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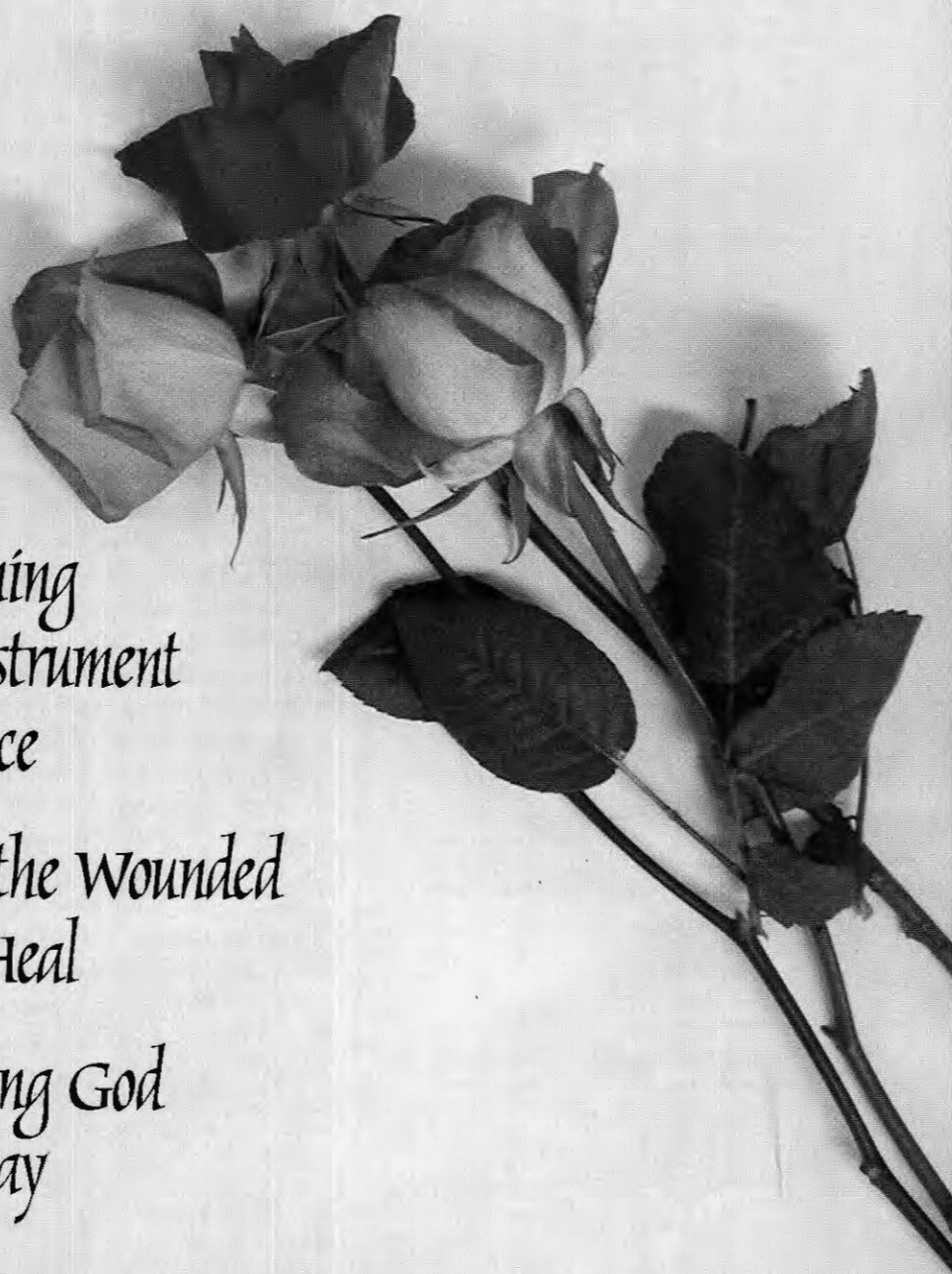
FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

*Becoming
an Instrument
of Peace*

*Only the Wounded
Can Heal*

*Meeting God
Halfway*



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



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■ **AMONG FRIENDS**

Beginning Where We Are

Years ago my husband, Adam, was the national organizer for the Shakertown Pledge. Drafted during the 1970s by a group of religious retreat center directors, the Shakertown Pledge was part of the movement towards voluntary simplicity. Adam was frequently called upon to speak and lead workshops focused on this topic. Among the groups he worked with were several orders of Catholic nuns. When I expressed surprise at this, his comment was simply that everyone starts where they are in regard to voluntary simplicity. A Catholic nun, having already taken vows of poverty, may choose to forego a certain food, for instance, while an affluent businessperson may need to consider foregoing a whole array of lifestyle choices.

"Beginning where we are" characterizes a number of the articles in this issue. In "Meeting God Halfway" (p. 18), Gray Cox suggests that we in the developed world could have a very significant impact on the equitable distribution of resources worldwide if we would undertake to reduce our consumption patterns by 50 percent over five years, but maintain our income levels and redirect the monies freed by this change to directly help poor people, invest in socially responsible enterprises that are working to restore ecosystems and human communities, and lobby our government to make changes for a better future. "Part of the idea of the proposal," he writes, "is to set a goal that is doable enough for the average family to make progress on, in a period of time that is short enough (five years) in order to start moving us rapidly to the levels of consumption that would be equitable globally and sustainable ecologically." In "Simplicity, Poverty, and Gender in the Indian State of Kerala" (p. 14), William Alexander explores how the families of Kerala, India, have achieved levels of well-being, in terms of infant mortality and life expectancy, that rival those in the United States and Europe, yet have done so at a level of resource consumption that is far more ecologically sustainable than ours. "In the earliest history of Quakers," he notes, "poverty of material things was a common condition. Within this poverty of things, Quakers created a discipline: the efficient use of the few resources available to them to maximize well-being—a discipline of efficient sharing we nostalgically call simplicity." Might the insights of these two Friends help us all to move ourselves and our world more quickly toward right sharing of resources and ecological sustainability?

Issues of access to resources are certainly driving armed warfare in the world at present. How much more so will this be the case in the future, as huge countries like China industrialize, and people around the world aspire to levels of consumption parallel to those in the United States? As peacemakers, it is important for us to understand the economic issues behind conflict. But there are other aspects that need our understanding as well. Anne Highland, in "Becoming an Instrument of Peace" (p. 6), looks at some of the psychological underpinnings of war and its aftermath by sharing vignettes from her travels in the Balkans in 2002. "As we contemplate the distinction between doing good deeds for peace and being an instrument of peace, we realize that the difference lies in who—or Who—is directing our actions," she writes. So how might we begin to sort out the best ways to address the needs of the world? "We begin with ourselves," writes Elizabeth Watson in "Only the Wounded Can Heal" (p. 10), "for as long as our own wounds nag at us and demand our attention, we cannot hope to heal others, nor bring them comfort." These words, spoken 29 years ago in a talk given at Southeastern Yearly Meeting, still ring true for us today in a very wounded world. Let us begin where we are, Friends, and let us not delay.

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William M. Alexander

Responsible businesses and consumers

For a number of reasons, I was pleased to read Lee Thomas's article, "Global Partnerships" (*FJ* Nov. 2004). In the first place, it troubles me when Friends "blame the corporations" for the world's ills when, if we look at ourselves, it is our own consuming habits that are leading the way to environmental destruction, exploitation of workers, and buying the oil that drives the war machine. Lee Thomas gives us a subtle reminder of that fact.

Secondly, he reported on the development of SA8000, a positive business initiative created in 1996. It is very encouraging to learn about specific actions of responsible businessmen when we are bombarded with news of irresponsible business activity.

Finally, he reminded me specifically of a sermon I heard Leon Sullivan give in Philadelphia back in the early 1960s. His message to his congregation of ghetto residents was: "Use what you have in your hand! Everybody has some skill, knowledge, or experience that you can use to help yourself and your neighbors. Find out what you have right in your hand and make good use of it." It is still a useful lesson for Quakers in the 21st century.

Leon Sullivan would say that since skill in using queries is "what we Quakers have in our hands," that is where we should begin to tackle a problem. Lee Thomas has challenged us with three of them:

1. As a consumer, are you careful to buy merchandise made under humane conditions?
2. Are you doing what you can to encourage companies to improve working conditions and other conditions of employment where they do business?
3. Are you careful not to stereotype all businesses, unions, or other organizations in the same way, realizing that each should stand on its own merits?

All of this leads to my request for Lee Thomas: Could you please suggest how we can learn about conditions of employment and other important aspects of social responsibility in a company? If one wishes to invest in a company there are various ways to learn about the company. But where does a customer turn for that information?

Irving Hollingshead
Honolulu, Hawaii

Reflections on a natural disaster

The tsunami of December 2004 has left people of faith asking, "O God, why?" To

raise this question out of despair is part of the faith journey. On the Cross, Jesus called out with the words from Psalm 22, "My God, my God, why have you forsaken me?" To recognize that there is no easy answer is to enter into the mystery of the Divine.

Some people of faith attempt to explain the tsunami as the result of divine wrath. As a person who has had direct experiences of divine love, I cannot accept that God would kill innocent children to punish anyone. I have to believe that anyone who clings to a punitive concept of God has created God in one's own image: a narrow-minded and judgmental person creates for oneself a narrow-minded and judgmental God. Let Friends invite all people of faith to put aside any punitive image of God and to enter the divine mystery.

Some people assert that the tsunami proves that there is no God. A real, loving God would never sit back and allow a disaster of such proportion. Others assert that if there is a God, God must be impotent because God was not able to prevent the devastation. But why do we blame God for the naturally occurring changes on Earth? God gives us inquiring minds that can understand the forces of nature, and science has long understood the geology of earthquakes and tsunamis. Indeed, scientists tell us that earthquakes are part of the natural process that sustains life on Earth. That God did not stop the natural disaster does not make God nonexistent or powerless. God is so real and powerful that the Divine works through the worst disasters, even earthquakes and tsunamis. We see God working in the outpouring of aid for survivors of the tsunami. How could we think there is no God when we see U.S. soldiers in Blackhawk helicopters delivering supplies in Indonesia rather than facilitating a hostile occupation in Iraq? We see God working when political enemies work together to bring relief to sufferers. We feel God touching our hearts with compassion for all who suffer. God, through natural disasters, reminds us how fragile life is, teaching us to count our days (Psalm 90), to be good stewards of the precious time allotted to us on Earth, and to enter, with awe, the mystery that is the Divine. God has created us in the divine image, and that image is love.

Elizabeth F. Meyer
Silver Spring, Md.

More Cadbury, please

In the article that *FRIENDS JOURNAL* reprinted this past January from its very first issue of July 1955, Henry Cadbury writes about the complaint in some quarters that

"We are hazy about the cardinal doctrines of Christianity. We are satisfied with reliance on a way of life rather than a way of thinking. We are content to follow Fox's admonition, 'Let your lives speak.'"

Sixteen years later, in the *FJ* issue of September 15, 1971, an article entitled "Did George Fox Say It?" by "Now and Then" (and we knew who that was—Henry Cadbury), says that these words "are not quite as Fox would have expressed it. He often said 'Let your lives *preach*' or 'Let your lives and conversation [behavior] *preach*' but not, I think, 'speak'." Henry Cadbury could have been putting the word "speak" in the mouths of those who complained, but could he not at least have added a clause, such as "even though those were not Fox's actual words"? Otherwise Friends will keep quoting Fox incorrectly. So perhaps I can still raise the question, "Did Homer nod?"

Probably the reason George Fox used the word "preach" was because he was thinking of the hypocrisy of so many ministers of the English Church who, he strongly felt, did not live by the words they preached. However George Fox said it, we know what he meant, and I am content to try to follow the admonition, "Let your lives speak," and I am happy that *FRIENDS JOURNAL* continues to inspire its readers to do this, as well as to think more clearly about Quakerism. Henry Cadbury, whom I knew, was much more at home with theology than most Friends. But it was his life that still speaks to me most eloquently. However, I have always cherished his writings, and I hope that you will be reprinting more of them.

Irwin Abrams
Yellow Springs, Ohio

It's the silence that matters

I appreciated Paul Buckley's article, "Owning the Lord's Prayer" (*FJ* Feb.). It is interestingly written, pleasantly personal, thoughtful, and helpful to all interested in renewing the Lord's Prayer in their own hearts. However, the author seems to think prayer consists of talking to God and finding out what the prayer means to himself. He writes that to "open myself to God" is to "let the words come out." Quakerism takes a different perspective on prayer. Consider Robert Barclay's comments about worship in his *Apology*. He writes of "turning away from one's own thought and . . . suspending the imagination." He warns, "If the soul is busy with its own work . . . even though the matters [it] may be occupied with are good in themselves and may even be about God, the soul is thus incapacitated from discerning the still, small voice of the Spirit." Barclay develops a metaphor, "He who goes

to a master for instruction will neither hear him nor be taught by him if he does all of the talking himself. . . . Instead of speaking perpetually, he would have to wait patiently in the silence and not speak until he was commanded to do so by his master." Barclay goes on to list two pages of scriptural references that say to be still, wait, and watch. The Quaker way is to silence the inner person as well as the outer person. Like Elijah, one must be so quiet as to be enveloped in "a sound of sheer silence" to hear the voice of God (1 Kings 19:13). Quakers gather to worship in silence because, in prayer, listening is important, not talking.

Patricia A. Williams
Covesville, Va.

The tables have turned

In the February *Forum*, John Spears writes in "Are Republicans not welcome as Quakers?" that he seems to feel isolated in today's Quaker climate of politics. Having been at Westtown in the 1930s when the political climate produced about 90 percent Republican Quakers and the Democratic Quakers were the pariah of that day, I am somewhat amused by the turn-about. The saying, "What goes around, comes around," seems apt here.

Carroll Brown, a longtime faculty member, wore his Democratic badge with verve, humor, and firmness!

Perhaps the reason that today many Friends are unquakerly intolerant, willing to label and thus dismiss another's honestly held differing view of today's political parties, is because many of us see and hear about the extremes of a party that appears to utilize its system to promote selfish actions and appears to be unconcerned for the good of others. So it was with the extremes of the unions and their bosses in another era.

So, the picture looks as if that which some Friends are reacting against is the excesses of a group. And they are thoughtlessly using labels in careless ways to tar the opposing perspective of others.

Sally Rickerman
Landenberg, Pa.

Quakerism in politics

John Spears's letter, "Are Republicans not welcome as Quakers?" (FJ Feb.), deserves a reply. During 2004 I was a candidate for the Maine legislature (I lost), and yes, I ran as a Democrat. Still, I was uncomfortable about being overly partisan. "If I am elected," I thought, "I intend to be the representative of *all* my constituents!"

Experienced legislators advised, "Get a

list of all the Democrats and Independents and knock on their doors while campaigning." I knocked on *all* the doors, regardless of political affiliation, which meant that I ran out of time and missed a third or more of the houses.

At a "meet the candidates" breakfast, most gave very impressive "pedigrees" and made great promises. I told about working for reconciliation in Berlin during the Cold War, and concluded, "If I could be at least somewhat effective in working for understanding between communists and capitalists in Berlin during the Cold War, I'm really looking forward to working with Republicans in the legislature!"

At first I resolved to keep religion completely out of my campaign, but then it became clear that Quakerism had everything to do with it. It was because of believing in that of God in every person that I wanted to reach out to all constituents. I didn't preach Quakerism in my contacts, but made a real effort to practice it.

It may be helpful to John Spears to hear that in my youth, in the 1930s and 1940s, *all* the Quakers I knew were Republicans. It's perfectly possible that the pendulum could swing back to the point where Democratic Friends would need to swallow hard and screw up their courage in order to admit to their political affiliation.

As long as we focus on the central values of our faith—answering to that of God in *everyone* and letting our lives speak in work for peace and justice—Quakers of varying political persuasions should get along just fine.

Paul Cates
East Vassalboro, Maine

Political parties and Quaker testimonies

In response to the letter written by John Spears (FJ Feb.): Yes! Republicans are as welcome as Quakers as any other group. In the United States there are far less African American Quakers than Caucasian Quakers. As an African American should I take that to imply that African Americans are unwelcome as Quakers? Quakers constantly strive to live by certain testimonies; and when there is a group, political, secular, or otherwise, whose activities are incongruent with these testimonies, Quakers usually do not participate in that group's activities. I think that is based on the dynamic principles embodied in the Quaker testimonies, and the attempt by Quakers to realize these testimonies.

When Republican political agendas are more closely aligned with Quaker

testimonies, perhaps more Quakers will join the Republican Party. That is not to say Democrats have set a political agenda that reflects Quaker testimonies, however they are not as blatantly opposed to what Quakers value as the Republicans seem to be. Republican rhetoric is outstanding; but when the policies are compared to Quaker testimonies it becomes obvious why Quakers stay away from them. Equality: are the Republican Party's fiscal policies conducive to a egalitarian and just society? Peace: are the Republican Party's foreign policies likely to promote peace in the world? Stewardship: does the Republican Party promote an agenda that conserves, protects, or is concerned with conserving or protecting the world's resources? These resources, as I see it, include, and are not limited to, the people and animals of the world.

Your Inner Light is leading you where perhaps the most good can be accomplished. Please do not think I am judging you. You are not tainted or stained and there is no reason you should feel that way. Perhaps yours is the voice that can help illuminate another vision or direction Quakers should explore. The contradictions between the political agenda of the Republican Party and Quaker testimonies are too clear for me to ever consider becoming a Republican. Perhaps you can enlighten me as to why I should reconsider my position. Thank you and continue to walk in the Light.

James A. Russell
Stormville, N.Y.

Prophetic, not partisan

After the November election, I was overwhelmed by the grief and confusion that enveloped many Friends. I settled into this sorrow thinking that this must be how the apostles huddled after the crucifixion.

However, the gloom was merely the ache of political defeat. I can understand how John Spears could ask in the February *Forum*, "Are Republicans not welcome as Quakers?" Honestly, as they say, I could feel his pain.

But I've observed this malady before. This is the inevitable fever that results from putting your hopes for social reform squarely in the tent of one political party.

I've been told that the best antidote for post-election malaise is to go within and regain the prophetic mission. As unwelcome as they may be, a nation needs its prophets, those voices of conscience and godly concern. A prophet who must bend every belief to the rule of political correctness will be perceived as standing for nothing in

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BECOMING AN INSTRUMENT OF PEACE

by Anne C. Highland



To walk a path of peace in a country that is deeply involved in war brings us to our growing edge. We are aware of the contradictions within our leadership, within our community, and within ourselves. Out of this press of competing ideas we have the opportunity to achieve new levels of personal development as we explore our commitment to becoming an instrument of peace.

My own experience with war has advised my approach to the present situation. I offer an account of this experience because the deep issues of war that stimulated my inquiry are the same in every conflict.

The war in Bosnia, in the early 1990s, touched my heart deeply. I watched in helplessness as the genocide progressed. I wanted to help and did not know how. A few years later, after my husband died and

Anne C. Highland is a clinical psychologist; her private practice centers on the interface between psychology and spirituality. She attends Gwynedd (Pa.) Meeting.

I was exploring a new phase of my life, I read an article about a Quaker group, The Community of Bosnia, that was bringing Bosnian young people to this country for high school and college education because the higher education system in Bosnia was in disarray. This felt like my opportunity not only to help some Bosnian people who had suffered great losses in the war, but also to help provide them with the kind of education that would give them the resources to rebuild Bosnia on a foundation of the toleration of diversity.

Thus began my involvement with a half-dozen young people from the countries in the Balkans that were created from the breakup of the former Yugoslavia. As I got to know these students, they urged me to visit their families during the summer, when they would be at home to translate for me.

In the spring of 2002, I received an announcement of a peace conference to be held in Dubrovnik, Croatia, in June. It was sponsored jointly by the

Institute of Noetic Sciences, of which I have long been a member, and Praxis Peace, whose founder, Georgia Kelly, has roots in the Balkans. I felt called to go to the conference. Once there, it would be simple to travel up into Bosnia and Herzegovina to visit my young friends and their families. One of my daughters chose to accompany me.

I had anticipated that the journey would be emotionally difficult. My spiritual discipline was to keep my heart open through all of my experiences, knowing that if I were to close my heart, I would lose my ability to be a healing presence. The Mahabharata tells us, "If your heart closes up, if it becomes bitter, dark, or dry, the Light will be lost." Some Friends from Gwynedd Meeting held me in prayer during my trip.

The journey shocked me with the reality of the devastation of war — to the people and to the land. And it deepened my inquiry into the nature of peace and what we can do to foster it. When I returned, I wrote some vignettes to capture a few of my experiences:

A conference about peace-building brought us to Croatia. It was a fitting site for the conference, for the former Yugoslavia had been torn by civil wars ten years before. Driving from the airport to our hotel, we could see the shells of houses that had been destroyed by soldiers firing from the high mountains that overhang the little seaport. Some houses had been rebuilt while some remained abandoned. There were a startling number of new roofs attesting to the extent of the damage to the community.

The next morning, four of us from the United States were walking along the seawall of Cavtat. We passed a woman sitting on the wall, doing the vivid red embroidery that is a signature of the Konavle region. She had her wares spread out on the rock wall: placemats, napkins, purses, all enhanced with dense, geometric embroidery. One of my companions stopped and bought a purse, pointing to the one she wanted and miming for the woman to write down the price. The woman began talking to us in Croatian even though the transaction was completed without the need for words. She picked up one piece of embroidery after another, showing us her work with great pride. We smiled and nodded our appreciation, repeating one of our few Croatian words—*Dobro!* Good!

As the woman continued to talk to us in Croatian, she began to look at us more earnestly, and her face changed from pleasure to sadness. Tears rolled down her cheeks. She held up three fingers with emphasis. When we looked puzzled, she pointed to the high mountain ridge above the little town. "Boom! Boom-boom!" she said. Then as she continued to talk, she pointed to a cluster of houses in the village, and again held up three fingers, with tears. We understood. The war had cost her three family members—perhaps even three children. We stood in silent compassion, witnessing the still-open wound in her heart.

The mother and the two children died the fighting in Sarajevo while the father stayed behind with the other men to fight. After more than a year of living outside the war zone, with the city newly secured by international peacekeepers, it felt safe for them to return to their home in the city.

But the father would not return to live with his family. He gave no reason. But his body spoke what his tongue could not: he looked like a wooden copy of his former self—not from bombs or bullets, but from his experiences. He chose to live and work in another part of the city. He stayed in some contact with his children, and saw them on rare occasions, while his gentle wife faced her future with puzzled eyes.

His behavior reminded me of a Vietnam veteran I had met more than 30 years after he saw action in the war. "I was a kid—18 years old. They told me the North Vietnamese were not human, they were gooks, and they would kill me if I didn't kill them first.

"On my first patrol, we went out in the morning and didn't see any signs of the enemy. After a couple of hours, we sat down along the road in the shade for a rest. I was sitting there when the leaves beside me parted, and a golden face smiled at me and said, 'Hi!' The next thing I knew, I was standing up and my service revolver was discharged in my hand and a small golden man lay dead at my feet. My sergeant walked up to me, put a cigarette in my mouth, and said, 'You did a good job.'

"I have carried 'Hi' with me ever since. I can't get close to people because I know what I'm capable of. I'm a toxic person, and I don't want to pollute other people, especially women and children."



From events such as these, I experienced how war ravages lives—those who die, those who suffered losses in the fighting, and those who had inflicted the losses. Never again could I consider war as something remote. Years of pictures and text became connected with real people grieving the loss of the

struction and sapling trees lined up hopefully along new sidewalks.

And yet, ten years after the end of the fighting in the Balkans, the wounds of the people are still open and bleeding. Many houses have been rebuilt, but many lives have not. Old hatreds have been fed by more recent hatreds, with the apparent result that if the peacekeeping troops left today, there would be bloodshed by tomorrow.

A woman in Mostar told me, "I can never forgive them for killing my husband." She held onto her grievance in an unhealthful attempt to be loyal to the memory of her beloved husband and because it seemed as if forgiving meant agreeing that the killing of her husband was acceptable human behavior. But she did not understand the cost of her non-forgiveness, both to herself and to her society.

The cost to herself was the armoring that I sensed around her heart. It was blocking the expression of the full range of her ability to love. She was perpetuating the fiction that there are two groups of people, we who are acceptable, and they who are not. And she was expressing this attitude to her children and grandchildren. Her attitude was blocking her awareness of the oneness of all human beings. That armoring was also blocking her spiritual development, because at some level she could not forgive God, as she understood God, for allowing such atrocities to happen. And with her attitude of non-forgiveness, she was unable to participate in the rebuilding of her multicultural city and country in a way that would be respectful of diversity.

Those of us who followed the news stories about the origin of the Balkan Wars and the difficulty of crafting the Dayton Accords that ended the fighting are aware of the centuries of grudges that the peoples of this crossroads region hold against each other. When I experienced this woman's unwillingness to forgive what had happened ten years before, and the embroiderer's unwillingness to move beyond her losses, I was witnessing the present-day examples of the dynamic that was blocking the establishment of peace and harmony in the Balkans. It was the assumption that "If only we can get rid of

the Russian Nobel laureate, addresses this common assumption:

If only it were so simple. If only there were evil people somewhere insidiously committing evil deeds, and it were simply necessary to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being, and who among us are willing to destroy a piece of their own heart?

The soldiers who are unwilling to forgive themselves, and who have withdrawn from society, are likewise stuck in an unhealthful response to the complexities of life. They are, in fact, the ones who are willing to destroy a piece of their own hearts, and we all—not only their families—suffer from their self-imprisonment. Can we approach them and offer loving encouragement to forgive themselves, to grow from their experiences so that they can rejoin society as people who have returned from hell and can warn us of its horrors?

The Balkan war hurt all but a handful of people whose own agendas profited from the chaos. It destroyed the Balkan people's trust in human nature. It is easy to see how the same dynamics are occurring in the present wars overseas. But not all wars are so easy to identify.

SONG OF THE DOVE

It was odd that I had to travel to the Balkans to meet the two brothers from the United States. It was in Dubrovnik, where 300 of us from the United States had gathered for a deep inquiry into peace.

On the second day of the conference the young peace activists made a presentation. The Balkan young people went first, representatives from each of the many cultures in that crossroads region between Europe and Asia Minor. They told of growing up in a multicultural society, and how the hostilities among cultures expanded into years of wars that killed hundreds of thousands, displaced many more, and resulted in the fragmentation of the former Yugoslavia into a cluster of new

When they had finished telling their stories of the horrors they endured, it was the turn of the U.S. young people. Aqeela Sherrills stepped up to the mike. "Unlike my new friends from the Balkans, I cannot remember a time when my community was not at war. I grew up in Watts—a ghetto in Los Angeles. My housing project had four buildings: guys who grew up in two of those buildings joined one gang, and guys from the other two buildings joined the other gang. And we killed each other. After a hundred of my friends had been killed, I realized, 'We need a peace treaty.' So I went door-to-door, and people joined me and helped me, and we have had a peace treaty for the past ten years."

Aqeela's brother, Doude, was in my breakout group. He talked about his involvement in keeping peace in Watts. "There was this guy came in one day. He had been in jail when we made the peace treaty. When he got out of jail, he came into our headquarters and he started saying, 'I gotta get me a gun and kill them guys.' 'Hey, man, we don't do that any more. We got a peace treaty,' we told him. 'I don't care about no peace treaty; I gotta get me a gun!' he said. So we gave him love. And he settled down, because that was all he needed."



It is clear that the issues of international war have their parallels in local conflicts, such as that in Watts and those in every U.S. city. They also have parallels on a personal level whenever there are wars in a workplace or in a family. Someone who has been abused as a child or betrayed as an adult experiences the same psychodynamics as the victims of war. And our commitment to being instruments of peace must apply to all levels of conflict, beginning with ourselves. Sometimes it is tempting to neglect the war within ourselves or in our families and devote ourselves to the international conflict. But, if we do so, the quality of our service will be tainted. Healing our lives must be our first priority, before we

to grieve their losses, and then to move toward forgiveness. This is asked of every individual in order to build a tolerant and peaceful family, community, and world. It requires growing to a level of development that recognizes that, because we acknowledge that there is that of God in every human being, we include all human beings within our care as our own family. This attitude is fundamental to our becoming an instrument of peace.

Without forgiveness, there cannot be peace. There might be absence of overt conflict, as in the Balkans at present, but there will not be true peace. Forgiveness of someone who has wronged us is very difficult. Forgiving ourselves for our own transgressions is even more difficult. Forgiving life—for being what it is—is perhaps the most difficult of all. The first hurdle in practicing forgiveness is to understand that forgiving people does not mean that we approve of all of their behavior. It does mean that we acknowledge our shared humanity and the difficulty of the human journey. It allows us to act from love rather than from fear or negativity.

As I inquired more deeply into the essence of forgiveness, I came to realize that for me it means opening my heart to all people and to all of life. In particular, it means keeping my heart open to what I do not like in myself, in others, and in life. When my heart is armored, I cannot hear the leadings of Spirit. When I close my heart to any part of life, the voice of Spirit is blocked by my inner chatter about how I am right and they are wrong. My self-righteousness has the poisonous high of an addiction: I like it and I know that I have to root it out of my life. Over and over and over.

One of the most painful realities we are facing at present is our fear of terrorists. I am grateful to a client who showed me how to put a human face on terrorism:

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She had grown up in a family that offered her the basic necessities but no nurturance and only a vague sort of love. She married a man with a similarly deprived background. Although she lived a comfortable life and she worked in a field for which she had real talent, she consulted me because her life felt empty.

We talked for months about the people and events in her life, but nothing seemed to make a difference. She always had reasons for not making the changes in her life that would bring in more vitality. The result was that she continued to feel empty.

One day, she told me, "I was taking the train home from work and I saw a rose lying on the tracks." She was silent for a minute. We both contemplated the image. Then she changed the subject.

A few weeks later, she casually made reference to the rose on the tracks. I said, "That is a powerful image, and it clearly has a lot of meaning for you." She did not reply, so I ventured, "Who do you think might have thrown the rose on the tracks?"

"Oh, that's obvious," she said with animation. "It was the terrorist!" The woman sitting across from me became a lioness awakening, someone I had never met before.

Mesmerized by her transformation, I repeated, "The terrorist?"

"Yes, the part of me that is so hurt and angry that I would join any cause and blow myself up and blow up anybody else because my life doesn't matter anyway!"

Within myself I said, "Ohmygosh," for never before had I understood the mind of the terrorist. And never would I have suspected that a terrorist lurked within such a mousy human being. But now I knew how to proceed in therapy: moving past the hurt and the anger into the empty heart that cried out so fiercely to be loved.

terrorists and to war and to all of life, it is easier to attune ourselves to divine guidance that will allow us to become instruments of peace, which includes taking action that will make war and terrorists less common, and life more beautiful. But even when we are not taking action we are a peaceful presence that can bring out the best in those with whom we interact.

It is helpful to undertake the classic Quaker practice of sitting in meditation every day. Research has now demonstrated what spiritual teachers have always told us: that regular daily meditation will significantly increase a person's level of psychospiritual development. By focusing our intention, we can move beyond the chatter of the mind by centering our awareness in the silence of our hearts.

my heart, I find it useful to say inwardly, "I will see the world through the eyes of my heart." Within that inner quiet, we are better able to discern the leading of God.

When St. Francis prayed, "Oh Lord, make me an instrument of Thy peace," he was moving beyond his own judgment about what needed to be done and allowing Spirit within himself to direct his actions. As we contemplate the distinction between doing good deeds for peace and being an instrument of peace, we realize that the difference lies in who—or Who—is directing our actions.

Actions arising from an open heart, centered in the Divine, have a power and wisdom that we admire in the actions of the early Friends and that we sorely need today. □

THE REFUGEES

by Sue Glover

Wrenched from familiar comforts
you discover austerity, fear, and uncertainty.
Enveloped by mysterious parlance and unaccustomed faces
you mechanically chew the timely but tasteless rations.
A meagre mattress supports your weary frame.
Men in official uniforms hold you from the carefully counted number
to wait your turn in the snaking queue
without explanation.
Feeling like a half-wit, you fruitlessly search for misplaced justice.
It is not your choice to be a refugee. How long will it last?

Choosing to take time out from comforts
I begin to know hardship, suspicion, and the undetermined.
Surrounded by strange-tongued faces, I dig out my dehydrated and crumbling meal.
I rest on strikingly uncompromising concrete where no dusting broom has ventured.
Men in somber uniforms order us to stay inside
and I patiently wait my turn in the endless queue for the one toilet.
Explanations keep self-esteem intact as I exhibit my dream for human rights.
It is my choice to feel what it is like to be a refugee.
How long will it last? Six days.

Sue Glover is a member of Switzerland Yearly Meeting. This poem was written following the author's participation in a peace initiative to Kosovo in December 1998 called "I Care!"



Each month
this year,
FRIENDS JOURNAL
is reprinting
an article from
a past issue
of the magazine.

At a meeting for worship a friend quoted the Greek philosopher, Heraclitus, as saying: "Only the wounded can heal." My heart quickened. I knew that these words, coming to me across the room from my friend, but more importantly, coming across 2,500 years from ancient Greece, would haunt me until I

Only the Wounded Can Heal

by Elizabeth Watson

Elizabeth Watson is a member of Minneapolis (Minn.) Meeting. This is the unrevised text of an article that appeared in FRIENDS JOURNAL in the July 1-15, 1976, issue. It is excerpted from a talk she gave at the 1976 sessions of Southeastern Yearly Meeting in Florida.

had explored their meaning, until I had worked through areas of woundedness in myself in the light of them.

I remembered Heraclitus—remembered that he was the first human being to enunciate the idea of evolution. "Everything flows," he said. "Nothing is permanent but change." I came home and got

was born in Ephesus about 535 B.C.E. and lived about 60 years. He came of a noble family, so presumably he was well educated, but when asked about it once, he said, "I searched myself." He studied the sky, the movements of the Earth, various aspects of nature, and meditated on what he observed. High-minded, but also arrogant, he sounds at times like his contemporaries, the Hebrew prophets, when he berates his fellow Ephesians for their stupidity and stubbornness. Once he told them he would not talk further with them, he would rather play knucklebones with their children, for whom there was still some hope.

He wandered off for a time, lived as a hermit, subsisting on grass and herbs. His diet gave him dropsy and he came back to Ephesus to consult physicians. He decided he knew more than they and thought to cure himself by lying in a cowshed, believing the vapors of the dung would draw out the excess fluid from his body. This eccentric cure did not work and he died soon after.

Of his great life work, a three-volume treatise called *On Nature*, only about 150 sentences remain, some so fragmentary as to be obscure. But the main thrust of his thought is clear. Permanence is illusion. "You can not step into the same river twice," he said, "because other water is forever flowing over you." He believed fire to be the underlying substance of the universe. He said that the world was made neither by gods nor human beings but has always been and will always be "living fire, in measures being kindled, in measures going out." We all share a universal soul-fire, he thought.

He often used the word Logos, that same word that illuminates John's Gospel. The Logos is the eternal wisdom, the primordial Word. Heraclitus said that though the Logos is common to us all, many of us live as though we think we have a wisdom of our own.

He saw that all things carry their opposites and are continually becoming their opposites. Day becomes night, and night gives way to morning. Summer becomes winter, and winter, spring. Cold things grow warm and warm things cool. Moisture dries out and parched things get wet. The healthy fall ill, and the wound-

ed are healed. The only real condition is the transitional one of becoming. The gods, too, share with humankind this process of change. It is the nature of the universe for periods of growth and progress to be followed by periods when things break down.

Heraclitus sounds like another man writing about the same time, whose words are more familiar to us, although we know less about him. We do not even know his name, but his words got attached to our book of Isaiah. The historic references in the last chapters of Isaiah place them in a later century than the first 39 chapters by Isaiah, son of Amoz. We sometimes call this man Second Isaiah, and we sometimes call him "the suffering servant."

Out of the wisdom of Heraclitus the Ephesian, and Second Isaiah the Hebrew, I want to explore three ideas.

- We are all wounded.
- We all have within us regenerative powers of body, mind, and spirit.
- Only those who have learned from their own wounds can help others heal themselves; or to condense the thought: Only the wounded can heal.

We Are All Wounded

Heraclitus said that human beings are like lamps in the night. They are lighted, and then snuffed out. Second Isaiah uses another figure of speech:

*All flesh is grass, and all the goodliness thereof is as the flower of the field:
The grass withereth, the flower fadeth....*

To be alive is to be vulnerable. From birth on, none is exempt from pain; nor can we go through life without losing some that we love, and ultimately coming to terms with our own death. These are big wounds we all share. And there are the little wounds: frustration, put-downs, loneliness, boredom, injustice, betrayals, neglect—or are they such small wounds? They eat away at us like cancer.

These wounds are common to all, including those of us who are well-fed, well-housed, well-clothed, well-to-do. We

live in a peculiarly stricken age, however, when vast multitudes starve, drag out existence years on end in refugee camps, live under repressive regimes, die like sheep. Even in wealthy America, people are hungry, are discriminated against in housing and employment, receive unequal justice, are reduced to faceless numbers by bureaucracy. Our cities are full of lonely, bewildered, fearful, hopeless people, and bitter, alienated, violent people. We cannot walk the streets in safety or be secure in our dwellings. The elderly drag out their last years in miserable nursing homes. The children fail to learn in our public schools.

Our age is peculiarly stricken also because the possibility of the destruction of our planet, of our history, is a reality we all live with constantly, since Hiroshima. It makes for a peculiar hopelessness.

The words of Second Isaiah haunt us:

*Comfort ye, comfort ye my people,
saith your God. . . . (Isaiah 40:1)*

How can we take on the world's wounded when we are hurting ourselves?

Elizabeth Watson in a photo from the 1980s



Mary Helgesen Gable/Pendle Hill

Learning from Our Wounds

We begin with ourselves, for as long as our own wounds nag at us and demand our attention, we cannot hope to heal others, nor bring them comfort. Heraclitus speaks relevantly. He says human wisdom consists in speaking the truth and living according to nature. We all have within us regenerative powers of body, mind, and spirit. For them to operate we need to be honest with ourselves and disciplined enough to live sensibly.

Pain is often self-chosen. We have perhaps not been self-disciplined. Or we may need to escape drudgery or get out of a difficult situation. Experiencing our pain fully, not running away from it, may help us see how to give it up, how to plan our lives more sanely. Sometimes we choose pain for the joy that is set before us. Pain is often involved in bringing something new to birth. Heraclitus suggests that gods and humans share the process of creation and that the Eternal Creator(s) may

suffer, even as we lesser creators suffer.

Not all pain is self-chosen. The upward thrust of evolution in the universe is constantly struggling against the dead weight of entropy. Things break down; there are random failures in the process of creation. At times Murphy's Law seems to operate: if anything can go wrong, it will! Things happen to us sometimes by chance, not because of some failure of ours, nor to punish us for misdeeds. My own experience and observation of others tell me that in a world of fallibility, violence, and indifference we should not be surprised that wounds come to us. Woundedness is part of the human condition.

We are free to learn, if we will. We can use the chronic disability, the unsought pain, the "thorn in the flesh," the incurable ailment to heighten our awareness of beauty and our sensitivity to suffering in others. We can use it as a challenge to our ingenuity to transcend our limitations. We can grow in depth through it as we seek ways to help God in the continuing process of creating a universe that is always breaking down. As Second Isaiah suggests, we can find beauty, even among the ashes of our hopes and plans, if we have the courage not to retreat from pain or to be dominated by it.

Second Isaiah says we need beauty instead of ashes, and also the oil of joy in place of mourning. How can we find such lubrication in a time of grief?

Grief, like pain, must be experienced, accepted in its overwhelming immensity, if we are to come out on the other side. Catharsis is necessary for healing.

Grief has its stages, its progression. Numbness when the mind refuses to accept the loss is followed by rebellion when the awful fact comes home. Why was I singled out? Then comes the reliving, trying to figure out how things might have been done differently: guilt, I believe, is a large part of grief. God seems to have withdrawn from us. We need friends who will let us talk, cry, get it all out. We need friends who have lived through grief and can function again.

In time we come to learn that we are not alone. We remember passages from the Bible. We find poetry, music, sculpture speaking to us across time and space. In time we may feel within us the continuing love, may sense the presence of the one we love, not in any supernatural way,

but as warmth, like sunlight. Knowing the fragility of life, each day becomes a gift to be fully experienced. We are aware of the beauty in simple everyday things, and we find how precious are other members of our family still with us, other friends, strangers. We give thanks for the vitality, the grace, the hope, the courage of those who are young. And we find that deep, quiet joy has indeed begun to lubricate our frozen hearts. We grow through grief.

What of the lesser hurts that corrode our joy and keep us from fully functioning? Can they too help us grow? Most of them seem to come from other people. Beginning with birth, others hurt us, fail to understand our needs, frustrate us, interrupt us, put us down, accuse us unjustly, neglect to remember our special likes and special days, let us down. At least as much as we need sleep and food, we need to be understood, appreciated, cherished, made allowance for, told when we have done well. We need what Second Isaiah calls "the garment of praise." We need families, or meetings, or other small groups where we are accepted on our own terms, for our own sakes, where we are free to be ourselves.

We need creative imagination to walk in the shoes of those who hurt us and put us down. What is eating *them*? With what hurts and frustrations are *they* coping? Why must they put others down? Can we try to see them as God sees them? Can we find things to commend them for, ways to make them feel appreciated? Can we begin to clothe *them* in the garments of praise?

We can grow in grace. We can learn to use our pain, our grief, our frustrations for greater understanding, for transmutation into love. We were not singled out; we share the lot of humankind. Each of us is a legitimate part of creation—unique, irreplaceable. Life is a gift of time. Each day is precious.

Only the Wounded Can Heal

When we have experienced our own healing, we long to help our friends who suffer, who grieve, who struggle with problems too big for them. We wish, too, that we could find some way to respond to the world's woundedness. Again, the words of Second Isaiah come to us very personally:

*The Spirit of the Lord is upon me,
because the Lord hath anointed me
to preach good tidings to the meek,
to bind up the broken-hearted,
to proclaim liberty to the captives,
and the opening of prison to them
that are bound;
to proclaim the acceptable year of the
Lord,
and the day of vengeance of our God;
to comfort all that mourn:
to give them beauty for ashes,
the oil of joy for mourning,
the garment of praise for the spirit
of heaviness. . . . (Isaiah 61:1-3)*

and when their wounds are thus healed, he goes on (speaking of the spirit that energizes Israel even to this day),

*They shall build the old wastes,
They shall raise up the former
desolations
They shall repair the waste cities. . . .
(Isaiah 61:4)*

Does the Spirit of the Lord energize *us* to heal the wounded so that *they* may participate in rebuilding our wasted planet?

Out of a world of people needing help, a few are our special responsibility. Members of our family, our meeting, co-workers, neighbors; people laid on our hearts by ties of kinship, proximity, or what Jung calls *synchronicity*—all these have basic claims on our time and attention.

We begin by letting them know we care, that we are concerned, that we love them. The words don't matter too much, so we should not wait to find just the right ones. Silence is often misinterpreted as indifference, and this only adds to the problem. And there are other ways than words to convey caring and love—gestures, embraces, handclaps, thoughtful little acts of helpfulness.

It is also important not to tell sufferers what to do, or how they are hindering their own healing. This often drives the wounded to self-defense and entrenches the self-defeating behavior or attitude. Perhaps one can take an indirect approach and talk about a third party. But, like children who carry on the forbidden activity behind the parental back, the wounded may resent anything that smacks of criticism and feel driven to justify continuing in old habits.

Only rarely is a person big enough,

humble enough, wise enough to sense the precise moment when a sufferer is open to advice or analysis, so that the truth can be spoken in love. Only rarely is a sufferer big enough to take it without additional hurt, even when criticism has been asked. For often asking for criticism is a cry for validation, a longing to know we are acceptable.

But if we blunder and say the wrong thing, the situation is not necessarily irreparable. Caring is still needed, more than ever probably, although we may have to express it from a distance for a while. The human spirit is resilient; the need for love is great, is basic, and forgiveness may come in time. We can learn to be more sensitive the next time.

Supportive listening is what is required: the full attention of a caring person. Having that, the wounded can often heal themselves.

We have a special obligation to those who are newly wounded in ways we have been hurt. We need to reach out and say: I know. I understand. I've been through it. We can share their grief or suffering or frustration in realistic ways. We can give hope that this too can be lived through, this too can be a means of growing in compassion. They are not alone; they were not singled out. We can be there patiently to let them discharge all the hurt and anguish.

And we can pray for the wounded. I have found a model for myself of such a prayer in a poem by Goethe. In the winter of 1777, he travelled in the Harz Mountains and visited a young man who had withdrawn from society. In the poem *Harzreise im Winter* (Winter Journey in the Harz Mountains), he describes the man:

*Who goes there apart? He loses his path
in the thicket.
The branches spring back behind him
and the grass rises again.
A wasteland engulfs him.
Who, who can heal the wounds of one
whose balm has become poison?
From the springs of love, he drinks
hatred for all.
First the scorned, now the scorner,
Secretly gnawing at his own worth in
barren egoism....*

Continued on page 30

BEECH FOREST: PROVINCETOWN

In the beech forest the birds came
readily to our hands,
danced from shrub to shrub,
circled us as we walked,
chattered in friendship, perched
on our outstretched palms and fingers.
We had nothing to feed them,
and still they greeted us—
chickadees, a titmouse, nuthatch.

"Shhh, shhh, shhh," we called,
and a young cardinal,
a towhee, small squirrels
also came to observe.

We walked through a myth-world,
inside the dream where small creatures
come to us in trust,
show us we are good,
invite us to live with them.

It flattered us, this small grace,
though we sensed behind the dream
a simple human tale.

Perhaps we owed this pleasure
to someone who works hard
to get there—far from town—
all winter long, with seeds
and stale bread.

Perhaps these birds learned trust
from some bag-lady or gent,
old and odd and lonely,
someone loving and kind,
with no one to talk
to but the birds.

by Paul Lacey

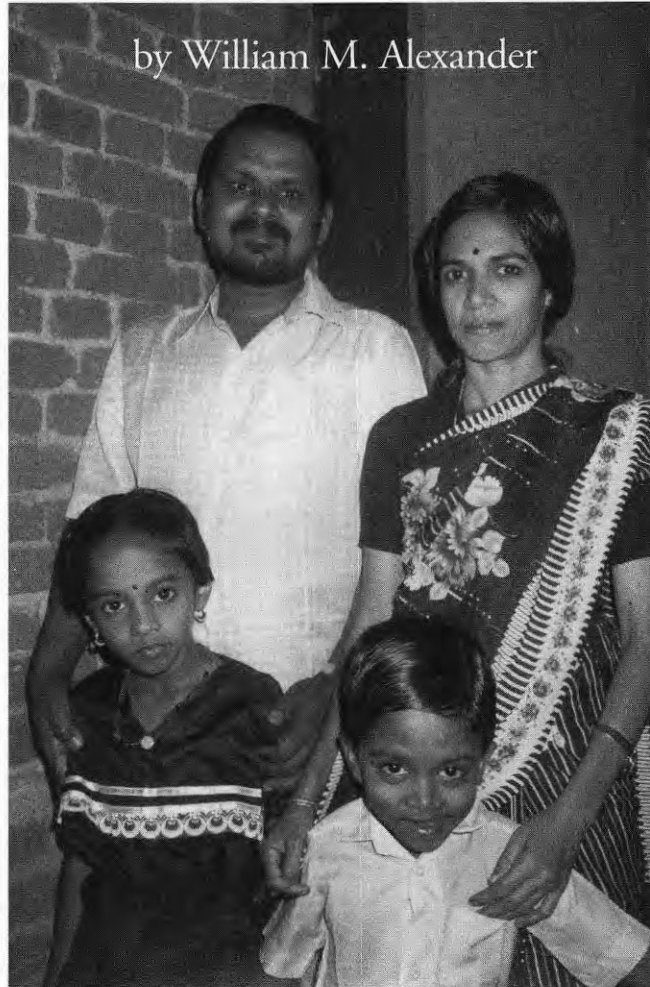


*Paul Lacey is a member
of Clear Creek Meeting
in Richmond, Ind.*

SIMPLICITY, POVERTY, AND GENDER

IN THE INDIAN STATE OF KERALA

by William M. Alexander



Puzzles fascinate me. When the *Scientific American* labeled Kerala a mystery inside an enigma, I was hooked. In this tiny South Indian state, 30,000,000 of the Earth's very poor enjoy a good life, in terms of well-being equivalent to Europe. How can these poor humans live so well? And why, alone in all of India, are Kerala birth rates below replacement? I invested three years (1990–93) of my retirement as the principal investigator for Earthwatch Expeditions studying the efficient use of Earth resources in Kerala. I now feel led to explain the mystery of Kerala inside the enigma of India to my friends and neighbors. While solving the Kerala puzzle, I found a key to the efficient use of small amounts of the Earth's resources to create a good life for all.

For those three years I looked about in Kerala and left without finding a good explanation for the mystery. Among the 14 major states of India, only in Kerala did I find long life—10 years longer for men and 15 years longer for women. Only Kerala had low infant mortality rates (the most sensitive measure of whether a whole population is getting clean water, quality foods, good health

care, adequate education, and good medical services). Infant mortality rates in Kerala are as low as in Europe, and four times lower than in all India. Only in Kerala were more girls than boys attending school even at the university level. And finally, only in Kerala were the family sizes small—half the fertility rate of India as a whole and lower than North America. Why?

One clue was apparent. Both early and recent observers in India have noticed that Kerala women are more outgoing, or at least not so shy and retiring as the women of the other Indian states. Many writers have commented on this higher status of Kerala women.

While opening an ancient edition of *Encyclopedia Britannica* and looking up Travancore, a princely kingdom during the time of British Raj that became a part of modern Kerala in 1956, I experienced an “aha” moment. I knew that in less developed countries males survive better than females (census numbers show more males than females); and in industrialized countries there are more females than males. I was amazed to find that the Travancore census data for 1871 recorded more females than males. I immediately checked the Punjab, a very large part of North India during those times. Punjab was a typical underdeveloped country, with more males than females.

In every other Indian state besides Kerala, one cultural characteristic is especially influential in producing shy, retiring, less outgoing women. An experience in Northern India illustrates this social force. A mother of the Thakur caste gave birth to a fourth son. A neighboring grandmother was delighted to circulate the good news. Her broad smile announced her pleasure. “Every time a boy is born in the village, I feel happy. The whole day I can think of nothing else; I feel as happy as if a boy were born in my own family.” This same grandmother was very downcast, however, when a daughter was born into her family soon thereafter. Several girls had arrived in her extended

William M. Alexander retired in 1988 as emeritus professor of World Food Politics from California State Polytechnic University. He is a member of Redwood Forest Meeting in Santa Rosa, Calif.

family in recent years, and their marriage needs threatened the family wealth and status.

This Thakur woman lifted her granddaughter up in the air saying, "Now she should die. I tell her she should die. She is growing bigger and soon there will be the problem of finding a husband for her. It's a great worry." Often when she thought of the consequences of another girl in the family, she spoke in this way, but always in her personal relations with the infant she was loving and affectionate. If the baby were to die, she would have been greatly affected. No one could doubt this. But a girl baby is not just a person in her own right. She is also a member of her sex group, placing on her extended family heavy obligations and responsibilities in the Indian culture.

The grandmother voiced an ancient and well-known sentiment of India: the birth of a girl is a misfortune. When this infant was nursed, her mother reached a high point of efficiency in the creation of well-being. And then as the infant was weaned from her mother's breast, the child entered the most hazardous period of her

through fifth years of a girl-child's life. The root of the difference in survival of females versus males is reflected in the mortality rates of little girls ages one to



life. She would henceforth be cared for by an extended family that knew her as the family misfortune. Her share of the family attention would decline as the care for her brothers increased. Silently she suffered her fate: sex discrimination and neglect.

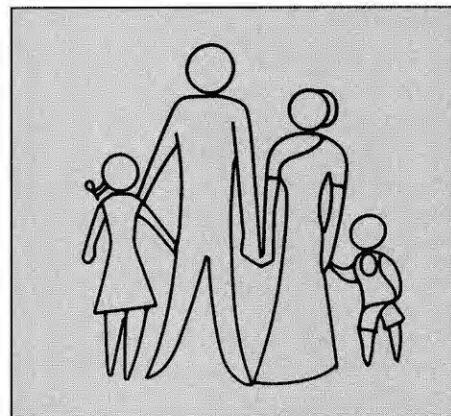
Public health studies have located deadly sex discrimination in the second

four when contrasted to the deaths of little boys in the same age category. The conclusions are inescapable. As long as the girl-infants were breast-fed, they received needed life-sustaining nutrients about equally with the boys. Following this period and for up to five years, a time when children are dependent on others to feed

them, the death rates of the girls in India was abnormally high. The girls did not receive the same quality of nutrition and healthcare as the boys.

The attitudes of patriarchal extended families in Northern India toward females were starkly displayed in the 19th century. As early as 1789 the commander of the British forces in India, Lord Cornwallis, was receiving reports of wholesale slaughter of female infants at the apex of the status hierarchy of Indian castes. In contrast, British officers noted that in the Kerala status hierarchy, daughters were more favored than sons.

The blatant female infanticide of the 19th century was replaced in the 20th century by accelerating girl-child neglect. The increasing shortage of females relative to males in the population of India throughout the past century caused by girl-child neglect is measured by the



All photos were taken in Kerala by the author during his travels there. Above: The logo on a family planning center in Kerala.

abnormal death rates of little girls. This family-neglect of little Indian girls is labeled *fatal daughter syndrome*—the rate of neglect-caused deaths of little girls contrasted to the mortality of little boys. These abnormal little-girl deaths are carried forward into diminished numbers of women within the whole population. The census of 1881 in India displayed a low female-to-male ratio; and in spite of many life-improving events in India since, the female life opportunity declined relative to men throughout the 20th century. The number of women missing from the current Indian count is huge—over 21 million. This loss, which has the appearance of reducing the numbers in India, has actually driven the doubling and redoubling of the Indian population.

This geometric increase may seem to

satisfy the Biblical creation story—to fill the Earth. However, the same story also directs men and women to take dominion over all living things—perhaps a command to sustainability. As humans finish filling the Earth, our attention should turn to this larger responsibility—sustainability through dominion over all living things.

Sustainability of Dominion

Genesis 1:27–28. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Experiencing fatal daughter syndrome within their own families, these surviving girls learned two lessons. First, as a survival imperative, they must care for themselves first, before they may sympathetically respond to the needs of others. And second, girls are not worthy and their contribution to the well-being of others is unimportant. This has caused a serious loss of efficiency by the hundreds of millions of girls who have survived. That is, loss of efficiency in the use of the scarce resources of India to create well-being for all Indians.

As these girls matured and became naturally attractive to men, they suffered further disempowerment. A host of family and community-enforced traditions and customs denied female influence over men by keeping them out of the sight of men. The absolute purity of female behavior was imperative as families arranged marriages to improve their wealth and status. Service to her husband's family is the bride's role—bearing and caring for sons. Daughters are unwanted.

Humans share with other social animals genes for a tending instinct—a mother's imperative to care for and protect her infants. As tending is encouraged among humans, tending extends to others. To the contrary, the early survival experience of Indian girls everywhere but in Kerala—sex discrimination and neglect—has negated their tending instincts.

Additionally, the denial of every opportunity to exercise their God-given attractiveness to men—power over men—further limited the efficiency of these women as they matured into responsibilities for creating and maintaining well-being in their families and communities.

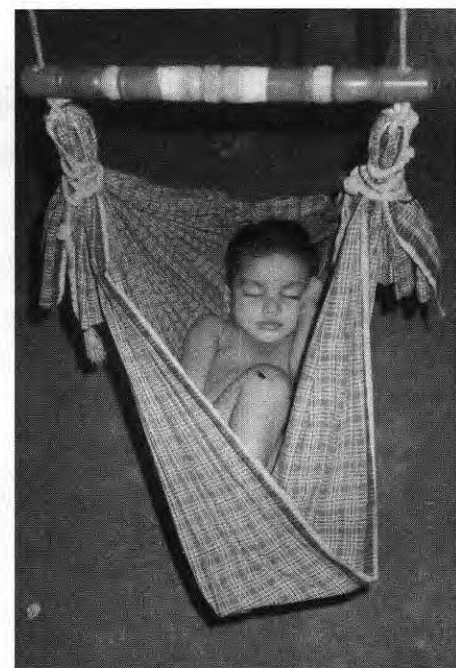
We have recent experience showing how the Earth-filling part of our dominion responsibilities may be carried forward without destroying God's creation. Consider the growth rates of large societies and nations. As the well-being of any society goes up, its rate of natural growth goes down. India appears as a society that has filled its part of the Earth: the caring element in dominion now needs emphasis, that is, a responsible goal is to seek to raise the well-being of the Indian peoples, thereby causing the human growth numbers to decline.

In the mighty United States, increasing well-being has been understood to mean raising living standards—greater and greater consumption of the Earth's resources. In a full India, such endless resources do not exist. Living in India now may, as the century progresses, be like the 21st-century life experiences of U.S. grandchildren living on a full Earth.

As we search for the most efficient and successful means of fulfilling the biblical call for dominion/sustainability, let us try a nonmaterial definition of well-being. Consider a package of measures commonly used by social scientists in the context of human sustainability—measures excluding increases in the use of material things. Let us put all material things into the resource side of an efficiency equation, and human well-being (without income measures) on the opposite side of our equation.

Efficiency is a process of mixing a modicum of resources to create a desired product (well-being) without wasting resources. Inefficiency is the mixing of a lot of resources to create a desired product with much waste. Our efficiency formula is the taking of small amounts of Earth resources and creating maximum human well-being.

The Sustainability Report Card on page 17 scores the populations of the United States, India, and Kerala consuming the resources of the Earth in processes creating well-being. In column 1, a bet-



ter letter grade represents modest resource consumption per capita. The huge consumption per capita in the United States is so high (ten times India or Kerala) that on this sustainability score the United States must be marked a failure. Both India and Kerala earn an A for their modest per capita consumption. In column 2, the efficiency of sustainability is calculated as well-being divided by consumption. The huge consumption of the United States divided into the desirable well-being measures produces a very low effi-

ciency rating. For opposite reasons, India also earns a low efficiency score—although Indian resource consumption is modest, its well-being measures are far too low. Kerala, combining both modest consumption and desired well-being, scores highest among the large populations worldwide. The efficiency contrast between India and Kerala defines the simplicity of Kerala within India.

children born to each woman in her lifetime. In lifetime averages, sometimes called completed family size, some women may have several children provided others have one or none. A TFR declining to 2 will produce the zero population growth required for sustainability. This critical sustainability measure is 1.9 for the United States, 1.8 for Kerala, and 3.2 for India.



The United States scores highest in column 3 on life expectancy with 78 years. Kerala is close behind, and India drops dramatically below Kerala (10 years less for men and 15 years less for women). In column 4, infant deaths are measured as infant mortality rate (IMR)—the number of infants who die per 1,000 live births between 0 and 1 years. The United States again scores high, closely followed by Kerala, and the IMR of India is four times worse than in Kerala. In column 5, fertility is measured as total fertility rate (TFR)—an average of the number of

In Kerala, where there is no fatal daughter syndrome negating tending instincts, there is a normally increasing female-to-male ratio, the expression of the sexual power of women over men is not denied, and the unimpaired tending instincts of women efficiently create well-being.

After the birth of her second child, a woman asked an attending physician for a tubectomy, a common method of birth control in Kerala. The doctor immediately agreed, saying he would seek her husband's consent. This mother's retort could have been heard only from a self-reliant

woman of Kerala: "That's none of his business. I have the babies."

The experiences of women in Kerala reflect their efficient creation of well-being, a necessary process in the dominion of men and women over other living creatures with sustainability.

And so, there are still more questions to be asked. How may the efficiency seen in Kerala be learned in order to raise the well-being and to lower the population growth in all India? And just as I asked myself when I began my study of Kerala 14 years ago: How can we in the United States learn simplicity from the people of Kerala?

Asking this question, I was able to see a bit more of God's revealed truth. My work during the recent ten years telling the story of simplicity in Kerala has revealed to me further truth. I found wisdom in the assertion of my Malayalam translator: "You will never get Americans to consume less." I then asked myself: Why do the citizens of Kerala consume so little? Most importantly, they have no more resources to consume; but as I've seen, that's not the whole story.

Should I content myself with the conclusion that people in the United States will wait until the natural environment is so stressed that no more resources are available? As a scientist I could accept that, shrug my shoulders, and go on to another task. As a Quaker I can say no; I am responsible to share with other men and women dominion over all living creatures including humans. In the earliest history of Quakers, poverty of material things was a common condition. Within this poverty of things, Quakers created a discipline: the efficient use of the few resources available to them to maximize well-being—a discipline of efficient sharing we nostalgically call simplicity. Our Quaker faith can lead us to human solutions beyond the box of our economic ideology.

God has provided us with a very sturdy human example in Kerala. Dominion was taught by men in past centuries; let women lead it in the 21st century. □

SUSTAINABILITY REPORT CARD

	Resource Consumption		Desired Well-being Measures		
	Modest	Efficient	Life Expect.	Infant Death	Fertility
U.S.A.	F	F	A	A	B
India	A	D	D	D	D
Kerala	A	A	B	B	A

Meeting God Halfway

One Way to Engage in a Quaker Witness on Economic Justice and Ecological Concern

by Gray Cox

I invite you to consider a relatively simple and straightforward action that could be especially rich and fruitful in its consequences.

God calls out to us in the voice of every suffering person on this globe who is in need of a good Samaritan. And God asks us not simply to give once, to help an individual, but to follow the advice Jesus gave the rich young man who wanted to be saved: "Sell all that you possess and give to the poor." But we, like him, turn away from this text in sadness, because we have so much, and we find it hard to see how to change. It is difficult to see how to arise today, to go out and meet God on Jesus' terms. Yet perhaps given a more reasonable amount of time to work up to it, might we be able to imagine meeting God halfway?

God speaks to us not only in the voices of people but also in the signs of nature

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that show so plainly that the integrity of this Earth is being pushed beyond its resilience, beyond its ability to absorb and recover. Plain reason based on clearly established fact argues that the consumption of the Earth's resources cannot be sustained at the level of the economically advanced countries today if the other citizens of the world catch up with them—let alone if we all continue to plunge ever upwards in consumption levels. One convergent set of estimates suggests that the Earth's ability to function as our home can only be sustained if the typical person consumes about one-half of what the average person in the United States uses up now on an annual basis.

Simple reciprocity seems to demand that whatever level of consumption we set for ourselves should be one that others can aim at and practice. Some kind of relative equality in consumption patterns, in the long run, seems not only fair but also relatively inevitable. Why? Because others are not likely to agree to anything less. If we try to force others to accept unequal shares they can spoil our game by over-consuming themselves and thereby hasten the ecological crises for us all—or by taking up weapons of embargo, terror, or war to resist any continuing regime of global apartheid that leaves them out.

We live in a time of empire, just as Jesus did. And we are called to resist the domination of economic and political forces that aim at exploitation and conquest. But voices are distorted because they are spoken with votes that are unequally multiplied by the power of wealth. The plutocracy in which we live has clear rules to its game. In them a relatively small part is played by majority rule.

Money counts more heavily, and unless and until there is money for the right things—"might for right"—we will continue to see a world in which the money of today, like the might in the days of King Arthur, "makes right." In Gandhi's day, it was the willing obedience of millions of Indians that enabled a few hundred thousand British to rule their subcontinent. It was the withdrawal of that obedience and its redirection in civil action that led to the liberation of India. In our day, it is the control of millions of dollars of research, advertising, and campaign monies that enables a small elite to manipulate the votes of millions. It will only be by the redirection of money that we can achieve policies that reflect God's love for all people and for all of creation—a world free from war and the threat of war, a society with equity and justice for all, a community where every person's potential may be realized and an Earth restored.

One simple action we might consider

Some kind of equality in consumption patterns, in the long run, seems not only fair but also inevitable.

taking is to adopt a plan to cut our consumption by 10 percent of its current level for each of the next five years, so that, after five years, we will have cut our consumption by 50 percent. We can take the remainder of our income and spend it either on direct aid to those in need, on political efforts to change the world, or on investments in natural and community capital that will restore the Earth currently being destroyed.

This action is simple in the sense that

the basic step to be taken is relatively clear to understand and justify—though like any clear and reasonable action it requires appropriate application to the specific circumstances of peoples' lives. The action is also simple in the sense that it is a step towards simplicity of living—though like any simplification of life, it can involve a subtlety and complexity of sensitive understanding.

Here are some questions that might be useful to reflect on in thinking about this proposal:

Is this something every Quaker should consider or only some?

I am clearly not laying this proposal on Friends as a rule to be followed but as a possible guideline to be considered. People who are already living on less than the poverty level of income (as many tax resisters have sought to do, for instance) may, in the coming few years, have occasion to appropriately consider raising their consumption levels to deal with healthcare, college costs, or other concerns that come at different points in our careers. Others with incomes much more than twice the median income may perhaps find that they should consider cutting their consumption to substantially less than half of their income.

In general, the relevant and appropriate ways to apply the intent of this guideline may be different for people at different stages of their lives. A young couple with two small children may find it much more difficult to make a transition in five years than a person whose children have finally graduated from college or who is retiring.

But for the Earth's ecosystem to work, people on the whole planet need to consume on average no more than something like half of what the average person in the United States currently consumes. Since the average is made up of all of us, we all need to consider how our changes in consumption could and should affect the overall average.

Does this proposal mean that I should find a job where I make half as much money as I do now?

No.

How is this different from the idea that we should reduce our incomes in order to simplify our lives?

It is very different because it does not ask you to reduce your income. In fact, for people at some points in life it may be appropriate for them to significantly increase their income. The aim is to reduce consumption—the part of our income we spend on goods and services that we consume for ourselves and our

The aim is to reduce consumption—the part of our income we spend on goods and services that we consume for ourselves and our immediate family.

immediate family. This kind of consumption in the United States and other G8 countries, and among elites everywhere, is what prevents us from solving the problems of economic and ecological disaster. Instead of doing harm through consumption, you can help resolve these problems if you use your income effectively.

Part of the idea of the proposal is to set a goal that is doable enough for the average family to make progress on, in a period of time that is short enough (five years) in order to start moving us rapidly to the levels of consumption that would be equitable globally and sustainable ecologically. But another key point is that with the other 50 percent of our income, instead of doing harm through consumption, we can help resolve global problems—if we use our income effectively. We can do three kinds of important things: 1) we can

give our income to projects that directly help poor people, through American Friends Service Committee, Right Sharing of World Resources, or Oxfam, for example; 2) we can invest our money in socially responsible enterprises that work to restore ecosystems and human communities, e.g., through South Shore Bank of Chicago, Pax World Fund, or local businesses or government bonds whose benefits and integrity we are directly familiar with; or 3) we can work for a different political future by supporting candidates and campaigns and then lobbying them through effective groups like Friends Committee on National Legislation.

Could I do it? Could I cut my consumption by 10 percent of my income this year, let alone every year for five years in a row?

One way to answer this is to look to folks who you work and live with and ask: Are any of them doing it? The answer is, almost certainly yes. Half of the people you know make less than the median income of the people you know. This is just true by definition. That means that you probably already know a good many folks living on even less than 90 percent of your current income. So they can provide examples of how to do it and tips for getting there in this next year. And, at that point, you may find that you now have a somewhat different group of folks with whom you are shopping, playing, or otherwise consuming—who will be able to help you figure out how to make the next year's reduction of 10 percent.

Could I cheat by increasing my income instead of reducing my consumption?

That might not be cheating at all. Someone graduating from college might appropriately start making a great deal more income in the first year out—and even increase one's consumption in appropriate ways by beginning to invest

Continued on page 32

The Prophecy of Mary Peisley Neale

by Paul Buckley

Mary Peisley was born into a Quaker family in Ballymore, County Kildare, Ireland, in 1717. At age 27, she was recognized as a gifted minister and funds were made available to enable her to travel in the ministry among Friends. Her last major trip was to the American colonies between 1753 and 1756.

While on that journey, she was struck by the "low state of discipline" among American Quakers and cried out for a ref-

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Quotations in this article are from Mary Neale, Some Account of the Life and Religious Exercises of Mary Neale, Formerly Mary Peisley. Principally Compiled from her own Writings (Philadelphia: Friends Book Store, 1860).

ormation within the Religious Society of Friends. Remarkably, the letters and epistles that she wrote during that trip were to be seen 70 years later as prophesying the separations that took place within the Religious Society of Friends in 1827 and 1828.

Her criticism was initially restrained. In an epistle entitled "To the Living, Solid Remnant of Friends, at the Yearly Meeting, to be Held at Curles, for the Colony of Virginia, in the Sixth Month, 1754, and Especially Such as Constitute the Select Meeting," she used imagery of the Jews returning from exile in Babylon in urging Quakers to rebuild the "wall" or "hedge" that separated them from "the people of the world" (significant scriptural references have been added in brackets):

Now as the hedge is thus sadly taken away, and the wall greatly broken down, we are sensible the reparation must be by gradual steps, yea, by laying a single stone at a time, and planting a tender twig. . . . The Lord will bless his work in your hands, and richly reward you for it, though you may have a long and painful travail, and sometimes as in the night season [Psalm 22:2], before you come at the right place for building; and when you come there, you will find much rubbish to be removed [Nehemiah 4:2]. This we apprehend must be the first work, before one stone can be properly laid on the right foundation, i.e. to have all unsanctified spirits, both of your own and other societies, excluded the privilege of sitting in your

meetings for business; otherwise we believe it will be building with the rubbish, which will never stand to the honour of God and the good of his people.

The first two verses of Psalm 22 are, "My God, my God, why hast thou forsaken me? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent." It was expected that the use of the words "night season" would bring these verses to the readers' minds. The choice of these words is a measure of the degree of anguish that Mary Peisley (and other Quaker reformers she was meeting in her travels) felt over the state of the Religious Society and of how serious they felt the need was for a radical regeneration.

The "rubbish to be removed" referred to people who were unwilling to live up to the faith and practice of Friends, but by claiming seats in meetings for business, wanted to call themselves Friends. In the early 18th century, meetings had become lax—less and less likely to require that members live up to the Quaker testimonies. In this respect, the story in Nehemiah of the return from Babylonian exile was instructive. Jews who had married non-Jews during the years in Babylon were required to put away their spouses or be excluded from Israel—symbolized by the newly rebuilt Jerusalem, set on firm foundations by first removing the rubbish left over from its destruction some 50 years earlier. To the Quaker reformers, members who "married out" with non-Friends were similarly compromising the purity of Friends. They saw the Religious Society drifting complacently along and, in the process, losing its identity as a "peculiar people"

Finding Quaker Ancestors



(i.e., the new chosen people) and thereby losing its right to claim a special relationship with God.

As her travels progressed, Mary Peisley increasingly came into conflict with those she described as "high pretenders to reve-

lation." That day has begun to dawn [2 Peter 1:19], in which the Sun of Righteousness will rise higher and higher, with greater lustre than heretofore.

Unfortunately, she also believed that the "high pretenders to revelation" would continue in their opposition and even seek to reverse this new day of reformation:

Therefore let them take heed that they limit not the Holy One of Israel, nor circumscribe the leadings of His blessed unerring Spirit, by looking too much at the example of others; for this has been a means of stopping the gradual progression of many glorious well-

begun reformations. Instead of going forward, they have looked back, and even sunk below the standard of the first reformers. Such as will be the happy instruments to labour for a reformation in this degenerate age, must differ in their trials from the sons of the former morning, and will find them to be of a more severe and piercing kind: —theirs were from the world, and such as they might justly expect therefrom, —not exempt from false brethren; ours will chiefly arise from those under the same profession, clothed with the disguised spirit of the world [1 Corinthians 2:12], and that amongst some of the foremost rank (so called) in Society.

Which is to say, while early Friends were persecuted by outsiders (people "from the world"), her generation of reformers faced internal opposition from "false brethren." These were people who called themselves Quakers, but were guided by the "spirit of the world." This was a house divided against itself and many saw in her next lines the future separations foretold:

And what if I say, (though my natural eyes may not see it,) that God will divide in Jacob and scatter in Israel [Genesis 49:7] before that reformation which He designs is brought about, in His Church.

Even as Mary Peisley was writing, the American yearly meetings were beginning to tighten enforcement of the discipline. During the second half of the 18th century, thousands were disowned (many for marrying out) in an attempt to recover the purity of the early Quaker movement. This, however, did not bring unity to those who remained. The "hedge" was not proof against new ideas entering the

Religious Society. On one hand, these came from the evangelical movement sweeping through U.S. Protestantism. On the other, the enlightenment and rationalism brought new ways of thinking about religious truth. Each of these views was to gain adherents among Friends.

Mary Peisley's "prophecy" was remembered and frequently quoted in the 1820s —especially among those who were to become "Hicksite" Quakers in Philadelphia (the forerunners of many current Friends General Conference meetings). In their eyes, the leaders of the yearly meeting had adulterated true Quakerism with evangelical ideas. To them, these were "false brethren . . . amongst some of the foremost rank . . . in the society." When they were unable to change that leadership, they saw separation as their only recourse.

As she predicted, Mary Peisley would live to see neither the reformation nor the separations. In 1756 she returned to Ireland. A year later she married Samuel Neale, a Friend prominent in his own right. On her wedding night she fell ill and, three days later, died.

The irony in this story is that the very acts intended to strengthen the Religious Society may have planted the seeds for its fragmentation. The 18th century reformation that Mary Peisley and her compatriots advanced greatly increased the power of the elders and the overseers. It was a short step from judging whether a person's behavior was sufficiently Quakerly to deciding whether their beliefs were satisfactory. Once it became acceptable for a meeting to disown those who failed to measure up to behavioral standards, it was reasonable to apply the same course of action to those with whom the meeting disagreed on theological issues. The lack of an explicit creed left these decisions largely up to the judgment of each meeting and allowed this process to be abused. The result was periodic attempts to purge the society—ridding it of unruly minorities—by those on both ends of the spectrum.

The Hicksite-Orthodox separation was only the first in a long cascade of splits and divisions within each of the resulting branches of Friends. With each division, new animosities were sown and still finer distinctions made. The quest for purity is unending.

The scars from these schisms are with us today. □

The irony is that the very acts that were intended to strengthen the Religious Society may have planted the seeds for its fragmentation.

lation." These were Quakers—often among the richest and most influential—who resisted the call for a return to stricter observation of Friends' traditional faith and practice. In answer to their opposition, she felt called to "testify against an unruly separate spirit." In reply to a letter from John Pemberton, a prominent Philadelphia Quaker and supporter of reformation, she wrote:

I have not the least intention to derogate from the real worth of these honourable sons of the morning [Isaiah 14:12], who were made instrumental, in a great degree, to break down the partition wall, which carnal selfish men had erected, between the people and the Sun of Righteousness [Malachi 4:2]; yet I am not afraid to say, and give it under my hand, that it was and is the design of God, that his people in future ages should make an improvement on their labours, and carry the reformation even further than they did. And notwithstanding a night of apostasy has come over us as a people.

In other words, the work of the early Friends had been to restore Christianity to the purity of the first century by breaking down the barriers between God and humanity. But, she says, this work is not finished. In fact, it will never be finished. In each generation, the work of reforming needs to be continued and extended. What she sees instead is a generation that is spiritually comfortable and morally indulgent. She knows that Pemberton will recognize that in Isaiah, it is Lucifer who is described as "son of the morning." Even so, she writes, there are glimmerings of a new stage of growth:

God's Way and Human Will

by Margery Post Abbott

For saith Christ, which is the Word of God, My sheep hear my voice and they follow me; and I the Word will give them eternal life, and none can pull them out of his hand, which is that living Word, from whence this testimony of mine proceedeth. Oh how my bowels [heart] yernes in that living Word! Yes, that ye may not fall short, but be crowned with Immortality and glory.

—Sarah Jones, 1650

Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" Jesus said to him, "I am the way, and the truth, and the life."

—John 14:5-6

I am quite clear that theological reflection is invaluable in learning to live as a Friend. And I believe that we, in unprogrammed Friends meetings, do have an implied common theology. We have found something deep, rich, and life-renewing. Our seeking, while lifelong, is not aimless. Our seeking is driven by the need to live closer to that inward fire that warms, refines, and draws us to the heart of Life. We know something of the unity of all beings and all creation in God. The mystery of God has a reality whereby we cannot limit God to any one religious path or definition. Divine wisdom, holy actions, and the names by which we speak of the Eternal are varied and beyond what any one person can grasp. No matter what name we call the source of Love and Truth in the universe, we leave room for other understandings and experience. Some of us know a close, personal, loving, guiding Spirit. Some know Jesus as our brother or as a prophet or as God embodied in human flesh. Some find a river of Love flowing through the universe and dip into its waters. Others may find a mother, strong and wise. Others are not sure "God" exists, but experience a compelling desire drawing them to justice, mercy, and humility. This entity, force, mystery, known as God, has dimensions beyond measure.

I have met individuals who come to Friends from other Christian churches, loving the words and message of Jesus, and seeking a community that lives as Jesus lived. They find this in Friends meetings—whether it is because of, or despite, the fact that we place a low value on formal teachings about what we have to believe about Jesus—a community seeking to live in the same Spirit as Jesus. Rather than recognizing fellow travelers by

the name they call God or the way they define Jesus, we believe the work of the Spirit is known by its fruits. Perhaps some of the features of modern, liberal Quaker belief might be expressed as follows, emphasizing its roots in the Christian story:

- There is a Way of Love, Truth, and Unity that we can tap into, and that can guide our lives. This Way is what many call God's way or God's will and is the creative energy of the universe and all that is.

- The Way can be described as to "love mercy, act justly, and walk humbly with God." It can be described in terms of the Sermon on the Mount. The Way is "content with the low places that people disdain" so that "when you are content to be simply yourself and don't compare or compete, everybody will respect you" as expressed in the Tao Te Ching. It can be expressed in the teaching of Buddha. It is the Way of peace.

- All people have access to the Way. The Way beckons every child, woman, and man. It is ours to respond to and to seek, or to close our inner ears to and stay bound in the ways of the world, caught in the lure of personal self-gratification.

- We are all wounded in some way, by life, by circumstances, by deliberate actions, by random events. Some of us actively turn away from the Spirit for a time and do conscious damage. We all regularly make mistakes and harm others even while attempting to be helpful or to do what is right.

- Asking for forgiveness for the wrongs we have participated in and forgiving others is an integral part of the Way. Divine forgiveness is complete when we ask for it out of a contrite heart. Knowing forgiveness is healing and transforming. Offering forgiveness to others releases us from the snares of bitterness and revenge.

- Wholeness and healing of our lives and spirit are possible. In this healing we will become full persons whose hearts, minds, bodies, and souls unite as our lives become more attuned to the Way. In this holiness, neither our egos nor the pulls of the world will be our guide, but rather, the Spirit.

- Those who walk in God's Way will know the fruit of the Spirit, and their lives will show patience, love, peace, joy, gentleness, self-control, kindness, generosity, and faithfulness in contrast to jealousy, anger, quarrels, dissensions, factions, enmities, strife, licentiousness, conceit, and competition. The Way has strong ethical and moral dimensions that are not eas-

ily captured in rules.

- The encounter with the Spirit is an inward one that can be painful and difficult when it shows us our limitations and how we fall short of what we might be. The process of growth and change is before us as long as we live, although some few might achieve completion as Jesus did. Cycles of small, inward deaths and births are one way to see this process.

- Thus we are called to right relationship with one another and with all that exists. This is an active process grounded in humility and leavened with humor. This is both an individual process and a group dynamic. Both will be reflected in the institutions and communities we create.

- It is possible to visualize the City of God: what the world might be like if all people would abide in God's Way. This City is an ideal. Yet it is realized in part among us on Earth today insofar as individuals and communities seek to live in accord with the Spirit.

- Much is wrong in the world. Defining this wrongness in terms of pain and suffering as the Buddhists do, or through psychological explanations, takes away the human tendency to act as judge and leaves whatever judgment is to be made in the hands of God, where it belongs. Our place is to do what we can to right what is wrong and help mend what is broken. We can stand clear and strong for justice. We can create the space and hope for healing and coming right; but ultimately, that work is the work of the Spirit. For us to think we are the healers rather than vehicles for the healing of the Spirit is to be caught up in the traps of the ego and of conceit.

- Jesus fully embodies the Way and thus can be seen as both human and divine.

- Jesus, Buddha, and all saints of all faiths and no faith, whose lives define compassion, even to the point of death, embody the Way and are our true guides. Life is more than the limits of the physical body. And both heaven and hell can be experienced in this earthly lifetime. They embody the hope, forgiveness, and the means by which we might "hit the mark" and be free of "sin."

- This Way is part of all of us and thus we are all both human and divine. But the Divine is a seed that can be nourished or ignored, watered or allowed to wilt and be stunted.

- The Way can be found in waiting and listening, even in the midst of energetic action or onward lively sound. As we learn to use and trust our inward eyes and ears, we become more in tune with the Way. □

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

I find it wise and human to believe, on slight evidence, opinions the contrary of which cannot be proved, and which promote our happiness without hampering our intellect.

—James Taylor Coleridge

For me, there is no old man in the sky directing things. God is simply a metaphor and personalization of—to quote an acquaintance of mine—“the concepts of good and evil . . . each one of us is born with.”

Why are we born with that perception? Partly, I suppose, because evolution has made that perception a recipe for evolutionary success. Some sociologists (and other pundits) would agree. People, it seems to me, are

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not born with the capability to choose on purely rational grounds the behavior patterns that are necessary for the species' survival, because those patterns fly in the face of the individuals' selfish aims. Therefore (as I hope Charles Darwin has said somewhere) successful societies have had to produce altruistic individuals.

Because of people's capability to reason (and the concurrent desire to explain everything) we have developed the notion of good and evil because it is necessary for the species' survival. Since it is not likely that people would behave well purely out of recognition that altruism is necessary for the species' survival, we have invented the concept of God. Of course you remember Edmund in King Lear, who proclaims, “Thou Nature art my goddess.” This concept permits him to commit the most outrageous crimes. Edmund would repudiate Coleridge's admonition, and religionists repudiate it too, on the ground that it does not require a belief in God or divine powers.

Coleridge's statement has had a great influence on me. It substantiates, in my opinion, the concept that it is more important to seek what is good than what is true. This instrumental approach to deciding how to act leads me to the conclusion that we should base our behavior on concepts that lead to what we conceive of as “good,” at the expense, if necessary, of what we believe is true. This is a wordy way of saying (and enlarging on) what Coleridge says in the above quotation.

I think this is a hard belief to practice successfully. Unfortunately, it provides in practice the justification for behavior that—in the opinion of others (often many others)—is bad. I don't know my way out of this, except to say that Quakerism appeals to me because it provides a means through its mode of worship for the individual to decide, through meditation, what is right behavior, a metaphor for which is “the will of God.” □

POSITION OF

EXECUTIVE DIRECTOR

Friends Services for the Aging

is seeking an Executive Director to begin in early 2006. FSA is a national association of Quaker organizations providing long term care and other services to older adults.

FSA MISSION

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Submit résumé, with salary requirement, by 5/13/05, to: FSA Search Committee, 1120 Meetinghouse Road, Gwynedd, PA 19436, or FSAsearch@foulkeways.org.

JUNE • Finding Our Way Home
by Mark McMinn

JULY • Share your book
recommendations.

AUG. • **Holy Silence:** the gift
of Quaker spirituality
by J. Brent Bill

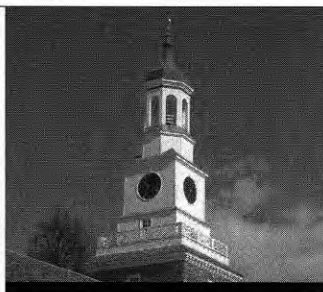
SEPT. • **The Journal of John Woolman**
(Richard Foster, moderator)

OCT. • **Real Sex:** the naked truth
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by Lauren Winner

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2005. 165 pages. \$14.95/softcover.
There is the silence of monastic discipline, of contemplative prayer, of Zen meditation—but the particular ways of Quaker silence are distinctive. And that distinctiveness has contributions to offer across spiritual traditions.

J. Brent Bill, in this beautiful reflection on the Quaker practice of silence, makes these gifts available to a wide range of contemporary readers. Weighty and novice Friends alike will find his reflections calling them to reconsider how they engage this central spiritual practice of their tradition, while newcomers to Quaker spirituality will find an enticing invitation to experience silence both individually and in community.

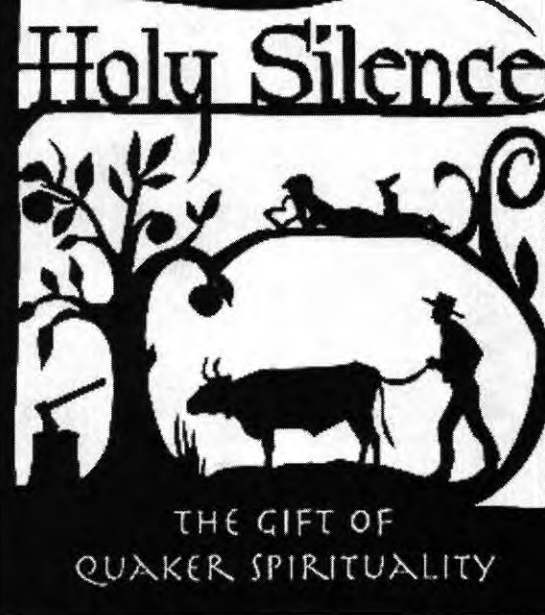
The opening chapter is perhaps the most captivating for the new seeker among Friends, for Brent Bill takes the reader with him into an experience of unprogrammed worship. The scene is painted in simple lines: “a crisp autumn morning in Vermont, an elegantly plain, white meeting-house, a wood stove ticking in the corner.” Still, we are not tourists peering into the past; we witness the faithful intention of the small band of gathered worshipers as very much alive and vital. We join with Brent Bill in the “participatory act” of Quaker corporate silence and feel something of the inner fire “lit deep inside” and shining in their faces.

The book unfolds from that moment, weaving past and present, guiding the reader through scripture, early and medieval monastic practice, and to the powerful story of George Fox’s encounter with the Inward Teacher and the birth of the Religious Society of Friends.

Brent Bill reflects on the theological graces of this 17th-century discovery not only for corporate worship, but as a summons calling individuals to be awake to “God’s active presence” in the “holy hushes” of daily life.

However, he does not portray this holy silence in some sentimental vein of niceness. He does not skirt the fact that most of us are crowded in busyness—and he gently reminds us that Jesus, too, had to seek prayerful silence very intentionally!

Even more important, Brent Bill is honest about the fears that arise when the soul gets quiet. He offers appropriate awe for the “scalpel” of spiritual silence, that “cuts through



the layers of our fears and insecurities and our reliance on ourselves instead of God.” Seekers in silence must forego the trappings of noise, busyness, and distraction in the face of the subtle, incisive spiritual examination that prayerful quiet opens. The sifting silence opens us to Jesus’ Spirit as inner teacher and guide, calling each of us to hear the continuing revelation that speaks to us in the challenge of living today. We need not fear, though, for this sacred silence draws the seeker into the heart of divine love, where “a still, small voice in the depths” may speak with “an inexpressible tenderness, power, and comfort.”

Perhaps the book is best ingested slowly so that readers can pause meaningfully at the well-placed “Quietude Queries” that are scattered through six chapters. I was a bit more impatient, with eagerness to read more about the realities of practice. I was not disappointed. Brent Bill offers one illustration of individual practice that is particularly vivid. It’s a family scene most of us could imagine with its cacophony of noise, unsettled emotion, and lack of privacy—and we feel the author’s inner wrestling. He is nudged to find a space apart, not away from responsible action, but toward an inner communion with the Spirit. How this space is found, how it emerges, he points out, is very individual—for one person it might be time in nature; for another, retreat to a quiet study. And even I could not resist the Quietude Query. So I stopped and “put down the book,” as he directs, to consider the query:

May 2005 FRIENDS JOURNAL

"Think of my sacred silent space. What would it look like? How would I furnish it?" The interactive appeal of the book is one of its most striking features.

At different points along the way, Brent Bill explores the liturgical correspondences of holy silence among Friends with the rituals practiced in other traditions. For example, Eucharist, the central act of Christian liturgy, invites worshipers to experience the real presence of Christ, "to stand next to holy, loving Jesus" and know reconciliation, "to feed on Him" and thus to be strengthened. Even though outward elements of bread and wine do not facilitate this encounter in Quaker worship, the practice of holy silence ushers us inwardly to feed on Divine Presence. How does this communion actually work in the silence? Brent Bill reminds us that we are not dealing with technology or magic, but mystery.

In the last two chapters of the book, he reviews the corporate practice of Quaker silence in a way that is particularly accessible to the newcomer. There is even a recipe for starting a meeting. And at the end of the fifth chapter, he illustrates the universal potential of gathered silence in the wonderful example of a couple's anniversary celebration. Brent Bill also clarifies the experimental nature of worship in silence—there are no guarantees, just as planned worship doesn't guarantee depth. Nevertheless, he gives the reader a sense for the internal structure of Quaker worship: those elements of Centering, Welcoming, "Deep Worship, Communion, and Sending."

At the end of the book are also some further queries, which provide a wonderful focus for a small group exploring the topic, as well as a short glossary of Quaker terms.

My counsel to you regarding the book is this: find a quiet place, settle down with the book, and listen for holy silence.

—Stephanie Ford

Stephanie Ford is an assistant professor of Christian Spirituality at Earlham School of Religion.

Walk Worthy of Your Calling: Quakers and the Traveling Ministry

Edited by Margery Post Abbott and Peggy Senger Parsons. Friends United Press, 2004. 304 pages. \$19/softcover.

Walk Worthy may well be one of the five or six most important Quaker books of the past decade.

In 304 pages it reaches across those great Quaker divides that too often hold us apart and limit our great work, and in a sensitive but straightforward voice reconnects us to the pas-

sion of our faith.

In what looks at first glance like an innocent collection of simple stories, editors Margery Post Abbott and Peggy Senger Parsons have drawn together the well-crafted spiritual memoirs of 23 Friends. These Friends have been called to travel from one meeting to another across four countries and eight continents to speak Truth.

Twenty-first century heirs to the spiritual mandate given the Valiant Sixty more than 300 years ago, these travelers range from evangelical to universalist and back again with a number of variations in between. Some are women, others are men. Some are in their 40s, others in their 90s. Some travel by plane, some by foot, and at least two by RV. But as different as they are, write the editors, their "stories make up a mosaic that couldn't look more Quaker if it was wearing a broad-brimmed hat and selling oatmeal."

The key difference between the Valiant Sixty and today's traveling Friends seems to be that today's Friends frequently come to a meeting in response to a formal invitation rather than in response to their own leading.

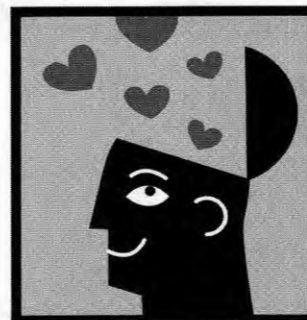
Other than that—and, perhaps, their mode of transportation—little seems to distinguish today's travelers from Friends three centuries ago. Those Friends traveled far and wide weaving the individual threads of isolated meetings together into a whole cloth that warmed us all and, in many cases, allowed us to serve or even change the world. Today's travelers—or "Public Friends," as they are historically called—also weave us together and in much the same way.

It may seem that in the age of instant messaging this is unnecessary. But as the editors point out, the truth is that our society is more fragmented than ever and our meetings are a reflection of that fragmentation. We are pulled hither and yon by this voice, that concern, and the other political action.

What's more, although we have regional gatherings and strong centers of Quaker thought and practice in several areas throughout the world, the fact remains that there are hundreds of tiny meetings in which six or ten or twelve Friends worship together and have neither the time nor the money to avail themselves of the spiritual companionship and mentoring offered by these larger gatherings.

Walk Worthy of Your Calling clearly demonstrates how traveling Friends hold these scattered meetings close to the Light. Even more: as each storyteller relates how he or she first experienced the call to ministry, describes the shape and feel of that ministry, relates the experiences of travel from one meeting to another, describes the Spirit's

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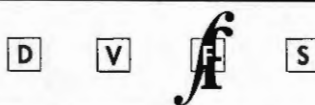
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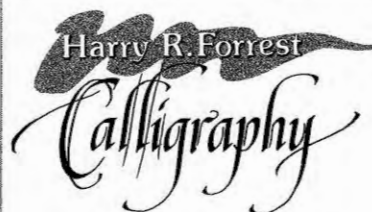
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movement, and notes how Christ, or the Inward Guide, is experienced, the book actually picks these traveling Quakers up, plunks them in our living rooms, and provides each of us the opportunity to be touched by their ministry.

These stories help each of us in at least three ways. As all experiential stories do, they remind us of how passionately the Spirit loves us, and how often we are deaf and blind to that tender fact. They also help those of us who are struggling with discernment sort out our own feelings and needs from those frequently subtle nudgings of the Inward Guide. And because being called to a traveling ministry has things in common with a call to every other form of ministry, those who are in fact called to a ministry of music, writing, healing, accompaniment, or prayer will find themselves nodding their heads, "uh-huh, that sounds right," and feeling supported by a community of peers.

Organizationally, an editor could quibble with the fact that five chapters of stories are followed by a history of traveling Friends in chapter six and an overview of contemporary traveling Friends in chapter seven. Logically, these chapters, which provide a context for the collected stories, would seem more reasonably placed before the stories, or as appendices in the back. But as long as they are present, and helpfully accompanied by a practical study guide in the appendices, that criticism is pretty much just so much muttering under the breath.

A more significant criticism is that any reader who wishes to invite a traveling Friend to visit his or her meeting must ferret out how to do that in a "See also" note buried deep within a list of resources in Appendix D. Hopefully that note, which refers the reader to www.fgcquaker.org/traveling, will be listed boldly and forthrightly on its own in a second edition.

Not since the early days of our faith has there been such a need for traveling Friends. The mobility of our society, the evolution of retirement communities that have drained many of our meetings of an entire generation's wisdom and experience, and the post-Vietnam era influx of seekers from a wide variety of spiritual paths requires that we find those steady beacons of Light who can offer us a view of the Quaker continuum that feeds us all—and invite them to our meetings.

—Ellen Michaud

Ellen Michaud is *FRIENDS JOURNAL's* book review editor and a member of South Starksboro (Vt.) Meeting.

The Practice of the Love of God

By Kenneth Boulding. *Pendle Hill Pamphlet #374*, 2004. 31 pages. \$4/paperback.

How is it possible to review a work by Kenneth Boulding? His thought and life are part of the very ground from which the thought and lives of many modern Friends have grown. *The Practice of the Love of God* was a William Penn lecture, edited and introduced here by Elise Boulding to make a fine Pendle Hill Pamphlet. The title of the lecture, and to some extent its subject matter, was inspired by Brother Lawrence's brief and beautiful writing, *The Practice of the Presence of God*.

In this particular offering, Kenneth Boulding places the love of God at the very center of our lives, in the midst of everyday stresses, pleasures, and disappointments, and equally in the midst of extraordinary tragedies and profound questions. At the same time, he considers how the love of God transcends our own immediate concerns and those of the world, to bring us to a larger and deeper imagination of ourselves in relation to one another and to God.

"Perhaps the greatest fruit of the love of God for the individual soul is the ability to be born again each moment," he writes. "The love of God again makes us free, for it draws us to set a low value on those things wherein we are subject to others—our wealth, our position, our reputation, and our life—and a high value on those things that no one can take from us—our integrity, our righteousness, our love for all humankind, and our communion with God."

Such powerful language is rare these days. Reading it is like standing in a strong wind: it is invigorating, challenging, and sharp with the clarity of conviction and momentum. On the page such words may seem rhetorical and occasionally leave a reader behind, but I can imagine them spoken aloud—and I wish that I could have been there to hear the voice of Kenneth Boulding speaking them himself.

—Kirsten Backstrom

Writer Kirsten Backstrom is a member of Multnomah Meeting in Portland, Oreg.

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Pilgrimage gave me an opportunity
to reflect and then affirm that I am
glad to be a Quaker.*

Anna Margaret Birkel, Ohio Valley YM
Quaker Youth Pilgrimage 2004

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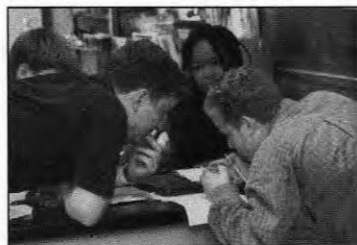
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NEWS

A fire damaged Jordans (England) Meetinghouse in March. The meetinghouse is part of a small community where many early Quaker activities took place, and where William Penn, Isaac and Mary Penington, and Thomas Ellwood are buried. The meeting room is intact but has holes in the ceiling. A working party rescued all benches and tables for storage in the Mayflower Barn, another building on the community's grounds. The lobby was largely untouched by the fire. All pictures and documents as well as the book chest from the gallery were relatively undamaged. The Children's Room suffered the most damage. The roof timbers will need to be dismantled before a temporary tin roof can be installed and a protective wooden shield is to be built over the raised Elders' Bench to protect it from any falling timbers or collapsing parts of the ceiling. A representative of English Heritage has inspected the damage and given advice on the structure of the building. — *Thomas Swain*

Ben Lomond Quaker Center in California has finished renovation and expansion of its Redwood Lodge facility after seven years of planning and fundraising. Volunteers first constructed Redwood Lodge in 1968 for public use. This project to renovate it symbolizes significant public commitment to serving progressive social change organizations in the Santa Cruz and San Francisco Bay areas. The formal dedication will take place at the center immediately after the close of College Park Quarterly Meeting's sessions on Sunday, May 15, and is open to the public. "With all the talk about religious political values and the election, I am proud to say that this faith community is actively engaged with a progressive vision, supporting organizations that create peace, work for justice, and heal the environment," said Walter Hjelt Sullivan, co-director of Ben Lomond Quaker Center. The Center provides one of the most affordable venues in northern California for small community groups to retreat, rejuvenate, and recommit to the work of human care and social transformation. It provides dining and meeting space for groups of up to 30, personal retreats, its own schedule of Quaker Center programs focused on Quakerism, and it includes dance and exercise space.

Twin Falls (Idaho) Worship Group has been formed to meet the needs of previously isolated Friends in South Central Idaho. Prior to Twin Falls Worship Group's formation, local seekers had to drive over 120 miles to either Boise Meeting or Pocatello Worship Group. Worship is being held initially on the first and third First Days of each month at 1 PM. Additional meeting times can be added in the future. Meetings are being held at the First Presbyterian Church of Twin Falls, in its small chapel. Twin Falls Worship Group is

open to all Friends, attenders, seekers, and kindred spirits. Conservatives, Independents, FGC, FUM, and EFI are all invited to attend and bring their individual perspectives. The present group contains diverse beliefs indicative of the richness of the Quaker tapestry. Twin Falls would like to express its gratitude to Boise Meeting and Pocatello Worship Group, whose patience and guidance allowed for the creation of Twin Falls Worship Group. For more information, <<http://myweb.cableone.net/106713>>, (208) 736-6295, or <scholarguy@cableone.net>. — *Bill Haines, host and acting clerk*

Bloomington (Ind.) Meeting has canceled its advertisement in the Meeting Directory of *Quaker Life* because of concerns about the personnel policy of Friends United Meeting regarding sexual orientation. The cancellation was approved by Bloomington Friends in November 2004. *Quaker Life* is a publication of FUM whose personnel policy affirms that sexual relationships "should be confined to the bonds of marriage, which we understand to be between one man and one woman," and that the "lifestyle of volunteers under appointment to Quaker Volunteer Witness, regardless of sexual orientation, should be in accordance with these testimonies." Terry Reynolds, clerk of Bloomington Meeting, in a letter to the editor of *Quaker Life*, cited a Minute of Equality approved by Bloomington Friends in October 2002: "We cannot accept actions or attitudes that diminish the humanity of lesbians, gay men, or bisexual persons; assign to them an inferior status within the Religious Society of Friends or the wider world; or suggest that their covenant relationships are in any way less sacred, less valid, or the cause for less joy than those of other persons." Accordingly, his letter concludes, "Bloomington Meeting has been led to take action in regard to its advertisement in *Quaker Life*. We do so with sadness given our long association with this journal. . . . And we lovingly confirm our intention of maintaining our individual friendships and contacts with our FUM Friends." — *Newsletter of Bloomington (Ind.) Meeting*

William Penn Charter School and Germantown Friends School hosted the eighth annual Quaker Youth Leadership Conference in February. The conference was started to celebrate the 50th anniversary of the Nobel Peace Prize won by AFSC and Friends Service Council (Britain), and is organized entirely by students. Over 150 students from 23 Quaker schools around the country met to reflect on "US and how we got here; a look at identity and politics of the United States."

Right Sharing of World Resources approved four grants in February for long-term redevelopment in tsunami-affected areas of

south India. All grants were given to non-governmental organizations. With \$22,900, Madu-rai Institute of Peace Science will provide revolving loan fund capital and training to 20 self-help groups and operate a child support center. This project is a collaboration of 10 grassroots organizations. With \$5,000, Gramodaya Rural Development Society will provide school supplies for Dalit children and revolving loan fund capital to their mothers so that they can reestablish their fish vending businesses. With \$3,925, People's Organization for Rural Health, Education, and Economic Development will implement micro-enterprise relief work, establishing income-generating opportunities in the village. With \$6,475, PACHE Trust will implement child support, income-generating activities, food supplements, and pre-school; provide stress workshops in schools; form children's clubs with play therapy; provide post-traumatic counseling; provide healthcare counseling; and provide training in finance management.

The Women's Ordination Conference, an organization of Roman Catholics, celebrated its 30th anniversary with a conference called "Celebrating Women Called" at Friends Center in Philadelphia, Pa., on March 12. The group of more than 100 women and a few men celebrated three decades dedicated to

the proposition that "all Catholics are created equal." It has confronted the patriarchal structures of the American Roman Catholic Church through a "Ministry of Irritation" that has included sit-ins, pray-ins, liturgical demonstrations, and guerrilla theatrics at official ceremonies of the hierarchy. Its hope is to persuade the magisterium to reconsider its position of ordaining only males to its priesthood. In the keynote address, Patricia Fresen, a South African Dominican sister who was released from her community after ordination by two female bishops in Europe, spoke on "The Experience and Vision of Roman Catholic Women Priests." After lunch attendees formed breakout groups including one on the Ministry of Irritation. Participants reflected on their experiences as liturgical gadflies, risking arrest and emotional abuse at ceremonies. Marian Ronan, assistant professor of Contemporary Theology and Religion at the Graduate Theological Union, spoke on the paradigm shift of American Catholicism in the last half century from political power to support of Natural Law, and of the resulting challenges to the movement. The day ended with a liturgy concelebrated by about a dozen women that included invocations to Our Mother/Father and the Goddess Sophia. — *Ed Stivender, a member of St. Vincent's Catholic Church in Germantown and an attendee at Germantown Meeting in Philadelphia, Pa.*

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Upcoming Events

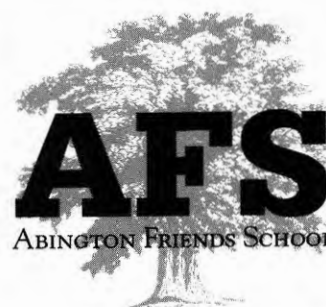
- June 2-5—Rocky Mountain Yearly Meeting
- June 3-5—Great Plains Yearly Meeting
- June 3-5—Central Europe Regional Meeting
- June 9-12—Southern Appalachian Yearly Meeting and Association
- June 15-19—Intermountain Yearly Meeting
- June 16-19—Lake Erie Yearly Meeting
- June 23-26—Norway Yearly Meeting
- June 24-25—Evangelical Friends Church Southwest

Resources

- *A Need to Witness* is a 16-minute documentary that focuses on Priscilla Adams, a Quaker tax resistor and member of Haddonfield (N.J.) Meeting. Faced with

prosecution by the federal government, she stands strong in her belief that her tax dollars should not be used for military expenditures of any kind. Quakers Gene Hillman and George Lahey add further reflections on the Peace Testimony and civil disobedience. The film was created by upper school students at Brooklyn Friends School in 2004 and is available through Friends Council on Education. Contact Sarah Sweeney-Denham at (215) 241-7291 or <sarah@friendscouncil.org>, or visit <www.friendscouncil.org>.

- National Resources Defense Council's website offers regular bulletins tracking environmental legislation moving through Congress, provides suggestions for contacting congressional offices, and provides information on a variety of environmental concerns. The website also details the Bush administration's environmental record. Visit <www.nrdc.org>.



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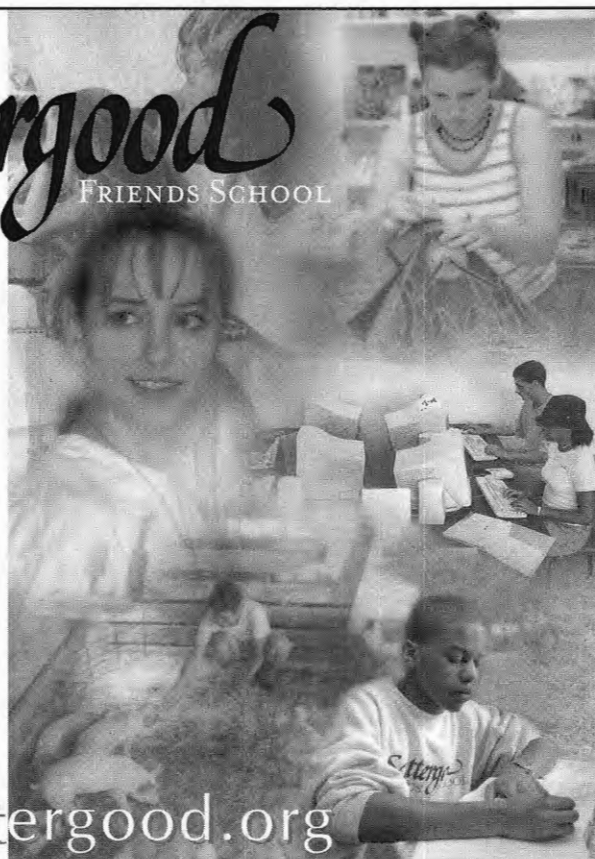
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Only the Wounded

continued from page 13

Then follows the prayer:

Is there upon your psalter, Father of love, a tone that may reach his ears and reawaken his heart? Open his clouded eyes to the thousand springs that well up for the thirsty, even in the wasteland.

I find I cannot pray for a setting aside of the laws of cause and effect for healing, either for myself or for those I love. Healing must come from within. My mind and heart reject an arbitrary God who can be bribed. If God is all-powerful and can heal and save, and yet allows the incredible agony of the world, this does not seem to me like the loving, universal parent Jesus told us God is.

Out of our own anguish that we cannot always protect our children from pain and death, we glimpse a measure of the suffering of God and find our small griefs swallowed up in the cosmic suffering. In his biographical introduction to Thomas Kelly's *Testament of Devotion*, Douglas Steere tells of a time when Kelly was praying in the cathedral at Cologne and "seemed to feel God laying the whole congealed suffering of humanity upon his heart—a burden too terrible to be borne—but yet with His help bearable."

As we reach out of our own woundedness in compassion and tenderness to others who are suffering, our compassion grows, and we experience something of the compassion of God and know the comfort of the Everlasting Arms.

And if we enter into the anguish of God, it is not possible to go comfortably about our daily lives while the world burns. Yet how can we take all the problems of humankind, let alone those of the ravaged Earth, the plants, the animals? Thomas Kelly reminds us that we are not called to die on every cross. God lays concerns upon us, shows us our special responsibilities, and we find the way opening to be instruments of God's peace and healing. God needs us. God cannot do it alone. In St. Theresa's beautiful words, "Christ has no hands on Earth but yours. . . ." God's peace comes through imperfect human instruments.

Nor need we experience all the varieties of woundedness. Here again, creative

imagination is needed to breathe reality into cold statistics. This is one of the functions of art. In Alan Paton's *Cry the Beloved Country* we can experience South African apartheid. In the books of Elie Wiesel, we experience Buchenwald. In the poetry of Thich Nhat Hanh, we experience Vietnam.

The real enemy is indifference. Not caring is the cardinal sin. God keep us from going comfortably about our daily routines merely spectators.

Finally, let us not lose faith in life itself. What the world needs most is people who have come out on the other side of woundedness, who know experientially that the ocean of light and love does indeed flow over the ocean of darkness and death, as George Fox told us, and that in that ocean is the love of God. Let us believe in the resiliency of green and growing things, of the human spirit. Let us have faith in the enormous store of "that of God" in the Universe. With Heraclitus let us know that winter will give way to spring, that woundedness can give way to healing, and that evil can be overcome by good. Let us give ourselves to the spirit that makes for wholeness and community, that rebuilds when things break down, that repairs the waste cities.

Heraclitus felt the Eternal woundedness. He said, "Gods and human beings are really one—they live each other's life and die each other's death."

And Second Isaiah has described for us the Eternal wounded healer:

*He was despised and rejected of men,
a man of sorrow, and acquainted with
grief.*

*Surely he has borne our griefs and carried
our sorrows...*

*He was wounded for our transgressions,
he was bruised for our iniquities;*

*Upon him was the chastisement that
made us whole,
and with his scourgings we are healed...*

(Isaiah 53:3-5)

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Arise, shine, for your light is come.

(Isaiah 60:1)



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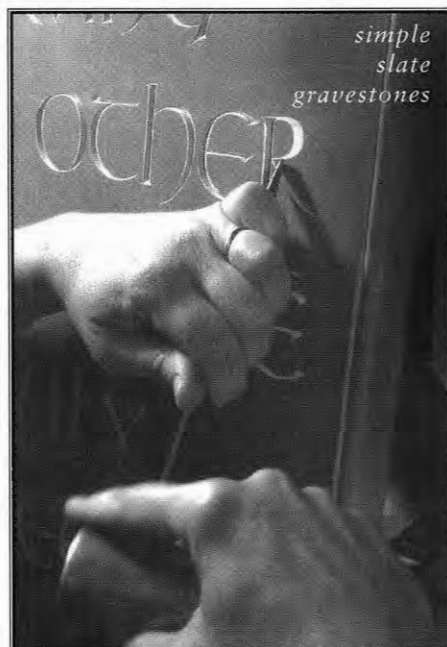
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Meeting God Halfway

continued from page 19

in a house or spend money on care for a new child.

If your children have grown and moved out of the house, it may be appropriate to rent out a spare room to bring in increased income that lets you give more for social change projects. In general, good stewardship would invite us to consider making good use of whatever spare resources we have and in some cases that may mean selling, renting, or using them in ways that generate increases in our income.

Why not just ask everyone to cut their income and consumption? Won't we have to do this eventually for the Earth's ecosystems to work?

There are many people who currently are living marginalized lives and who are in need. As part of a major economy with surplus, we are called to continue to generate economic resources for aid and investment and redirect them to the communities where they are needed. Furthermore, if everyone simply cut their incomes in half overnight, or simply cut consumption in half and saved their remaining income in banks instead of spending the money on aid, investment, or political action, then it would be very disruptive to the economy. It would probably put the economy into a tailspin that would destroy many communities and ecosystems. The proposal considered here is different. It is a call for economic conversion at a pace like the pace at which the U.S. economy converted when it entered—and then left—World War II military production.

Could I be happy living on 50 percent less than I consume now?

Polls asking people how much they would need to be happy typically indicate all they say they need is about 20 percent more. They say this no matter what income level they are at—at least until you get down to a very low level. Monetary consumption yields what economists call “diminishing returns.”

But perhaps the question would be better put—Can I ever be happy if I don't succeed in meeting God at least halfway? Or perhaps the question is really—What does my happiness come from?

As Friends, we are called to consider

the notion that a quite delightful, long-lasting, reliable, intense joy comes from our direct awareness of the presence of God in all people, who are all children of God, and in the whole of nature that is the creation of God. Whatever helps us more directly attend to, and love, those people, and that creation, should be a very good source of joy.

Is this like tithing?

It is. We could think of it as an invitation to start with 10 percent and work our way up. And it might make sense to channel resources through our monthly meetings. More importantly than any tax advantages that might occur, it might be helpful in a wide variety of ways to be working on reducing our personal consumption and choosing how best to spend the remainder of our income in community and support with other Friends.

Is this all going too far? Didn't Jesus say, “Render unto Caesar what is Caesar's?”

When Jesus said that, he added, “and render unto God what is God's.” And he did this, clearly, to pose a question with which each of us must labor. How much of my wealth and holdings, how many of my talents and gifts, how much of my energy—how much of my life and being—is God's? Once we have a clear answer to that question, perhaps we could figure out what “going too far” would be.

Since the community of Friends is so small, relatively speaking, will it really help all that much for us to undertake this witness?

If 10,000 Friends redirect \$10,000 dollars each in the economy, that is \$100,000,000. Depending on how this is invested it might have a considerable impact. For example, the 2000 presidential election in the United States was won with just \$100 million. But it is perfectly true that this witness should be an example for others, calling on people everywhere to undertake a similar reform of their consumption. The basis for this call lies in the most basic of facts about our planet and the most basic of Christian principles. Conservative Christians like Governor Riley of Alabama have shown a

readiness to take such a call seriously. We who worship in the tradition of John Woolman should feel led to witness to such a call with the clothes we wear, the things we eat and drink, the vehicles by which we travel, and the choices we make in our stewardship of income and wealth.

Is this a political proposal or a spiritual call?

Both. In practical terms, the core idea in this proposal is to provide a reasonable guideline that can be widely followed, which, if followed, will yield the kind of dramatic change needed to really address the economic and ecological crises we face.

But the underlying motive at stake is not to fix the world. It is to fix our souls. As long as we refuse to see the destructive consequences of our actions, we are living in denial, living in falsehood—living apart from that spirit of Truth that is the honesty in which God alone can be felt as present. As long as we treat ourselves as special and as exceptional, letting ourselves have more than others have or even can have, then we are living in a cocoon of egotism and pride and self that shuts out the concerns and voices and spirits of all those others who are children of God and through whom God is present. And we are shutting ourselves up in cages of “me” and “mine” and here and now, closing out the “we” and “ours” in all places and all times that is the Divine. As long as we are willing to defend our claims for special privilege by supporting the current system of empire and global apartheid, then we are not living, as George Fox said, “in the virtue of that life and power that [takes] away the occasion of all wars.” Friends may be called, for the sake of their consciences and for the sake of their yearning to live in the presence of God, to give serious consideration to this proposal as one way of living out our testimonies for Truth, for Simplicity and Equity, and for Peace. □

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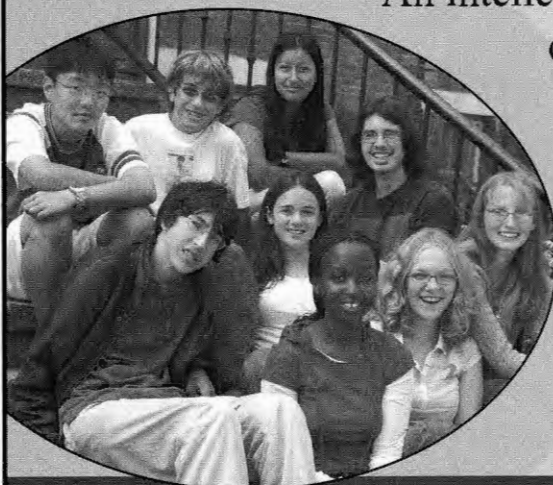
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MILESTONES

Deaths

Carhart—Virginia (Ginny) Hoover Carhart, 89, on November 2, 2004, in Bloomfield Hills, Mich. Ginny was born on October 2, 1915, in Detroit, Mich., to John and Eleanor Hoover. When she was 12 she caught scarlet fever, and had to stop school when the illness affected her sight. Homebound, she took over cooking, cleaning, and childcare for her mother, who worked on the farm and outside the home. Valuing education highly, Ginny insisted that her younger sister and brother go to college, and managed to send them much of her own paycheck when they were away at school. Never considering herself blind because she could still see light from dark, she dreamed of going to college, but by the time she had earned a GED with her sister's help, there was no financing available. Her parents, farmers who had been hard-hit by the Depression, were unable to help. As determined as ever, with only 0.1 of 1 percent sight in one eye, she taught preschool for 10 years until she felt that she could no longer tell where the children were and was concerned for their safety. In 1956 she married George Carhart, a widower, who died in 1965. She went on to open a small tutoring school for four blind, mentally challenged children, who studied with her in her home for 30 years. She taught the two girls and twin boys all of the academic subjects including Braille, with a gentle but disciplined approach. They baked every Friday, and the anticipated treats were taken home by the students. Her home was licensed by the state of Michigan and kept up to code by loving efforts of her family and friends. She also helped care for her mother, who lived across the street to well past the age of 100. Ginny had a vivid imagination, and whatever she imagined she set out to do. People with her would often forget she was blind. She would give parties for any reason that came to mind and was widely known as a magnificent cook. She always had burn marks on her arms and there were frequent spills, but nothing stopped her from preparing sumptuous feasts. Her guests included members of Birmingham (Mich.) Meeting, a nonagenarian who faithfully read to her each week, a sturdy team who came each autumn to rake her yard, and a book discussion group that met weekly in her living room. She was up-to-date on current events and a faithful listener to the local public radio station and always had the latest Talking Books. She broke her hip and went to live with her sister Doris, never losing hope that she would return home; and she managed her long and painful illness, shingles, with dignity. She remained optimistic and had a cheerful laugh. She had once confided to a friend that she would much rather lose her sight than lose her ability to hear voices. For decades she kept in contact using extensive rape correspondence with friends and family nationwide, her "tape F/friends." When her 12 nieces and nephews were away at college, she typed each of them a letter every week. Close Friends, Brad and Imogene Angell, camped with her at Interlochen Music Academy and Friends General Conferences, where Ginny selected her workshops and delighted in discussing them. As much as she treasured lively interaction, she didn't speak at meeting but was the heart and soul of it—perhaps her most effective communication of all. Ginny was predeceased by her husband, George Carhart; sister, Portia Akram; and brother, Harold Hoover. She is survived by a

May 2005 FRIENDS JOURNAL

sister, Doris Martin; a brother, David Hoover; 12 nieces and nephews; and six grand-nieces and -nephews.

Colgan—*Thomas E. (Tom) Colgan*, 84, on January 10, 2003, in Wilmington, Del. Tom was born June 18, 1918, in Philadelphia, Pa., the oldest of four sons of Irish parents, Edward and Josephine O'Reilly Colgan. Before settling in the town of Arden, Del., where he and his wife Joan lived most of their married life, Tom was on the staff of American Friends Service Committee helping to integrate the workforce of several large department stores in Chicago. He was then executive director of the William Penn Center in Fallsington, Pa., a Quaker organization dedicated to peace and social justice programs. For over 20 years he was active on the Prison Committee of Philadelphia Yearly Meeting, serving as its clerk for many years. In the 1960s Tom worked with an interdenominational group called Concerned Citizens, fighting against racial segregation in Wilmington's public places. As a member of the State Human Relations Commission in 1965, he worked for the integration of the State Welfare Home in Smyrna. Of all the achievements of his life, one of the most important to Tom was his trip to Cuba in 1963, in the early years of the revolution. He interviewed many top government officials, came back, showed slides, and lobbied in Washington for an end to the embargo. He saw the Cuban Revolution as a step toward human freedom and loved to tell about his experience cutting cane with Che Guevarra. On another Cuban trip in 1993 he was heartbroken to see the results of the embargo and the withdrawal of Russian financial support. In March 2002, Tom received a Lifetime Achievement Award from the Delaware State House of Representatives for his contributions to the state's social, cultural, environmental, and recreational fabric. A member of Wilmington (Del.) Meeting, he transferred his membership to Birmingham (Pa.) Meeting in the last decade of his life. There he clerked the Peace and Social Concerns Committee, bringing to the meeting the benefit of his passionate concern for peace, human rights, and racial and social justice. Active in the Human Relations Council of Greater West Chester, Pa., he picketed for abortion rights, wheelchair accessibility at a local bookstore, and an end to discriminatory practices at a local bank. In addition to his public life, he was a devoted husband and father. Tom was predeceased by his wife, Joan Colgan. He is survived by his five children, Penny Colgan-Davis, Deborah Colgan, Thomas James Colgan, Terry Ann Colgan, and H. Tony Colgan; eight grandchildren; six great-grandchildren; and a remarkable significant-other, Dorothy Carroll.

Curtis—*Eric George Curtis*, 88, on January 25, 2005, at Pennswood Village, Newtown, Pa. He was born on July 26, 1916, in London, England, to George and Florence Southgate Curtis. Though not raised as a Quaker, his lifelong attachment began as a boy when he attended meeting with family friends. In 1934 he entered St. Edmund Hall, Oxford University, where he attended Oxford Meeting. There he met Henry and Lucy Gillett and their daughter, his future wife, Esther. He graduated from Oxford in 1937 and remained for two more years, earning an advanced degree in Chemistry and a Diploma of Education. He joined meeting, and he and Esther were married in 1940 at Jordans Meetinghouse under the care of Witney

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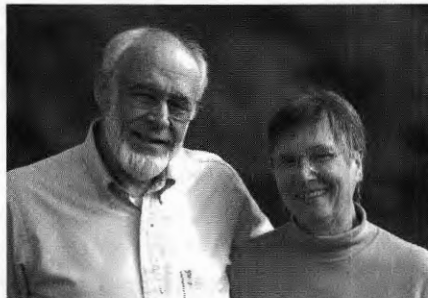
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Meeting, Britain. Eric was a conscientious objector during World War II and fulfilled his service teaching at Bootham School, a Quaker boarding school in York. In 1948 he and his family traveled to Richmond, Ind., where Eric had been invited by Elton Trueblood to teach for a year at Earlham College. They stayed for 19 years and educated their four children at Westtown, Sandy Spring, Earlham, and Swarthmore. While at Earlham, Eric served as a chemistry professor, dean of men, dean of admissions, dean of students, and vice president. He was active in Clear Creek Meeting, which he and Esther helped to found, and is remembered for his full participation in the Earlham and Richmond communities, including Rotary, theater, soccer, and horseback riding. His gift in the use of language and his ability to convey his convictions regarding difficult issues often brought the community together. In 1967, Eric and Esther moved to Newtown, Pa., where Eric became headmaster of George School. He was concerned with learning undegirded by religious values and the quest for excellence, responsibility, and meaning. He viewed education as a moral endeavor. As at Earlham, in attending to the educational values he cherished, he performed in theatrical productions, coached soccer, and took time for tennis as well as sharing his love of Quakerism, language, and history with the students and faculty. He was instrumental in saving the Twelfth Street Meetinghouse of Philadelphia and moving it to the George School campus. He also raised the funds needed to develop the school and put it on sound financial ground. Eric and Esther became members of Wrightstown Meeting while at George School; and Eric continued his involvement with the meeting up to his death. After Eric retired from George School in 1979, he and Esther moved to Wycombe, Pa., where he served as a township supervisor and was active in Rotary. In 1996, Eric and Esther moved to Newtown. After Esther's death in 1998, Eric moved to Pennswood Village, where he added a thread of British color to play readings, croquet, and the vibrant life of the community, as well as making frequent visits to his family. Eric is survived by his four children, Richenda Davison, J. Duncan Curtis, Roger Tregellas Curtis, and Caroline Bancroft Cope; and eight grandchildren.

Fleischer—Avis Irene Collins Fleischer, 93, on October 27, 2004, in Brattleboro, Vt. Avis was born on a farm in St. Albans, Vt., on February 21, 1911, to Andrew Thayer Collins and Ila Thomas. Avis loved animals, especially horses, including one that bit her. As a young girl she helped her father with the mowing and haying; and in the winter she drove a team of horses that pulled a blade that cut ice on the Missisquoi River. At age six Avis began school, walking a half mile each day to a one-room schoolhouse. When she was eight her family moved to nearby Swanton. There her walk to school took her through a covered railroad bridge; and one day when she was halfway across, a train came and she had to climb out on a beam as the train passed. She studied Spanish at Middlebury College. When she was young an African American choir came to Swanton to perform, and Avis's parents invited them to stay in their home because none of the local hotels would allow them in. The struggle against racism became one of the themes of Avis's life. Although she was eligible to join the Daughters of the American Revolution, she refused, applaud-

ing Eleanor Roosevelt's decision to resign her own membership when the DAR refused to allow African American singer Marian Anderson to perform at Constitution Hall. A highlight of Avis's life was attending the singer's alternatively scheduled concert on Easter 1939 at the Lincoln Memorial. In 1942 Avis married Robert Fleischer. Soon after, Avis joined Pima Meeting in Tucson, Arizona. During World War II she worked with Robert, a conscientious objector, at Brattleboro Retreat mental hospital, where, at the time, the mentally ill were essentially warehoused, frequently restrained, and often physically abused. Avis could see the human beings behind the illness and she, along with other COs, brought comfort and compassion to the patients in their care. When the couple and their growing family moved to Troy, N.Y., they became founding members of Troy Meeting. Being a mother was one of the joys of Avis's life. While making a home for her family she also taught in a school for mentally retarded children and hosted international students attending Rensselaer Polytechnic Institute, where Robert was a professor. During the 1960s Avis and her family lived in Washington, D.C., where she supported the civil rights movement and an end to the war in Vietnam. She was a longtime member of, and bookkeeper for, Friends Meeting of Washington. She worked with inner-city playgrounds and libraries, and with an interracial home-visiting program. She and Robert divorced in 1968. In 1973 Avis retired to Swanton, Vt., where she designed a 12-sided house, which she built with her sons and their friends on the shore of Lake Champlain. In 1986 she went to live with her daughter's family in Barre, Mass., where she continued to work with peace and social justice organizations, especially the Heifer Project International, which in 1989 named her Volunteer of the Year. She consistently supported causes that further peace and justice in the world. Even her long-distance telephone service was one that invested its profits in socially responsible causes. She wrote letters of support to political prisoners through Amnesty International, and she faithfully contacted her local, state, and federal representatives to tell them—very politely—how they should vote. She prepared and served food at a women's shelter, read to blind people, and visited inmates in prison. She became a member of Worcester (Mass.) Meeting. She took great delight in her nine grandchildren and loved to attend their activities. She could hardly believe it when she became a great-grandmother. Following a lengthy illness in 2001, she moved to a nursing home in Brattleboro. Although she became frail and sometimes confused, she often reached out with cheerfulness to other residents and to the staff. She was comforted in her dying process by visions, which she described as beautiful. She is survived by her three children, Martha Hurwitz, Warren Fleischer, and Stephen Crofter; nine grandchildren; and one great-grandchild.

Sutherland—*Mary Flint Sutherland*, 76, on February 7, 2005, at her home in North Easton, Mass. Born deaf to Margaret Townsend Sutherland and Clarence Hale Sutherland in Boston, Mass., on October 21, 1928, she grew up in Bethlehem, Pa. She attended the Reinhardt School for Deaf Children in Kensington, Md., and graduated from Moravian Seminary High School in 1949. She graduated from Levitan Business School in



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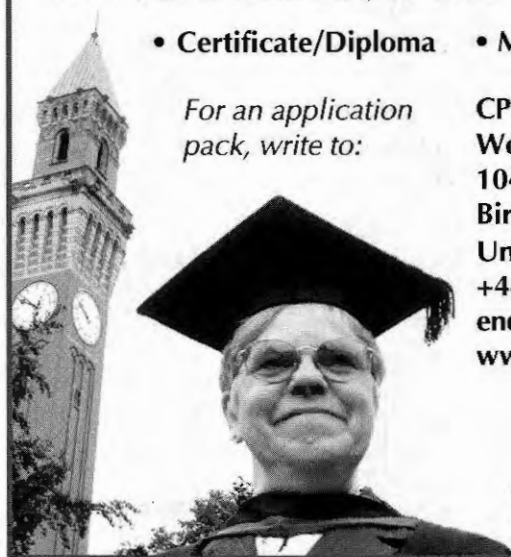
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Philadelphia, Pa., in 1953. Trained as a computing billing machine operator, Mary worked as a payroll clerk for the Buff-Henley Paper Company and other manufacturing companies in Pennsylvania. She was a member of Media (Pa.) Meeting. In 1979, Mary and her mother returned to New England where they were founding members of what is now Friends Crossing Condos, a Friends community, and Friends Meeting at North Easton. In more recent years she attended South Shore Preparative Meeting in Hingham, Mass. Mary's philosophy was to live as normally as possible with others. She did not often use signing, preferring to lip-read, write notes, and use a TTY telecommunicating device for the deaf when telephoning with her many friends. She was an avid reader and engaged in painting, photography, knitting, and sewing. She had a unique ability to commune with animals and to understand their needs. Mary was predeceased by her brother, John Hale Sutherland. She is survived by a sister-in-law, Joyce Sutherland; two nephews, Peter and Andrew Sutherland; and cousins, David Taber, Frances Taber, and Thomas Townsend.

Vincent—*Lois Vincent*, 89, on September 16, 2004, in Tucson, Ariz. She was born prematurely on August 7, 1915, in Rifle, Colo., weighing four pounds and cradled in a shoebox. She grew up in Colorado, where her father, Charles Kelley, was a minister in the Church of Christ as well as a carpenter, and her mother, Estelle Kelley, a school-teacher. Lois, her parents, and her four brothers moved to California seeking better education opportunities. Her lifelong joy in music began during the Depression when she learned to play the piano, offering hymns for church and family. She majored in English at UCLA and continued her spiritual journey at the Unitarian church where she met George Vincent, whose repeated proposals she finally accepted after seven polyphonic variations. Lois was a pacifist during and after World War II despite her husband's decade of service in the U.S. Navy. Between 1946 and 1959 their family grew to five children, three boys and two girls. Lois's idea of a great time was taking the children on camping trips and, according to family reminiscences, making sure they got plenty of fried Spam and a chocolate syrup called Bosco. With motherhood mastered, Lois returned to college for teaching credentials, then taught elementary school for several years. Lois's spiritual search continued, leading her to San Fernando Valley Meeting, where silent worship and the meeting's involvement in issues of peace appealed to her. She was a part of that meeting for 25 years, frequently writing letters to the editor, mobilizing concern for a number of issues. Lois contributed to at least 20 organizations devoted to making the world a better place to live with respect to the environment, social responsibility, and pacifism. After transferring her membership to Pima (Ariz.) Meeting in 1993, she served as corresponding clerk, in the children's and young Friends programs, and peace and social concerns committees. Lois and George celebrated their golden wedding anniversary in Tucson before George died in 1998. As a widow whose health problems worsened, Lois chose to stay at home until crises forced a move into a care facility. Lois was ever sensitive to the needs of others, identifying those who might be overlooked. She made a generous donation so that Pima Meeting's Pastoral Care Committee could

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provide rides for those who would otherwise not have transportation for medical treatment. She was indeed, as her grandson Brian wrote in a poem for her, "a spirit warm and meek," and the best way to honor her memory is to "build on her example." Lois was predeceased by her husband, George Vincent. She is survived by five children, Tom Vincent, Gail Eastwood, Melody Taylor, Kelley Vincent, and Paul Vincent; and nine grandchildren.

Wittenborg—*Harriett Wittenborg*, 89, on August 3, 2004, at North Hill in Needham, Mass. Harriett was born on June 2, 1915, in Downingtown, Pa. She was not raised in a Quaker household, but she learned at an early age about the Friends who lived around her, and found much to admire in their testimonies and commitment to service. These early contacts, along with her work as a journalist in Philadelphia, New York, and Arizona, set Harriett on a life course that included a commitment to justice and care for those who struggle the most. Harriett and her husband, Dick, a physician at Boston Children's Hospital, settled in Framingham, Mass. Harriett was one of the founders of the Framingham Meeting, serving for many years on its committees and as clerk. She continually challenged meeting members and attenders to question and to live out their faith even when it was difficult work. She once said that she viewed her life as a spiritual journey that leads first in one direction and then in another. Through the many twists and turns Harriett took to heart Friends' admonition to speak truth to power both within the meeting community and in civic life. She served for 50 years as a well-informed, activist member of the Framingham Town Meeting and regularly advocated for prison reform, immigrants, human rights, and other issues at the state and national levels. She consistently brought her skills as a journalist, her widespread political connections, and her fundamental Quaker values to her advocacy. A longtime volunteer with the State Department of Correction through Friends of the Framingham Reformatory (now a women's prison), she became a teacher of inmates and a tenacious advocate for improved medical treatment, job training, and post-release services for incarcerated women. She was "a passionately principled and committed advocate for female offenders," in the words of Massachusetts Correction Commissioner Kathleen M. Dennehy. In Framingham, Harriett was deeply involved in building community with new arrivals. As the immigrant population in town began to grow rapidly, she helped to start and to guide the Framingham's English as a Second Language program. She was also one of the strongest and most knowledgeable voices for the needs of the homeless in the area. And though she gave of herself tirelessly to countless causes and community-building projects, Harriett always had time for friends and neighbors, whether sharing her plants, her pool, her table, or a great hug. More than one woman now shod in red remembers Harriett's sage advice, "every woman should have a pair of red shoes." She is survived by her four children, Peter Wittenborg, Margaret (Gretchen) Wittenborg, Karin Wittenborg, and Anya Wittenborg.

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particular. When a religious group becomes identified with one political party, it loses that prophetic role. Liberal religions were eventually rendered ineffective when labeled as pawns of the Democrats; and conservative religions are beginning to witness that same fate as they are taken for granted as all-too-faithful Republicans.

Although the Religious Society of Friends remains politically unaligned, individual members do seem to have made too great a correlation between the Democratic agenda and Quaker social concerns. That could be very poorly perceived and close doors to seekers. The diversity we need to most encourage is the diversity within.

While I share members' passion for peace and justice, I can't share their passion for either Democrats or the political process—nor should I have to. Reading Friends Committee on National Legislation's letter to President George W. Bush, I can feel that prophetic tone that makes me proud to be a member of the Religious Society of Friends. However there does seem to be an assumption of Democratic Party affiliation in Quaker publications and some individuals. It's as if a Republican could not be in a liberal religion. Actually, what I like best about Quaker institutions is how very anarchistic they are. After all, there can be tyranny in majority rule.

In *Christianity and Social Order*, William Temple noted: "Political issues are often concerned with people as they are, not with people as they ought to be. Part of the task of the Church is to help people to order their lives in order to lead them to what they ought to be."

Friends have a great guide in our faith and traditions. We have a long history of prophetic voices melded with compassionate service whose political affiliations, if any, were incidental. If Friends are uncertain where to turn, perhaps they can turn back. There are many members among us who daily walk the road of conviction without partisan passions. Surely our world can muddle through without a Democrat in the White House.

As I toss out the old political pamphlets filled with forgotten rhetoric, my heart longs for another John Woolman. Where is that moral voice? Perhaps the remedy is in the music, "Here I am, Lord. It is I, Lord." Quire honestly, I'd be more comfortable just picking the best political candidates than answering that refrain. Just let me achieve small victories of voice and integrity—one small opportunity at a time. Let me have faith that holding our leaders in the Light is an effective form of political activism.

Evelyn Baldwin
Bear, Del.

Another Quaker Republican speaks up

In response to John Spears (*FJ* Feb.) about being a Quaker Republican, I wish to stand up and be counted with him—as a lifelong Quaker and a Republican. My Quaker heritage goes back over 300 years, and my political views have been conservative toward all governments. With a glance back to Quaker roots in England, my family and I have consistently believed in the separation of church and state. Conservative, rather than a tax-and-spend liberal—plus my duty to vote intelligently ever since 1948, is my consistent view. In the case of Richard Nixon, I could not have foreseen his disgracing his Quaker roots. Of course, the world is different today, and choosing qualified leaders is not a matter of religion, but a matter of controlling the most powerful nation in the world, keeping the peace, balancing the economy.

The Religious Society of Friends quite naturally attracts liberals, with its emphasis on helping the needy. However, it has been my personal experience that within the Religious Society there are people who are rude, self-serving, self-righteous, sometimes hostile about getting involved, and sometimes saying one thing while behaving quite differently. I have even heard some Quakers express attitudes about being better than most other folks. I have visited some 130 meetinghouses since 1981, and have come to realize that communication between monthly meetings is only a trickle. Thus, there are many Friends who *do not* truly fulfill Webster's definitions of "friends." So be it.

For my needs, spiritual renewals can be achieved through silent meditation and prayers. I go to meeting to quietly "plug in and connect" with the Almighty Source that created all of us, and our awesome world on Earth. There is nothing political about that. My circle of "friends" extends far beyond my meeting, and is not limited by political, religious, or racial differences. We have developed mutual respect and trust, laced with a fair amount of good humor, and enjoy each other's company. The many other liberal Democrats can go their way—and I'll go my way. So, thank you, John Spears, for your letter.

John B. Satterthwaite
Narberth, Pa.

Political parties and principles

In February's issue, John Spears asks why it seems so few Quakers are Republicans and "left-leaning political views are expressed in the major Quaker publications." I suggest that it is not a matter of labels: "right," "left," Democrat, Republican, Liberal, ad nauseam. Rather, it is a matter of principles.

Do you believe in the equitable redistribution of wealth, including the wealth implied in education and healthcare? Where would you stand on the wide selection of theories about this?

Should economics rule the society's structure and institutions? Do you believe that market capitalism is the only viable economic system? That capital markets should be protected, even extended, by standing armies? Is it moral to use military personnel for such reasons, to place them in physical, psychological, and moral harm's way? Is revenge an appropriate motivation for acting against violence and other crimes? What should society do when it fails its victims, its prisoners, and its prisoners' keepers?

In what ways are individuals inherently equal and unequal? How should these differences affect a society's real values, the ones that are acted on?

There are so many things to consider in choosing a political position and a candidate who comes closest to a citizen's thinking. Labels don't apply. If it seems that many Quakers lean left, perhaps, it's just the way the thinking occurred. There are many fine Republicans; by my light they are not high up the power ladder. Some like Vermont's Senator Jim Jeffords, chose to leave the Republican Party. There are some poor Democrats, quick to jump on a war wagon, no rumor not believed. I simply suggest that we all derive our opinions from our principles, and our principles need to be known first.

Mary Ann Mays
Olivebridge, N.Y.

Faith and politics are connected

John Spears (*FJ* Feb.) wonders whether Republicans are welcome in Friends circles today. I would hope that they are, but it is easy to understand why they might be uncomfortable. My perspective is limited, but I would think they could not long remain in both camps.

Quakers are pacifists and believe in



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nonviolent resolution of conflicts. They try to follow Jesus' teachings from the Sermon on the Mount and from Matthew 25:35–40. Today's Republicans and other supporters of the policies of the George W. Bush administration believe in war: the War on Drugs, the War on Terrorism, Preemptive war, "endless war."

Friends believe in the right sharing of world resources, and many today would include the need to share with the other forms of life that enjoy this planet with us. Republicans are reducing welfare and health services for the poor, reducing taxes for the wealthy, supporting the pollution of our air and water, the destruction of our old growth forests, of mountain tops and stream valleys in Appalachia, of pristine wildlife areas in Alaska.

This is only a sample of the differences I see, but it seems enough. I hope John Spears may come to feel more loved and at home in his meeting, and to see more clearly the connections between our faith and our politics.

Doris B. Ferm
Bellingham, Wash.

Another "ham" speaks up

I would like to thank William Alberts for his article, "Talking To Bob" (FJ Feb.)—it prompted me to reconcile an internal query I have thought about for some years. As an amateur radio operator or "ham" myself, I've often thought there was a connection between Quakerism and ham radio. And so there is; the answer is so obvious, it had been staring me in the face.

One of the alluring aspects of ham radio is turning on the radio, rotating the dial, and calling "CQ"—thus opening a channel (and my mind) to the unknown. I must approach the practice with openness, for I never know who I am going to encounter. The voices I seek and sometimes find in the radio static are occasionally clear, but more often faint; some are so garbled as to remain unintelligible. Viewpoints and communication styles vary widely, too; some operators are kindred spirits, some want to talk at length, and others are rushed or even rude. Yet all are trying to make contact in a vast sea of white noise. Somehow I always come away from the experience with a greater understanding of humanity, encouraged by my leap into the unknown. It is as in a meeting for worship, as in the experience of William and his third-graders when they heard Bob across the ether.

I have only known of one other Quaker radio operator—oddly enough, I met him at

a ham radio club meeting being held in a Quaker meetinghouse in Surrey, England. To my knowledge, I am the only Quaker ham radio operator he had ever met, too. I've often wondered how many other ham radio Friends there are out there. I know others must feel this connection.

CQ . . . CQ . . . CQ . . . This is KF4TZK calling CQ and standing by . . .

Thomas Witherspoon
Call sign KF4TZK
Asheville, N.C.

Please, not growth

As I read the recent Forum letter on economics ("Instructing Each Other," by Bob Spryszak; FJ Feb.), I recall William Blake's maxim: "There are a thousand striking at the branches of evil for every one hacking at its root."

Bob Spryszak's letter is part of a chain of recent Quaker writing questioning whether it is Quakerly to be a capitalist, or a socialist, or some form of mixed economist. What appears missing in this dialog is the possibility that Friends, through our process, might discover a divergent solution to what is right economic order.

What strikes me most about "right" versus "left" economics is the one critical belief they share. Bob Spryszak voices this belief, saying "In business, when used correctly, profit aids growth..." (emphasis mine.)

Why is *growth* enshrined by left and right alike?

Soon after World War II, our nation produced enough to meet everyone's needs (if we leave aside the issue of distribution). Since then, we have led the world as an example of surplus wealth. We are living like kings. No, even better than kings. Our fully heated houses have doubled and tripled in size. We own more, newer, and fancier cars. We eat whatever we want, regardless of the season, shipping our delicacies thousands of miles. Our population has doubled in the last 50 years.

One result of the world's striving for growth is an environmental crisis. Our seas are fished out. Salmon spawning grounds are destroyed by bad timbering practices. Tropical fish hunters are destroying the oceans' reefs to fill our home tanks with color. The ozone layer is tattered. Global warming approaches the point of no return. Honeybees can no longer survive without human help. Whole species of trees are dying from pollution. Our drinking water contains human growth hormone and

increasing amounts of prescription drugs.

At the same time, centrifugal forces threaten to pull the Religious Society of Friends further apart. Practice of our historic testimonies is in disarray. Friends no longer work on a single issue, or even the same issues.

I suggest that Quakers, in our worship and business sessions, address the elephant in the meetinghouse, the notion of a growth economy. Let's discern what we, the Religious Society of Friends, want the economic world to be like, and then see what happens.

Quakers have the opportunity today to be pioneers of *responsible consumption*, giving others an example by limiting our own consumption to what we need for a pleasant and healthy life.

Errol Hess
Donalds, S.C.

Environmental concerns cannot be forgotten

We are writing at the request of our monthly meeting, Bay of Plenty Auckland, Aotearoa New Zealand, in response to your October 2004 special issue, Friends and the Environment.

Aotearoa New Zealand Friends have for many years had concerns about the environment. In 2000 we agreed on a yearly meeting statement on environmental sustainability, which is found at <www.quaker.org.nz/whowere/environmental.htm>. Recently we have been made aware of the particular risk of global warming. Our monthly meeting has recognized this and is at present circulating these concerns and their possible implications to other Friends in Aotearoa New Zealand and elsewhere.

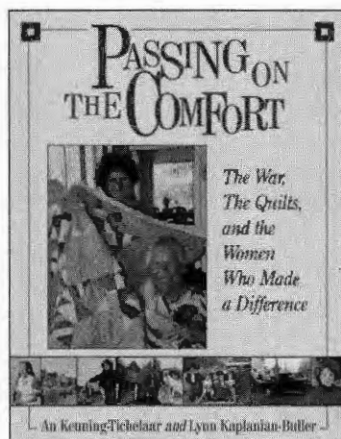
There is extensive agreement amongst the majority of climate-change scientists internationally that human activity has significantly contributed to the increase in the world's temperature since 1750 by 0.8 degrees Celsius. The 10 warmest years on record have all been during the last 15 years. An increase of 2 degrees Celsius is predicted to bring widespread agricultural failure, water shortages, major droughts, increase in disease, sea level rises, and the death of forests. These negative effects will not necessarily be consistent throughout the world, and there will be positive as well as negative effects. There is a range of predictions about when this will occur, but it is likely to be in the next 30–40 years. We still have some possibility of reducing the likely impact if we act now; but because of

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the current rates of increase, and the long-term effect of carbon dioxide emissions that last something like 100 years, we cannot avoid the effect of major climate change.

To stabilize the atmospheric concentration of carbon dioxide at its current level, the global emissions rate would have to be cut to about 30 percent of what it is now, and that is not occurring. The Kyoto Agreement aims to reduce greenhouse gases to 5.2 percent of 1990 levels. The UK has committed to reductions of carbon dioxide emissions to 60 percent of 1990 levels by 2050.

The issue of climate change cannot be separated from other significant environmental issues, such as biodiversity, increase in toxic chemicals, loss of stock, of fertile soil, or loss of flow of potable water, but the risks of climate change are arguably more significant in their threat to sustainability. There is still scientific debate about the details of cause and consequence, but not enough uncertainty for us not to be concerned and not take action.

We have the ability to work at local, national, and international levels. Each monthly meeting and yearly meeting needs to work out how best it can respond at the local and national levels respectively. It is at the international levels that a combined Quaker approach should be developed.

Internationally we should support those organizations that are informing and persuading international organizations in the political, commercial, and nonprofit sectors to face up to the risks of climate change. We would encourage all yearly meetings to voice such concerns. We should ask the various international Friends bodies, such as Friends World Committee for Consultation, QUNO, and other appropriate Quaker agencies to assist us in this. We would encourage the Quaker Institute for the Future, Pendle Hill, and Woodbrooke to support these initiatives.

*Phyl Short and Robert Howel
Kingsland, Auckland, New Zealand*

Another perspective on marriage

In response to Marian Neudel's Viewpoint "Is Modern Marriage a Fraud?" (FJ Mar.), I am writing to say, as a family doctor, I also work with people as they deal with making a decision to divorce, actually divorcing, and making a life without a partner. During stressful times, people develop new physical and emotional symptoms, and chronic medical problems worsen. I have never seen a patient who has

taken the decision to divorce lightly. The decision comes after years of being miserable with a partner, or after realizing that there has not been any truth between them for years nor is there likely ever to be any truth. It is usually the choice of last resort, not just because of financial repercussions or the burdens it imposes on children, but because of the struggle with issues of self-worth, betrayal of commitment, and loss.

The depression and anxiety associated with divorce is made worse by a society that judges their action as a moral failure. I believe that we would be better off easing off in our judgment. I think our role as friends, family members, and members of the Religious Society of Friends is one of support as our fellow seekers try to make the best new life that they can for themselves and their children.

I have learned in 25 years of working with people as a physician that everyone's marriage is not like mine. Society's expectations of marriage have changed dramatically, as have the expectations of couples, and there is diversity in our society about what constitutes a good marriage. I have professional colleagues who are in arranged marriages; gay friends who are in committed relationships longer than my own marriage, and friends who've been divorced multiple times. Marriage can be considered sacred by those who think of life in those terms, but many don't. The confusion of the sacred, spiritual aspects of marriage with property rights and healthcare benefits increases the burden on modern marriage. For some, marriage is just the civil contract—and they have not made promises such as "for better or for worse, for richer or for poorer, in sickness and in health, until death separates us." Even for those who made those promises, life may change them or their partner in ways that make keeping them impossible. I believe all we are called to do is the best we can to live in the truth.

I have been married for 22 years to someone who I believe is honest with me. If I discovered he was not, it might threaten our marriage. But our marriage is not threatened by acknowledging that other people make different decisions about how they order their lives. We joke every year at our anniversary about making a decision to stay together another year; in truth, it's not a joke. Every year all any of us can do is decide to keep trying to be a decent partner in marriage and to live our lives fully.

*Katherine Cole
Herndon, Va.*

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Thanks for March

I write to express to you how heartwarming and faith-reassuring the March issue of FRIENDS JOURNAL has been for me. The several articles including Friends assessment of their experiences of the spirit of Jesus reflect a concern I carry in my ministry.

Simply because we find the label "Christian" attached to prideful and self-righteous attitudes and behaviors that are a far cry from our understanding of Jesus' life and ministry is no cause for us to shy away from being identified as Christian! Rather than abandoning this identity let us seek to reclaim its more faithful meaning through our humble and grateful witness to our experiences of the Christ within.

Thank you for this issue of the JOURNAL and its ministry among its readership on the validity of Quakers being Christian.

David O. Stanfield
Greensboro, N.C.

A good one

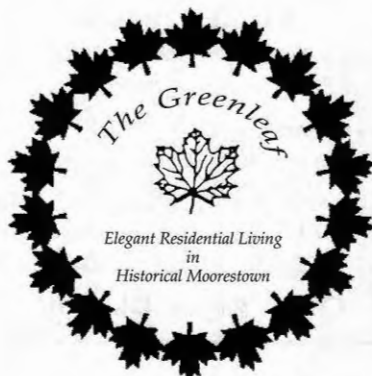
The March FRIENDS JOURNAL: such a good issue—or shall I say, "Thee was favored in the preparation!" I put all of the features into a circle, then read at random as though at meeting. The 1957 article by Dorothy Hutchinson, "Jesus and Quakerism," speaks cogently to me: the appeal of Jesus the "socialist." Chip Thomas's "Shake before Opening" helps me with his grace—his nonaggressive mission. Collin Taylor's poem, "Forgive Us Our Trespases," can be seen as calligraphy as well as heard. You know, FRIENDS JOURNAL is my meeting.

Thoreau Raymond
Concord, N.H.

Shakers and Quakers

One senses in many meetings a yearning to celebrate life-passages, seasons, and joys through visual arts, singing, and ritual movement. Quaker schools and spiritual retreat centers sample an array of "worshipful" arts, but most seem exotic and ill-fitted to complement waiting worship. "Programming" is often made an issue in resisting supplementary innovation. What choral or liturgical arts are compatible with the sometimes spare austerity of Quaker piety and have an evolved organic genesis from it?

Robley Whitson's thesis of an evolving Shaker movement dispels many myths about



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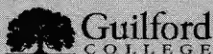
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Chuck Fager, Director

the United Society in his book, *The Shakers: Two Centuries of Spiritual Reflection* (1983). Scholars fail to recognize the inherent nature of the Shaker tradition as a subset of Quakerism. Friends likewise fail to appreciate a rich tradition of choral worship, ritual movement, and folk art that can be adapted to meet the needs for celebratory worship that now surface. There's an abundance of "how-to" Shaker resources for meeting worship committees to explore, provided by Shaker heritage centers like Hancock, Mass., Canterbury, N.H., Watervliet, N.Y., and Shaker Heights, Ohio.

"Shape-note" singing is catching on among Conservative Friends. Are there Quaker singers, artists, and crafters, as well as dancers, who can offer seminars at yearly meetings in 2005? If any desire to network as "Shaker Wayfarers," write Peace Way Friends, 215 Exchange St., Marshall, MI 49068. Shaker-style worshipful arts and spirituality are authentically contemporary. They can add vitality to fill a void. They are simple gifts from our past Shaker step-brothers and -sisters.

*Carl Davidson
Marshall, Mich.*



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Noam Chomsky's disagreement with Quakers

A study described in the March 31, 2003, *New Yorker* lists linguistics professor and liberal advocate Noam Chomsky as the eighth most frequently cited source of all times, the Bible being first, Plato and Freud being sixth and seventh, and Hegel and Cicero being ninth and tenth. While much of the world places Chomsky in the mainstream of thinkers who matter, most people in the United States who have heard of him all seem to place him on the left fringe. This may say more about us than it does about him. His thoughts are often worth pondering even when one disagrees.

In his recent book, *Power and Terror: Post-9/11 Talks and Interviews*, he says of his Quaker friends:

On every practical activity I usually agree with them, but I do disagree with them about their slogan of speaking truth to power. First of all, power already knows the truth. They don't need to hear it from us. Secondly, it's a waste of time. Furthermore, it's the wrong audience. You have to speak truth to the people who will dismantle and overthrow

and constrain power. . . . I don't like the phrase 'speak truth to.' We don't know the truth. At least I don't.

In response, I suggest, first, that his assumption that the people in power know the truth is overly generous. In particular, the ideologues or near-ideologues who dominate the present administration tend to deny the key facts that challenge their views on the economy, the environment, and the efficacy of war. They have yet to hear the truth on these subjects sufficiently to penetrate their citadels of ill-informed faith.

Second, his claim that speaking truth to power is a waste of time may be true if, and only if, the rest of his argument is sound.

Third, by speaking truth "to the people who will [if they can] dismantle and overthrow and constrain power," one is, in a broad sense, speaking truth to the people who hold power. One voice may not be much louder than the sound of one hand clapping, and a single phone call to the White House comment line (202-456-1111, by the way) won't get you very far. But if you and people like you mobilize enough voices to advance the cause of civil rights, say, or challenge the war in Vietnam, power bends, even if it does not act exactly as you'd like. One may hope that the outpouring of protest against the war in Iraq has helped to give the administration pause about launching another war.

It is said that we are called, not to be successful, but to be faithful. Sometimes it is necessary to speak truth to power simply for the sake of one's own peace of mind.

Noam Chomsky is too modest when he says he does not know the truth, especially after saying that the people in power do know it. He evidently knows enough truth to matter. He has been speaking for decades, informing and stimulating attentive listeners.

Malcolm Bell
Weston, Vt.

An invitation

San Antonio (Tex.) Meeting has grown from the seeds planted by an American Friends Service Committee Institute of International Relations held here in 1954. Several community leaders organized a study group that lasted only a few years. A Quaker couple held meetings in their home for a while. Then in 1966, the worship group met in Rusty and Marian Carter's home. It began meeting at the

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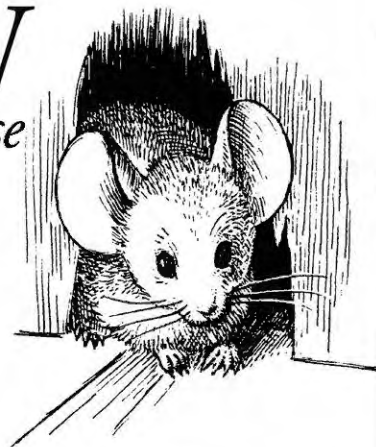
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Friends Meeting of San Antonio became a monthly meeting in 1979. A young soldier in uniform who attended meeting at that time made the first contribution for a building fund. The meeting agreed that we needed a meetinghouse of our own, and the planning and saving began. Finally, in December 2000, we held our first meeting in our (incomplete) meetinghouse. We could not afford to build the meeting room at that time. By the end of 2004, the financing is in place, and construction will begin next spring. We hope to be using our new meeting room before next winter.

San Antonio has an interesting history. Native Americans treasured the area before the Spanish explorers came through in the 17th century. The five Spanish missions, beginning with the Alamo founded in 1718 and the other four located along the San Antonio River, are now in the San Antonio Missions National Historical Park. In the last century, San Antonio was better known as a military town with its five bases. Between 1956 and 1961, periodic meetings for worship were held at Fort Sam Houston for noncombatants who wanted to get out of the army.

The strong Mexican/Spanish culture and the great number of retired military personnel in the San Antonio area present a challenge for us Quakers. San Antonio needs the acceptance of diversity, peace, and nonviolence as much as anywhere. We hope to recruit Quakers to strengthen San Antonio Meeting and provide a greater Quaker presence in this city.

Our mailing address is Friends Meeting of San Antonio, P.O. Box 6127, San Antonio, TX 78209. We are located at 7052 North Vandiver Road.

Ruth Lofgren
San Antonio, Tex.



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Outreach is central

After much discussion with other Friends and a great deal of personal reflection, I have come to a place where I believe Quaker outreach is crucial to both Friends and non-Friends alike. It is not done to create new Friends. After all that is proselytizing, not outreach. Rather, outreach creates dialogue so that we can all go deeper regardless of our tradition. This sharing is perhaps the most important activity we can undertake to serve our belief that the light of God is in every individual and to fulfill the Peace Testimony.

The source of outreach should be a desire to share a commitment to the inner journey, to share the experiences and the leadings that have enriched our understanding of the light. This sharing should occur regardless of what our partners in dialogue choose to call themselves—Buddhist, Mormon, Muslim, etc. When someone asks about our tradition we should seek to be open about ourselves in a way that assists that person. In this way, we offer what is of value to others, to their path, what they seek. Outreach becomes a manifestation of our love for the Light and our love for those who seek its presence and wish to experience it either apart from or as a member of our Religious Society. Creating a community of dialogue as our first priority can deepen and, in fact, should deepen our inner awareness of spirit and foster a continuing spiritual journey for ourselves and others. This is spiritual hospitality at its best.

That we agree to sometimes disagree, that we are open to the differing experiences of that which is one, and that we are open to the process of coming together to share experiences through listening and practice: these are the hallmarks of a Religious Society that nurtures our individual unfolding through shared experience and worship. These are the practices that create understanding between peoples. These are the practices that create peace. The sharing of this should be our primary aim in outreach. Through the intent to share the experience of God, as best we understand it, with those who seek it, we become a Religious Society whose light shines brightly in the world.

Barry Crossno
Taos, N.Mex.

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Cuernavaca, Mexico: Families, friends, study groups enjoy this beautiful Mexican house. Mexican family staff provide excellent food and care. Six twin bedrooms, with bath and own entrance. Large living and dining room, long terrace with dining area and mountain and volcano views. Large garden and heated pool. Close to historic center and transportation. Call Edith Nicholson (011) 52-777-3180383, or Joe Nicholson, (502) 894-9720.

A Quaker Family Farmlet on Maui

Enjoy the simple elegance of nature's sub tropical wonders: A fully furnished stone octagon cottage on a bluff overlooking the Pacific; use of org. garden and orchard; close to beaches and Maui's commercial attractions. \$100 per day.

For illustrated material, write to Lisa Bowers, c/o Wm. V. Vitarelli, 375 Kawelo Road, Haiku, Maui, HI 96708. (808) 573-2972.

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

Townhouse for Rent—Doylestown, Pa., near Philadelphia. For one year, approximately July 2005 to July 2006. Three bedrooms, 2 1/2 baths, finished basement, central air, fenced patio, reasonable rent. Furnished/unfurnished. (215) 345-0575 or <gs29@comcast.net>

Retirement Living



MEDFORD LEAS

Medford Leas Continuing Care Retirement Community

Medford Leas welcomes you to visit our CCAC-accredited, Quaker-related continuing care retirement community! Blending the convenience and accessibility of suburban living with the unique aesthetic of an arboretum and nature preserve, Medford Leas continues the long tradition of Quaker interest in plants and nature and their restorative qualities. A wide range of residential styles (from garden-style apartments to clustered townhouses) are arranged amidst the unique beauty of over 200 acres of landscaped gardens, natural woodlands, and meadows. With campuses in both Medford and Lumberton, New Jersey, the cultural, intellectual, and recreational offerings of Philadelphia, Princeton, and New York City are just 30 to 90 minutes away. In addition, many popular New Jersey shore points are also within similar driving distances. Medford Monthly Meeting is thriving, active, and caring. Amenity and program highlights include: walking/biking trails, tennis courts, indoor and outdoor swimming pools, fitness centers and programs, computer center, greenhouses, very active self-governed residents' association with over 80 committees, on-site "university" program, and much more. Extensive *lifetime* Residence and Care Agreement covers medical care, prescription drugs, and future long-term nursing and/or assisted living care *without caps or limits*. For more information call (800) 331-4302. <www.medfordleas.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. <www.friends-homes.org>

KENDAL

COMMUNITIES and
SERVICES FOR OLDER PEOPLE

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

Continuing care retirement communities:

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

Communities under development:

Kendal on Hudson • Sleepy Hollow, N.Y.
Kendal at Granville • Granville, Ohio

Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.
The Lathrop Communities • Northampton and Easthampton, Mass.

Nursing care, residential and assisted living:

Barclay Friends • West Chester, Pa.

Advocacy/education programs:

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

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

Beautiful Pleasant Hill, Tennessee. Diverse activist community. Full Service facility. Independent homes to skilled nursing care. Quaker meeting on premises. (931) 277-5003, Phil Thomforde. (931) 277-3518, office, brochure.

Walton Retirement Home, a nonprofit ministry of Ohio Yearly Meeting since 1944, offers an ideal place for retirement. Both assisted living and independent living facilities are available. For further information, please call Nirmal or Diana Kaul at (740) 425-2344, or write to Walton Retirement Home, 1254 East Main Street, Barnesville, OH 43713.

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

Schools

United Friends School: coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, after school arts, sports, and music programs. Busing available. 1018 West Broad Street, Quakertown, PA 18951. (215) 538-1733. <www.unitedfriendschool.org>.

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

Junior high boarding school for grades 7, 8, 9. Small academic classes, challenging outdoor experiences, community service, consensus decision making, daily work projects in a small, caring, community environment. **Arthur Morgan School,** 60 AMS Circle, Burnsville, NC 28714. (828) 675-4262. <info@arthurmorganschool.org>, <www.arthurmorganschool.org>.

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9-12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 480 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 375. <www.ssfs.org>.

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.

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

Services Offered

Marriage Certificates

- * Calligraphy
- * Illustration
- * Graphic Design

Ahimsa Graphics, 24 Cavanaugh Ct., Saunderton, RI 02874. (401) 294-7769 or (888) 475-6219. <www.pennyjackim.calligraphicarts.org>.

Moving? Maybe David Brown, a **Quaker real estate broker**, can help. Contact him at <davidbrown@mindspring.com>.

CHURCH MORTGAGE LOANS

Get competitive rates with no points from **Mennonite Mutual Aid**, a lender that understands churches because we are part of the church. Construction loans, first mortgage loans, and refinancing available. Call our church mortgage loan department at (800) 514-6962 for a free information kit.

Quaker lawyer in solo practice available for Estate Planning and Elder and Disability Law issues. Legal services with commitment to Quaker values. Evening and weekend appointments available. Reasonable rates. Call Pamela Moore at (215) 483-4661.



www.QuakerWedding.com

Visit the Quaker Wedding website Recently updated!

Photos of illustrated and calligraphed Wedding Certificates realistically hand-drawn in colored inks.

Ketubahs, gay celebrations of commitment, and non-Quaker examples. Ideas, and easy online form for fast estimates. E-mail Jennifer Snow Wolf, a birthright Friend, for sample vows. <snwolf@att.net>. We don't spam. Allow one month for finished artwork.

Senior Solutions: Retired pastoral psychotherapist can provide assessment and treatment plans; facilitate relocation; respite/post-hospital care/hospice; and travel companionship. Contact: Kay Bainbridge, M.A., (610) 296-5489.

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

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

H. FREEMAN

501 East Main Street
Centerville, IN 47330
765-939-6910

ASSOCIATES, LLC HFreeAssoc@aol.com

Consulting services for educational institutions and non-profit organizations. Fundraising. Capital campaigns. Planned giving. Recent clients include liberal arts colleges, seminaries independent schools, social service agencies, Pendle Hill, FGC, and many other Friends organizations. <www.Hfreemanassociates.com>.

Summer Camps

Journey's End Farm Camp

is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop.

Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7-12 years. Welcome all races. Apply early. Kristin Curtis, RR 1 Box 136, Newfoundland, PA 18445. Telephone: (570) 689-3911. Financial aid available.

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

Accredited by The American Camping Association

Sierra Friends Camp: A Quaker summer camp in the Sierra Nevada foothills. Campers explore nature, create art, participate in drama and sports, and make new friends on 230 acres of woods, creeks, and ponds; ages 9-14. Contact Amy Cooke, Sierra Friends Center, 13075 Woolman Lane, Nevada City, CA 95959; (530) 273-3183; <www.woolman.org/camp>.

Pendle Hill's High School Youth Camp, for ages 15-18, July 10-17, 2005. Join young people from all over the country in service projects, Quaker community life, exploration of social justice issues, sessions in our art studio, field trips, and fun. Call (610) 566-4507/(800) 742-3150, ext. 137; or write <bobbi@pendlehill.org>.

Summer Rentals

Prince Edward Island, lovely 3.5 bedroom house. Simple living, private, surrounded by natural beauty with over a mile of shoreline. In the Canadian maritimes with many Celtic and Acadian cultural events. \$600/wk, contact: (413) 549-1744.

Get Back to Nature. Escape to southern Vermont. Lake Ninevah offers kayaking, swimming, hiking, peace and quiet. Vacation community/land preserve founded by Friends. Three-bedroom home for rent weekly June-September. Call (215) 627-4098 for details and brochure.

Sullivan, Maine. On shore of Taunton Bay, four bedroom house, 2 1/2 baths, all appliances, large deck, kayak, canoe, two rowboats. No dogs, smokers. Available July 16 through August 27. \$1,700 per two weeks period. (610) 388-1344.

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

This Summer at Pendle Hill

Arts & Spirituality

July 24–28

Kado: The Way of Flowers
with *Marcia Shibata*

July 27–31

**How to Love This World:
Poetry by Hand and Heart**
with *Paulus Berensohn*
and *Sally Palmer*

July 31–August 4

The Sacred Ordinary
with *Carrie Newcomer*

August 5–7

Qi Gong: Powerful, Simple Self-Care
with *Kevin D. Greene*

The Joy of Dyeing: Natural Japanese Papers
with *June-Etta Chenard*

August 10–14

Photography as a Doorway to Spirit
with *Beth Kingsley Hawkins*

Flowing Fibers and Meditations
with *Robyn Josephs* and *Gloria Valenti*

August 17–21

**Theatre of
Reconciliation:
Peacemaking in Action**
with *Sarah Halley*



Summer Retreats

July 10–14

**Celtic Spirituality:
An Ancient Tradition
for Living Today**
with *Nancy Bieber*



July 17–21

**Spiritual Discernment:
Noticing God's Nudges**
with *Nancy Bieber*



July 31–August 4

**Paying Attention: The
Art of Spiritual Awareness
in Daily Life**
with *Glenn Mitchell*

Quakerism Weekend

July 22–24

**Inquirers' Weekend:
Basic Quakerism**
with *Trayce N. Peterson*
and *Frank Massey*



PENDLE HILL

A QUAKER CENTER FOR STUDY AND CONTEMPLATION
338 Plush Mill Road · Wallingford, PA 19086
www.pendlehill.org

Contact us to find out more

610.566.4507 ext. 3 or 800.742.3150 ext. 3
registrar@pendlehill.org