friendly approach to: wills and trusts, domestic matters, health law problems, SSI, consumer problems, contracts. Mediation services available. Call Pamela Moore at (215) 991-0777.

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

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



- Marriage Certificates
- Calligraphy
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Forum Travel

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

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

Wedding Certificates, birth testimonials, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Creating heirloom quality since 1982. Call or write Leslie Mitchell, 21 Hill Avenue, Morrisville, PA 19067. (215) 736-1115.

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

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

Rentals & Retreats

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

Brontë Country. Guest House. Relax in tranquil historic setting, enjoy panoramic views, log fires, imaginative home-cooking, and warm hospitality. Brochure from: Brenda Taylor, Ponden House, Stanbury, Keighley, West Yorkshire BD22 0HR, U.K. Telephone: 011-44-1535-644154.

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

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

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

Retirement Living

KENDAL

COMMUNITIES and
SERVICES FOR OLDER PEOPLE

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

Continuing care retirement communities:

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

Communities under development:

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

Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.

Skilled nursing care; assisted living:

Barclay Friends • West Chester, Pa.

Advocacy/education programs:

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

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

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, woodshop, computer lab. Entry fees \$49,650-\$167,050; monthly fees \$1,363-\$2,754. Fees include medical care. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. Telephone: (800) 253-4951.

LUMBERTON LEAS

**Offers Care-Free
Active Adult Living
For those age 65* and
older**

*(Spouses may be 55 and older)

Lumberton Leas has much to offer those contemplating a move to an adult community. Unlike other age-specific communities, Lumberton Leas will be small – ultimately only 110 homes will be built on the site; the rest of the acreage will be set aside and enhanced as a Nature Preserve, to be enjoyed by residents and their guests. Besides the pleasure of your beautiful, customized home, in this secluded, yet conveniently located, setting, and the many services and amenities that are included, you will have the security and peace of mind that comes with the assurance of the *most complete and superior package of healthcare services* offered anywhere. ***NO individual Long-Term Care Insurance Policy can even approximate this high quality level of care and services!***



Three Unit Cluster (Front View)
Architect's Rendering

An unparalleled combination: Active Adult Living . . . beautiful homes with large, gracious living spaces . . . *combined with* high quality, *personalized* health and wellness care, as well as *the most affordable way to plan ahead* for the best in assisted living and nursing care, if ever needed . . .

LUMBERTON LEAS...your secure, comfortable present and future.

Entrance Fees beginning at \$159,000, and Monthly Fees beginning at \$1125.

**Sample units now available for inspection
by appointment**

**For additional information please call:
(609) 654-3030 or (609) 654-3000**

(Information office located at Medford Leas, Route 70, Medford, NJ 08055)



A Medford Leas Community



Construction has begun and of 110 Homes, Less than 40 units are left

Medford Leas and Lumberton Leas are conducted by The Estaugh, a Quaker-related not-for-profit corporation founded in 1914.



Community Center
Architect's Rendering

Many people believe that if they've purchased a long-term care insurance policy, their concerns about possible future care needs are answered. However, long-term care insurance *only covers residency in a nursing home* – and even then only partially and in a very basic, "bare-bones" fashion. The life-long healthcare coverage offered through a *Lumberton Leas Residence and Care Agreement (contract)* addresses the entire continuum of care – from active independence to full nursing care dependency. Unlike ordinary long-term care insurance, the Lumberton Leas contract also covers:

- **Prescription Drugs**
- **Medicare Deductibles and Co-insurances**
- **Preventive Care** – health screenings, comprehensive physical exams, educational programming, and fitness programs.
- **Routine/Primary Medical Care** – Board-Certified Geriatricians and Geriatric/Adult Nurse Practitioners, laboratory, EKG, and X-ray services.
- **Specialized Medical Care** – access to more than 145 physician specialists and area teaching hospitals, coordination and monitoring of care.
- **Acute Care** – hospitalization, visitation and support, and discharge planning.
- **Short-Term Nursing Care** – care and observation in times of illness, post-hospitalization recuperation, sub-acute therapies, restorative care, and rehabilitative therapies, 24-hour R.N. coverage, and high staff-to-resident ratio.
- **Permanent Transfers to Medford Campus, when medically necessary,** to Full-service residential apartments, Assisted Living (private studio apartments), and/or Long-term Nursing Care.