

November 2001

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



An independent magazine serving the Religious Society of Friends



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Among Friends

Choose Life

I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live. (Deu.30:19)

We in the U.S. are a nation in shock. Like a person who has just suffered a crippling attack, we are dazed, groping in fear and pain to see if our body is intact, and casting about in horror to see who or what has opened this gaping wound in our side. We are in deep mourning, not only for the loss of so many lives, but also for our shattered sense of safety and security.

These are times in which all of us will be tested, times in which we must rise to meet the challenges before us, laying aside our differences, not denying them but choosing rather to work within the context of our shared humanity, from our common desire for safety and peace for all humankind. The common ground we share with others is more compelling than our deep differences. Flags flying at half-staff over the Kremlin this past September were a remarkable symbol of this.

Our nation has begun to fight a war with a shadowy enemy in a land without borders. As one who remembers the Vietnam War years, I am deeply mistrustful, even on the pragmatic level, of the wisdom of such an undertaking. The billions of dollars allocated to undertake this war effort might better be spent on other things: for instance, improved security throughout our nation and more effective intelligence. In the long run, addressing the root causes of conflict—poverty, disease, ignorance—will lead us to a more secure world.

We will be called to make many sacrifices in the days ahead. Let us be certain that those sacrifices are the best ones. As our government prepares for a long campaign against terrorism, letting us know that every method at our nation's disposal will be under consideration for use, we who are pacifists also must prepare and be ready to offer viable alternatives to methods dependent on force and coercion. We too must be willing to stretch ourselves and our imaginations. Friends have long preferred the use of diplomacy; work through inter-governmental organizations, such as the UN; and provision of relief and development assistance to the world's dispossessed. We must continue to affirm these critically important methods, but more is required of us now.

It would be tragic if we permit ourselves to be drawn into the polarization that resulted from the Vietnam War. Precisely because the stakes are so enormously high, now is a time to resist demonizing our fellow human beings, not only abroad, but here in the U.S. We must affirm the rights of and our solidarity with those of Middle Eastern ancestry who live in our midst *and* we also must affirm the integrity and humanity of our national leaders, even while we question their statements and policies.

Many in our nation are struggling with anger and frustration. We must not turn this on our fellow human beings, including those who are leading us into a difficult and very dangerous new kind of war. Rather, let those of us who believe there is a better way harness the energy of our emotions and turn it to finding creative alternatives at a time when they are sorely needed.

There is no doubt: terrorism must be stopped. The challenge to us as people who deeply believe in nonviolence is to clearly articulate a realistic, pragmatic, nonviolent methodology of achieving that end. Not to do so is to relinquish the debate to those who are certain that only violence and retaliation will remove this scourge from our global community. Those of us who are clear that violence cannot be stopped by violence now must articulate a clear practicable alternative vision.

It is time for us to take courage, Friends, and to center ourselves deeply in worship. It will be critically important for us to listen for the leadings of the Spirit. In listening deeply for that still, small voice, we will find the courage, assurance, comfort, creativity, and guidance we need to be instruments of God's peace.

Susan Corson-Finnerty

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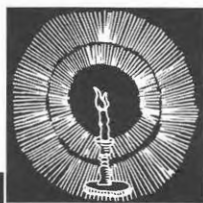


Terry Foss/American Friends Service Committee

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Finding Our Way

Friends Respond to the Events of September 11, 2001



Statements of Quaker Organizations

September 11, 2001

As organizations of the Religious Society of Friends (Quakers) and as members of the human family and children of God, we are profoundly grieved at the loss of life, the suffering, and the sorrow that result from today's tragic events. The God of love and mercy whom we worship and serve surely grieves too in the face of these acts of anger and hatred and the suffering they cause. We pray earnestly for comfort and strength for those who are injured and grieving. So too we hope with all our hearts that, in responding to today's tragic events, all persons will find ways to end the violence that is consuming our world.

We offer our gratitude and prayer to those who are responding to this tragedy, rescuing and caring for those who are injured, comforting those who are grieving, and working for peace and reconciliation.

The Religious Society of Friends, since its inception in the 1650s, has been led to eschew war and violence for any end whatsoever. Time and again we have ministered to the victims of war and violence. We believe that the challenge before us all is to break the cycle of violence and retribution.

—Bruce Birchard, General Secretary,
Friends General Conference,

Cilde Grover, Executive Secretary,
Friends World Committee for Consultation,
Section of Americas,

Thomas Jeavons, General Secretary,

Philadelphia Yearly Meeting of Friends,
Mary Ellen McNish, General Secretary,
American Friends Service Committee

September 12, 2001

Our hearts go out today to the victims of Tuesday's terrible attacks on the World Trade Center, the Pentagon, and the people in the four civilian aircraft. We call on Friends and others across the U.S. to offer prayers, solace, friendship, and aid to the survivors, families, and friends of the victims. We commend the heroic efforts of public safety personnel and the many others who, at great personal risk, are working to rescue and treat the victims of these tragedies.

We join with people across the country and around the world in expressing the hope that those who planned and orchestrated these terrible acts will soon be brought to justice under the rule of law.

We are concerned, however, about how the U.S. government responds now. First, we are concerned that the U.S. not avenge these attacks with attacks upon other innocent people who may happen to be of the same nationality, faith, or ethnic group as the alleged perpetrators. This concern extends to protecting the safety and rights of people here at home. Many in this country of the Islamic faith or of Middle Eastern descent are worried that they may now become the unwarranted focus of suspicion in their communities or, worse, the subjects of unjust persecution.

Second, many in the administration and Congress have declared that a state of war now exists. We are concerned that these public statements may be stirring the popular will and expectation for war. We wonder: War against whom? Cooler heads must prevail in the U.S. government during this time of crisis. War will only compound the tremendous assault on humanity that has already occurred. War is not the answer. The people who committed these acts struck with hatred. They saw the people in the World Trade Center, the Pentagon, and the aircraft as faceless enemies. They denied the human-

ity of their victims. The U.S. must not commit the same sin by compounding the hatred, violence, and injustice of these attacks with its own acts of terror and war against another people, most of whom are innocent of these crimes.

Finally, the people who planned these suicide attacks were able to draw volunteers from a growing number of people around the world who harbor deep resentment and anger toward the U.S. It is important that we in the U.S. try to hear and understand the sources of this anger. If we in the U.S. do not seek to understand and address the roots of this anger—poverty, injustice, and hopelessness—then the violence may well continue, no matter what the U.S. does to try to prevent it.

As members of the Religious Society of Friends (Quakers) we witness to that spirit of love which takes away the occasion of war. Out of darkness and tragedy, may God show us the path of true and lasting peace.

—Friends Committee on National Legislation

September 12, 2001

As pastors and leaders of Northwest Yearly Meeting of Friends gathered for a study retreat, together we faced the recent terrorist act against our nation. We grieved together, processed together, and felt called to express some of our leadings.

Our hearts, as yours, have been shaken. We meet this tragedy with deep sorrow and compassion, for those lives which have been lost or shattered, for those whose hatred drove them to this act, for those who are lost spiritually and may be further hardened against God.

This incident casts seeds of hate upon the wind. Our natural response is to ingest these seeds and let them grow. Yet this draws us away from Christ and ultimately makes us less of who we are intended to be. Christ's challenge is to turn our attention and appetite to the often difficult words and example of Jesus: "Love your enemies, and pray for those who persecute

you, that you may be children of your Father in Heaven," (Matthew 5:44-46).

We urge each of us to resist the temptation to use nationalism, retaliation, or demonization of others to rebuild a false sense of security. Rather, let us discipline ourselves to find our true security in Christ, and be merciful to all as we have received mercy. Let us work to respond to the causes of violence and "learn war no more" (George Fox).

We urge each of us to be aware of the tensions between our natural reactions and the responses to which Christ calls us. These tensions are the fertile ground where God is working and inviting us to deeper Christ-likeness.

To assist us with the tension between the world's values and God's values, we offer these queries for personal and corporate reflection:

- How well are you making room in your life and the life of your faith community for the honest expression of grief, fear, and anger, as well as hope and healing?

- Are you faithful to pray for those who are among the victims and injured, and their families, those who struggle to rescue and heal, and for the spiritual conditions of all involved?

- Are you able to commit to God that area where you are feeling the most tension between your natural response and the way Christ calls you to respond, asking for insight, strength, and healing?

- How consistent is your response with the values reflected in the Beatitudes (Matthew 5:1-12) and the Truth taught in James 3:17-18: "But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. A harvest of righteousness is sown in peace for those who make peace."

- In the violence and instability in which we suddenly find ourselves, are you able to keep your ministry and relationships centered in Jesus' call: "The Spirit of the Lord is upon me, because he has anointed me to bring the good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor" (Luke 4:18-19).

May you experience comfort and peace in the loving presence of God and in the

compassion and prayers of your pastors and leaders.

—*The pastors and leaders of Northwest Yearly Meeting*

September 17, 2001

We grieve over the September 11, 2001, disaster that has taken so many lives. We share in mourning with all those who have lost loved ones and give thanks for the heroic efforts of rescuers. The loss will live with us for years to come.

For over 300 years, Quakers (the Religious Society of Friends) have endeavored to build a just and nonviolent society. The Quaker United Nations Office in New York has collaborated with the UN since 1947 to encourage a focus on people as well as politics, and on peaceful ways of including all groups and hearing their needs. In the wake of this tragedy, we will continue to strive for increased international understanding and cooperation.

As Friends at the UN, we cannot over-emphasize the importance of a humane and rational response. Although many feel an urgent need to react strongly, some even violently, vengeful retaliation will not make the world safer from such threats. Indeed, it will only feed the cycle of violence behind these horrific acts. Rather,

community. Governments, communities, and individuals should take responsibility not to scapegoat any nation, faith, or ethnic group. In the long term, the difficult process of addressing the anger, resentment, and hatred that fueled the attack must begin. It is disingenuous to regard non-state terrorism as simply aberrant attacks of fanatics when such incidents have become commonplace in much of the world and often enjoy popular support from aggrieved peoples. A clearer understanding of the roots of such violence is needed, including recognition of the extent to which national and international policies have contributed to creating and sustaining the despair and frustration behind these extreme acts.

Finally, we agree with Martin Luther King Jr. that violence is "a descending spiral, begetting the very thing it seeks to destroy . . . , adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that." We pray that the citizens and leaders of the world will rise to this challenge and move with generosity toward healing and reconciliation.

—*Quaker United Nations Office, New York*



the security of nations and peoples must be based on human well-being, strengthened international cooperation and norms, and respect for the rule of law.

We call on all individuals and decision-makers to reject the clamor of war and work with the global community to prevent further violence.

In the short term, focus needs to be on securing the arrest and trial of those responsible and assuring fair judicial process in collaboration with the international

September 21, 2001

Now that the initial shock of the terrorist attacks of last week have passed, deep grief and profound anger has set in for many of us. Now the critical questions that confront us all are several: How can we best comfort those who mourn? How can we begin to heal some of the wounds to all of our souls as well as our bodies? How can we see that justice is really done? How can we build bridges of understanding and reconciliation among all people so

that there is no more harm done and no more hatred sown? How can we begin anew the work of creating a world where there can really be peace, addressing the injustice and despair which are so often the seeds of violence, so there will be no more victims?

These are the tasks to which a God of love calls all members of the human family. How will we respond?

As organizations of the Religious Society of Friends (Quakers) and people of faith we find ourselves challenged to continue to respond to the tragic and horrific events of September 11. Indeed, we feel called—and believe all people of goodwill are called now—to respond to these events and the hurts they have caused in ways that are deeper and more sustained than our initial shock and grief may have allowed. In particular, we believe the work of building a different and better world, one in which all persons are seen as sacred because we are all children of God, one where this kind of act would not happen again, is the calling of all of us who worship a God of truth, grace, and mercy.

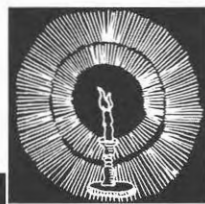
To our dismay, we have heard people in the highest levels of our government calling for retribution rather than justice. To our astonishment we hear the talk of war and plans for war in which our nation in turn would cause the death of innocents—the sin which so appalled us—asserting this will somehow put things right. To our sorrow, we have seen people from many walks of life in our own communities striking out in their anger against other people in our communities just because of the faith they profess, the color of their skin, or the country of their origin.

We say with certainty that these statements, plans, and actions will not lead us to healing, justice, or peace; and we pray they will cease.

In contrast, we commit ourselves to reach out to all who have been injured in any way by the events of the past week; and to offer comfort, solace, and practical support in any way we can. We commit ourselves to reach out to those whose backgrounds, cultures, and faith may be different from our own; and to listen and learn, in hopes of building the foundations of understanding and respect on which peace can be built. We support the prosecution of those who perpetrated this horrendous crime, and we commit ourselves to the achievement of justice under law and due process, including international law.

Finally, we commit ourselves to praying and working for righteousness and reconciliation, as the God of Abraham, Jesus, and Mohammed has taught us, so that there may be no more victims of hate and terror anywhere.

—*Bruce Birchard*, General Secretary,
Friends General Conference,
Susan Corson-Finnerty, Publisher and
Executive Editor, Friends Publishing
Corporation (*Friends Journal*),
Cilde Grover, Executive Secretary,
Friends World Committee for Consultation,
Section of the Americas,
Thomas H. Jeavons, General Secretary,
Philadelphia Yearly Meeting of Friends,
Mary Ellen McNish, General Secretary,
American Friends Service Committee



Statements from Meetings

September 13, 2001

On this day of horror, Friends in this regional meeting, which covers most of the State of New South Wales in Australia, reach out . . . with love and caring, tenderly holding you all whilst you come to terms with the magnitude of the violation against yourselves and your fellow countrymen. We grieve for you, we weep with you, and our imagination replays a little of the dismay you must be experiencing.

How concerned you must feel that the years you have spent encouraging non-violent viewpoints and reconciliation are going to be so severely tested in the weeks to come. Our care for you will continue in the difficult times ahead, holding you steadfast in the Light, believing firmly that the transforming ability of love and truth will help you through. If there is any way we can ease your load we will gladly do so.

—*Cathy Davies*, Regional Meeting Clerk,
Sydney Regional Meeting, Australia

September 17, 2001

We share in the sorrow of people around the world at the loss of life in Pennsylvania, at the World Trade Center, and at the Pentagon. We abhor violence that has occurred to so many innocent people. The evidence of compassion, courage, and love evoked by the disaster heartens us deeply.

We join the many who caution against reacting to this tragedy with hatred or vengeance. The Religious Society of Friends, since its inception in the 1650s, has been led to eschew war and all forms of violence for any end whatsoever. We believe that the challenge before us all is to break the cycle of violence and retribution. As we seek justice in the aftermath of this tragedy, let us do so under the system of international law. Let us do it in a way that strengthens international institutions like the United Nations, whose purpose is to achieve security and stability for all peoples.

In response to this tragedy let us commit ourselves to eliminate terrorism by correcting the causes of hatred upon which it feeds. Over half of this year's U.S. discretionary budget already is going to support the U.S. military, and close to one percent for nonmilitary aid for developing countries. A disproportionately rich and heavily armed society can never be secure in a world of the suffering poor. We will have far more security in a world we approach as helpful friends than in one we arm ourselves against as potential enemies.

Let us also remember that there is a force more powerful than bombs or knives or weapons of war. That force is love—as Gandhi told us: "Love is the strongest force the world possesses, yet it is the humblest imaginable." Let us dare to move forward in love.

—*Tina McMahon*, Clerk,
Multnomah Meeting, Portland, Oreg.

September 23, 2001

Dear President George W. Bush and leaders of the government of the United States, . . .

In this time of national tragedy, we would unite with the great outpouring of compassion for all of the victims, the dead, the wounded, and the families of those who have been taken from us.

We have endeavored to understand the motivations for this attack, that we might more clearly comprehend an effective response to it.

At this point in time, it appears that the attacks were carried out by members of an Islamic fundamentalist underground group. . . . These people seem to have primary allegiance to no particular country, but they have a common passion to uphold a worldview which has come to consider American and Western civilization as satanic and a moral threat to Islamic values. . . . While most Islamic people are opposed to this radical philosophy, the fundamentalists seem to have much popular support in . . . Islamic countries suffering deep poverty and conflict with Western powers.

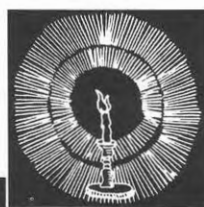
We have witnessed how you, President Bush, and other leaders of the United States government have vowed swift reprisals against those responsible for these terrorist attacks, promising, if need be, military incursions into Afghanistan or wherever the leaders of these campaigns of terror may be hiding. However, it will be very difficult or impossible to separate the terrorists from those in the Islamic world who are innocent of terrorist intentions. If Afghanistan is made the target, that country has already been desolated by 20 years of bombing and warfare. Armed attacks upon specific countries will only serve to galvanize antagonism against America and the West. Regardless of one's militaristic or pacifist orientation, it must be recognized that armed might cannot triumph in this situation.

The American government must realize that, if these terrorist elements are to be apprehended, cooperation must be obtained from all nations of the Middle East and of the larger world community. At this time of crisis, regardless of past wars and ideological disputes, we must reestablish diplomatic relations with all nation-states. This includes Libya, Iraq, and Cuba. We must remove those sanctions which are causing so much hardship and suffering in these countries. We must even seek to keep communications open with the oppressive Taliban government of Afghanistan. Our government must become more actively engaged in bringing an end to the Israeli-Palestinian conflict. We should refrain from carrying on and expanding the missile defense program which causes much anxiety on the part of governments such as Pakistan, China, and North Korea. The

United Nations should be utilized as a forum for international discussion and action.

At this time we must come to understand that the threat of terrorism can only be overcome as we unite with all peoples and religions, including especially the adherents of the Muslim faith, in upholding a morality of universal justice. This morality will not tolerate terrorist activity, but it will seek to root out the causes of the fear and animosity from which terrorism arises. This will make possible true security and peace in our world.

—Jacquelyn Leckband, Clerk,
Bear Creek (Iowa) Meeting of Friends
(Conservative)



Statements from Individuals

September 12, 2001

The following was delivered in Saskatoon, Saskatchewan, at an evening prayer vigil attended by about 300 people:

Friends, these are terrible events that we have just witnessed. Nothing that we could now say or do will alter them. Their history—though yet to be written—is already beyond our power to change. Let us focus ourselves, then, on that history that can be changed, the history of the re-

sponse to these terrible events—a history not yet enacted that will unfold over the next days and weeks.

Much of the talk yesterday—as people were still reeling under the first shock of the enormity of these deeds—was talk of retribution, talk of hunting down and punishing, talk of vengeance decked out in the language of justice. Such talk, I fear, will prevail at last—as if the evil of violence could be eliminated by violence.

As we mourn the dead and fear the future, the deeds that we have just witnessed should also give us pause for reflection. It is altogether too facile to say that the responsibility lies completely with a single party that we can identify, isolate, vilify, and crucify. I think that tonight and in the days to come we should ask what it is in ourselves and in people like us—in what we say and do—that can drive others to hate us so much, that can drive them to such a pitch of fury.

We should, I think, amidst all the talk of the defense of freedom, consider what type of freedom the World Trade Center and Pentagon might symbolize, not only to the small group of people that attacked them, but to people everywhere made desperate by the apparent hopelessness of their conditions. What do the World Trade Center and the Pentagon symbolize other than our freedom—the freedom of people of wealth and privilege—to dominate the world by whatever means we can grasp: cultural, commercial, and military?

It makes no difference to victims of violence whether those raining death down upon them are self-appointed, covert operatives, or publicly elected officials following meticulously detailed norms of procedure. Nor should it make a difference to us. Terror is always terror, whoever the terrorists might be.

The poor people in New York and Washington who have suffered and died from these reprehensible acts now join their names to those of the poor people who have suffered and died from other acts of terror—other acts in what Winston Churchill called the “lamentable catalogue of human crime.” They join their names to those of the poor people of Hiroshima, Nagasaki, Hanoi, Baghdad—to all who have suffered terror, injury, and



death from the skies.

What, we might ask, can we—the people of Saskatoon—do in the face of these terrible events? What contribution might we make? There is nothing we can do for the dead. There is probably little we can do avert the terrible acts of retribution now being planned. But there is much that we can do to change the familiar world of our everyday lives—to change the way that we relate to one another—the way that we interact between and among ourselves. We can study to bear with one another better than we do. We can study the arts of compassion and forgiveness. We can teach ourselves that there is no way to peace: peace is the way. We can learn that there is no way to non-violence: nonviolence is the way.

—Jay Cowsill

Prairie Meeting, Saskatoon, Saskatchewan

September 13, 2001

Last night, I slept and dreamt of tornadoes coming toward me. But “we” sheltered in a motel-like structure and survived. It’s an improvement over the night before, when I found that I could not go through my usual routine of getting ready for bed. So at 2 A.M. I lay down on top of my bed in all my clothes and slept for six hours dreaming of a rattlesnake that kept escaping and that, when found, was impossible to kill.

I woke yesterday surprisingly clear and energized to another perfect September day—cool and crystalline, not a cloud in the sky. I went out about 10 A.M. to see if my Middle Eastern newsdealer was open. I wanted, after five years, to tell him that my name was Carol and to ask if he and his family were okay. His store was open, but the papers were gone and there was another, much younger man in his place. We stood there a minute looking at each other. Finally I said something like, “He is not here?” And the man shook his head, no. So I stumbled out my message anyway to this stranger, asking that he relay it—not even knowing how much English he spoke or understood. Evidently he understood enough.

His face lit up and he nodded, Yes! I choked up with tears and fled.

Mayor Giuliani has advised all Middle Easterners who wear identifiable garb—turbans, caps, veils—to stay off the streets of New York for their own safety. He did so with grace and regret.

There are no coffee carts on the sidewalk, very few cab drivers, very few newsdealers open.

I came home and got very busy on phone and e-mail trying to connect with 15th Street Quakers myself and figure out ways we could stay connected with each other when travel is so impaired and communication channels screwed up. My Quaker meeting is the center of my life. I wasn’t trying to do good work. I was fighting for my sanity—fighting the isolation and the powerlessness, the posttraumatic stress syndrome that I am so familiar with from the events in my own life of 1981 when I was a crime survivor. (Hey! I’m tough! I’m a veteran! I’m a pro! I know about this stuff! Welcome to my world!)

By 2 P.M. a tension headache was immobilizing me. So I knew I had to move. Thank God for Motrin. I thought of the people in Iraq as I took two.

Outside, the air had turned smoky for the first time since this began. The wind had, in fact, changed somewhat, but later

that night I learned that it was the collapse of One Liberty Plaza. There also happened to be two firetrucks standing in front of a small apartment building at Second Avenue and 89th Street. Evidently someone had phoned in an alarm. All seemed to be well, but, of course, it made me wonder what is going on in the rest of the five boroughs in terms of our “ordinary” New York City emergencies? It was good to

be out in the neighborhood. The sidewalk cafes were busy. I’d heard that restaurants were serving limited menus because they’re out of things like bread and eggs. But there did seem to be enough for people to assemble some kind of meal.

Most of the stores on 86th Street (our shopping strip) were closed. Barnes &

Noble, closed. Ben & Jerry’s (that was a blow, let me speak plain). The movie houses were open. Federal Express, of course, dark. As was the post office.

The churches were wide open. Park Avenue Methodist had put a lectern on the sidewalk so people passing by could write names of those to pray for. I wrote down my two names and spoke a word to the pastor who was standing in his robes out front, just hanging out, just being there, a presence to chat with as you went by. It was wonderful.

I walked around to the other neighborhood churches. It was healing to see all those open doors. Announcements of prayer services taking place at different times in different churches are taped up all around the city streets.

I was headed for Central Park. It was filled with people. Quiet people, but people sitting in the sun, walking their dogs, wheeling their kids in strollers, people sitting in the shade reading. I passed one Park Avenue matron sitting there silently reading her Bible.

I went into The Ramble and made a quick pass by Azalea Pond—birdwatching central. There were folks sitting there, but none of them were birders. I’m sure that new community of mine was out there somewhere, because it is coming on to the height of the fall warbler migration, but I had to leave the park to find a bus down to midweek meeting for worship.

When I got to the edge of the park at Fifth Avenue and 72nd I saw a line of flatbed trucks with bulldozers and backhoes on them parked in a line that stretched south as far as the eye could see down the avenue—parked there, waiting to go in.

At Lexington Avenue and 72nd, I heard a siren wailing toward me, saw a car with lights flashing, barreling down Lex. Traffic scattered. It was a New York State Trooper’s car, a puzzling sight. And then I realized what was happening. It was escorting a Shoprite trailer truck full of groceries into the city!

We all cheered as the trooper and the truck driver flew by.

I caught the Second Avenue bus to the meetinghouse. Along about 60th Street, I saw a man and a woman get on dressed in hospital scrubs. They came and stood near me at the back of the bus. I remembered what the chaplain at St. Vincent’s had told me to do. I went over to them and asked, “How’re you doing?”

The young man nodded and looked



Elizabeth Enloe/AFSC

away. The woman and I looked into each other's eyes for as long as it took.

I got off the bus and continued to do that, as I was led, whenever I saw someone in scrubs or when I saw police officers.

The chaplain is right. It is the thing to do.

We worshiped for two hours at 15th Street Meetinghouse.

After the worship, on my way home as I checked my messages from my cell phone, I learned that one of the two names I had put on the prayer list at Park Avenue Methodist was alive—and well. Unbeknownst to me he had left for vacation in Italy on Friday morning. That leaves my young neighbor two floors below.

I walked north up Third Avenue for a while taking in the news that my friend was alive. The streets were busy with people seeking each other out, being together. I thought of Sarajevo. At 34th Street, traffic was stopped while a police towing vehicle went through pulling a police van behind it. Its windows were shattered, and it was covered in the white ash I'd been seeing on TV.

When I got home, I saw on TV that the Empire State Building was being evacuated, along with Penn Station. That was two blocks away from where I'd just come.

Later that night I got a call from friends in Los Angeles. It was wonderful to hear from them. They grew up in Northern Ireland at the height of the troubles. One lost a high school mate to a bomb explosion when they were 15. He talked to me a lot about life in Belfast. You get through, he said, by doing what New Yorkers are doing. By staying connected. By telling your stories and listening to other people's. By catching the eye of someone on the street and nodding or saying, "How's it going with you?"

We're learning here. We're learning.

My friend, who loves New York like I do, said it's so gratifying to have people amazed at the way New Yorkers are living into this. They had no idea, out there, in the rest of the world, who we are.

That makes me smile.

And he and I spoke of Mayor Giuliani. We both had occasion to meet him in the course of our lives, and found him to be



deeply weird. The strangest vibe coming off another person I've ever felt. He couldn't make eye contact with me when we were introduced, among other things. But he's been terrific in this. He's been our mayor. I never in my entire life dreamed I'd be saying such things about him. But a transforming work had begun in this man months before this happened. We could all see the changes in him. And now here he is. Say what you will about his political views, the man knows this city.

And thus my day ended with words of praise for the man I'd gotten arrested in protest against at One Police Plaza in the wake of the Diallo shooting. And I'd walked down Second Avenue asking the cops that I saw how they were doing and thanking them.

After a long silence here, thinking about what to write next, this is all I can come up with. There is a great work going on here.

Stay connected. Don't isolate. Talk and listen. How's it going with you?

—Carol Holmes
15th Street (N.Y.) Meeting

September 14, 2001

How can we find security? How do we build security for our people and all people in the world? It seems to me that the trillions of dollars this country has spent on the military and weapons of mass destruction, the CIA, and having the most powerful military force in the world was unable to prevent the terrible destruction and loss of life in the horrendous attacks in New York and Washington last Tuesday.

Will bombing some other country,

which is sure to include killing thousands of innocent civilians, make us more secure? I believe not. It is likely only to further the flames of hatred and counter-hatred. As Mahatma Gandhi said, if we pursue the eye-for-an-eye philosophy, we will end up with the whole world blind. Is there a better approach?

I believe that the only way we can build *real security* for the American people is for the United States to become a real friend of all

the world's people. Instead of hundreds of billions of dollars for weapons of destruction, we should allocate hundreds of billions for feeding the world's hungry, housing the homeless, healing the sick, and helping heal the wounds of war and hatred around the world. This would do more to win friends and real security than Star Wars and all the weapons in the world combined. It is a time to understand the unity and interconnectedness of all people around the world and build our security system based upon that understanding.

May we use this horrible nightmare as a springboard for a new beginning.

—David Hartsough
San Francisco (Calif.) Meeting

September 15, 2001

When I approached New York Yearly Meeting for support in my refusal to subscribe to the Feinberg Certificate at SUNY in 1964 (a refusal that eventually led to a landmark Supreme Court decision), Larry Apsey asked me an unforgettable question: Is this something you cannot *not* do? I answered that it was. I still appreciate the brilliance of the question, and I still mull over what sort of necessity that was and how it comports with life, with identity, and with Quaker ways. It is a question that goes to the root of commitment and serves to distinguish true conscience from prudence and politics. I realized then, and I appreciate even more today, that my affirmative answer contributed significantly to my determining who I am, to my identity as a Friend. True conscience, in my experience, goes hand in hand with building a rich fellowship of the Spirit.

I think of Larry's question and the power of conscience again in connection with the events of this second week of September 2001. Conscience can lead to a fellowship of evil. I have no doubt that the hijackers asked themselves Larry's question and answered it affirmatively. They must have known that they were defining themselves, determining their personal and social identity. A monstrous, hateful identity, to my mind, but no doubt one born of profound conscience, alas. It has been said that conscience is the voice of God, but I wonder if that is not too wishful.

What is sacred, perhaps even what is godly, is not only awesome but sometimes also violent. (René Girard wrote a book about this.) That is obvious not only in pagan sacrifices but also in the "Christian" burnings of witches and heretics, and in holy wars, whether a "crusade" or a "jihad." It was a memorable experience to visit Montsegur, last bastion of the pacifist Cathars in southwestern France, which was betrayed to the Crusaders in 1244 and whose 200 peaceful residents were then burned alive in a huge pyre on the plain below. That was perhaps a sacred duty, a Christian act blessed by the Pope, one of the last moments of the Albigensian Crusade.

Revenge or retaliation is often a sacred duty, another form of holy violence. President Bush spoke of retaliation in the National Cathedral, and his firm resolve seems to make retaliation a kind of sacred duty.

We should neither lose sight of the holy, conscientious side of acts of violence that invoke the sacred, nor praise or condone them just because they are sacred or conscientious. I have no doubt that the hijackers were extraordinary human beings moved by a sense of divine mission, but their acts were heinous. Revenge and retaliation are also (I do not say "equally") heinous and violent, and also anathema to us Quakers.

The nation, along with our friends around the world, has united in grief and quiet resolve. We Quakers unite in the grief and in that resolve, and also in prayers for the victims and for people all over the

world, that their lives and ours may be lived in the Spirit that takes away the occasions for violence. We cannot, however, unite in a resolve for revenge, nor join the forces for retaliation. We must instead articulate and focus attention on alternatives to revenge, as we focus on alternatives to violence on other occasions.

The hijackers displayed profound courage and devotion as well as considerable technical skill, resources, and organization. They are now dead, so what we confront is other people who have equal skill, resources, and devotion. Some of these people and their resources, as well as people supporting and nurturing them, will be destroyed in the course of the retaliation. An alternative to destroying



such people and resources would be to turn them to constructive ends, and we need to consider how that might be possible. To do that we will need to understand and turn around their hatred for America.

How have we earned such hatred? Is that a question we as a nation can seriously address? To do so we will have to take a close look not only at the right sharing of world resources (Ps. 24:1) but also at our stereotypes of Arabs, of Islam, of Israel, of energy use, and of free trade. That is a big order. Not one of those issues is simple, especially when we need to understand radically different perspectives. And smug self-righteousness may make it impossible to get started.

Was the "Battle Hymn of the Republic" at the National Cathedral meant to convey such self-righteousness? It certainly

contrasted with the hymn at the close of another stirring talk I heard over 50 years ago. Bayard Rustin, to my mind the greatest Quaker of the 20th century, spoke at Swarthmore College about the "Journey of Reconciliation," in which an interracial group traveled on interstate tickets through the South to test state and local compliance with the Supreme Court ruling that segregation is unconstitutional in interstate travel. His story included not only harassment, beatings, arrests, and weeks on a chain gang, but also turning a "redneck" guard into a friend. Heroic stuff. But at the end he was anything but triumphant or self-righteous, ending with the spiritual "It's not my brother, not my sister, but it's me, Oh Lord, standing in the need of prayer." What can that teach us?

It may be helpful to recall what George Fox wrote in the midst of difficult times in 1663: "Sing and rejoice, ye children of the day and of the light, for the Lord is at work in this thick night of darkness that may be felt. As truth doth flourish as the rose, and the lilies do grow among the thorns, and the plants atop of the hills, and upon them the lambs do skip and play." Alternatives to retaliation need not wait until the business of revenge is finished. They can work cheerfully alongside or burrow playfully underneath. The time to nurture them is now. There is, as Fox once wrote to his parents, no time but this present.

—Newton Garver
Buffalo (N.Y.) Meeting

September 18, 2001

Senator John McCain was quoted Thursday morning as saying that God may forgive those who perpetrated the horrible events in New York, Pennsylvania, and Washington, but that we should never forgive them. Even now, when rage is so justified, we pray that greater wisdom will prevail in the hearts of our leaders and our citizenry. Many who, in the heat of this hopeless moment, agree with Mr. McCain, are the same people who condemn Israelis and Palestinians for their futile cycle of provocation and revenge.

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Many who agree are the same people who are mystified by the centuries of intractable violence in Ireland and the Balkans. Many who agree are the same people who profess to follow Jesus, or Buddha, or Mohammed, or the Talmud—and yet still behave as if this world will never require excruciating acts of forgiveness.

I do not suggest that justice be ignored. We cannot allow or condone terrorism as a way to raise or resolve critical human problems. I do not suggest that the isolation, apprehension, and control of terrorists is anything but complex and absolutely necessary. I do suggest a path different from the path that John McCain implies. I do suggest that before we act we must understand our rage for revenge.

We are capable of anything. Through prayer, we can find the wisdom to measure our own actions and to distinguish this unconscionable atrocity from the reasons that motivated it. With such wisdom, we can forge our response to terrorism on higher ground than provocation and revenge.

We offer a prayer of support and a prayer of divinely inspired forbearance for our President, his advisors, and the rest of us as we discern our next steps in the torturous path everyone on our planet will be walking together.

—Steven Baumgartner, Executive Director,
Pendle Hill Quaker Religious Community,
Wallingford, Pa.

September 18, 2001

. . . What vision of justice is large enough to confront this violence with responses that lead to healing rather than the spilling of more blood? . . .

A dangerous mood is being fueled across the land. Who will call us home to our better, more just, and compassionate selves? Our political leaders are preparing us for war that will, in its turn, bring violence and devastation to civilian populations elsewhere. The impulse to destroy those who have hurt us is leading to terrible forms of vigilante violence within our own country. Where is the justice in this?

At the root of all hate, violence, war, and injustice is the violence of “us” and “them”—those considered “good” (worthy), and those who are “evil” and therefore expendable. To fully claim our common humanity, it is necessary for all individuals, all political and identity groups, all nations to stop locating violence out-

side ourselves and recognize a painful but necessary truth: that we who are victims of violence and injustice in some situations may also be, in other situations, perpetrators of violence and injustice.

Increasingly, we see people stricken by grief and rage in this country threatening and targeting for harassment and assault friends of Middle Eastern and South Asian descent. Already, one good man, Balbir Singh Sodhi, a gasoline station owner, has been murdered. An Arab American worker has been attacked by a machete-wielding assailant. A Hindu temple has been firebombed. Mosques have been vandalized. Muslim schoolchildren are being threatened.

We urge all people to stand publicly in solidarity with Middle Eastern and South Asian communities, and to speak out boldly in defense of the constitutional, civil, and human rights of all, without exception.

The danger is very great that people in the U.S. will permit the erosion of the Bill of Rights in order to secure an illusory “safety.” But authentic and lasting safety will not be created by the surrender of fundamental rights. The already widespread use of racial and ethnic profiling is escalating. The government is once again likely openly to permit political assassination. The use of secret evidence against persons suspected of being or associating with terrorists—virtually any person of Middle Eastern or South Asian descent—has been contested with some success in various courts in recent years, but is now likely to enjoy new support. Due process rights have long been in jeopardy. Already powers are being given to the federal government to detain and deport “suspects” on the basis of no evidence at all. Such broad powers invite wide use and abuse.

However unjustifiable the attacks of September 11, they possess a long history and arise within a broader social, political, and economic context. Can our hearts open sufficiently to realize that that the U.S., too, is implicated directly and indirectly in the violence, injustice, poverty, disenfranchisement, and despair felt by many in the Middle East and elsewhere around the world? People within the U.S. are capable of great generosity and compassion, and have shown it time and time again. Yet too many of our own nation’s policies and actions—including the use of napalm and antipersonnel fragmentation bombs against civilian populations; covert

actions; carpet bombing; support of and sales of arms to undemocratic, repressive regimes and groups that rely on torture, terror, and death squads—have often caused great hardship and unimaginable suffering to families in other parts of the world. Fear, hatred, resentment, and the desire to obliterate those perceived as “enemy” thrive in such violent and unjust conditions. We reap what we sow.

Massive military retaliation and repressive policies abroad and at home will further inflame hatreds and cause the violence to escalate, on all sides. If the suffering is to cease, only imaginative, bold, and ceaseless public activism and international diplomacy rooted in universal affirmation of human rights and commitment to social and economic justice for all offer us hope for a different, more just, less violent, more secure future. . . .

Let us redeem the lives of all those lost to this senseless violence by finding practical ways to transform the ashes of destruction into the love of healing justice, in which the integrity of means and ends is ultimately life-giving for all.

—Kay Whitlock,
Special Representative for Gay, Lesbian,
Bisexual, and Transgender Programs,
American Friends Service Committee

September 20, 2001

During a Meeting for Worship last evening at Bethesda (Md.) Meeting, I found myself wondering what would Gandhi do, or what would Rev. Martin Luther King Jr. be preaching today. Others will have greater insights than mine, but it came to me to believe that they would be planning a peace effort in Afghanistan. I also concluded that if Clarence Pickett were alive he would be seeking meetings with the Muslim clerics in Afghanistan. This morning I e-mailed Bob Edgar, the general secretary of the National Council of Churches and a former congressman from Pennsylvania, urging him to lead a delegation of international religious leaders to Kabul seeking cooperation from the Taliban for an end to terrorism and religious war. For those interested, his e-mail is <redgar@nccusa.org>.

—David Runkel
Bethesda (Md.) Meeting

September 20, 2001

I got a clear message during meeting that Martin Luther King Jr. and Gandhi

both would have chosen actions that lead to life over death, both here in this country as well as around the globe. I was with an African American preacher the other day, a wise man with years of experience in the Civil Rights movement. He called us to see that movement as a model of what a "war on terrorism" could be.

—Liz Yeats
Austin (Tex.) Meeting

September 21, 2001

Friends in Atlanta called a meeting for worship last Tuesday night, September 11, and met with Bet Havarim, a Jewish congregation that rents space from us for services. As I prayed, the words of Gandhi came to mind, "An eye for an eye will leave the whole world blind." I cried for all those around the world who now seem bent on creating blindness, and wonder where are the leaders with the moral authority of Gandhi who can confront evil in nonviolent ways. Later I realized that this kind of thinking is part of the problem—looking for the savior, denying our own part in creating the tragedy, and being unwilling to do what we can to respond. We have supplied and dropped weapons of mass destruction on others expecting never to pay the price for our actions. As I prayed for guidance, this story sent by a friend seemed God's way of telling me we all need to do what we can.

The Hawk and the Dove

"Tell me the weight of a snowflake," a hawk asked a wild dove.

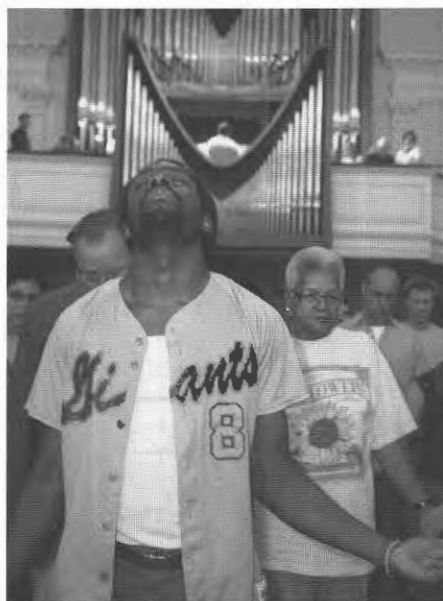
"Nothing more than nothing," was the answer.

"In that case I must tell you a marvelous story," said the hawk. "I sat on the branch of a fir, close to its trunk when it began to snow. Not heavily, not a raging blizzard, no, just like in a dream, without any violence. Since I had nothing better to do, I counted the snowflakes settling on the twigs and needles of my branch. Their number was exactly 3,741,952 when the next snowflake dropped onto the branch—nothing more than nothing, as you say—and the branch broke off." Having said that, the hawk flew away. The dove, since Noah's time an authority on peace, thought about the story awhile and finally said with resolve, "Perhaps only one person's voice is lacking for peace to come about in the world."

—Mary Ann Downey
Atlanta (Ga.) Meeting

September 21, 2001

Like most people in North America, I have been horrified, shocked, and saddened by the past week's events in the U.S. A scenario imaginable only in the movies took place pretty close to home. Undoubtedly, the loss of a great number of innocent lives makes this an immense tragedy. However, with all the subsequent saber rattling and threats of retaliation on a massive scale, one cannot but help feel there are other things that are fuelling the outrage of many Americans, among them injured national pride and a sense of invulnerability removed. Not to mention a military-industrial complex with its



own vested interests and an insatiable appetite for an ever-greater share of the national budget, and opportunistic political leaders who will do what is expedient to score points, no matter what the long-term results.

As a Canadian, I am concerned that we may be taken headlong into a doomsday scenario unless we stop and think carefully about what we are being fed by much of the media and about where a U.S.-dominated NATO wants to go. We must maintain an independent voice at the UN, and within NATO. While support of friends is worthy, there is also a time for critical questioning of friends when their actions threaten the well-being of others or themselves. Being a cheerleader is not always very helpful.

President Bush has stated that, "The terrorists and those who harbor them will be hunted down and rooted out." One has to wonder if those who train terrorists

will also be called to account. I wonder how many North Americans are aware of the fact that it was the American CIA-run School of the Americas in Georgia that trained many of those now being blamed for last week's attack, when they were useful for fighting the former Soviet-backed leadership of Afghanistan from bases in Pakistan. The enemies of my enemies do not always remain my friends!

I believe that violence begets violence, and that there would not be terrorism unless there was first repression. This is not in any way to excuse or rationalize what happened last week, but we need to think carefully about what reaction our responses will inevitably provoke.

Fundamentalism, both religious and political, sees the world in simplistic, black-and-white terms, demonizing whatever is different or whatever it does not understand. Add to this the modern desire for "quick (technological) fixes," and we have a potent recipe for further disaster on a world scale. The reality is that whatever military action is taken in the next days and weeks will either decrease or increase the size of fundamentalist, terrorist hotbeds. And thoughts of American invulnerability from further attacks are totally illusory. It is quite likely that any terrorists remaining have long since left Afghanistan for distant places, if Afghanistan was in fact ever their base. "Star Wars"-type defense shields would be of little value when any terrorist could easily carry in a pill bottle enough deadly poison or disease-causing organisms like anthrax to contaminate an entire city's water supply, killing millions before it is even detected.

I do not believe there are any quick fixes. I believe that the UN should be a forum for countries to continue to reach agreement on dealing with terrorists if and when they are actually identified, not just suspected. Cooperation between police forces at all levels and in all places should be the priority, rather than between military forces. The difference, in my mind, is that police actions are, or should be, limited in scope and force, focused, subject to well-understood rules, and accountable for every bullet that is fired. Military actions, on the other hand, especially in the past half century, seem so often to have no limits on the amount of force used or who it is aimed at, and little or no accountability to those they are supposed to serve.

It is, and should be, much the same as

the way the Mafia, a group with roots in Sicily, is dealt with. Despite the connection of the Mafia with illegal drugs, coercion by gang-style murders, and prostitution, there are no threats or efforts to bomb Sicily, even if some Sicilians benefit from the illegal activities of its more notorious citizens. Likewise, one does not eradicate a cancer with indiscriminate and massive blasts of radiation or chemotherapy or by using an axe; rather the area to be treated is carefully and cautiously targeted, so that healthy surrounding tissues are not harmed or destroyed. In the long run, as with cancer, the causes of the problem must be dealt with, not just the symptoms. Extreme poverty, continuing injustice, lack of democratic options, hopelessness, and utter desperation feed directly into terrorism. If you have absolutely nothing to lose, what difference does it make if you lose your life to kill others?

So much of the U.S. is now a gated

community, where the rich elite that has, seeks to have more and to keep what it has from the hordes outside the gates. Sometimes a few from those hordes write graffiti on the gates, or even steal or harm those who strive for total security within. But so far in Canada and the United States, constrained by the laws of the land, we have wisely and fortunately not seen fit to allow bombing of or mass retaliation against whole communities of the deprived from which a criminal element has arisen.

The human desire for vengeance creates a vicious cycle of revenge, re-revenge, and so on. One has only to look at the history of Northern Ireland and so many other places to see the truth of this. Is this really what we want here? I for one, do not. For our children's sakes, let's choose life. Justice is called for, but taking revenge is by no means an adequate substitute for justice.

—Brent Bouyer, Lucknow and area worship group of Kitchener Monthly Meeting, Wingham, Ont.

September 23, 2001

You may find this hard to believe, but this morning during meeting in Des Moines, after about 15 minutes of worship, a member, Bob Henderson, exclaimed out of the silence, "Look, there's a dove sitting right there on the wall between us and the [American] flag across the street." All eyes immediately turned to see the amazing sight and recognized its haunting significance. Indeed, that dove, never observed by me before, sat calmly on the wall for what seemed like several minutes, then disappeared. The symbolism of the dove between the flag and our terrorism-troubled meeting led to a gathered meeting few will forget.

—Wilmer Tjossem
Des Moines Valley (Iowa) Meeting

A Lone Dissent to the Use of Force Resolution

September 14, 2001

I rise today with a heavy heart, one that is filled with sorrow for the families and loved ones who were killed and injured in New York, Virginia, and Pennsylvania. Only the most foolish or the most callous would not understand the grief that has gripped the American people and millions across the world.

This unspeakable attack on the United States has forced me to rely on my moral compass, my conscience, and my God for direction.

September 11 changed the world. Our deepest fears now haunt us. Yet I am convinced that military action will not prevent further acts of international terrorism against the United States.

I know that this use-of-force resolution will pass although we all know that the President can wage a war even without this resolution. However difficult this vote may be, some of us must urge the use of restraint. There must be some of us who say, let's step back for a moment and think through the implications of our actions today—let us more fully understand its consequences.

We are not dealing with a conven-

tional war. We cannot respond in a conventional manner. I do not want to see this spiral out of control. This crisis involves issues of national security, foreign policy, public safety, intelligence gathering, economics, and murder. Our response must be equally multifaceted.

We must not rush to judgment. Far too many innocent people have already died. Our country is in mourning. If we rush to launch a counterattack, we run too great a risk that women, children, and other noncombatants will be caught in the crossfire.

Nor can we let our justified anger over these outrageous acts by vicious murderers inflame prejudice against all Arab Americans, Muslims, Southeast Asians, or any other people because of their race, religion, or ethnicity.

Finally, we must be careful not to embark on an open-ended war with neither an exit strategy nor a focused target. We cannot repeat past mistakes.

In 1964, Congress gave President Lyndon Johnson the power to "take all necessary measures" to repel attacks and prevent further aggression. In so doing, this House abandoned its own constitutional responsibilities and launched our country into years of undeclared war in Vietnam.

At that time, Senator Wayne Morse, one of two lonely votes against the Tonkin Gulf Resolution, declared, "I believe that history will record that we have made a grave mistake in subverting and circumventing the Constitution of the United States. . . . I believe that within the next century, future generations will look with dismay and great disappointment upon a Congress which is now about to make such a historic mistake."

Senator Morse was correct, and I fear we make the same mistake today. And I fear the consequences.

I have agonized over this vote. But I came to grips with it in the very painful yet beautiful memorial service today at the National Cathedral. As a member of the clergy so eloquently said, "As we act, let us not become the evil that we deplore."

—Rep. Barbara Lee (Calif.),
on the floor of the U.S. House of
Representatives

Rep. Lee, not a Quaker, has taken a position many Friends may wish to affirm. Contact: <barbara.lee@mail.house.gov>. —Eds.

In a Palm Beach Friends meeting for worship in 1999, I felt moved to speak about chaos, as the word is used in mathematics and science. I submit that chaos, in the scientific sense of the word, is a necessary ingredient in a living meeting for worship. In order to explain why I believe this, I shall begin with a simple, nonmathematical explanation of the concept of chaos as it is used in mathematics and science.

In general English, the word "chaos" usually means something like frantic, uncoordinated activity. The word has a somewhat different meaning in mathematics and science. The simplest definition of the term that I have found is "a sensitive dependence on initial conditions." This means that when there is chaos, very small differences in initial conditions result in rapid divergence to very different results.

This does not imply that the results are random, although they may appear to be. The outcome is the direct result of the initial conditions. Results can be calculated by mathematical formulas and models. But if the initial conditions are changed very slightly, the results of the formulas and models will change drastically. In systems where it is difficult to measure the initial conditions precisely, the actual results may be unpredictable.

A chaotic system does not have to be noisy, busy, or energetic. One example of chaos is the quiet falling of leaves from a tree. Different leaves fall in very different ways, swirling, zigzagging from side to side, or falling almost straight for a time and then zigzagging, to give a few examples. The place a given leaf will land is unpredictable. This is true even of the silent falling of leaves on a calm day.

Probably the most cited example of natural chaos is in weather. Scientists refer to the "butterfly effect" to describe it. Theoretically, the flap of a butterfly's wings in Africa can cause a change in air pressure



Chaos

in

FRIENDS MEETING

by Caroline Lanker

Caroline Lanker, a member of Tampa (Fla.) Meeting, attends Palm Beach Meeting in Lake Worth, Florida.

that will spawn a hurricane that will eventually hit Florida. I can't vouch for the accuracy of this conjecture, but certainly weather can be very chaotic. The chaotic nature of weather, combined with the large number of measurements required to predict weather and the difficulty of getting enough precise measurements, result in frequently inaccurate weather forecasts, even though meteorologists keep improving the weather models.

Considering the definition of chaos as "a sensitive dependence on initial conditions," we see that in a weather system, the initial conditions are the air temperature and pressure, humidity, wind direction, and wind velocity. The future weather is determined by these initial conditions, plus the amount of sunlight falling on Earth over time. The longer the time period of a prediction, the more likelihood that small errors in the measurement of current conditions will result in large errors in the forecast of weather conditions in any given place. Notice that weather forecasts do not usually predict specific weather conditions more than three or five days in advance, and the predictions are updated frequently as the models are rerun with new data. This is because of the chaotic nature of weather. Due to small inaccuracies and gaps in the initial measurements, the accuracy of any local weather prediction breaks down after a few days.

Now, what does chaos in the sense I have just described have to do with Friends meetings in general and with meeting for worship in particular?

Consider that we often talk about listening for the still, small voice of God in meeting for worship. Over the course of history, many Friends have been deeply moved by this still, small voice in meeting. Some have had life-changing experiences.

For the still, small voice to reach us, and perhaps move us, requires more than an absence of noise in meeting for worship. We must be in chaos in the sense that we are in a state where a small impetus from the Inner Light can make a difference in us. We must be sensitive to the unexpected insight in our own medita-

tion or in a message from another.

If we are in this state of chaos, we do not know what the result of our listening or speaking may be. And there is no mathematical model we can run to tell us, even roughly, what effect it will have.

Those who are familiar with the mathematical concept of chaos may take issue with my reference to this concept in the context of meeting for worship. A mathematically chaotic system is also deterministic, which means that the results follow necessarily from the initial conditions and forces. To apply this very literally to Friends in meeting for worship would be to deny free will in human beings. That is not my intention. I use the mathematical concept of chaos here as analogy rather than as a literal explanation of the dynamics of meeting for worship. I am not advocating the release of individuals from responsibility for their actions in or out of meeting. Nor does my advocacy of chaos in meeting diminish the need for discernment of whether an urge to give a verbal message comes from the Inner Light or from an egotistical desire of some sort. However, it has been my observation in a number of meetings that most Friends are more likely to resist the urging of the Inner Light than to go overboard in the other direction.

In what way can chaos as I have described it work in the life of a Friend or a meeting? How can it enhance the ability of the meeting to respond to the Inner Light?

Have you ever had the experience of receiving a sudden insight during meeting? Have you ever been deeply moved by a message that another person has given?

Before a person speaks in meeting, he or she has usually been meditating on the message for some period of time during the meeting or, sometimes, for days or weeks before the meeting. The speaker's mind must be receptive to the initial insight for a message to take hold and grow. When the speaker gives the verbal message, many other people have an opportunity to consider it, interpret it, expand on it, and perhaps take it in several other directions. Sometimes others feel moved

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to speak and there is a thread that builds through the speaking during the meeting. Other times Friends consider the message silently. One or more of them may take away an insight that will come back to them at a later time. And so it goes.

The original speaker has no idea, when the first glimmer of insight comes to him or her, what the ultimate result will be. And it would be so easy to suppress and ignore it. That is why I believe an appreciation for chaos is helpful in meeting for worship. We need to allow initial small insights to grow, to pass from one person to another, to be shaped and changed, and to change us. We also need to be tolerant of the leadings of others. If a silent meeting were too dry and predictable, if no emotion could be shown and no disquieting ideas expressed, I believe it would indicate that there was not enough chaos, that the meeting was not a good environment in which insights could develop.

I take it as a sign of a healthy level of chaos that a meeting is not the same from one week to the next. Sometimes there are several verbal messages, sometimes none. There is a large variation in the content of messages. Different people experience each meeting differently. Some messages are very meaningful to me and others have little impact on me but may be meaningful to someone else.

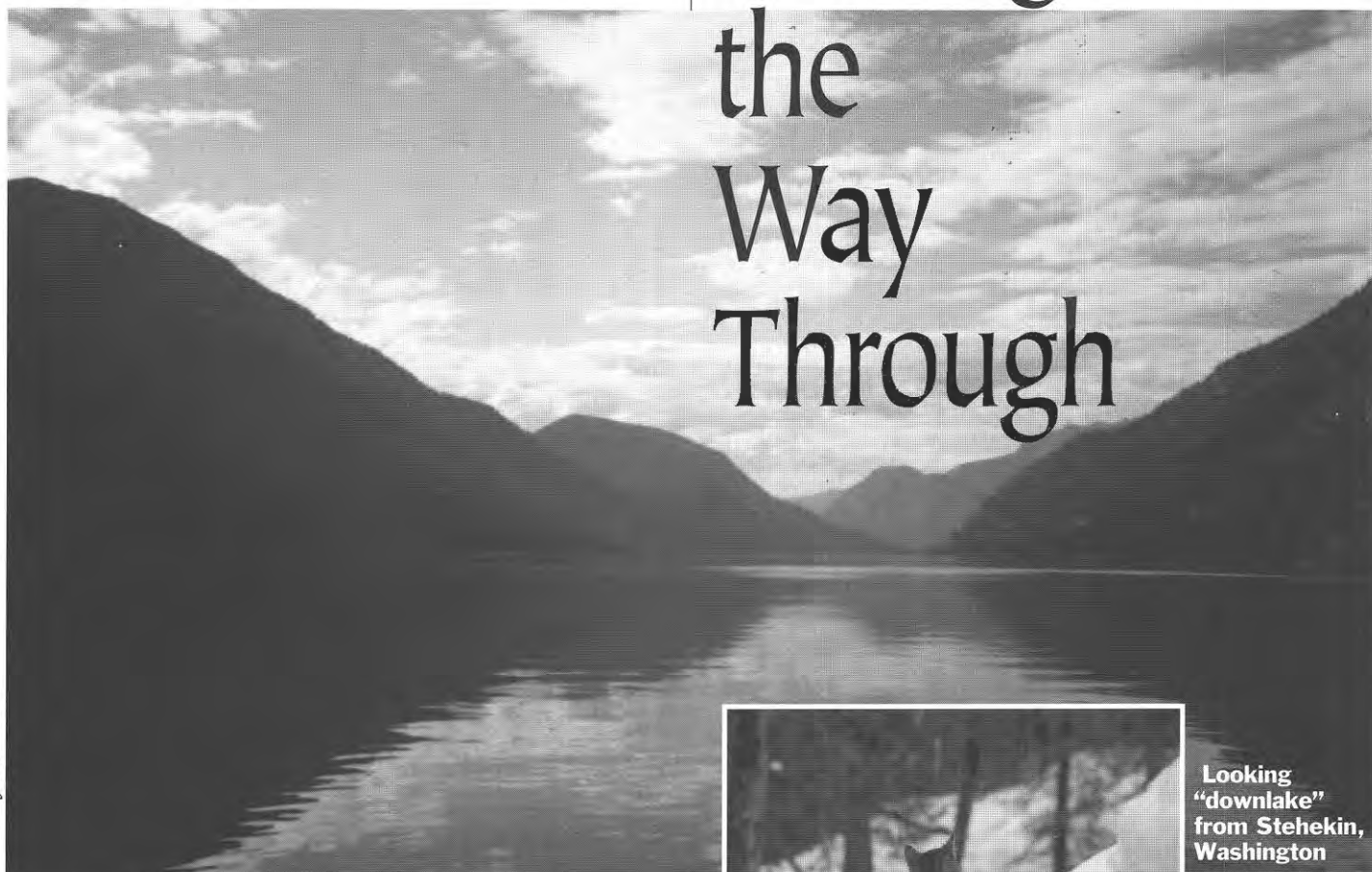
Sometimes things happen in a meeting that are disturbing to some Friends. Such occasions may be a "popcorn" meeting, in which one person right after another stands up and speaks; or when someone speaks at length, or seems disturbed; or the distraction of restless children or people coming in or out. If the same "problem" does not occur week after week, I believe such unexpected occurrences are actually a sign of a healthy meeting. A good degree of chaos in the meeting should result in unexpected things happening, even if not all of them seem desirable at the time.

By the same token, we may occasionally derive wonderful insights, moving experiences, and even life-changing revelations in meeting for worship, if we allow ourselves individually and corporately to be in a state of chaos in the silence. □

by Iris Graville

Finding the Way Through

Photos by Iris Graville



Iris Graville "polished" this essay at a Pendle Hill workshop—"The Ministry of Writing for Publication," led by Tom Mullen. She is a member of University Meeting in Seattle and attends the Lopez Island (Wash.) Worship Group.

Stehekin, a remote mountain village fixed in an earlier time, taught me how to survive in the world today. Located in the North Cascades of central Washington, this community of less than 100 year-round residents is a place and a way of being. (People talk of being "Stehekinized".) Translated as "the way through," Stehekin once was a passageway for Skagit and Salish Indians at the end of 55-mile-long Lake Chelan. Later, highways were blasted through parts of the North Cascades, but luckily none ever made it to Stehekin. Today, most people get "uplake" by a commercial, passenger-only ferry that makes one trip daily. Others arrive by float plane, and the hearty by hiking a full day over National Park and Forest Service trails.

Telephone lines from the "downlake" world never made it to Stehekin either. Communication there takes place face-to-face. Contact with the rest of the world is by mail. A single public telephone, for outgoing calls only, haltingly relays voices via satellite when communication is urgent.



Looking
"downlake"
from Stehekin,
Washington

**Boris on his
bluff**

It was to this tiny, isolated village that my family and I moved in search of our own way through disillusionment. In May 1994, my husband and I quit our jobs in human services, found renters for our house, and prepared our twin son and daughter to enter seventh grade in the valley's one-room, K-8 school. Our transition was eased by a support committee from our meeting, the encouragement of family and friends, and the availability of a rental house and jobs that first summer.

We had gotten to know the people and the way of life in Stehekin over ten years of vacationing in both summer and winter, so we didn't have many illusions about living so far removed from the mainstream. We learned during one July visit we could cope with picking our groceries up at the boat three or four days after mailing our order to the Safeway store at the other end of the lake. We survived mosquitoes in droves and temperatures in the upper 90s without air conditioning. During winter holidays we experienced extended power outages, the

challenges of waking to three feet of fresh snow, and the trials of driving vintage vehicles over narrow, snow-packed village roads. We had heard springtime was wet, muddy, and filled with flooding dangers and that fall, with its warm days, crisp nights, and spectacular colors, rarely lasted long enough to complete preparations for winter. We worried about the lack of easy access to everything, especially emergency medical care, but we trusted the Stehekin spirit of interdependence would tolerate our inexperience and support us with the lessons we would learn there.

Mostly I went to Stehekin because I wanted a break. For 20 years I had worked as a nurse, primarily in public health. I felt called to a healing profession. Later, I realized I was led to serve the poor by being at their bedsides, visiting in their homes, and advocating for their care. I believed that to bring about health and wholeness I had to witness to suffering. I felt deep affinity with the people I cared for and was driven to respond to their needs. Even though I knew I couldn't save the world, I had lived my life as if I could.

My drive had taken its toll. Like so many others in helping professions, I arrived at a point of burnout. The early signs nudged me to move to a smaller town, take a job in a smaller organization, and get back to hands-on nursing care after several years as a public health bureaucrat. Within a couple of years I was overwhelmed by the never-ending stream of pregnant teens and young women ill-equipped to deal with parenting complicated by poverty, drug and alcohol abuse, or domestic violence. I battled to survive by moving into middle management. The impotence I had felt in direct service was magnified in my new role, caught between those with power and those in need. I finally realized that, in response to overextending myself, I was withdrawing and nearly extinguishing my compassion.

At the same time, my family was feeling squeezed by Middle America's compulsion to move faster, consume more, and question less. The treadmill was circling at a frantic pace, leaving us all gasping for breath and grabbing for a handhold. When I proposed a year in Stehekin to renew, their positive response was unanimous.

Despite my yearning for retreat, there was one worry I carried with me to Stehekin. As I moved to one of the most removed sites in our country, I feared I would forget the effects of abuse, disenfranchisement, oppression, and limited opportunities—that I would forget injustice's aftermath if I no longer looked in the eyes of people who lived with it daily. In Stehekin there would be no newspapers to link me to the rest of the world, no radio or TV newscasts. I couldn't call colleagues for updates about families I had worked with or responses to the latest communicable disease outbreak. The mountains that blocked the winter sun until midmorning and swallowed it in the early afternoon kept me in the dark about events beyond my quiet refuge.

Our one-year sojourn turned into two. I hadn't expected that the boundaries of water and rock that divided me from others could restore a sense of communion, but nestled in the comforting arms of the valley, I regained awareness of my place in the circle of humanity. It wasn't the din of the media or the mass of case files that reminded me of my kinship with the Earth

and her creatures. My closeness to the beauty and power of nature instructed my heart rather than my head. My senses noticed interrelationships in different ways.

The gurgling of the Stehekin River told stories of its origins in the glaciers towering above me. Cycles of melting snows, rains, and droughts marked the passage of time in eroded river banks, sandbars, jams of boulders, and fallen, ancient trees. I saw clearly how the river's course was changed by eons of subtle events. Old-growth ponderosa pines and Douglas firs reaching 100 feet upward exalted the long history that preceded me, while new saplings that followed a forest fire were proof of future growth. Timid black bear cubs and spindly-legged fawns nibbling on plants that sprouted through the melting spring snows just outside my door cued me to the mystery of new life.

There was no Quaker meeting in Stehekin, but I went often to my favorite place of worship, a rock outcropping we named Boris's Bluff. It was Boris, our tabby cat, who showed me I didn't have to venture far behind our house to be deep in a wooded sanctuary. To my surprise, he always hiked along with me on my treks there. Together we walked through pine needles and scrambled over boulders that had rumbled down from mountain peaks over the centuries.

One day, sitting on a moss-covered rocky mound, I breathed in the pine scent of the surrounding woods and was warmed by the sun's radiation off the stone. Encircled by mountain walls that gave the illusion of there being nothing beyond them, I was awed by an unexplainable feeling of connection with all people. It was in solitude, sitting alone on a rock, that I had a palpable awareness I wasn't alone. I realize now it was God's presence I experienced. Though I couldn't see or hear others, I felt their closeness and no longer feared that I would forget. And I felt released from the responsibility to do it all; I grasped that it's not up to me alone.

Maybe my new eyes, seeing the effect of the melting snows, the rush of the river, the delicate balance in nature, showed me that the smallest touch, the briefest contact, the quietest diligence, can make a difference—can change the course of a river. In the quiet safety of the forest and the mountains, I embraced both my smallness and my greatness.

I don't live in Stehekin anymore, but it lives in me. I didn't go back to the old house, or the old job. My family and I moved to a rural farming community on Lopez Island in Puget Sound. It has some of the best of Stehekin but is not so isolated. There's a grocery store, a high school, and a library. We still get to our home by boat, but we are sometimes too well-connected to the world by phone, e-mail, and fax. I have figured out how to do only the parts of nursing I enjoy the most and now have more time to pursue other passions. My mainland friends presume that island life is uncomplicated and comprised of long, contemplative hours. It is, I suppose, in comparison to the pace and style of their lives. Yet I learned in Stehekin that I can create distractions anywhere, even on Boris's Bluff. So I continue to experiment to sustain balance and preserve times of solitude. But I will never forget that "the way through" to communion is in the silence. □

Mali

Chua-on/Rinfret/Courtesy of American Friends Service Committee



Realism, Right Sharing, and Responsible Living

A TRIPOD FOR HOPE

by Chuck Hosking

Let's be realistic. If present growth rates of consumption and global wealth disparity continue, those of us in the overdeveloped world will "do in" the planet in less than another century. Most scientists and ethicists whose minds are not for sale to the highest bidder would probably say we'll do the job in half that time. Let's face it: exponential growth is inherently unsustainable, and the current global economic system is premised on unbridled growth. So what is an appropriate response for Friends: denial, or a commitment to a life of integrity and consistency with historical Quaker values, regardless of the behavior of the rest of our secular society?

Chuck Hosking lives in Albuquerque and is a member of Harare (Zimbabwe) Meeting. Portions of this article appeared in the Oct-Dec. 2001 issue of the Center for Action and Contemplation newsletter Radical Grace.

Realism in Fantasyland

I'm told that denial is a human mind trick that allows one to avoid the pain of facing unpleasant realities. It is said to be a coping mechanism to allow you to function (via self-deception) while immersed in a setting that bombards you with overwhelming evidence contradicting your beliefs. So, are those who pursue voluntary simplicity via downward mobility masters of denial, or are they rejecting a fantasy world in favor of ethical realism? It is my contention that those whose lives center around the pursuit of responsible global citizenship are the true realists, and that those who promote values of greed and overconsumption are living in a fantasyland.

It's currently popular among smug economists and iron-lady/man politicians to proclaim that "there is no alternative" (TINA). It is said that unfettered global markets are an inevitable facet of human nature. But it seems that most folks in Kerala (a state in southern India) haven't gotten the message yet. On incomes no higher than India's average, the residents of Kerala enjoy longevity and literacy rates comparable to U.S. levels. Why? Because decades ago, political leaders there championed health and education over corporate profits. Read about Kerala; don't take my word for it. But it may take some scrounging, because the TINA folks do their best to squelch examples that put a lie to their revered contention.

So how much hope can we pin on politicians to pursue the common good? That depends on how broadly we draw the common circle. Reciprocity (you scratch my back, I'll scratch yours) is pretty "common," but politicians tend to draw the limits of their myopic good at the boundaries of their political district. In order to get reelected, politicians of all political parties feel constrained by the need to vote for whatever legislation will enrich their constituencies, regardless of the impact of that legislation on global wealth disparity or environmental degradation outside the district boundary. Thus the economic well-being of a politician's constituents trumps any nascent concerns for citizens (or nonhuman species) of other countries or future generations. "It's the economy, stupid"—right? Not if we're ethical realists (realists informed by right sharing and sustainable living values).

What's so unrealistic about geographically and temporally myopic economic

growth? Well, get out an algebra textbook and look at an exponential growth curve. Scary, huh? Now, some things—like love and integrity—could use a healthy dose of exponential growth. But when one notices that global wealth disparity and environmental degradation are growing exponentially, fueled by the TINA mindset, it becomes clear that such a GNP-worshipping outlook is patently unrealistic. The TINA folks are impractical idealists to think that such trends are sustainable. The only debate is over just which time bomb will explode first: the strain of global social tensions or the environmental web of life.

Oh, but there's a technological fix to all of these problems, say the TINA folks. How unrealistic! As I delineated in a previous article on technology (*F/Nov. 1998*), the technologies of the last couple centuries have simply exacerbated the time-bomb issues listed above, each new technology accelerating the pace of the damage. When the direction in which you're headed is disastrous, a technology that will take you there faster and more efficiently can hardly be called progress.

Media-Defined Reality

It seems we've been hoodwinked into aspiring toward a phony type of progress. Combined with globalization, this consumption-dependent mentality becomes a matter of cultural imperialism. Part of the reason for the inordinate U.S. impact on the planet's future is the pervasive and seductive nature of the values implicit in our mass media's definition of "normal life." U.S. media values have captured the hearts and minds of the majority of the world's low-income folks who've ever seen a car or a television. Such unsophisticated, trusting souls are easy prey for slick media advertisers. In the overdeveloped world, most of us are jaded to the explicit consumer values promoted in commercial ads, but we bite the bait after the commercial is over and we let down our guard. It's the implicit, subtle values reflected in the TV programs themselves—the definition of "normal life" as a 1,500-square-foot suburban house with two cars in the driveway and kids pecking away at computer games—that infect our psyches, mold our identities, and craft our view of reality. And once a TV viewer becomes addicted, he/she generally deepens and widens the consumer habit, as new technologies ratchet ever upward the affluence level of "normal life" and credit peddlers

facilitate the no-wait attainment of growing aspirations.

Indeed, the only purpose I can see for most advertising is to convince us (and most of us *want* to be convinced) that all the items we've been programmed into *wanting*, by the mass media's definition of reality, are really things we *need*. As long as we just want them, we find it difficult to justify their purchase. But once we've been convinced that we need and deserve these items, their acquisition seems justified. Everyone's happy—the corporation makes its sale, and our consciences are salved.

And just what are all these things we "need"? In our high-tech world, they are



Kwame Nyong'o

increasingly items containing plastics, heavy metals, and other environmental toxins. Cars, computers, televisions: all contain toxins and require mining, which means that both their manufacture and their use play a part in destroying the planet. As Chief Seattle reputedly said over a century ago, the white man has a disease (the need to acquire, consume, pollute) and does not understand that, as part of the web of life, whatever he does to the web, he does to himself.

So why not just say no? We're like moths drawn to a flame, and we become addicted to a narrow, opulent definition of life. In the book *A Plain Reader* by Quaker Scott Savage, an Amish man is asked by a group of visitors just what it means to be Amish. The Amish man responds by asking the group whether some of them feel that the values promoted by television are detrimental to their souls. Every hand goes up. He then asks whether, in light of this perception, some of them plan to get rid of their televisions. No hands are raised. So he explains that what makes Amish folks different is the desire to eliminate from their lives all items (cars, computers, televisions, etc.) they consider detrimental to their souls.

The power of media persuasion is very

strong. Programmed by high-tech Y2K hype, the mass media even convinced most arithmetically competent folks that a new millennium began January 1, 2000! Such is the media's persuasive ability to redefine reality. But need Friends be so gullible that even we are sold a definition of life centered around materialism, or do we have an alternative vision?

Right Sharing of World Resources, or Complicity in the Sin of Greed?

Happily, Friends do have an alternative: Right Sharing of World Resources (RSWR). True to its name, this Quaker organization is centered around transforming the problem of affluence in the overdeveloped countries into a partial solution to problems of material deprivation in low-income countries like India. In return, the spiritual joy and wealth of soul that so often grace the lives of so-called "poor" people (something akin to Amishness) is shared to enrich the lives of affluent financial contributors. Everyone wins—folks encumbered with attachments to material goods are freed to recenter their lives on God, while folks who experience material deprivation find hope for healthier lives for their children.

Right Sharing offers us good news: there's no law (yet) that requires us to spend all our income on ourselves and our immediate families; we're still allowed the free will to share with others. Right Sharing provides us with an opportunity to change; we need not act helpless in the face of consumerism. As a recent RSWR newsletter put it, such "change will come as we *press* to see the world from God's perspective and intentionally reorient our lives accordingly." We *can* unburden ourselves of items and mindsets that we consider detrimental to our souls. But do we dare?

Many would call us fools—indeed our own friends and family members might ostracize us—if we announced that we were planning to recenter our lives on using as few material resources on ourselves as possible in order to have more to share with our global siblings. Prevailing "wisdom" says things like: global disasters happen every day, why wear yourself out responding; or you're not all that wealthy yourself; or how are you responsible for someone else's poverty? Let's examine these common societal justifications for U.S. affluence.



Cambodia

Why is it that African disasters seem to appear overnight without warning? The answer lies in our not paying attention to the warnings. These tragedies are not isolated events but merely exacerbations of an ongoing reality that breaches our consciousness only when our media deems something newsworthy. The threshold between disaster and normality in most of the world is often one bad storm or the absence of a couple good rains. It's no coincidence that the name of the currency in Botswana (part of the Kalahari Desert) means rain. Rain—in moderation—brings prosperity; without it there is famine, and another African tragedy plagues our TV news and adds to our compassion fatigue.

When we taught in rural Zimbabwe, my wife surveyed the students and found that some growing teens of my stature had consumed nothing but boiled leaves in the previous 24 hours. Because people exist for much of the year on one meal a day, a couple of missed meals spell the onset of starvation. People do not choose a life of material deprivation. Such a life is lived on the margin, and any slight mishap can push one into the disaster zone. Much of Africa is perpetually, precariously balanced on the cusp of catastrophe, the line between good times and bad being nearly indistinguishable to the untrained eyes of Westerners from overfed societies.

Likewise, to most Africans, the differences between Bill Gates and me are indistinguishable. Regarding all the operable issues faced by most global citizens, Gates and I are both members of the global elite. The issues of daily reality for most global citizens are questions like: when I'm hungry, can I eat; or when I'm cold, can I get warm; or am I rich enough to protect my feet with shoes? Both Gates and I take all these things for granted, but for most global residents, these issues are daily struggles. Gates and the 250 next-

wealthiest folks in the world have a combined wealth equal to the poorest *half* of humanity (three billion people). Yet even with such global wealth disparity, studies of U.S. households found that the income needed to fulfill growing consumption aspirations doubled between 1986 and 1994. So yes, when we compare ourselves with average global citizens (the world's median annual per capita income is about \$700), we Quakers are all wealthy.

But isn't the phrase "rich Quaker" an oxymoron? I wish it were! And our richness is institutional as well as individual. We qualify as global elites, whether we like it or not, due to several institutional subsidies, including: our personal infrastructure of elitist levels of education (only one percent of the world's inhabitants have a college degree) and healthcare; our obscenely excessive levels of discretionary income (Americans spend proportionately less on food than any other nation, and we bask in high wages undergirded by repressive immigration laws); and the unfair globalizing advantage of our dominating technologies (computers, motor vehicles, satellites, and military weaponry), which wrest unequal terms of trade from low-income nations, thanks to rules imposed by the World Trade Organization.

If we refuse to renounce the material privilege that flows to us via unearned institutional advantage, we miss the opportunity that right sharing offers us to divest ourselves of the sin of greed. Our complicity in institutional global greed and exploitation is remote, subtle, and antiseptic. We benefit through the efforts of investment fund managers who gamble (on our behalf) on Wall Street. The losers at this gambling table are faceless and remote—half a world away and dying silently—like the Iraqi victims of our inhumane sanctions and depleted uranium debris.

Such institutional violence is what Dom Helder Camara indicts as the precipitator of a spiral of violence that continues through rebellion to repression. I have seen firsthand, during my five years in Africa, the effects of routine, inexorable, neoliberal, institutional violence planned in corporate boardrooms across the United States. And I understand enough about my own complicity in our collective national sin (and about the way a few financial tigers can dazzle the general populace)

to consider my country's behavior to constitute global economic genocide.

And perhaps the most objectionable of all to Friends is the military role that undergirds our privilege. There's no need to acquiesce to the Pentagon's semantic ploy of defining its role as "service." The only ones served by the U.S. military are the global elite and arms corporations. Once Friends are convinced that the overriding purpose of U.S. militarism is to protect our privileged way of life, there will follow a strong impetus to relinquish our wealth advantages, live on less than the taxable minimum (in part, to avoid subsidizing the military in our name), and trust in the peacemaking potential of global sharing.

Responsible Living: The Harvesting Approach

The greatest environmental burdens on the planet stem from the overconsumption of high-income folks and the desperate survival efforts of low-income folks. Thus, the global environment would benefit doubly from RSWR's win-win scenario, which makes each party's problem the other's solution and avoids both destructive extremes. The Greek adage "avoid excess" reaps dual rewards and helps defuse both the social and environmental time bombs, enriching everyone's lives in myriad ways.

Most folks, however, have a different vision. A couple of years ago, I wrote an article decrying technology as our new god. Perhaps I was wrong. Maybe technology is merely the high priest, and the economic efficiency of the global marketplace is really our new god. The biggest return on one's investment seems to override all other concerns, and the marketplace seems sacrosanct. Our goal seems to be to consume the planet as fast as possible, and the United States leads the pack as the most efficient nation in history in accomplishing this task.

Such thinking is what I call a mining mentality, and it clashes head-on with the harvesting mentality I propose. All mining is unsustainable. Mining simply means using a resource faster than it's produced. Here in Albuquerque we mine our aquifer at four times its recharge rate. Credit cards and bank loans allow us to mine our current financial resources. Such behavior is simply not indefinitely supportable and is ultimately irresponsible. To apply such a mortgaging attitude to our web of life is

a recipe for ecocide.

But our purported demise is of our own doing and can easily be avoided. Therein lies our hope. Am I optimistic that humankind will choose to reject the current mining mentality craze? No. Am I hopeful that we will? Yes. Optimism is a belief in the probability of something happening; hope is a belief in the possibility that it can occur. Since environmental destruction is the result of human activities, humans have the free will to act otherwise and undo the problems we've created. What is needed is the spiritual fortitude to commit ourselves to a harvesting mentality.

So just what do I mean by a harvesting mentality? Chief Seattle would have understood. Simply stated, it means pursuing only activities that involve reaping the surplus of renewable resources and eschewing any activity that involves mining. Such a commitment would involve using glass rather than plastic, wood rather than metals, cotton and wool rather than synthetics, soap rather than detergents, horses and carts rather than cars and trucks, etc. This is the essence of sustainable living, and it involves spurning virtually all of the technologies of the last two centuries. Such a route is indefinitely renewable; the mining-based alternative eventually consumes and pollutes the planet into oblivion. The choice is ours. How will we define progress? In my previous technology article I paraphrased an old adage: when one is at the edge of a precipice, it's wise to define progress as one step backwards.

A harvesting approach will invariably result in a slower pace, a more natural and real taste of life (as opposed to the current "virtual reality" craze). It will elevate concepts like *ubuntu* (an African term meaning the essence of personhood) and reject concepts like "soaring investment returns." It will often entail surprising healing experiences, as when an overstimulated, fast-paced professional discovers the sense of peace in a monastery garden. It doesn't divorce and compart-

mentalize work and recreation so much. It emphasizes joy in relationships, satisfaction in work well done. It's a way of life enjoyed by the average Keralan, and, as Bill McKibben comments in his book *Hope, Human and Wild*, it is "subversively inefficient." Am I saying that so-called primitive folks like Chief Seattle and residents of Kerala have many of the answers for what ails those of us in the "overworld" (overstimulated, overweight, overdeveloped)? Yes, that's precisely what I'm saying. It's the same upside-down kingdom news that Jesus preached 2,000 years ago: pay attention to and strive to emulate the least among you, the humble rejects, the losers—women, Samaritans, little children, the untouchables of each society. We need reverse missionaries to help us rediscover *ubuntu*; de-developers to help us dismantle our ecocidal technologies; simple, rooted folks to rescue us from our fantasyworld pursuit of "virtual" living; traditional, communitarian wisdom to teach us what RSWR has contended all along—that both elites and destitutes benefit from the surprising ways that all our lives are enriched through equitable global sharing.

Courtesy of American Friends Service Committee

United States



The Challenge for Friends

The art of living is a constantly unfolding riddle. There are many aspects to it, and some of us will accentuate one area more than another. Our diversity is a strength; if we were all identical in our nuances of ethical realism, those who oppose our vision would have only one strategy to defeat. As long as the activities we pursue in our

diverse roles do not undermine the goals we seek, we are free to pick the style that suits us best.

We need to understand, in a visceral way, the concepts of true global equity and true environmental sustainability. We must not settle for watered-down, phony versions of these goals. However, we must not beat ourselves up with endless bad news about global wealth inequities and environmental doomsday, frantically racing from one article or workshop to another, lurching about in search of answers. Such mania mimics the moneylenders and corporate tigers whose methods and goals we reject, and such behavior often leads us to despair and elite luxuries like burnout. (Destitute folks in Africa don't have the option of such apostasy; they just dig in and struggle harder.) Instead, we have only to get the information we need on one or two issues and start to act, always consistent with the overriding parameters of our ethical realism. Mark Twain was once asked whether he was concerned about all the parts of the Bible he didn't understand. He said, no, he was concerned about the parts he *did* understand! Revere God (and God's creation) and love your neighbor. That should be enough to keep anyone busy for a few lifetimes.

We are not helpless lemmings driven toward an inevitable surf. If we call ourselves Friends, more is expected of us than of "average Joes." We claim to be followers of Jesus, and if we strive for anything less (knowing that we'll always fall short, of course), we are spiritual wimps, and our young Friends, bored and unchallenged by our uninspiring lives, will lose interest in Quaker ideals. Let us not excuse ourselves (if we are parents) by saying that we are living a globally upper-class lifestyle *for the sake of our children*. Such a contention puts a heavy guilt trip on our kids: we can't live by gospel values because we have children. Besides, our young Friends see through such hypocrisy if, once we have an empty nest and the kids are on their own, we continue in our globally opulent lifestyle.

We must set the standard for the rest of our culture and not ignore Christ's message by putting him (or those who dedicate their lives to his vision) on a pedestal, so that we are absolved of the need to try to improve. It's a measure of how far U.S. society has



a person be concerned with leaving an inhabitable planet for future generations and not also be concerned with alleviating material desperation among the globe's current generation?

Can we share our way to a greater measure of world peace? Who knows? Is it worth a try? I think so. To modify (while capturing the essence of) G.K. Chesterton's famous quote: global sharing and environmentally sustainable living have not been tried and found wanting, they've simply never been tried.

If you disagree with the points I've made and the suggestions I've

offered, I'm eager for you to point out the flaws in my logic rather than pretending I've never raised these issues. We live in a critical moment filled with danger and opportunity. Let's be realistic: our hope for a future of life on this planet beyond the 21st century lies in our ability to learn to share global resources and tame our greed in order to live within the limits of our ecosystem. Let us lovingly challenge one another, as F(f)riends, to live our lives responsibly, consistent with the values that our wisdom traditions profess. □

SEPTEMBER 11, 2001

Reflections and Queries on Today's Events

When I wrote in this article (over a year ago) about Wall Street gamblers and Dom Helder Camara's spiral of violence, I had no inkling that the time bomb of global injustice would explode today at the World Trade Center. Such violence is abhorrent to every human soul imbued with the Holy Spirit. Yet my understanding of our complicity with the inexorable steamroller of neoliberal globalization has prompted the following queries on this infamous day:

1. If John Woolman were among us now, would he find the seeds of war inherent in our lifestyles? Are we, the adult elites of this planet, perceived by our low-income global siblings as tacit combatants in an undeclared war on them by our acquiescence to economic policies that suck worldwide wealth from simple folk and concentrate it among ourselves?

2. If ecological activist Donella Meadows were still with us today, would she conclude that we global elites had declared war on our ecosystem? Do we acknowledge that the Earth is fighting back (via global warming, desertification, etc.) and that we humans cannot win a war with our own planet?

3. If Jesus were to return now, would he consider that we are playing God with our clever genetic engineering technologies? Do our high-tech gadgets humble us before the Creator, or do they bring us closer to feeling no more need for God?

4. What road do all three of these trends follow, and what kind of world lies at the end of that road? Do we have the commitment, vision, and integrity to choose an alternative path?

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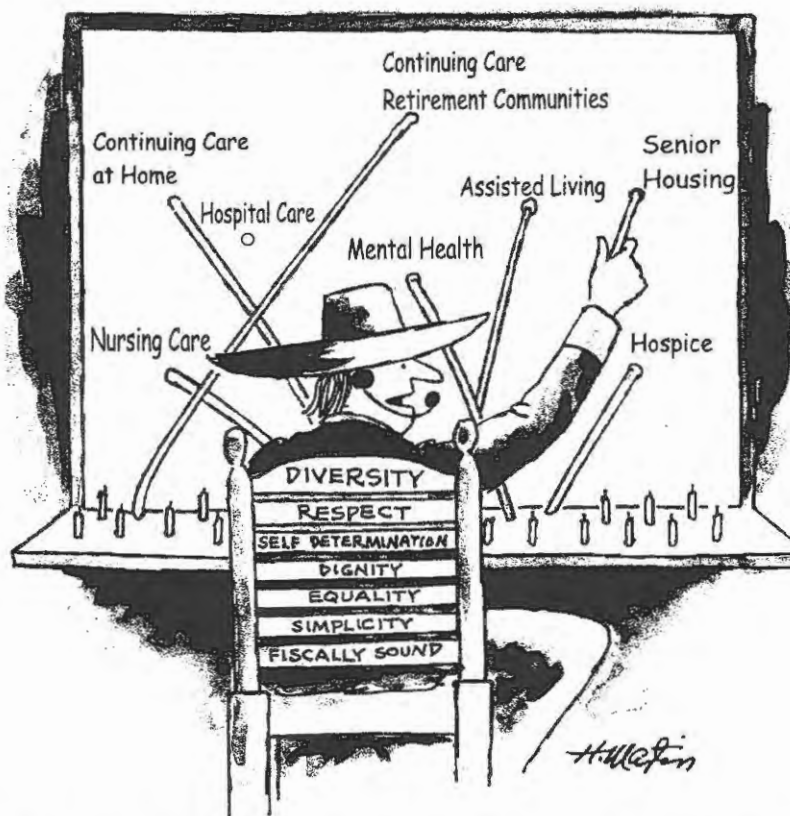
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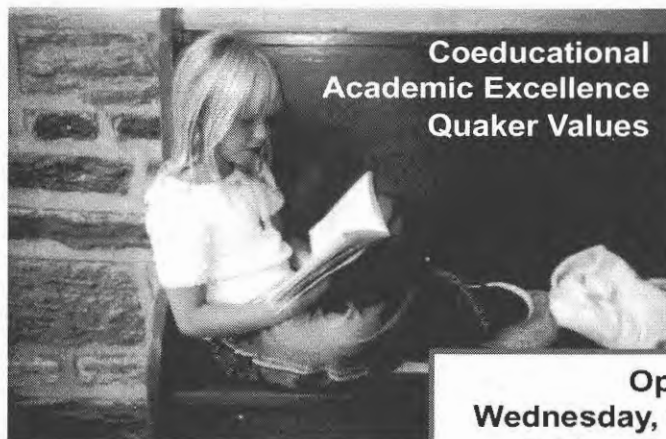
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Reports and Epistles

Britain Yearly Meeting

To Friends everywhere:

From Britain Yearly Meeting held in Exeter from July 28 to August 4, 2001, we send loving greetings to you all, affirming that of God in you and in all creation.

We have come together in celebration; all over the campus there have been moments of joyful encounter. But our joy has been overshadowed by grief: grief at the misuse of our planet, grief at our inability to love our neighbors, and the grief that we have felt at the sudden death of a Friend among us. We have heard in ministry that death can enrich us; even the youngest children expressed this in their worship.

This year, the sense of urgency of the younger Friends at Yearly Meeting, and the anger they expressed, have discomfited the rest of us. We feel overwhelmed by the complexity of the issues before us and frustrated that, despite what has been achieved, there is still so much we need to do. We sense that we are moving rapidly towards deepening crisis. Throughout this meeting, we have heard repeatedly a longing to return to the still centre. We must listen to God and allow the Spirit to move us.

Mourning what human arrogance and greed have done to the Earth, we heard sung "Were you there when they crucified my Lord?" We heard angry and moving accounts of the treatment of black people and asylum seekers in Britain. Turning to our own practice as a yearly meeting, we acknowledged that our membership procedures can be daunting and unhelpful to some who are part of our meetings and our work.

We decided to ask monthly meetings to experiment with finding, encouraging, and nurturing ways of helping attenders to come into membership. We renewed our commitment to further our corporate concern for the right to conscientious objection to the payment of tax for military purposes and for its diversion towards peaceful uses.

Seeking God's guidance, we must tackle racism and the exploitation of our planet with urgency, courage and understanding. Let us engage directly with the world, and find effective ways to be heard, so that our voices can influence decisions. We must talk and listen to the perpetrators of injustice and discrimination. We must be prepared to work both outside and inside the institutions of power. Members of one body, we are each given a different witness to make; let us encourage, support and rejoice in one another within a yearly meeting faithful to God's leadings.

In whatever steps we take, remember that it is as disciples that we act. In our religious society, membership is commitment to God. May prayer and worship underpin all

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our work. God has no hands but ours; let us not sit on them.

Helen Rowlands, clerk

QuakerCamp 2001: "Our Earth Without Boundaries?"

Mauloff in the Hessian Hills welcomed just under two hundred Friends of all ages from all over Europe and the United States to our first family camp since 1996 in Sweden. From August 3 to 10, our world nestled near the remains of the Limes which 1,700 years ago had to admit to that phenomenon to which Robert Frost later alluded: "Something there is about a wall that wants it down."

Friends from Eastern Europe proved that any lingering shreds of curtain are linguistic at most and will not prevail against the Quaker way of words out of silence. The worship sharing groups provided memorable means for togetherness as if these small circles had their edges mutually interwoven to form the circle of meeting for worship, of epilogues at the end of each day, and other events shared indoors and out—and then again breaking down into sign-up activities ranging from arts and crafts to storytelling, talks, nature studies, Bible class, dances, and long hikes.

The children were very much part of us yet had their own well-planned program, run by dedicated Young Friends innovative enough to rap their charges' enthusiasm. They performed magic and acrobatics on farewell night when all of us joined to sing, folkdance, and tell—in some remarkable solos—of traditions and Quaker life in our countries.

Two scenes are etched in the memory of this viewer. The first is of one of our youngest participants, a sturdy little chap barely having taken to walking, circling around a vase of flowers in the center of the large empty space ringed by us, arm in arm, as we sang the "Summer Camp" song composed especially for the occasion. Wide-eyed and unafraid, he then disappeared among the maze of legs.

The second is of a line of hills against the setting sun, the bottom rim of a long, dark cloud above that silver sliver of sky almost perfectly matching that line but then moving off in its ever-changing form.

The boundaries between old and young, between earth and clouds, are fleeting. In this, as it is for that of God, there is permanence. A Friend from Hungary shared lines from one of Dietrich Bonhoeffer's sonnets: *In Gottes Händen wunderbar geboren*—"Secure and sheltered in the wonder of God's hands."

Giving thanks, we parted under a rainbow.

—Fritz Renken

Merry Christmas—Six Times Over

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Special Book Section

Up here in the mountains of Vermont, I know that winter is almost upon us when farmers begin to turn their horses loose in corn-stubbed fields, crayoned signs advertising chicken suppers appear in front of every village church, and snow begins to drift across the tops of our hills. Another good clue is that jars of homemade applesauce line my pantry shelves, a green plaid afghan is tossed over the sofa for whoever should need it, and a sign-up sheet for loading the woodstove appears near my meetinghouse door.

But the surest sign of all is the stack of books that threatens to fall off a wicker trunk and onto my sleeping cat. Sent by dozens of publishers from all over the world, these books represent the intellectual harvest of hundreds of writers who have tilled the fields of their

souls and offered up the fruits of their labor.

I cannot tell you how greatly indebted I am to these authors. They throw open my mind, tear at my heart, call me to action, and connect me to God in new and myriad ways that I never even knew existed. In passionate voices, they ask me who and what I am, what I have done, and how I am connected to the Whole.

I am equally indebted to those who have reviewed the books these authors have written, pointing out what I would doubtless have overlooked, compelling me to reconsider what I would have dismissed, and stopping me in my tracks because, as reviewer David Morse writes, a book has "leapfrogged into a space that you didn't know existed."

As winter approaches, I hope you'll use the gathering darkness as an excuse to drop out of

Book Excerpt

Thomas Shillitoe 1754-1836

Thomas Shillitoe was born in Holborn, London, in February 1754, the son of Richard and Frances Shillitoe, both members of the established church. His father was employed as librarian to Grays Inn, but when Thomas was 12 he moved his family to Islington where he took over the running of the Three Tuns public house. Here Thomas was exposed to much temptation and bad company but the venture failed and the family returned to Grays Inn.

Thomas was apprenticed to a grocer at the age of 16, but his master drank. He changed masters and took employment as a clerk in a banking house. He became a frequent attendee at Friends meetings and left his employment because he had conscientious scruples about selling lottery tickets. He learned the trade of shoemaker and tailor and was received into membership of Gracechurch Street Monthly Meeting. In order to improve his health he moved to Tottenham in 1778 and in the following year married Mary Pace of Spitalfields.

Thomas Shillitoe was subject throughout his life to severe nervous depression and anxiety. His state of mind could be "a pit of horrors" and he says that he was twice confined to his bed from the sudden sight of a mouse. While crossing London Bridge he would run for fear that it would collapse under him.

Excerpted from *Dear Friends and Brethren: 25 Short Biographies of Quaker Men* by Gil Skidmore (The Sowle Press, 2000; 56 pages; £5.50/paperback).

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**Chalk
drawing
of Thomas
Shillitoe by
Charlotte
Giberne
Pearson,
1830**

Sometimes, for weeks on end, he believed himself to be a teapot, living in dread of anyone coming near him in case they should break him.

He consulted doctors about his nervous complaints for 20 years from 1778 and they prescribed a diet of beefsteak and good ale for breakfast with a liberal supply of wine and ale at dinner and supper. He became worse and was advised to smoke and to take spirits and water but then began to lose sleep as well as suffering from his other ailments. For this he was prescribed ten drops of laudanum a day which quickly became ineffective. He increased the dose little by little until he was taking 180 drops each night.

His health did not improve and he says, "I went about day by day frightened by fear of being frightened—a dreadful situation indeed to be living in." Eventually Thomas decided that the only way he would recover was to ask God's help and give up all his stimulants at once, for he had found that gradually changing things did not work. He became a total abstainer and took no animal food except milk and eggs. His health improved, although he remained of a nervous disposition. He was

our hurried world, pull up your own plaid afghan, and spend some time with these incredible folks. Then allow each of the books discussed on these pages to take you to that space you didn't know existed. It is well worth the journey.

—Ellen Michaud
Book Review Editor

Resistance and Obedience to God: The Memoirs of David Ferris (1707–1779)

Edited by Martha Paxson Grundy. Friends General Conference, 2001. 145 pages. \$15/ paperback.

One of the most pressing needs among Friends is guidance towards spiritual maturity grounded in Friends tradition. Too often,
Continued on page 28

known for walking everywhere very fast, which may have been a healthier way of releasing his nervous energy.

Thomas Shillitoe retired from business in 1806 and became a tireless worker for temperance before many of his fellow Quakers took up the cause. He visited Ireland in 1808 and 1811, preaching against the evils of alcohol in hundreds of whiskey shops. He also traveled in the ministry at home and abroad.

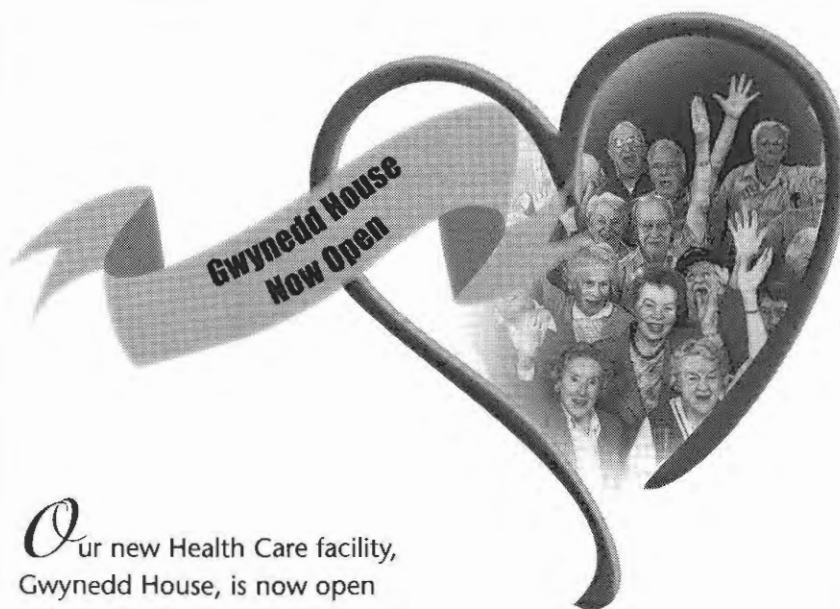
In 1820 he visited the continent, going to the principal towns of Holland, Denmark, Sweden, Norway, Germany, Switzerland, and France. In every place he went first to the prison and the palace and was usually well received. He also delivered several addresses to British kings and queens; George IV never forgot his encounter with "that little Quaker."

Thomas went with Peter Bedford to see William IV and his queen, taking a plain-spoken address asking for greater public morality. He told the Friends to whom he submitted it for inspection, "There must be no lowering it as with water, it must be all pure brandy."

Thomas Shillitoe was described as being "below the middle height, spare, active . . . as if made of wire and muscle." In 1812 he left Tottenham to be near his children, living for some time in Yorkshire and then for eleven years in Hertfordshire.

After his continental visits in 1821 and 1825 he went in 1826 at the age of 72 to America for three years. On his return he settled again in Tottenham, living near the meetinghouse and regularly attending meetings there. He remained very active but on June 5, 1836, he was taken alarmingly ill and died a week later at the age of 82. □

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when we find ourselves in need of fresh spiritual direction, we reach into other Christian traditions or other streams of spirituality rather than seeking what Quakerism has to offer.

No doubt one reason for this tendency, with its resultant impoverishment, is the seeming lack of instructors in the Quaker way. Great figures like Fox or Woolman provide evidence that Quakerism has found something valuable, but it is hard to enter into apprenticeship to such distant personages. In addition to such great names, we need others, who are samples (rather than exemplars), showing regular folks who have found their way to some real mastery of the Quaker path. If one is fortunate, one knows such an advanced practitioner and can learn from him or her.

For 300 years, however, Friends have taken nourishment and instruction in the plain path of Quaker practice from memorials of deceased Friends, and even more from the spiritual autobiographies that were written in great numbers by men and women ministers between the late 1600s and the early 1900s. What treasures are to be found in these journals, once one gets used to the genre!

Martha Grundy has done us good service by her splendid edition of David Ferris's memoirs. With her careful historical introduction, explanatory notes, and queries for discussion, she has made David Ferris's ministry once more of use to many modern Friends.

Ferris was born to a Connecticut Presbyterian family in 1707. He pursued his studies at Yale, with thoughts of entering into the ministry. At the same time, however, he was caught up in the currents of the Great Awakening, which fed his earnest desire after the reality of God's saving power in daily life. Just as he was about to complete his degree and enter upon a career, his theological searching brought him into contact with Friends, whom he found to be "a living people": they embraced and exemplified the religion he had discovered for himself.

Thereafter he embarked on a life shaped by his dependence on the immediate guidance of the Spirit, and in his journal he describes his gradual discovery that this guidance was to be relied upon in all of life's decisions, from marriage to the location of his home to his business decisions as a small shopkeeper.

His growing experience with the Spirit led him to appear in the ministry, but he struggled with this call for 20 years before submitting. He shared many of the concerns that were laid upon such contemporaries as Woolman and Churchman, including slavery and the renewal of the discipline, and he traveled much, visiting Friends meetings and individuals. Literate and humane, he appears to have offered much through correspondence and conversation with his peers and with younger Friends,

and his journal is a final fruit of his reflections.

Ferris's account is clearly written, personal, and direct. One of its charms is the time he spends describing his struggles at each stage of his growth, including times when he mistakes what he should be doing. Having early on proven to himself that God's guidance is to be relied upon, and that the claim "The blood of Jesus Christ cleanseth from all sin" was a promise to him as much as to anyone, he still sought to live freshly and think carefully about his experience and the needs of his Friends and his times. He was thus as concerned for the renewal and integrity of Quakerism as for the abolition of slavery or other social causes: the value of Friends testimony on social issues is linked fundamentally with our faithfulness as a people to the Quaker way.

Now, that Quaker way has shown a lot of variation during its existence; Larry Ingle warns us against seeking for a Quaker Grail, the one "original and real" Quakerism that all should hark back to. Yet to assert that Quakerism should never be a doctrinaire monotony is not to concede that Quakerism is just whatever we choose to make of it. Engagement with Scripture, reason, and the Spirit must also be joined with a lively dialogue with Friends from former times. After all, those Friends built up the Society that has become our spiritual home, and they did so by just the sort of troublous, exploratory living that we must do in our time. Hence the value of Ferris as presented by Grundy—a fresh opportunity for such dialogue.

Read this book prayerfully, as if it were an "opportunity" with two Friends visiting your home under concern. Discuss it with others in your meeting, or by correspondence—the book is well designed for use by a study or worship-sharing group. Consider, too, your own faithfulness to concerns that may be pressing on you. Perhaps you, like me, have long put a concern aside because it was inconvenient or because you doubted your own fitness or understanding. David Ferris would understand, but he would also say, "Friend, it's time to mind thy call."

—Brian Drayton

Brian Drayton, a member of Weare Meeting in Heniker, New Hampshire, is a recorded minister in New England Yearly Meeting.

Faith in Action: Quaker Social Testimony

By Jonathan Dale and others. Quaker Home Service, 2000. 287 pages. \$15/paperback.

Occasionally a book comes along that stops you in your tracks, not because it is written with special eloquence or voices a new idea, but because it has leapfrogged into a space

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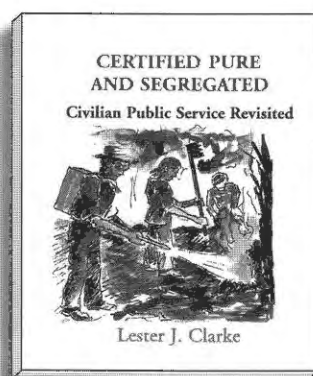
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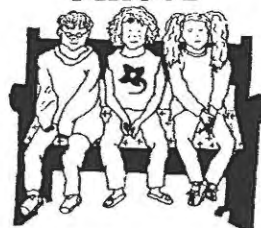
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that you didn't know existed.

Faith in Action: Quaker Social Testimony is such a book. It is in that sense a big book and a beautiful book. It is a collective effort of a quintessentially Quaker sort, giving voice to a process of spiritual discovery, and it points the way to a place that I, at least, did not know existed. The book is immensely useful to those of us who are looking for models of what Quakerism might become if we could look beyond its superficial trappings and return to the essence of our testimonies.

The book is the fruit of a process led by Britain Yearly Meeting's Rediscovering Our Social Testimony (ROST) committee, inspired by the examples of Jonathan Dale and several other Friends who have chosen to alter their lifestyles fundamentally in their pursuit of divine truth.

Dale, whose example and writings are central to the book, gave up a comfortable teaching position and beautiful house in the suburbs so that he and his wife could move into a blighted inner city neighborhood of Manchester, where picking up litter becomes their morning meditation, a trip to the grocery store becomes a "spiritual exercise"—whether to ride their bicycles or drive the car, whether to buy foods grown with pesticides or pay more for local organic produce. Their decisions are based on a clear vision of the world's limited resources that dissents from the prevailing assumptions of society at large and from an economics that "legitimizes greed," and their lives serve as a witness to the violence around them, economic and physical, and to the possibility for human redemption.

The ROST process was facilitated by committee clerk Rachel Carmichael and others, who wrote queries for discussion in monthly meetings, beginning in 1994, and began collecting written testimonies. By April 1996, over 100 responses had been received. The process culminated in "an expression in words of Britain Yearly Meeting's corporate social testimony," which was distributed at yearly meeting in 1997, approved in general terms, amended, and then sent to monthly meetings, where it continues to inform discussion and serve as a guide toward arriving at a sense of the meeting with respect to the social testimonies.

Underlying this call for renewal is the belief that, as the BYM statement proclaims, "faith is not separable from how we live"; that, as Jonathan Dale writes, testimony is "rooted in the conviction that the ultimate values in God are open to us individually"; and that this allows us to aim at the "realization of God's spirit in the wider world."

"Somehow," writes Dale, "we must recover against the spirit of the times, something of the original sense of testimony and

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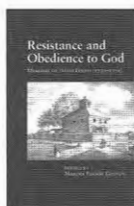
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Resistance and Obedience to God:

Memoirs of David Ferris, 1707-1779

edited, with introduction and study notes

by Martha Paxson Grundy

David Ferris is an example of a life lived in the struggle to find and live God's will. Anyone interested in American religious history, Quaker history, spiritual development, religious education and ministry will find this chronicle a fascinating documentation of life in the 18th century. A contemporary of John Woolman, Ferris traveled extensively in the ministry. Includes study notes, bibliography and index.

QP of FGC, 2001, 176 pp., paperback \$15.00

Essays on the Quaker Vision of Gospel Order

by Lloyd Lee Wilson

These essays address facets of Quaker faith and practice, articulating the ways in which Gospel order has shaped lives and beliefs of Friends. Lloyd Lee Wilson gives the reader both a historical perspective and a contemporary understanding of basics like meeting for worship and for business, spiritual gifts, leadings and ministry. Seasoned Friends and those new to Quakerism will find much to ponder as they set about living their lives in good or "gospel" order.

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the testimonies. The special importance of the testimonies in the practice of Quaker faith is that they form unbreakable bonds between spiritual insight and social action. This unbreakable bond preserves us from the dualisms which oppose faith and action, personal salvation and the building of the kingdom of God."

"Dissent," he argues, "properly arises from clarity of vision, from seeing things as they really are. It is rooted in truth. And it reveals the truth." His own prophetic ministry was led partly by an encounter some years ago with the writings of John Woolman.

Testimony, according to Dale, is the "foundation for a truly prophetic understanding of the contemporary world, because it never loses the experience of the beyond in the midst of contemporary political, social and economic debate which is all too often conducted within the very narrow confines of immediate, apparently rational, common sense. Testimony's struggle for continued life has to be fought against the all-pervading secularization of modern life, in which so much is reduced to the simple question of, 'Can I afford it?'"

Faith in Action: Quaker Social Testimony consists of an all-too-brief account of the ROST process, a long essay by Jonathan Dale, the statement received by Britain Yearly Meeting, a collection of other testimonies received from the ROST committee, and a hodgepodge of statements, poems, resources and references. The book is organized a little chaotically and requires some patience to separate the wheat from the chaff. Fortunately it does not need to be read from cover to cover, and Dale's essay and the BYM statement are easily worth the purchase price. I wish it contained a clear narrative of the committee's process and further plans. Perhaps future editions will remedy this.

But with those small caveats, this is a splendid book—an open invitation to all of us to allow our actions to be led by our faith, and a promise for the future. It belongs in every Quaker meeting's library.

—David Morse

David Morse is a member of Storrs (Conn.) Meeting, and author most recently of Testimony: John Woolman on the Global Economy (Pendle Hill pamphlet #356) published in July 2001.

Islam: A Short History

By Karen Armstrong. Modern Library, 2000. 222 pages. \$19.95/hardcover.

Understanding current events in the Middle East is a cumbersome job for those of us who are not political scientists or scholars who specialize in Middle Eastern affairs. Yet with two or three notable exceptions, it seems

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as though newspapers, magazines, and broadcast media in the United States have not supported the type of in-depth reporting necessary to give us a hand, and scholarly journals typically offer their wisdom in a dense language that makes their thoughts accessible only to other scholars. It is hard to welcome articles that argue about how many angels sit on the head of a pin when the world is on fire.

That's why Karen Armstrong's book is such a welcome addition to my bookshelf. *Islam: A Short History* presents Islamic history in a clear, strong, fast-paced narrative that allows ordinary folks access to the complex and often contradictory history of a people who have governments throughout the world tied up in knots.

Armstrong may be a religion scholar, but she is a good storyteller as well. Her passionate editorial voice enlivens the text in the tradition of Huston Smith and keeps us involved in the unfolding story of a complex and fascinating people. If the opinions or interpretations of other scholars have had to be sacrificed on the altar of brevity, well, that's the price of squeezing 1,500 years of history into a 222-page book that fits in your hand. Her book nevertheless gives us the background we need to begin to understand seemingly incomprehensible world events, and at the same time encourages us to go on to more complex sources of information.

I am firmly convinced that if more historians could write like Karen Armstrong, there would be fewer failed attempts at peace settlements, and fewer wars. This book is a valuable resource for every Quaker struggling to make sense of Middle Eastern events, and it would make a fine reference volume for middle school youngsters searching to make sense of our world.

It may well belong on the desk of every foreign service officer in the Middle East section of our State Department, as well.

—Ellen Michaud

Ellen Michaud, a member of South Starksboro (Vt.) Meeting, is the JOURNAL's book review editor.

On Quakers, Medicine and Property: The Autobiography of Mary Pennington* (1624–1682)

By Mary Pennington. Rhwymbooks, 2000. 61 pages. \$14/paperback.

The passionate voice of Mary Pennington emerges clearly from the pages of this autobiography, which was originally intended as a memoir for her grandson Springert Penn.

Written in a strong, flowing narrative full of questions, struggles, and restless seeking that will engage young Friends as well as adults, the autobiography reveals a strong, intelligent woman who put God at the center of her turbulent, 17th-century life.

Through journal entries, dreams, and letters, it details the day-to-day crises she survived first as an orphan who daringly began to write her own prayers in a "loose" Protestant household; then as a young widow who concluded "that the Lord and his truth was, but it was not made known to any upon the Earth"; and finally as the wife of Isaac Pennington, a prolific Quaker author who lost his fortune—and most of Mary's—as a result of living out his beliefs. The book also details the internal religious struggles that led Mary first to Puritanism, then to a kind of disenchanting agnosticism, and finally, after her marriage to Isaac Pennington, to the Religious Society of Friends.

After having made her front parlor a center of Quaker discussion and dissension in 17th-century England, Mary died in 1682. The manuscript that became this autobiography was secreted in a wall in her son-in-law William Penn's house until its discovery some 40 years later.

On Quakers, Medicine and Property is an unabridged edition of the manuscript found in the wall and is presented by Rhwymbooks in a simple and beautiful edition carefully and lovingly crafted by hand. Although future editions may be made by machine, the handcrafting of this first edition carries with it a sense of energy that befits the words within.

—Ellen Michaud

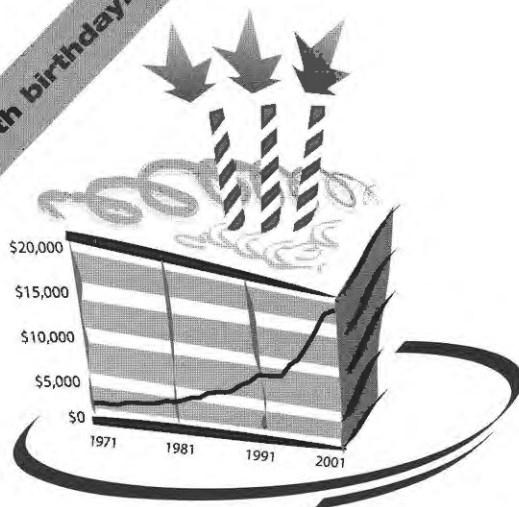
*This book diverges from the "Pennington" spelling found in other works. —Eds.

Is Your Money Working for the World?

By Jennie Levin. Joseph Rowntree Charitable Trust, 2000. 64 pages. \$9/paperback.

"For many of us, almost all perhaps, the very idea of a ministry of money is distasteful," writes British Friend Jennie Levin. And perhaps it is this sensitivity with which she approaches her own ministry of money that most elegantly dominates Levin's workbook.

There are many books written each year dealing with financial matters, and the general prolific literary nature of Quakers is also well documented. Books concerning Quaker approaches to money matters seem not so plentiful. Jennie Levin has sought out and found many resources in this regard. Her workbook summarizes the results of a Joseph Rowntree Quaker Fellowship, which freed Levin to travel



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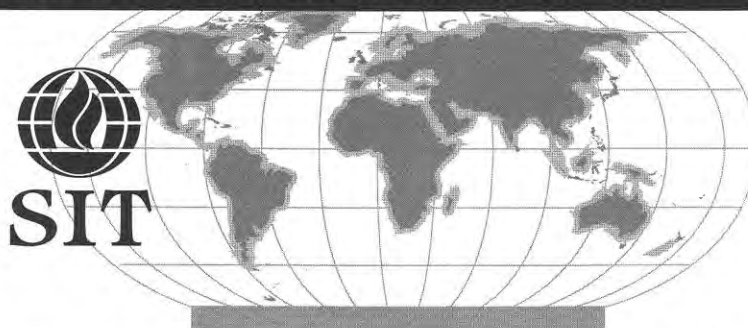
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across Britain Yearly Meeting between October 1998 and March 2000.

Although I read a final draft version of the manuscript when I met the author in July 2000, I decided the best way to judge the material would be in a workshop environment. In late spring of this year, 12 of us met on a sunny First Day afternoon at Reno (Nev.) Meeting for a session on "Friendly Finances."

The purpose of our few hours together was not to develop a money/financial management plan or to provide advice. Rather, we planned to gauge the usefulness of Jennie's book for us "Yanks," and to consider, individually and to a more limited extent as a meeting, our income, spending, and giving philosophies.

As suggested by Levin, we began with a preliminary exercise to explore "where our beliefs about money come from." We sought to answer how we learned about money as children, then whether, and if so, how, we have (intentionally) rethought childhood values since. This was done in groups of four, both to encourage sharing and to save time. An interesting byproduct of this discussion was the emergence of emotions that accompanied our memories—guilt, jealousy, and warmth (arising from a sense of security) to mention a few.

Next we approached her version of "spring cleaning" via a personal audit to consider our use of time, energy, and money. Are they balanced in our lives? If not, what could we do to start making small changes? We concluded this section by asking ourselves "are we devoting enough time daily to divine guidance?"

The second half of our afternoon dealt with spending (what can we do to improve our spending habits, to benefit the world?) and the closely related topic of investing (noting "squeaky-clean" is probably impossible, per Levin).

Finally, we tackled giving: how much should I give, how should I give, and to whom should I give. We concluded using Levin's innovative case study "Great Aunt Agatha's Will."

For Quakers who might wish to have their own workshop, I would heartily recommend Levin's material as a great starting point. I would also recommend keeping your own testimonies (particularly simplicity) close at hand, just as Levin does with those of Britain Yearly Meeting. A successful workshop of your own will require additional work and consideration beyond Levin's material, but this is only due to the complexity of the subject.

Similarly, if you obtain the book for personal use, I suspect you will desire additional resources more pertinent to the U.S. I kept a notebook handy, jotting down ideas for my own research (looking for mutual funds that are concerned with the environment or with renewable energy, for example) as I read the text.

In a sense the workbook provides an outline, with many articles and backup materials appended throughout, which points thoughtful readers down a path toward their own financial education. One must keep in mind, however, that this is not a detailed money management guide. It is a book about money issues intertwined with a Quaker orientation.

Dealing with "pounds" and other slightly foreign terminology might be considered by some to be a minor inconvenience. However, viewed tolerantly this can be justified as an aid to creatively approaching the mundane yet unfortunately vital matter of money.

—Douglas A. Smith

Doug Smith is treasurer of Reno (Nev.) Meeting. He holds an MBA in Finance and has wrestled with financial matters both personally and in the business world for over 30 years.

Iraq under Siege

Edited by Anthony Arnone. South End Press, 2000. 216 pages. \$16/softcover.

This small book reads like a very large one on a huge subject—the UN sanctions on Iraq. The title, *Iraq under Siege*, reflects the tone, passion, and extensive information presented by the 16 essays (some with two or several authors) that make up the book. The book's unity is found in every essay's sense of urgency that the sanctions be lifted—should have been lifted years ago. Good writing by deeply experienced essayists and excellent editing and organization serve to balance passion with documentation.

Some themes appear in multiple essays—the suffering in Iraq of innocent people, especially children, women, the elderly, and the young; the long-term destructive legacy of both the Gulf War and the sanctions; the inordinately quick regress of Iraqi culture caused by war and sanctions; the politics, not only of oil, but also of control; human rights issues; Saddam—each with special nuancing or shading depending upon the essayist's experience or emphasis.

Reading *Iraq under Siege*, you will learn about sanctions as a weapon of mass destruction, about how the sanctions are clearly controlled by the United States with strong support by Britain, about breaches of international law, about the role of the media, about the role of oil, about the little-publicized bombing campaign of the late '90s and continuing up to now, about war crimes, and about the destruction of a high culture.

In this world of rapid communication and travel, it is more than a cliché to say that Iraq is our neighbor. And each of us is well-advised in Scripture to "do unto others as you would have them do unto you."

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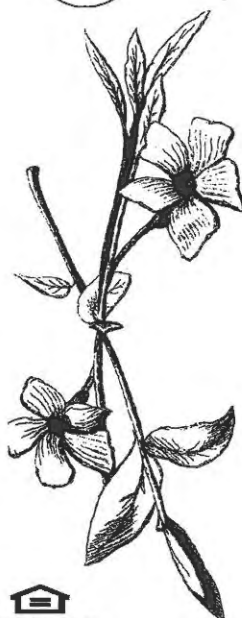
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For those of us in the United States it is difficult to "experience" what is happening in another country or region of the world without visiting. Words fail. Even videos and movies, as good as they are at showing real situations, can be walked away from, discounted, forgotten, or never seen again. Humanizing experience comes with touch, tasting other foods, sharing family experiences, weeping together in the face of indescribable pain, sharing a joke that's clear, beyond language. Feeling is far more educational than fact. This is a "peopled" book—the essayists and the various Iraqi people the reader meets in the essays march onto the pages with their stories, to be introduced by name, to give expert testimony of their experiences as professionals, as ordinary people, as humans, as courage personified.

I would urge when you read this book that you think of Iraq as one of the United States, perhaps Pennsylvania or one of the larger geographical ones, or even better, the one in which you live. What if China decided to impose sanctions on a state (because of some decision or action taken by the state's governor) and insisted that the sanctions be under the "direction" of the UN, with all of the decisions made in Beijing. I realize that the UN doesn't have a headquarters building in Beijing, but just pretend! Then, as you read the book with this mindset, translate the statistics, the human stories, the effect on the economy, future, children, land, agriculture into your state—for the past ten plus years. It's a way of walking in an Iraqi's shoes. You obviously had nothing to do with China's imposing sanctions, but you bear the burden of the sanction's effects, as do your children and grandchildren yet unborn. The word "unjust" is likely to come to mind.

I noticed several things that are missing from the book. The religious perspective is vague, at best. I would have found it helpful to have some description of the place of religion in Iraq, the way religious communities work together to support each other, the continuing suspicion (at best) of Muslims by the U.S. government, and how many people are supporting the ending of sanctions as a religious testimony. Perhaps an essay on this would be a good homework assignment for a study group—then to offer it to the publisher for future editions of the book.

Another thing that is missing is a definitive essay or discussion about alternatives to sanctions. Quakers have struggled with the issue of sanctions, most notably in recent times regarding investments in South Africa. While I feel strongly that the sanctions on Iraq should have ended many years ago, I do think there may be times when sanctions are called for. And, as one of the essays in *Iraq under Siege* starkly points out, "To oppose the sanctions is

not equivalent to supporting the regime of Saddam Hussein. To oppose the sanctions is to support the Iraqi people."

Iraq under Siege is a good, thought-provoking read, and it can also be used as an activist's handbook. It offers organizations working on the lifting of sanctions strategies for action, information to be presented to groups, and numerous footnotes at the end of each chapter pointing the interested reader in the direction of more information about particular aspects of Iraq's current situation and the effect of sanctions. What's more, the essayists themselves are resources who can be tapped for public speaking. And as if that weren't enough, the book itself is organized in such a way that it could be a 5-, 8-, or 16-week adult and/or teen study guide—with the understanding that the book's focus is on urging people to get involved in ending the sanctions on Iraq.

—Kara Newell

Kara Newell, a member of Reedwood Friends Church in Portland, Oregon, is the former executive director of AFSC.

Ham Sok Hon: Voice of the People and Pioneer of Religious Pluralism in Twentieth Century Korea, Biography of a Korean Quaker

By Kim Sung Soo. SAMIN Books, 2001. 360 pages. \$20/hardcover.

An Anthology of Ham Sok Hon

Edited by The Ham Sok Hon Memorial Foundation. SAMIN Books, 2001. 339 pages. \$20/hardcover.

Up to the present, most of us have known only a little about Ham Sok Hon, or "Teacher Ham," as he is affectionately called. We have known he was a Korean Quaker (1901–89) who spoke out for human rights and was occasionally arrested for doing so. We have known that Douglas Streere called him "the Korean Gandhi." And we have known that he was twice nominated for the Nobel Peace Prize. But even though he led a very public life and described his ideas in a history of South Korea, *The Queen of Suffering, A Spiritual History of Korea*, and in a Pendle Hill pamphlet, *Kicked by God*, we still have not had a background for understanding his thinking very deeply. Fortunately, these two new books, a biography and an anthology of essays, cor-

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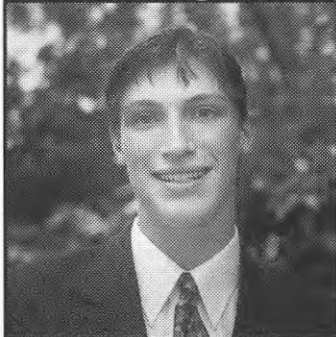
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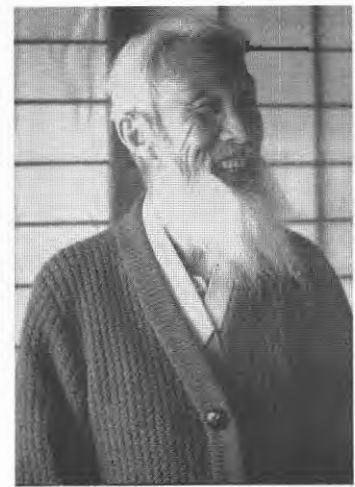
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Ham Sok Hon: Voice of the People and Pioneer of Religious Pluralism in Twentieth Century Korea, Biography of a Korean Quaker

rect that situation and give us an excellent grounding for better understanding Ham's thoughts and actions.

Throughout his life, Ham worked to create democratic institutions in South Korea, thus challenging the various dictatorships there since the Korean War. Ham criticized the suppression of basic rights, called for the release of prisoners of conscience, and proposed that the best way to fight communism was to promote freedom.

In 1976, when Ham and others in South Korea issued a "Declaration of Democracy" calling for democratic and human rights, a number of U.S. Friends and yearly meetings signed a statement of support. The declaration increased Western support for resistance to the Park government, as well as action by liberal Christians in Korea. The resulting movement created a climate in which political forces could evolve or grow.

As we review Ham's life as a whole, we see him as a school teacher, farmer, religious philosopher, and social activist. But above all these roles, he can best be seen as a social teacher. He edited newsletters, wrote pamphlets and essays, spoke out—in words and deeds—to create a healthier and more whole society. His success in doing so is evidenced by the fact that on what would have been his 100th birthday this year, an hour-long documentary on national Korean television portrayed his life and achievements.

Ham Sok Hon: Voice of the People... gives us a long narrative of Ham's life, but the companion anthology adds broader perspectives and deeper analysis from other people. It includes four types of essays: interviews by others (including Margaret Bacon), essays by Ham including "Kicked by God," essays about him, and papers on Ham including one about Ham's "Understanding of Taoism and Quakerism." One quotation from Ham's essay, "Meditations on Pendle Hill—Dialogue," is representative of his views: "I have five Masters," writes Ham. "... [A]n inherent ethnically based religion: Confucianism, Buddhism,



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Presbyterianism, the non-Church Movement and Quakerism but nothing can be master of my spirit. . . ."

Both books suffer from poor editing, typographical errors, and lack of indexes, but they are essential reading for Friends concerned about East Asia, Korea, modern Quakerism, and nonviolent social action. Ham was able to find ways of bringing together Asian traditions and Christianity into a new spiritual energy that serves us all. These new books will give him the broad readership he so richly deserves.

—Lynn Shivers

Lynne Shivers, a member of Central Philadelphia (Pa.) Meeting, met Ham on several occasions and has lived in Asia. She teaches English at Community College of Philadelphia.

The Book Tree: A Christian Reference for Children's Literature

By Elizabeth McCallum and Jane Scott. Cannon Press, 2001. 224 pages. \$14/ paperback.

PlayStation. Barbie. GameBoy. Power Rangers. Rug Rats. How do you keep kids entertained *and* teach them positive values at the same time? Hmmm. Maybe you could introduce them to good literature.

That's the idea behind this mother-daughter team-written book. Both women hold English degrees and put the book together because they believe, with Walter de la Mare, that "only the rarest kind of best of anything can be good enough for the young." To that end, McCallum and Scott have compiled a list of what they consider the best reading for young people. It includes classics, biographies, fiction, and nonfiction by writers from Aesop to Charlotte Zolotow.

The book has sections on preschool literature, elementary fiction (grades 1–5), middle school fiction (grades 6–8), elementary and middle school biography, high school fiction (grades 9 and higher), and high school biography. McCallum and Scott used five criteria for choosing which books made their list: well-written literature, reader-friendly literature, ethical standards, visual appeal, and accessibility. A synopsis accompanies each recommended book. Sometimes there are also brief (about a sentence long) excerpts.

The Book Tree offers an interesting mix of recommended books, though it is short on contemporary young adult bestsellers. Perhaps McCallum and Scott didn't feel the "Baby Sitters Club" or "Sweet Valley" series were well-written literature. I would agree. But they did miss some good contemporary writers like

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— Excerpt from a graduate's evaluative statement
Submitted to Friends World, Summer 2001

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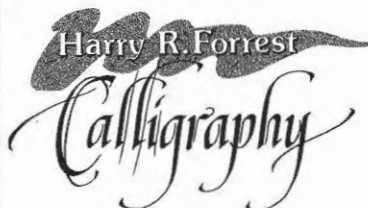
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Donna Jo Napoli (*Beast and Song of the Magdalen*) and Alan Garinger (*Torch in the Darkness*) whose books are well-written, visually appealing, accessible, and ethical.

Still, *The Book Tree* is a helpful addition in the attempt to end young people's "aliteracy" (they can read; they just don't want to). It introduces youthful readers to books long and short, new and old, funny, scary, and poignant. It belongs in every meeting library—and Quaker home.

—J. Brent Bill

J. Brent Bill is associate director of the Indianapolis Center for Congregations and attends First Friends Meeting in Indianapolis. He is assistant book review editor of FRIENDS JOURNAL.

In Brief

To Try the Bloody Law: The Story of Mary Dyer

By Robert S. Burgess. Celo Valley Books, 2000. 131 pages. \$19.95/hardcover. Mary Dyer was an early Friend who lived and died in the struggle to repeal laws levied against members of the Religious Society of Friends in mid-1600s Boston. Her story is one of divine leading and obedience, worthy of history books and folktales alike. In this rendering, Burgess, for whom Mary Dyer is a distant forebear, leads the reader through an engrossing adventure from England to the New World where Mary and her husband, William Dyer, help to settle the early colonies. Telling of the Dyers' longing for religious freedom and their openness to new ways of worship, the author gives us a glimpse into the tender roots of our faith. In a narrative fashion that will hold the attention of young and old, Burgess recounts the sufferings and joys of his ancestor. The Dyers' story still has the power to teach and inspire 350 years later. If you are looking for a documentary or biography of Mary Dyer, other works will better serve. If you want a

good, quick read to share with your family or meeting, however, this is the one to choose.

—Peggy Spohr

Peggy Spohr is a member of Clear Creek Meeting in Richmond, Indiana.

Becoming Myself: My Life in Letters and Verse

By Mary E.B. Feagins. North Carolina Friends Historical Society, 2001. 195 pages. \$15/softcover. The ancient Chinese proverb, "You live in interesting times," certainly applies to Mary Feagins' life. She briefly describes her early life in Muncie, Indiana, and later childhood years in Baltimore, Maryland. In 1937, she was given an opportunity to spend her college junior year in Munich, Germany. She experienced the gathering Nazi storm but returned to the United States about a year before Kristallnacht of November 1938.

She describes what it was like to be the wife of a conscientious objector during the Second World War, and a witness to her husband's alternative service. In 1965, her husband, Carroll Feagins, was given the opportunity to serve the Quaker International Conferences in South and Southeast Asia. Although the work was fascinating and the family enjoyed serving in India, Carroll contracted *amoebiasis histolytica*. This parasite created manic-depressive illness has continued to affect him, and indirectly the family. The author describes these experiences with a philosophical awareness and touches of humor. Reading about her life left me with optimism about the human spirit and insights into the ways of being.

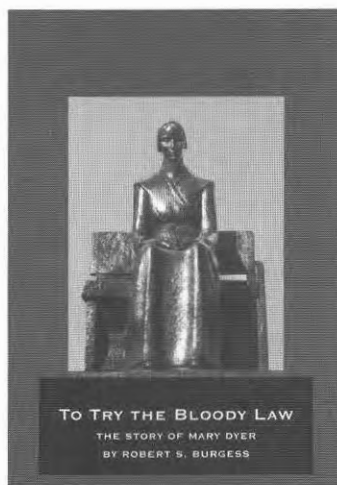
—Joy Pile

Joy Pile, a member of South Starksboro (Vt.) Meeting, is a librarian at Middlebury College.

In the Margins of Independence: A Relief Worker in India and Pakistan, 1942-1949

By Richard Symonds. Oxford University Press, 2001. 150 pages. \$27/hardcover. During the London air raids, Richard Symonds worked with the Friends Ambulance Unit in London and beginning in 1942 in India. Symonds succinctly describes his experiences in the Indian subcontinent. The names of the individuals he worked with are more prominent than details of the work he did, and in typically British fashion if the individual named had any connection to the schools Symonds attended, especially Oxford, that is mentioned as well. In 1947, Symonds contracted typhoid fever. Gandhi insisted that he come to Birla House to convalesce. The picture Symonds paints of Gandhi is one with human frailties

This Statue of Mary Dyer sits on the grounds of the Massachusetts State House. Statue by Sylvia Shaw Judson.





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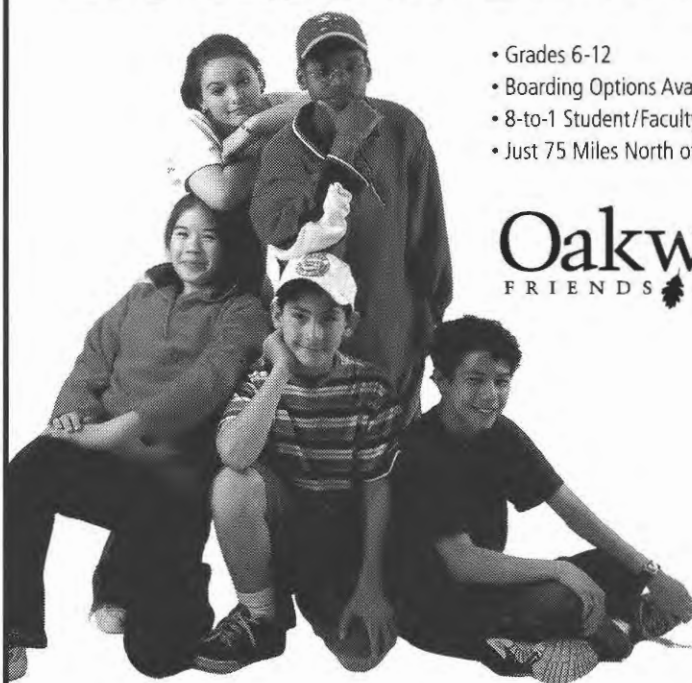
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and not without foibles. Symonds describes what would now be described as "ethnic cleansing" that took place with the partitioning of India into India and Pakistan in 1947. Muslims, Hindus, and Sikhs all massacred each other in a mass territorial exodus along religious and ethnic lines. Symonds also details the beginnings of the Kashmir conflict between Pakistan and India, which is still unresolved. As a primary source, this book provides one British viewpoint of the Indian subcontinent during and shortly after the Second World War.

—Joy Pile

New England Quaker Meetinghouses: Past and Present.

By Silas B. Weeks. Foreword by James A. Turrell. Friends United Press, 2001. 173 pages. \$18.50/ paperback. If anyone wonders what Maine Quaker Silas Weeks has been doing with his leisure time during the past 15 years, *New England Quaker Meetinghouses* provides the answer. Compelled to photograph every Quaker meetinghouse in New England, his ramblings in our service led him up mountains, across streams, and through graveyards until he had accumulated 150 photographs, an index of more than 350 Quaker family names, a state-by-state listing of 138 meetinghouses (plus a brief history and description of each), and the directions to 75 Quaker burial grounds—some of which have practically disappeared into cow pastures. Along the way Weeks accumulated an amazing number of anecdotes and facts from local meeting archivists, as well as professional assistance from those who maintain archives at New England Yearly Meeting, Library of Congress, Swarthmore College, Maine Historical Society, and Vermont Historical Society. Weeks also maintained a wonderful sense of humor, as evidenced in the text. The photos—some old, most taken by the author—show how meetinghouses have reflected the testament of simplicity over time. Unfortunately, low-resolution scanning during the production process makes it difficult to see details in many of the photos. This will no doubt be corrected in future editions.

—Ellen Michaud

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West Epping Friends Meetinghouse interior, West Epping, New Hampshire

Finding the Path: A Novel for Parents and Teenagers

By Jeffrey P. Kaplan and Abby Lederman. Xlibris, 2001. 165 pages. \$16/paperback. This book doesn't fit any established genre: it's a parenting book in the form of a novel—with endnotes even, and appendices! And yet it brought tears to my eyes, perhaps because it triggered memories of my own parenting. It's about the common incidents and tensions between a parent and a teenager. A counselor, a supportive friend, and a mystical mentor named Hawk help bring about a transformation in the parent. Occasionally the dialogs seem too good to be true, but that didn't prevent this book from being hard to put aside. I recommend it to anyone raising children or involved with them. It's like a portable parent support group. The principles, which echo current parenting manuals, are useful not just for raising teenagers, but for improving any human relationship.

—Roma Dockhorn

Roma Dockhorn has raised three Quaker children and works in the field of child welfare.

Also of Interest

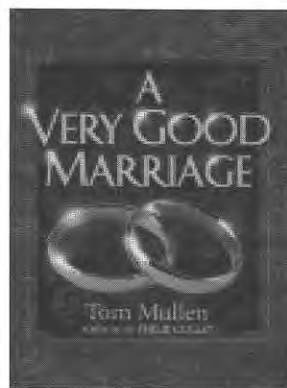
Growing in Faith: Collected Writings.

By Jan Hoffman. Jan Hoffman, 2000. Approx. 120 pages. \$14.50/comb binding.



Early Buck Hill: A Vintage Post Card Tour of the Settlement

By Rae Lahti Donnelly. Rae Lahti Donnelly, 2001. 119 pages. \$29.95/paperback. Images from the Pocono resort popular with Friends since its founding a century ago.



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A Very Good Marriage

By Tom Mullen

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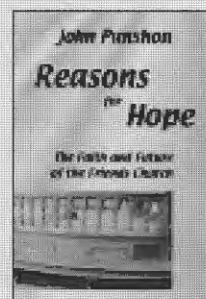
—From the Foreword by Philip A. Gulley
Author of *Front Porch Tales*

In *A Very Good Marriage*, popular writer and teacher Tom Mullen gives an inspiring look at his own long-term marriage. Stories, conversations, personal notes, and poems reflect the faith, gratitude, generosity, family, friendships, commitment, and (most certainly) the humor that filled Tom and Nancy's days together—and that continue in Tom's life today. Those who have lost a spouse will find companionship on their own journey through grief.

Reasons for Hope: The Faith and Future of the Friends Church

By John Punshon

Reasons for Hope is a mini-course in evangelical Friends theology, Church history, and philosophy. It is also a call for renewal. Noted Quaker teacher and writer John Punshon cites the biblical bases of the Friends distinctives—open worship, decision-making under the guidance of the Holy Spirit, foregoing outward practice of the ordinances, and the Friends testimonies of simplicity, integrity, and nonviolence—and builds a case for the role these distinctives can play in the growth of the Friends Church in the twenty-first century's postmodern culture.

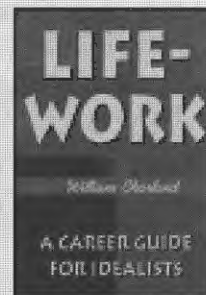


375 pages, \$24.00

Life-Work: A Career Guide for Idealists

By William A. Charland

Bill Charland, career counselor and employment training consultant, and author of *The Idiot's Guide to Changing Careers* (Macmillan, 1998) takes a deeper look here at work—its history, meaning, and current trends. Drawing on biblical texts, as well as writings from Quaker and other religious and literary works, he shares stories of those who have found personal satisfaction in their work and offers practical guidance for the search.



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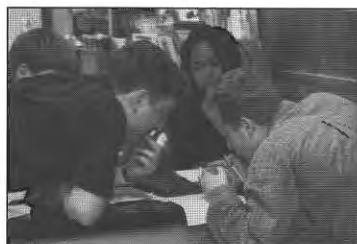
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News

Lancaster County (Nebr.) Attorney Gary Lacey announced that he would not seek the death penalty against Randy Reeves in the resentencing hearing that had been scheduled for September 17th. In response, the court has canceled the hearing. While details are not yet clear, it is expected that the court will issue an order sentencing Randy to life in prison, without parole. This is the only alternative for conviction of felony murder in Nebraska. Randy Reeves was convicted of murdering Vicki Lamm and Janet Mesner and sentenced to death in 1981. Many Friends have followed this case with concern because the Mesner and Reeves families were members of the same Friends meeting. Randy's parents, Don and Barbara Reeves, expressed gratitude for the support of the many who have fought for this decision, particularly members of the Lamm and Mesner families, who gave of themselves in the effort to avoid Randy's execution and have joined the national effort to end the death penalty. The Reeves family has written, "A 'system' of 'justice' so whimsical that taking of life depends on discretionary decisions by prosecutors or judges is neither a 'system,' nor 'just,' and in our judgment cannot be made so. We renew our determination to abolish the death penalty. We give thanks for your commitment as well." For background on the Randy Reeves case, see <www.fcnl.org/issues/cr/sup/death_randy_reeves>. For further information, contact Elizabeth Gregg, <elizabeth@fcnl.org> or visit the website of Nebraskans Against the Death Penalty, <<http://www.nadp.inetnebr.com>>. — *Friends Committee on National Legislation*

At the recent World Conference on Racism in Durban, South Africa, AFSC's Europe Program Committee focused on the plight of the Roma, known derogatorily throughout much of Europe as "Gypsies." AFSC sponsored eight Roma to attend the conference, and recently AFSC cosponsored a meeting in Budapest between African American and Roma activists to compare experiences. Roma people throughout Europe have long suffered discrimination, but the situation has become exacerbated in Eastern Europe since the breakup of the Soviet Union and the rise of various nationalist parties. — *American Friends Service Committee*

Bill and Genie Durland, of Lamb's Community Worship Group under the care of Albuquerque (N.Mex.) Meeting, recently returned from a two-week mission to the West Bank with a Christian Peacemakers Team (CPT) of international observers. Bill serves as Intermountain Yearly Meeting's representative to Friends Peace Teams Projects. The Durlands were the only Quakers in a delegation of 14, which consisted of Mennonites, Episcopalians,

a United Church of Christ pastor, and several unaffiliated, Christian-oriented peace activists. During the visit they attended meeting for worship at Ramallah Meeting. In Ramallah a group of Friends from Guilford College were holding a workcamp at the Friends School. CPT met with local peace and justice workers on both sides of the Israeli-Palestinian conflict and took part in actions of resistance and solidarity with Palestinians facing oppression. The group's many activities included a visit to Sabeel Ecumenical Theological Center; meeting with Jeff Halper, an Israeli activist and founder of Israelis Against Home Demolitions, and Arik Ascherman, founder of Rabbis for Human Rights; visiting the Dheisha Refugee Camp in Bethlehem; meeting the staff of the Palestinian Center for Rapprochement between People in Beit Sahour and the Palestinian Center for the Study of Nonviolence in Hebron. CPT took part in a human shield effort in Beit Jala, a Palestinian (mostly Christian) town located across the valley from the large Israeli settlement of Gilo, and as human shields when the team fanned out in pairs to sleep in Palestinian homes, spending their first night under five hours of heavy shelling at very close range. The team spent the final week at CPT headquarters in Hebron, where they accompanied Palestinians on essential errands that could not be accomplished without help because of the imposition of curfew. They also visited Yatta, where the team was accompanied by three busloads of Israelis who oppose their government's actions in the occupied territories and risked their lives and freedom to deliver humanitarian aid to dispossessed shepherds. The Durlands wrote, "Our experience gave us clarity that our next step must be to undergo the intensive training offered by CPT to become CPT reservists and make ourselves available for more full-time service." Albuquerque Monthly Meeting and Intermountain Yearly Meeting provided financial and spiritual support, and the Elise Boulding Fund made a grant for their travel expenses. — *Genie and Bill Durland*

Two young Quaker teachers from Bolivia visited various Quaker gatherings in the eastern U.S. for seven and a half weeks this summer. One is Cecilia Paco, 34 and mother of three, a member of INELA Yearly Meeting and teacher of English at the INELA school Max Paredes, the largest and strongest of the six schools under the care of INELA. The other is Loida Cutipa, 22, a member of Santidad Yearly Meeting and secretary at the Santidad school Emanuel, the largest and strongest of the eleven schools under the care of Santidad Yearly Meeting. They attended the gatherings of several Friends organizations and yearly meetings on the East Coast. In preparation for their mission, Cecilia and Loida had visited and stud-

ied up on all the schools under the care of their yearly meetings. They brought photographs of the schools and statistical information on the numbers of pupils and teachers, salaries, and tuition. Cecilia and Loida can be reached at <CeciliaPaco@hotmail.com> and <cutipall@yahoo.com>. Both still need to complete coursework for their certification as teachers. To assist them and others in this, as well as to contribute to further exchanges between Bolivian and North American Quakers, tax-deductible contributions are invited to the "Bolivia Fund" at Pendle Hill. —*Newton Garver, <Garver1928@aol.com>, (716) 592-7100.*

Woodstown (N.J.) Meeting has established a Peace Center in the library of its meeting-house. The meeting, which has a membership of approximately 150, is one of two locations for the Salem County Peace Center in southern New Jersey, the other being the library of Salem County Community College. Goals of the Woodstown Peace Center are to work toward the reduction of discrimination and intolerance, provide training programs for teachers and the community, house resources for review by and loan to area schools and the community, research community interests and needs, provide coordination of organizations involved in fostering peace, and offer a neutral

location for conflict resolution. Planning for the Woodstown Peace Center has been underway for about a year, said Linda Jeffrey, clerk of Woodstown Meeting's Peace and Social Justice Committee. "We began with materials in the meeting's library and with materials helpful to teachers," Jeffrey said. "We want to mobilize the community and work with a lot of churches in the area to focus on a number of concerns. We expect to include other faiths in the Peace Center and to work in conjunction with Salem Community College with its own Peace Center." Speakers will be an integral part of the Woodstown Peace Center program. There will also be "conversation circles" to build bridges and establish common ground among participants. The conversation circles are a legacy of Rachel Davis Dubois of Woodstown Meeting, who used them to bring different groups of people together. —*Salem Quarter News, Fall 2001, and telephone interview with Linda Jeffrey*

Friends Committee on National Legislation has called for the federal government to increase the minimum wage as a way to combat poverty. The current minimum wage worker earns \$10,700 a year, while the federal poverty guideline for a family of three is \$14,630. —*FCNL Newsletter, July/August 2001*

Gabriela, a grassroots organization in the Philippines, organizes women to work for liberation on issues that affect them. Gabriela challenges militarization, globalization, violence against women and children, lack of land reforms, and trafficking in women. Its Purple Rose Campaign exposed the global sex trade in Third World communities. In the Philippines women are sold and traded over the Internet and exported to Japan and Hong Kong. The largest mail-order business is in the U.S., with about 5,000 mail-order brides coming each year, including girls as young as nine years old. —*Windows East and West*

Colombia is the world's largest producer of coca, with 91 percent cultivated in the Amazon region. The production has recently shifted to this region, and the subsequent U.S. and Colombian response has created intense pressure on indigenous communities in the area. The U.S. has provided \$416.9 million in aid to the Colombian army and security forces in southern Colombia alone. Violence has increased dramatically, disrupting traditional subsistence hunting, the collection of medicinal plants, and the capacity of elders to teach traditional gathering techniques. Martial law has displaced indigenous political autonomy. —*FCNL Indian Report*



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- Mid-December—Central and Southern Africa Yearly Meeting

Opportunities/Resources

• "Every Church a Peace Church" is an initiative of the historic peace churches, numerous denominations, and peace fellowships to develop a global network of creative nonviolence across the entire Christian spectrum. For more information or to subscribe to their newsletter, write to Every Church a Peace Church, c/o New Call to Peacemaking, P.O. Box 500, Akron, PA 17501; e-mail John K. Stoner, coordinator of New Call to Peacemaking, at <jkstoner@ptd.net>; or call/fax (717) 859-1958. The website is <<http://www.ecapc.org>>. —*Sojourners, September-October 2001*

• The Church Council on Justice and Corrections (Canada) has launched *The Well*, a monthly, two- to three-page electronic newsletter. The goals of *The Well* are: to provide timely information on justice- and corrections-related resources, issues, events, and upcoming legislation; to build and maintain a network of people and organizations committed to changing the way justice is done in Canada; to promote dialogue and exchange, particularly from a spiritual/faith perspective. For more information, contact Carole Oliver or Rick Prashaw at <ccjc@ccjc.ca> or call (613) 563-1688. —*Quaker Committee on Jails and Justice Newsletter, September 2001, <www.ccjc.ca>*

• The Classic Liberal Quaker is a free e-mail journal dealing with various Quaker issues, edited by Jack Powelson. To subscribe, send an empty e-mail message to <subscribe@clq.quaker.org>. —*The Southern Appalachian Friend, Seventh Month 2001*

• Two articles are available from AFSC as a part of a new Disarmament Resource Series: "Missile Defense in Perspective: U.S. Counterforce Nuclear Doctrine," by Jerry Elmer, and "The Politics and Geopolitics of 'Missile Defenses,'" by Joseph Gerson. The 12-page articles are available for \$1 each (reduced rates for bulk orders) from AFSC New England Regional Office, 2161 Massachusetts Avenue, Cambridge, MA 02140, phone (617) 661-6130.

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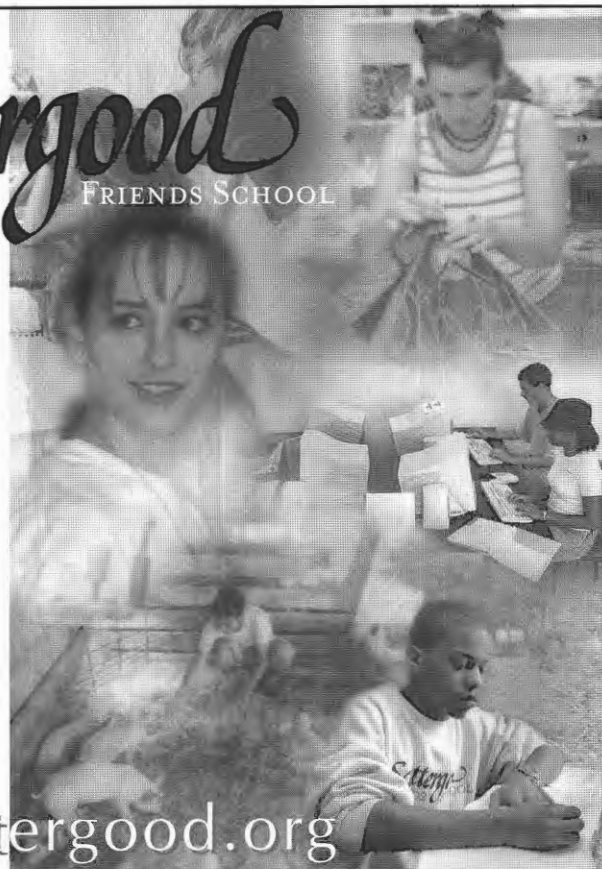
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Milestones

Births/Adoptions

Posti—*Isabela Aramanta Posti*, on August 1, 2001, to Josephine and Steve Posti. She was recently welcomed during a meeting for worship as the first child born into Palm Beach (Fla.) Meeting, where her parents and her brother, Jakob, are members.

Deaths

Brown—*Francis A. (Frank) Brown*, 80, on April 9, 2001, in Carlisle, Pennsylvania. Frank was born on December 12, 1921. He was a graduate of Withrow High School in Cincinnati, Bowling Green University, and Trenton State University, where he earned a Master's degree. A conscientious objector during World War II, he discharged his Selective Service obligation under the auspices of AFSC, working for a National Park Service camp in Gatlinburg, Tenn., and at Philadelphia State Hospital, where he was injured while preventing a man from committing suicide with a razor. At a dance for conscientious objectors, he met Edith Farley, and the couple were married on June 30, 1945, under the care of Middletown Meeting in Langhorne, Pa. Frank was a public school teacher and administrator for 34 years. Friends in Carlisle Meeting admired him for his love of music, his resonant speaking and singing voice, and his sense of fun. He will also be especially remembered for his personal courage, his love of young people, and his commitment to peace. He is survived by his wife, Edith F. Farley Brown; two sons, Timothy F. Brown and Thomas A. Brown; two daughters, Deborah B. Hammack and Pamela B. Gibney; a sister, Mary Hines; a brother, Robert Brown; and eight grandchildren.

Deitzel—*Betty Jane Deitzel*, 64, on April 12, 2001, at home near Newville, Pa. Born in Manheim, Pa., on May 2, 1936, she was the daughter of Frank and Lizzie Bradley. She graduated from Lampeter High School in Lancaster County, Pa., in 1954, and received a Bachelor's degree in Education from Millersville State University in 1959. She married in 1958, but the marriage ended soon after. In 1965 she married Charles Deitzel and moved to Madison, Wis., where she studied Social Work at the university. After her second marriage ended in divorce, she returned to Lancaster County and received a Master's in Special Education from Millersville in 1978. She taught at several Pennsylvania schools, then joined the Carlisle Area School District in 1982 and taught special needs students at Wilson Middle School until retiring in 1998. In 1989 she transferred her membership to Carlisle Meeting. Betty cared for over 50 foster children for varying periods of time over 20 years, bringing them to Carlisle Meeting where they participated in First-day programs. Betty's combination of love, humor, and discipline gave many children their first experience of a stable family environment. Betty often illustrated her spoken ministry with stories about animals on her small farm. She served as clerk of the meeting and was active on several committees in the larger Quaker world. In the final year of her life she traveled with one of her foster children to China. She is survived by a brother, Frank Bradley, and many former foster children who knew her as a parent and later as a friend.

Hofmann—*Otto Juergen Hofmann*, 82, on May 12, 2001, in Austin, Tex., of heart failure. Otto was born on December 9, 1918, in a German farming community near Kyle, Tex., the youngest of ten children of Wilhelm and Frieda Hofmann. Raised in the German Baptist tradition, Otto registered as a conscientious objector during World War II, the only young man in his community to do so. During his years in Civilian Public Service camps, he chose to work in the wards that housed the most violent patients of a veterans' hospital, dangerous work that caused him to suffer nightmares for many years. In 1949 he met Margret Schultze in Aspen, Colo., where both had come to hear Albert Schweitzer speak on his only visit to the U.S. Otto and Margret were married the following year, and Dr. Schweitzer remained a central inspiration in their lives. In 1953 Otto and Margret joined Austin Meeting. He served as clerk there, a two-year term as clerk of South Central Yearly Meeting, and on the board of AFSC. He represented Texas Quakers in the Texas Conference of Churches. He built sandboxes for the children of the meeting and cabinets for the kitchen. He kept the meeting supplied with pianos and played them and other instruments whenever the opportunity presented itself. He was a great storyteller and generously hosted and entertained newcomers to meeting. Otto received a Master's degree in Choral Conducting from University of Texas. His interest in church architecture, theology, and classical music led him to study building pipe organs. With the help of apprentices and organ enthusiasts, he built, rebuilt, and restored numerous organs, becoming one of the leading authorities on pipe organs in the United States. In 1978 he became president of the International Society of Organbuilders. Otto is survived by his wife, Margret Hofmann; seven children, Helena Harcourt, Pamela Carson, Barbara Yerby, Anna Powell, Heidi Veselka, and Franz and Stephen Hofmann; 16 grandchildren; 2 great-granddaughters; and his sister, Dorothea Hill.

Just—*Bernice Marguerite Bell Just*, 80, on May 2, 2001, in Washington, D.C. She was born on November 6, 1920, in New York City, the daughter of Annabelle and William Bell. Her father was a bishop of the C.M.E. church. Bernice loved music and art and became accomplished on the piano and guitar. After earning degrees in Sociology and Psychology at Howard University, at her father's suggestion she went to Georgia to teach. She later returned to Washington and served in the Public Housing Administration and as director of religious education at All Souls Unitarian Church. She was organizing secretary of Reading Is Fundamental (RIF) in 1966–67. She once ran for the District of Columbia City Council. Her experience as director of the Washington Pretrial Justice Program, sponsored by AFSC, brought her in contact with Friends, and she became a member of Friends Meeting of Washington in 1976. She sometimes missed the music with which she had grown up and would slip over to All Souls to hear it. From 1980 to 1985 she served as chair of the District of Columbia Parole Board. Bernice seemed at ease with artists, intellectuals, working people, politicians, ex-convicts, her family—and even Quakers. She was a gracious and elegant lady with a lifelong commitment to working for social justice. Underneath her gentleness and gentility lay unusual courage and conviction.

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Potts—*Elizabeth Thomas Potts*, on December 1, 2000, in Leesburg, Va. She was born on May 20, 1900, in Round Hill, Va., and grew up on the Thomas family dairy at a time when the daily steam train came right through their farm to pick up fresh milk and cream. She was a member of Lincoln Orthodox Meeting but frequently attended the Methodist Church in Bluemont. Elizabeth went to Loudoun Select School for Young Ladies in Bluemont, and later to Westtown School. She graduated from Earlham College in 1922, then returned to Loudoun County to teach English and math at Leesburg and Lincoln High Schools. Later she worked for the Agricultural Stabilization Conservation Board. At age 49 she married Thurston J. Potts and helped raise his two boys. She was recording clerk of Lincoln Meeting. After her retirement in 1961, she drove the binder on the Thomas farm, joined an art class, and volunteered extensively at Loudoun Hospital. Her interest in children who came to meeting made a big difference to many young families. Elizabeth is survived by a brother, Joseph Holmes Thomas.

Worthington—*Harvey Cheyney Worthington*, 83, on May 18, 2001, at Paoli Memorial Hospital in Paoli, Pa. Born on October 28, 1917, to Henry R. and Mariella Cheyney Worthington, Harvey lived most of his youth in the Lionville area and in West Goshen Township, Pennsylvania. He graduated from West Chester High School in 1935 and from Penn State University in 1937 with a degree in Agriculture. He worked in the family orchard business until he started a dairy business in 1947,

developing a high-producing Holstein herd. In 1961 he sold the farm after suffering a back injury and began a career in real estate and insurance. He was active in the Grange and many other farm organizations for over 50 years. He was also active in community and civic organizations and enjoyed hunting and fishing. He collected and restored old engines and was a member of several antique and engine restoration clubs. Born a Quaker, he was affiliated with Chestnut Street and Birmingham meetings. He is survived by his wife of 59 years, Elizabeth Getty Worthington; his sons, Thomas H. Worthington and James W. Worthington; his brother, Henry R. Worthington, Jr.; his sister, Eleanor Hart; and three grandchildren.

We welcome Milestones from meetings and families (see p. 2 for contact information). Please include dates, locations, and meeting affiliation of the parties. For death notices (max. 600 words), include date and place of birth and death, meeting affiliation, highlights of the person's life as a Quaker, and full names and relationships of survivors. Please include your contact information. Publication depends upon available space. Milestones may be edited for length, and we cannot guarantee publication date.

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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>.



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

Schools

Rancocas Friends School: Pre-K, half and full day, after school care, quality academic and developmentally appropriate program with Quaker values. Affordable tuition, financial aid. 201 Main Street, Rancocas (Village), NJ 08073. (609) 267-1265. Fax: (856) 795-7554.

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 Llandillo Road, Havertown, PA 19083. (610) 446-3144.

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Orchard Friends School. A school for children, grades K-7, with language-based learning differences. 16 East Main Street, Moorestown, NJ 08057. Phone: (856) 802-2777. Fax: (856) 802-0122. E-mail: <OrchardLD@aol.com>.

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.

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Sandy Spring Friends School. Five- or seven-day boarding school 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.ssfss.org>.

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.

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.

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.

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.

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.

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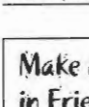
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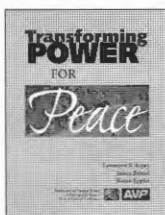
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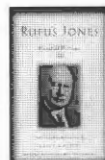
QP of FGC and AVPI/USA, 2001, 96 pp., paperback \$7.00

Rufus Jones: Essential Writings

edited by Kerry Walters

A long needed collection of writings of a well-beloved Quaker mystic and social activist whose thought and life influenced Friends and non-Friends alike.

Orbis, 2001, 144 pp., paperback \$16.00



Anger: Wisdom for Cooling the Flames

by Thich Nhat Hanh

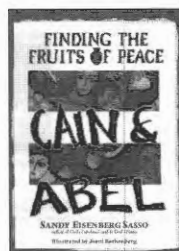
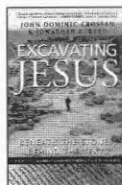
Some of Hanh's suggestions cut refreshingly against the grain. He dissents, for example, from the popular therapeutic wisdom to 'express our anger': when we beat a pillow to get rid of our feelings, he insists we are merely 'rehearsing' our anger, not 'reducing' it. Hanh reminds us that anger begins and ends with ourselves: we may feel that we are mad at our wife or son, but really we are the direct objects of our rage.

Riverhead, 2001, 208 pp., hardcover \$23.95

Excavating Jesus: Beneath the Stones, Behind the Texts

by John Dominic Crossan and Jonathan L. Reed

"With exceptional skill, the authors . . . show the radical nature of Jesus' kingdom of itinerancy and commensality by using the archeology of Herod's palace to demonstrate that his meals, far from the all-encompassing feasts associated with earlier temples, had become elite affairs. Jesus' invitations to the marginalized and outcast to sit at the table flew in the face of this social and political structure. . . . Crossan and Reed's book provides a fascinating, beautifully illustrated and elegantly written account of the life and times of Jesus, providing readers with one of the richest glimpses into Jesus and his world now available." — *Publishers Weekly* *HarperSF*, 2001, 320 pp., hardcover \$29.95



NEW for Children!

Cain and Abel: Finding the Fruits of Peace

by Sandy Eisenberg-Sasso

The story of anger out of control is a familiar one, one that our children see replayed every day in our society of violence—whether in news stories, on television, or on the playground. This book recasts the story of Cain and Abel in a way that invites adults' and kids' conversations about anger and how we—grown ups and kids alike—have the power to deal with it in positive or negative ways. *Jewish Lights*, 2001, 32 pp., hardcover \$16.95

The War

by Anais Vauglade

"A picture-book allegory about the futility of war makes its point not through grim battlefields of corpses but by exposing the idiocy of the powerful, who send armies to fight for a cause the soldiers know nothing about. Fabien, the young son of the king of the Blues, is supposed to fight the enemy Reds. But Fabien isn't interested in much of anything. He doesn't belong in the bluster of honor and hate. He spends his days in the park, sitting in a tree. Then, when he's forced into exile, he finally does something. He tricks the two warring kings into thinking they have a common enemy and he ends the war." — *Booklist*. Ages 6–10.

Carolrhoda, 2001, hardcover \$15.99



Friends and Enemies

by Louann Gaeddert

"A[n] exploration of pacifism, from the perspective of a 14-year-old . . . in WWII-era Kansas. When William moves to Plaintown, he is lonely and unsure of himself until he befriends Jim, a Mennonite. But soon the relationship is sorely tested after the bombing of Pearl Harbor, when Jim elects not to participate in the war effort. William tries to understand, at first, but soon allies himself with narrow-minded Clive and his buddies, who taunt the Mennonites." — *Kirkus Reviews*

Simon & Schuster, 2000, 177 pp., hardcover \$16.00

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PENDLE HILL

A Campaign for a New Century



A QUAKER CENTER FOR
STUDY AND CONTEMPLATION

The Social Action and Witness Program at Pendle Hill is a new initiative made possible through the generous support of people who care deeply about social justice, community service and the future of the Religious Society of Friends. Frances McAllister, a long-time supporter and friend of Pendle Hill, is one of the people whose generous gifts helped initiate this new Pendle Hill program.

Born in Los Angeles in 1910, Frances became a member of Orange Grove Meeting in 1949. Active throughout most of her adult life in Friends activities, she is a founding member of Flagstaff Friends Meeting and has served on two occasions as clerk of Intermountain Yearly Meeting.

Frances first became acquainted with Pendle Hill in 1948 when she visited with her then 5-year-old son, John. Her fondest memories of Pendle Hill include the consoling response of Anna Brinton to son John's playful pursuit of a butterfly during Meeting for Worship:

"Does thee not know it is possible to worship while chasing butterflies."



Frances McAllister

Readers of Friends Journal and Friends Bulletin who remember Anna Brinton can certainly appreciate this story!

Underlying Frances McAllister's commitment to Pendle Hill and her support of the Social Action and Witness Program is a long-standing concern for issues of social justice and equality. She is also a Friend with a deep concern for young people and the development of new leadership in the next generation of Friends.

A resident of Arizona since 1968, Frances McAllister's concerns also extend to the people and environment of the region where

she is widely recognized for her philanthropic work. Particularly important have been her successful efforts to establish the Arboretum at Flagstaff in 1980 and, more recently, the Center for Studies in Community, Culture, and the Environment at Northern Arizona University.

When speaking to the issue of Quaker leadership and the future of the Society of Friends, Frances states, "Pendle Hill provides a wonderful opportunity for people to join together with others who are seeking answers to life's important questions. If any organization can shape the future of the Religious Society of Friends, it is Pendle Hill."

The Social Action & Witness Internships

Pendle Hill has awarded five internships for the 2001-2002 year under the new Social Action and Social Witness Program. Three of the internships have been granted to young adults; the two other internships have been granted to seasoned and skilled activists, who will also serve as mentors to the young adults. Interns will be resident students at Pendle Hill, taking part in the community life of worship, work, and study and will also serve as volunteer workers part of the week in a social justice organization or community service agency.

Service projects of this year's interns include teaching art at the Southwest Community Enrichment Center in Philadelphia; creative writing workshops and tutoring with inner city youth in the city of Chester, PA; and Alternatives to Violence Project (AVP) workshops in juvenile detention centers and prisons.

The Social Action and Social Witness Internship Program is funded through the generous support of many friends of Pendle Hill.

Invest in the Future of The Religious Society of Friends

Pendle Hill wishes to thank Frances McAllister and all friends of Pendle Hill. For information on how you can make an investment, please contact:

Barbara Parsons
Director of Development
Pendle Hill,
338 Plush Mill Road
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