

May 2006 • \$5

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

"NO WORDS"

—*from the weblog of Tom Fox*



*"Those who love their country in the light of their love of God,
express that love of country by endeavoring to make it respected
rather than feared, loved rather than hated."*

—KENNETH BOULDING



Editorial

Susan Corson-Finnerty (*Publisher and Executive Editor*), Robert Dockhorn (*Senior Editor*), Rebecca Howe (*Assistant Editor*), Judith Brown (*Poetry Editor*), Ellen Michaud (*Book Review Editor*), J. Brent Bill (*Assistant Book Review Editor*), Joan Overman (*Book Review Assistant*), Christine Rusch (*Milestones Editor*), Robert Marks, George Rubin (*News Editors*), Kara Newell (*Columnist*), Marjorie Schier (*Copyeditor*), Patty Quinn (*Volunteer*)

Production

Barbara Benton (*Art Director*), Alla Podolsky (*Assistant Art Director*), Peter Deitz (*Web Manager*)

Advertising, Circulation, Development

Nagendran Gulendran (*Advertising Manager*), Nicole Hackel (*Circulation Assistant*), Gabriel Ehri (*Director of Marketing, Circulation, and Special Projects*), Patricia Boyle (*Database Manager*), Margie Garrett (*Development Coordinator*), Kay Bacon, Ruth Peterson (*Volunteers*)

Administration

Marianne De Lange (*Office Manager*), Tom McPeak (*Accounting Services*)

Board of Trustees

Barbara Andrews, Michael Baldwin, Jon Berry, Paul Buckley, Katharine Clark, Karen Cromley, John Darnell, William Deutsch (*Assistant Clerk*), Mary Ann Downey, Walter Evans (*Treasurer*), Linda Houser, Paul Landskroener (*Recording Clerk*), Pat LaViscount, Linda Lyman, Jay Wade Marshall, Ellen Massey, Ron McDonald, Larry Miller, Nancy Moore, Petra Perkins, Claire Reddy, Janet Ross, Susanna Thomas, Lynn Waddington, Margery Walker, Catherine Bell Wetteroth, Pamela Williams, Elizabeth Yeats (*Clerk*)

FRIENDS JOURNAL (ISSN 0016-1322) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955).

- FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835. Telephone (215) 563-8629. E-mail info@friendsjournal.org. Periodicals postage paid at Philadelphia, Pa., and additional mailing offices.
 - Subscriptions: one year \$35, two years \$65. Add \$8 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$5 each.
 - Advertising information and assistance is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.
 - Postmaster: send address changes to FRIENDS JOURNAL, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835.
 - © 2006 Friends Publishing Corporation. Permission should be received before reprinting excerpts longer than 200 words. Available on microfilm from Bell and Howell Information and Learning.
- PRINTED ON RECYCLED PAPER
Min. 20% post-consumer

Moving? Let us update your subscription and address.

FRIENDS JOURNAL, 1216 Arch St., 2A
Philadelphia, PA 19107-2835 • (215) 563-8629
Fax: (215) 568-1377 • info@friendsjournal.org
Web: www.friendsjournal.org

■ AMONG FRIENDS

Reflections on the Witness of Tom Fox

It seems easier somehow to confront anger within my heart than it is to confront fear. But if Jesus and Gandhi are right, then I am not to give in to either. I am to stand firm against the kidnapper as I am to stand firm against the soldier. . . . If Jesus and Gandhi are right, then I am asked to risk my life and if I lose it to be as forgiving as they were when murdered by the forces of Satan. I struggle to stand firm, but I'm willing to keep working at it. —Tom Fox, 2/22/04

I do not remember a time when my heart was quite so heavy in writing this column—nor when I felt so humbled by the quiet and clear decisions taken by a Quaker contemporary. Friend Tom Fox has left behind a legacy of words and actions for the world, and certainly for us, his fellow Quakers. Motivated as he was to render service to the suffering people of Iraq, it seems very clear that Tom Fox sought to stand in solidarity, first with Jesus and his understanding of Jesus' teachings, and then with the victims of violence perpetrated by our own government. He sought to overcome his own anger, fear, and emotional numbing to see what Love might do. He was willing to live in a state of "queasiness" in "the middle of nowhere" as part of a spiritual discipline that called him to let go of self and align his actions with the wisdom of his spiritual teachers. The Sufis say that we are God's hands and eyes in this world. Tom Fox was living that reality on a daily basis in one of the most challenging circumstances possible. His life was a quiet witness, touching many here and abroad. His kidnapping and death have drawn attention from around the world to his beliefs and his personal sacrifice and their meaning.

Shortly after his murder in early March was reported in the news, I began looking for more information on the Internet. There were many, many expressions of grief and sorrow at his loss, and many statements of admiration for his courage and bravery in putting his trust in God while seeking to build bridges of peace. But I was stunned to find angry bloggers coldly commenting that Tom Fox was naïve, out of touch with political reality, and that he "got what he deserved." Even on Tom's own weblog, there are rude comments that, to my mind, totally miss the point of what his life and witness were about. I find myself wondering what these same individuals would say about the life and sacrifice of Jesus—was he naïve, too?

In the end, the image of Tom Fox that strikes me most clearly is the one on our cover this month. His quiet courage and faith in God comes through very plainly for me in that photograph. Tom Fox had questions and doubts about right action, as many of us do. He showed great humility in posting those doubts and questions on his weblog. His circumstances, and his character by all accounts, were not conducive to hubris. His struggle to live his faith in very difficult circumstances while experiencing very human emotions is deeply inspiring. Some of his reflections can be found on pages 6-9 of this issue. Tom Fox had a vision—one of candles burning in the dark, and of new lights replacing those that had burned to their end or been snuffed out. His remarks were prescient of his own future and the light his words and his work have shed for us to see. In doing that work, he has opened the very real possibility that his words will live on to inspire others to follow their Guide with utter integrity.

Susan Corson-Finnerty

FRIENDS JOURNAL

MAY 2006
VOLUME 52, NO. 5

■ FEATURES

- 6 "No Words"**
Tom Fox, who died in Iraq in March while being held hostage, continued entries in his weblog until his kidnapping. Here is a selection of his writings.
- 10 Remembering Agnes: A Lesson in Nonviolence**
Margaret Hope Bacon
An early experience working as an attendant in a mental hospital reinforced her faith in nonviolence.
- 14 Friends Neighborhood Guild: A Quaker Presence in Philadelphia**
Pamela Haines
This evolving service organization dates back to 1879.
- 18 The Three Gems**
Bob Burnett
He has reworded a Buddhist prayer as he reflects on his relation to the Spirit, to the meeting, and to democracy.
- 21 The Cross and the Cuckoo's Egg**
Risa Stephanie Bear
She modernizes a parable to illustrate discrimination on the basis of sexual preference or gender identity.
- 24 The Lord's Prayer Revisited**
Alicia Parks
She is making this prayer her own.

Renato Paschoa



■ DEPARTMENTS

- 2 Among Friends**
- 4 Forum**
- 5 Viewpoint**
Survival and resistance: a message from Quaker House
- 27 Witness**
Of faith and boots
- 28 Reflections**
I was blind, but now I see
How do you recognize a divine revelation?
- 30 Analysis**
Quaker truth-seeking and the "unitary presidency"
- 31 Books**
- 37 News**
- 40 Bulletin Board**
- 43 Milestones**
- 53 Classified**

■ POETRY

- 13 Birdsong**
Lisa Lister
- 20 Afghani Schoolgirls**
Luise van Keuren
- 23 Despite the Rain**
Lynn Martin
- 26 Entering the Kingdom**
Charles A. Waugaman

Cover photo:
Tom Fox in Iraq.
Photo courtesy
of Christian
Peacemaker Teams

Exchange at a copy center

For a few days beginning September 11, the American Friends Service Committee's Pittsburgh Program hosted the "Bring Them Home Now" tour at Pittsburgh Meetinghouse. I interviewed several members of the tour, one of whom gave me two 8-by-10-inch color photographs to be copied. One picture was a collage—snapshots of a young man in various stages of growing up. The other was of the cargo hold of a C-130 aircraft.

I handed the pictures to a young woman at a copy center. She flipped them over and handed me back the picture of the C-130, saying, "I'm not sure. That picture may actually be copyrighted. We can't make a copy of it."

I pointed to the collage, which she was holding, and said, "A man asked me to make these copies. The pictures you have are of his son. His son died in the Gulf War."

She said, "And?"

"I held up the picture of the C-130 with its contents—19 flag-draped caskets—and I replied, 'His son is in one of these boxes.'"

She looked at the collage again, and then at me. There was a pause. She reached across the counter, lifted the picture from my hands, and said, "Okay, then."

*Sam Blackburn
Pittsburgh, Pa.*

Evolving toward peace and justice

Like Dale Berry (Forum, October 2005), I, too, am a biologist, an organismal one, with evolution beliefs. But I, too, believe universal peace is possible and not maladaptive, with family planning (see www.popconnect.org) and reduced consumption.

As far as a plan by God for Creation is concerned, that is inconsistent with my beliefs. But I believe God created evolution as a constant Design. Genetic heredity and selection are not necessarily self-created automations.

But more important is where we are headed: the sustainability issue must be addressed with more vigor. "Sustainability" as I define it are efforts to curb overpopulation and overconsumption in macro ways that make a difference. Micro quick-fix solutions are optimistic and important, too, but will prove too little, too late as the pace of human destruction outstrips conventional human efforts to save it. We may in the end have to rely on ecological processes with or without our own existence. Anytime between 2012 and 2030,

oil supplies could plummet. Blackouts and handicapped distribution lines of food and medicine will follow. God has been sending us the messages for decades, maybe centuries since Malthus, and plagues and wars before, etc., since the beginnings of hominids. In bones in hominid collections around the world like at the Cleveland Museum of Natural History there is evidence of pneumonia-like epidemics that wiped out entire populations in Africa. Also, something (or some things) completely wiped out the conspecific *Homo erectus*. SARS and AIDS are nothing new to human history as density-dependent death-causing illnesses; and they are tiddlywinks compared to what we've been through, and what may yet be to come. AIDS is evolving faster than modern treatments, and probably will continue to do so. Virology is further than most think to a cure, and even than some virologists think. Determining the human genome does not cure illness in itself. One must find the genetic material causing specific illnesses, which may vary from individual to individual: indeed, more than one illness may be co-occurring, misdiagnosed simply as pure this or pure that. So many genetic illnesses are polytypic, involving too many alleles, and it will take well into next century to begin thinking cures. At this rate, we'll all be dead by then.

I call for an equal emphasis on saving populations, many individuals, rather than helping a rich individual and the medical establishment. We need mass intervention in family planning, healthcare for women and children, rights and education for women, and the government needs to listen to what masses of professional ecologists and First Americans have been saying about better environmental planning for centuries. The U.S., whatever the government, must pay its debt to the UN in general, and toward sustainability in specific. It's the question now: Do you want your children and grandchildren to live, or possibly die, without a chance at life?

Evolution states that human warfare evolved when the benefits of cooperative aggression to secure scarce (mostly metabolic) resources like protein (or oil) to maintain an uninfiltrated gene pool or habitat outweighs the costs of warfare (e.g., killing). The reciprocal sharing of resources have opportunity benefits that aggressively gaining resources from other cultures don't have. Excellent examples of opportunity benefits are northwest Pacific First American potlatches, and the Oil-for-Food Program in Iraq, as inefficient and immoral as it was. Humans are not the only animal to collectively aggress. A favorite tool to study

collective aggression by the early ethologists was to put in an enclosed small area two different clans of brown rats, without which much of our understanding of the psychology of our own collective aggression would be remiss. Humans are animals, and until we respect those drives that have shaped our culture for its existence, and respect our relationships with biodiversity, we will continue until we learn the hard way—probably too late.

Culture, science, mathematics, and language, etc., may be the signs of intelligence, or simply advanced use of cognitive signals most higher vertebrates (mammals and avifauna) have to obtain the same needs. Certainly, the degree of social organization and technology in *Homo sapiens*, the "wise ones," is unprecedented. That in itself, however, does not define us as intelligent, except comparatively. Using our criteria to determine that we are intelligent goes against objective science. We do have the collective cognitive skills, I believe, to unlearn war. If we can advance technologically as far as we have, we literally have no excuse but to.

*Grant Stevenson
Bethlehem, Pa.*

Bonds between Native Americans and Friends

I have a different perspective to share in thinking about Quaker sweat lodge activities. My mother was a genealogist, and once wrote, "I decided to research *which* Virginia Quaker family in our line was Cherokee, and found out—*every one* of them!" One branch of my Quaker relatives were also the adopted family my Oneida great-great-grandmother came to when she left her people to focus on keeping the oral history she was responsible for—the pressures on my grandmother's village were too severe to allow for the learning time necessary to keep it. These Quakers deserve credit for keeping this vast history from being lost. My family's history tells of a long-lasting, mutually beneficial interaction among Native Americans and Quakers (our history is published through our own small press, A Tribe of Two Press, <www.tribeoftwoexpress.com>). Let me close with a thought frequently shared by my grandfather: "Wisdom is wisdom, the source cannot matter." I am pleased some Quakers see the wisdom of a sweat. And thank you, Friends.

*Laurie Roberts
Bayfield, Colo.*

Continued on page 49

Survival and resistance: a message from Quaker House, Fayetteville (Ft. Bragg), N.C.

Quakerism was born in a time of revolutionary upheaval. Yet it learned how to survive when the revolution failed and was followed by decades of persecution.

I sometimes hear Quakers waxing nostalgic about recovering the fire and fervor of "early Friends."

This longing is understandable. In my view, beyond the fire and fervor, the best things to recover from "early Friends" are the toughness and determination that brought the body through the years of repression.

This communal history looms large today because we are in an increasingly similar plight, facing an all-but-established police state, repressive within and truculent without. The grim details are described daily, if ever more faintly, in the remaining dissident media outlets here. While many Americans recoil, the majority shrug and submit.

Unlike early Friends, we are not being singled out—but we are not exempt either. The process is more sweeping and sinister now. Its essence was best described 50 years ago by Friend Milton Mayer in *They Thought They Were Free*. Mayer showed in calm, harrowing detail how ordinary, virtuous 1930s Germans were seamlessly reduced from citizens to subjects, cogs in the Nazi machinery.

One of the most telling features of this malevolent transformation was that for most, all it entailed was doing nothing. As Mayer put it: "the rest of the 70,000,000 Germans, apart from the 1,000,000 or so who operated the whole machinery of Nazism, had nothing to do except not to interfere."

Or as one of his German friends confessed, in abject shame: "Suddenly, it all comes down at once. You see what you are, what you have done, or, more accurately, what you haven't done (for that was all that was required of most of us: that we do nothing)."

"Doing nothing" does not mean cowering in a corner, but rather, focusing fixed-

ly on daily life: family, job, religion, entertainments, even quiet political hand-wringing. All while being careful "not to interfere."

By tracking how this tsunami of evil quietly engulfed so many "good people," Milton Mayer became one of the most truly prophetic Quaker voices of the last century.

This discernment defines the elements of the task now before us. We can also learn of it from the costly but fruitful ordeals that overwhelmed Friends after their first upsurge. The heroes who endured the "sufferings," and even wrested from them a real measure of freedom—they are our examples.

The watchwords for such a time of trial are two: Survival and Resistance, and they are offered here as a motto for our life and witness today, and for many tomorrows.

Survival does not yet mean preserving our physical lives. Rather, it means thwarting the soul-consuming program of compliant denial and submission starkly charted by Milton Mayer. Thus our first duty is to find the courage to banish illusion and face our plight, clear-eyed. This is a daily task.

Resistance means being faithful to this undeceived awareness, becoming "wise as serpents and harmless as doves," persistently refusing "to do nothing": challenging, undermining, and igniting sparks of liberation in what George Fox called "this thick night."

Yet this summons to survival and resistance is not simply a call to the barricades, or even to more activism. There will be much of that, still. But the early Friends' experiences suggest—as does Mayer's book—that to be enduring, its wellspring will come from within, more than from without. Deepening our own personal and communal spiritual roots, making them our "strongholds"—these are the deepest "action" priorities.

There are sound theological reasons for this emphasis, but just as powerful practical ones too: when the new police state (or its enemies) begins to target Friends, and those with whom we are culpably connected, it is these "strongholds" that we will be forced to fall back on. They will become our ultimate redoubt, our basic line of defense, or we will have nothing.

Until recently, Friends' mainly middle class status has seemed to protect us—not because we are strong, but because the rulers think us weak, gullible, easily intimidated, incapable of interfering. However, they are wrong about us. Quakers, after all, pioneered the making of steel, and in their early crucible, Friends learned steely resolve, doggedness, and courage. With God's help, we can survive and resist again, and our witness can again have impact.

Indeed, a few of the rulers' minions have begun to glimpse this subversive potential, as shown by the reports of spying on Quaker witness. There will be more of that. And in due time, if some persist in refusing the demand to do nothing, surveillance can be followed by more stringent measures.

So: Survival and Resistance. That is our call. Early Friends rose to it, and left us models and warnings. Our recent prophets have shown us that such a time of trial could come to us again. And so it has.

To take up this challenge, here are two suggestions: First, Read Milton Mayer's book. Discuss it at your meeting. Then move to "A Quaker Declaration of War," at the Quaker House website. Keep reading, keep talking, keep centering. The leadings will come.

Friends, the impending struggle will be long and costly. Let us set to work, then, to make it fruitful as well.

Chuck Fager

Chuck Fager has been director of Quaker House in Fayetteville (Ft. Bragg), N.C., since 2002, where he and others conduct GI counseling, peace work (rallies, vigils, etc.), and serve as a resource on peace concerns for Friends groups and others. He is a member of State College (Pa.) Meeting, and an attender of Fayetteville (N.C.) Meeting. He can be reached at <chuckfager@aol.com>; information about Quaker House is at <www.quakerhouse.org>.

"No Words"

FROM THE WEBLOG OF TOM FOX

In November 2005, Tom Fox, a member of Langley Hill (Va.) Meeting, and three other members of the Christian Peacemaker Team in Iraq were kidnapped by a group calling itself the Swords of Righteousness Brigade. Their lives were threatened if all Iraqi detainees were not immediately released. Messages of support for these peacemakers came from around the world, including many from the Muslim community. On March 10, 2006, Tom Fox's body was recovered in Baghdad. On March 23, his three fellow peacemakers were rescued by multinational forces without a shot being fired. The following excerpts are from Tom Fox's online journal, starting with the most recent first, and ending with his clear perception about what nonviolence required of him. —Eds.

TUESDAY, NOVEMBER 8, 2005

There are No Words

"The ongoing difficulties faced by Fallujans are so great that words fail to properly express them." —Words from a cleric in Fallujah as he tried to explain the litany of ills that continue to afflict his city one year after the U.S.-led assault took place.

"All the men in the mosque were from my neighborhood. They were not terrorists." —Words from a young man who said he left a room of men who were either injured or homeless 30 minutes before the raid on his mosque, the same mosque shown in the now-famous videotape of a U.S. soldier shooting unarmed men lying on the mosque floor.

"There haven't been any funds for home reconstruction available since the change in Iraqi government last January." —The words of a civic leader from Fallujah as he showed CPTers the still-devastated areas of his city.

There are no words. A city that has been demonized by Americans and many Iraqis, using the words "the city of terrorists." A city that its residents call "the city of mosques." A city that even its residents have to enter at checkpoints, often taking up to an hour to traverse. A city that is being choked to death economically by those same checkpoints.

CPTers and a member of the Muslim Peacemaker Teams came to Fallujah to meet with friends and contacts to ask them if the city was planning on doing something in remembrance of the tragic events of last November when U.S. forces attacked their city of 300,000 to root out, by U.S. estimates, 1,500 terrorists.

What we heard in response were words of remembrance, resistance, and resilience. The cleric said that a number of civic leaders had come to him with a proposal for

an action in remembrance of the anniversary. Their proposal was to raise funds to contribute to relief efforts for the victims of the earthquake in Pakistan. He said that a teaching of Islam is to always look to aid others in need before asking for aid yourself.

The cleric said that he recently traveled to another Middle Eastern country and during his visit he met with a cleric from Libya. The Libyan cleric said that in his city, and in other places in Libya, parents are naming newborn girls "Fallujah" in honor of the city. The cleric said that more than 800 girls had been named Fallujah in his city alone.

Words are inadequate, but words are all we have. Words like "collective punishment" and "ghettoize" come to mind for the current state of life in Fallujah.

What words or deeds could undo the massive trauma faced by the people of Fallujah every day? Everywhere we went during the afternoon young boys listened to our words and the words of those with whom we were meeting. I kept wondering what was going on in their minds as they relived the events of a year ago and the ensuing trauma. What effect will these events have on their lives as they grow up?

There are no words.



Boys coming home from school in Fallujah

TUESDAY, AUGUST 30, 2005

This Sad Wearing Away of the Heart

"I must have something in life which will fill this vacuum and prevent this sad wearing away of the heart."

—Elizabeth Blackwell

This was the quote today in my planner as I considered the tragedies both great and small, personal and global we are all dealing with. Within one week my Quaker meeting has lost two great souls. Both showed exceptional courage facing medical conditions that took their lives. One faced them all his life and the other faced them over a number of years.

I don't have a television but the images on the Internet and newspapers of the devastation in the Gulf states are almost beyond comprehension. How what was a glorified thunderstorm off the coast of Africa several weeks ago could transform itself into what we have called Hurricane Katrina is beyond me.

I was planning on sending out the Christian Peacemaker Team in Iraq update from last week but it was simply too much bad news—a suicide bomber in

our neighborhood; a friend of the team with typhoid from the drinking water in the city; the uncle of a colleague who died from the intense heat due to lack of electricity. It went on and on.

And then today the incredible tragedy on the bridge leading into Kadamia in Baghdad. A solemn religious procession turned into chaos and death. An event that would not have happened had not the events of the last two-and-one-half years driven almost everybody

in Iraq to the edge of the precipice of uncontrollable fear.

Is there something in life that will fill this vacuum and prevent this sad wearing away of the heart? I have no idea but I do know that my heart feels differently when I consider the unknowable realms of disease and natural disaster compared to the man-made disasters that bring about death and destruction.

I say "man-made" intentionally. We have seen again and again in the last 100 years the evolution of warfare to the point now when the first two parts of war that have been in play for centuries, that of middle-aged men sending out young men to fight and die to keep the middle-aged men in power, has added a third component. Still the young fight and die to retain the power of the middle-aged men but now most of those who lose their lives in the conflict are women and children.

Four months ago the UN commissioned a study to look at Iraqi casualties since the beginning of the U.S.-led invasion. The organization that undertook the study was a Swiss group that studies what they consider to be the true weapons of mass destruction—rifles and automatic weapons. Weapons using bullets have killed the vast majority of human beings in Iraq and everywhere else wars are being waged. The study stated that 40,000 Iraqis have probably died from violence since March of 2003. That includes death from U.S., Iraqi, and insurgent violence. And 70 percent of those casualties were innocent noncombatants, mainly women and children.

The only "something in my life" I can hold onto is to do what little I can to bring about the creation of the Peaceable Realm of God. It is my sense that such a realm will always have natural disasters. It is the "man-made" disasters that we are called upon to bring to and end.

THURSDAY, AUGUST 18, 2005

Country and God

This is the end of my first week of living in Frederick County, Virginia, which is situated in the northern part of the Shenandoah Valley. While I've spent time there before working at Opequon Quaker Camp, it's the first time I've really had a chance to interact with local citizens and get a sense of the community. I would have to say my first impression is that folks here operate under two main



Tom Fox helps Muslim Peacemaker Teams clean Fallujah streets after the U.S. incursion.

themes: love of country and love of God. I've lived in the Washington, D.C., area for over 30 years, known as a bastion of patriotism, but even then I was not prepared for the plethora of red, white, and blue that is part of the landscape here. Bumper stickers, flags on lawns, billboards; the colors of the U.S. are in evidence everywhere. As for love of God, this week marks the first time in my life (I think) that I've been approached three different times by folks giving me bookmarks and other materials concerning salvation, Jesus, and God.

As I was unpacking I came across a Pendle Hill Pamphlet I forgot I had. It is entitled *The Practice of the Love of God*. It is actually a transcript of a lecture that Quaker economist and peace activist Kenneth Boulding gave right before the outbreak of World War II. He directed most of the talk to concerns he had regarding the conduct of the German people during the 1930s. I'm hoping I'm way off base on this but as I took a break from moving and sat down to read it again I had a strong sense that much of what he had to say was applicable to my country, the United States, in 2005.

One passage jumped out at me when he said, "Those who love their country in the light of their love of God, express that love of country by endeavoring to make it respected rather than feared, loved rather than hated. But those who love only their country express that love by trying to make it feared and succeed all too often in making it hated."

I think it would be fair to say that a survey of opinion taken from news sources in various parts of the world would find people using the words "fear and hatred"

much more often than they would use the words "respect and love" when it comes to describing the United States. This is the case not only in the Middle East but in Europe and in much of Asia and other areas as well. We are seen more as an empire than as a beacon of hope to the oppressed and downtrodden. We are seen more as a militaristic superpower, bent on imposing our will on others, rather than the keeper of the flame of the hope and promise of democracy.

Perhaps the only way out of this is to claim the true relationship of God and country as described by Boulding. We must come from a spirit of love and compassion to help our leaders and many of our fellow citizens come to see that if we truly love God then we must make a drastic change of direction in the course of our country. The only way we will gain respect is by showing it to others, even those we disagree with. The only way we will gain love is by giving it to others, even those we disagree with. Love of country must always be subordinate to love of God. Love of country alone sets us on a course towards the disasters that have befallen other countries over the centuries. Charting a new course must begin now, before it is too late.

TUESDAY, JUNE 21, 2005

For the Sake of Our Children

A colleague and I walked to a shop to pick up an order. The shop owner told us how very depressed she is regarding the ongoing security and infrastructure crisis in Iraq. She feels, as do many Iraqis, that things are getting worse, not better. She said she is beginning to feel as if her life has no meaning beyond working nine hours a day, six days a week. A co-worker did not dispute her assessment of the situation but made an impassioned plea never to give up hope for a better future. And even more importantly: to never stop working to help bring that better future to come to pass. The co-worker concluded by saying, "Things probably won't get better in my lifetime but I will keep working to make things better for the sake of our children."

Our apartment is across the street from a park. Many evenings around the time we are gathering for supper a mother and her three children walk by our living

room window. The western sun illuminates her face and the faces of her young children. I don't know her but in a way I feel I do. She looks tired. So many, many people here in Iraq are so very tired. She looks a bit fearful. Will today be the day when the insurgents set off a car bomb near the park? Will today be the day when the young men of the Iraqi National Guard, riding like cowboys in the back of their pickup trucks, get trigger-happy and start shooting with her and her children in the line of fire? Yet day after day I see her taking her children to the park. Underneath the fatigue and the fear I can sense the hope and the courage in her heart. It reflects on her children as does the setting sun reflect on the nearby Tigris River. She gives me courage to face the overwhelming difficulties of life in this broken land. She is living in the present moment fully aware of the dangers and uncertainties and yet she has not given up hope, she has not given in to despair, she has not let herself be driven into hiding by men with guns and bombs. She is my teacher. She teaches me how to live fully conscious of the horrors of today and still be able to envision a future of promise, peace, and plenty. I would pray that we all live each day, no matter where we are, "for the sake of our children."

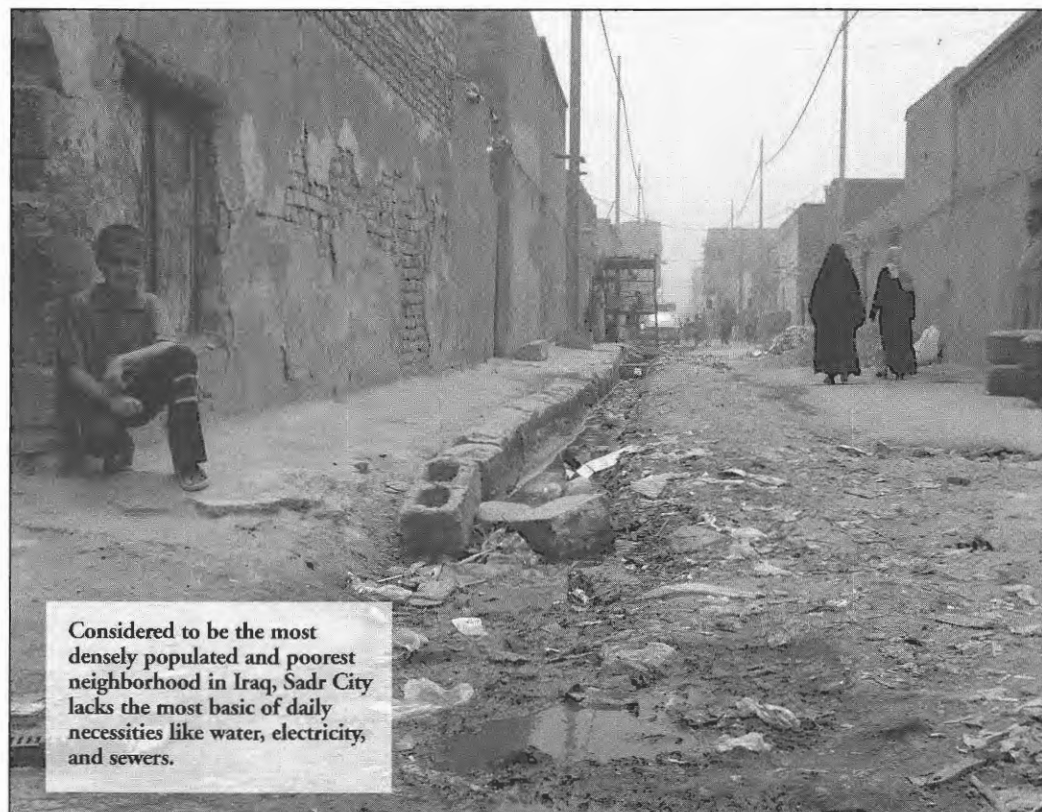
MONDAY, JUNE 06, 2005

Tunnel Vision

"Iraqis always seem to have lots of guns in their houses." A U.S. Army colonel was making reference to how prevalent gun ownership is in Iraq. We were meeting with him in his office in the Green Zone. Draped across his high back chair was an ornate leather holster with his service revolver.

"Our young technician can barely keep up with the demand." The colonel described the work of a sergeant who is an expert in constructing artificial limbs. The colonel said proudly that no one in Iraq has the equipment or expertise that this young man has. Yet there did not seem to be an acknowledgement of why there is such a demand for artificial limbs in Iraq at this time.

"The Iraqi NGOs we work with have



Considered to be the most densely populated and poorest neighborhood in Iraq, Sadr City lacks the most basic of daily necessities like water, electricity, and sewers.

a lot of trouble developing a level of trust between them." He noted that when his office organizes a conference of NGOs in the Green Zone often they don't want to follow the set agenda but need to express their lack of trust for the U.S. military and for each other. Yet he failed to mention the years of totalitarian rule by Saddam followed by two years of anarchy, neither of which would tend to develop trust in any institutions.

"All of us took a nine-hour seminar on understanding Iraqi culture when we got here a year ago." The colonel said his unit would be going home at the end of the month after a year in Iraq. As is the case with many U.S. military and civilians working in the Green Zone, the colonel said he has never set foot on a street in Baghdad. He has never been inside the home of an Iraqi family, nor has he seen any of the historical or cultural sites of the country.

It would seem easy to characterize the colonel as hypocritical and bigoted. I am not the greatest judge of character but I kept having an image of him on the North Rim of the Grand Canyon holding up a tube from a roll of paper towels and describing what he saw. We are all finite creatures with a very limited field of vision. But what I do (and it is my sense that the colonel does this also) instead of opening up my field of vision to include things that I don't understand or agree with is to make my field of vision even

narrower. "Out of sight, out of mind" is an old saying that seems rather apt in this case. The colonel seemed very confident that the vision of the world he described was an accurate and complete one. And this was true. Within his extremely limited worldview, his vision was indeed clear. But what about the vast universe he was not seeing? What about the vast universe I'm not seeing? How do we all expand our vision to see things we don't want to see? How do we stop putting "out of sight" things we don't agree with? I wish I had an answer but I don't even know where to start.

WEDNESDAY, APRIL 27, 2005

The Middle of Nowhere

The ability to feel the pain of another human being is central to any kind of peacemaking work. But this compassion is fraught with peril. A person can experience a feeling of being overwhelmed. Or a feeling of rage and desire for revenge. Or a desire to move away from the pain. Or a sense of numbness that can deaden the ability to feel anything at all.

How do I stay with the pain and suffering and not be overwhelmed? How do I resist the welling up of rage towards the perpetrators of violence? How do I keep from disconnecting from or becoming

numb to the pain?

After eight months with CPT, I am no clearer than when I began. In fact I have to struggle harder and harder each day against my desire to move away or become numb. Simply staying with the pain of others doesn't seem to create any healing or transformation. Yet there seems to be no other first step into the realm of compassion than to not step away.

"Becoming intimate with the queasy feeling of being in the middle of nowhere makes our hearts more tender. When we are brave enough to stay in the nowhere place then compassion arises spontaneously" (*The Places that Scare You*, by Pema Chödrön). Being in the middle of nowhere really does create a very queasy feeling and yet so many spiritual teachers say it is the only authentic place to be. Not staking out any ground for myself creates the possibility of standing with anyone. The middle of nowhere is the one place where compassion can be discovered. The constant challenge is recognizing that my true country of origin is the middle of nowhere.

SATURDAY, DECEMBER 25, 2004

Candles in the Shadows

At a team worship time soon after the kidnapping of Margarer Hassan [a CARE staffer who was subsequently killed] I had a very clear image. It was of a land of shadows and darkness. But within that land candles were burning; not many but enough to shed some light on the landscape. Some candles disappeared and it was my sense that their light was taken away for protection. Other candles burned until nothing was left and a small number of candles seemed to have their light snuffed out by the shadows and the darkness. What was most striking to me was that as the candles that burned until the end and as the candles whose light was snuffed out ceased to burn, more candles came into being, seemingly to build on their light.

I have been reflecting on two very bright and powerful lights I have had the privilege of getting to know in Iraq over the last several months. One is an Iraqi who is a member of the Dominican Order. The other is a teacher who also works for a human rights organization. Both have no illusions regarding the dark

times their country is facing. But both have a vision of a land of peace that they are working to bring to fruition. As for the current situation in his country the Dominican Father says, "I am prudent. I try to be wise. But I have no fear. This is my rule—I have no fear but I seek prudence and wisdom." The human rights worker said, "I believe that the foundation of all major religions (Islam, Christianity, Judaism, and Buddhism) is peace. But it is a peace from within, not a peace imposed from without."

For a number of years our friend the human rights worker has had a vision of what he now calls an Islamic Peacemaker Team (IPT). He credits his contact and partnership with CPT over the last two years with giving him some concrete ideas to work with. He feels that there are two major hurdles to overcome in the formation of IPT: one is the tension between Sunni and Shi'a people (and leaders), and the other is the issue of what we in the West call "redemptive violence" as an acceptable way of resolving conflicts. The Dominican Father has many projects going at this time. He is working on a translation project because, he says, "Arabic people make up over 5 percent of the world's population but only 1 percent of the world's literature is available in Arabic." He is also starting the Open University of Baghdad. Renovation is beginning on an existing building that was used as a convent. It will be open to all, Christians and Muslims. Payment will be on a sliding scale with an emphasis on technical skill building and language courses.

Fearless, prudent, and wise. We in CPT need to work to find a balance between all three of these character traits. But it is my sense that removing ourselves from the shadows and darkness will never create the capacity for those living in the shadows to grow in the light.

FRIDAY, OCTOBER 22, 2004

Fight or Flight?

"If an attacker inspires anger or fear in my heart, it means that I have not purged myself of violence. To realize nonviolence means to feel within you its strength—soul force—to know God. A person who has known God will be incapable of harboring anger or fear within [oneself], no matter how overpowering the cause for that anger or fear may be" (Gandhi speak-

ing to Badshah Kahn's Khudai Khidmatgar officers; *A Man to Match His Mountains*, by Eknath Easwaran, p. 157).

When I allow myself to become angry I disconnect from God and connect with the evil force that empowers fighting. When I allow myself to become fearful, I disconnect from God and connect with the evil force that encourages flight. I take Gandhi and Jesus at their word—if I am not one with God then I am one with Satan. I don't think Gandhi would use that word but Jesus certainly did, on numerous occasions. The French theologian Rene Girard has a very powerful vision of Satan that speaks to me: "Satan sustains himself as a parasite on what God creates by imitating God in a manner that is jealous, grotesque, perverse, and as contrary as possible to the loving and obedient imitation of Jesus" (*I Saw Satan Fall Like Lightning*, R. Girard, p. 45).

If I am not to fight or flee in the face of armed aggression, be it the overt aggression of the army or the subversive aggression of the terrorist, then what am I to do? "Stand firm against evil" (Matthew 5:39, translated by Walter Wink) seems to be the guidance of Jesus and Gandhi in order to stay connected with God. But here in Iraq I struggle with that second form of aggression. I have visual references and written models of CPTers standing firm against the overt aggression of an army, be it regular or paramilitary. But how do you stand firm against a car bomber or a kidnapper? Clearly the soldier being disconnected from God needs to have me fight. Just as clearly the terrorist being disconnected from God needs to have me flee. Both are willing to kill me using different means to achieve the same end. That end being to increase the parasitic power of Satan within God's good creation.

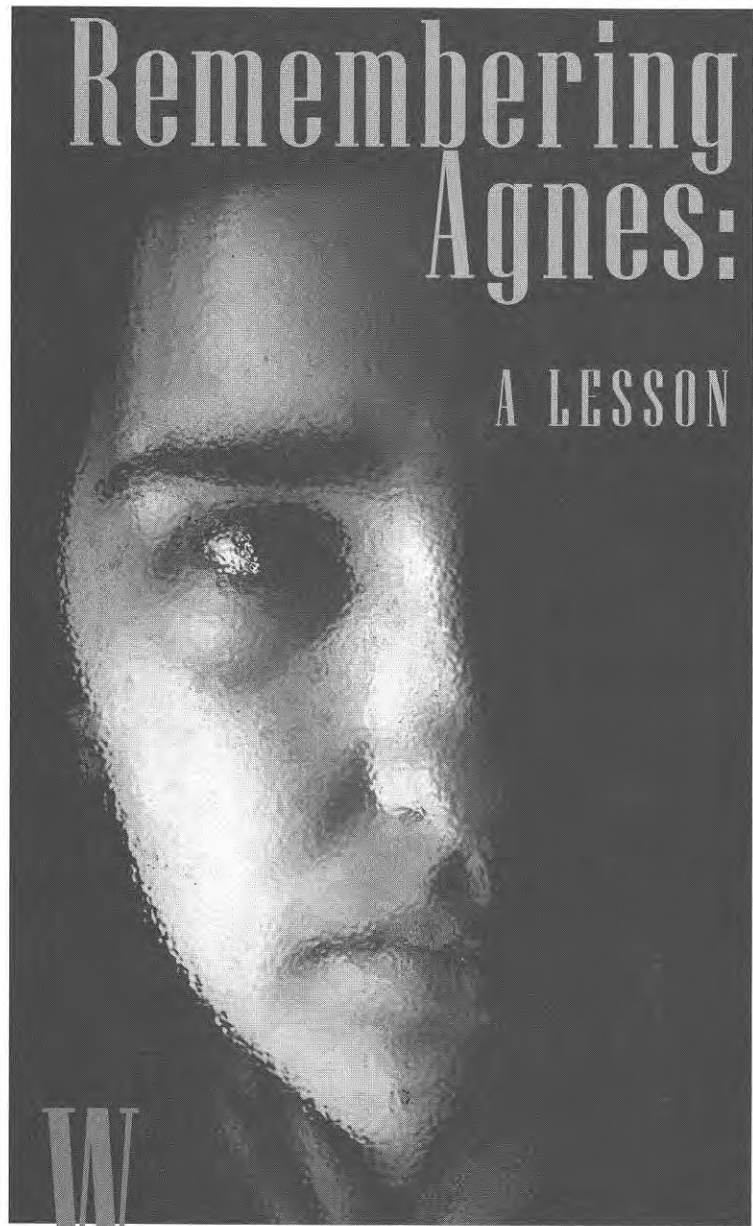
It seems easier somehow to confront anger within my heart than it is to confront fear. But if Jesus and Gandhi are right, then I am not to give in to either. I am to stand firm against the kidnapper as I am to stand firm against the soldier. Does that mean I walk into a raging battle to confront the soldiers? Does that mean I walk the streets of Baghdad with a sign saying "American for the Taking"? No to both counts. But if Jesus and Gandhi are right, then I am asked to risk my life and if I lose it to be as forgiving as they were when murdered by the forces of Satan. I struggle to stand firm but I'm willing to keep working at it. □

Remembering Agnes:

A LESSON

IN NONVIOLENCE

by Margaret Hope Bacon



Whenever I try to trace back my faith in that of God in every one, and the power of nonviolence, my thoughts go back over 50 years to World War II and my experiences in a state mental hospital. And I think about a woman patient called Agnes Holler, and all that knowing her taught me about violence and about myself, and the indestructible power of love.

My husband, Allen, was assigned to Springfield State Hospital in Sykesville, Maryland, as a conscientious objector in a Civilian Public Service (CPS) unit during World War II. After a few months I was able to join him as a ward attendant with the promise of a job in the social service department after three months.

I arrived on a rainy day in March 1944. Allen had already learned that I was to be placed at first on the female Tubercular Ward at Hubner, the central administration building. This was regarded by the other attendants as an easy job. The TB patients were generally too old

and too feeble to offer much fight, and the work of the ward attendants was more involved with nursing than with trying to restrain disturbed patients. There was some risk of catching the disease, but I was assured that by means of X-raying the attendants regularly, requiring everyone to wear a mask, and a routine of constant hand-washing, this risk could be minimized.

If this were not good fortune enough, Allen himself had been transferred to the violent admission ward, South IA, in the Hubner group, so that we could work and eat our meals in the same building. The older, more experienced CO couples told us that we were very lucky. In the early days of the CPS unit, the COs were despised by patients, attendants, and administration alike. The attendants in particular saw these college kids, too "yellow" to go to war, as a threat. We came, took over jobs that the attendants had held all their lives, and claimed that by doing so we were making a comparable sacrifice to going overseas to fight—doing work of national importance, as the Selective Service Act read. But when the war ended we would go back to college, or to our white-collar careers, and the attendants would go on doing the dirty work, which was the only work they knew.

This source of bitterness, combined with outraged patriotism, produced an ugly hostility. Many of the female attendants had husbands or sons in the service, and regarded it as an act of loyalty to these faraway loved ones to hate the COs. Some of the attendants persuaded violently disturbed patients that it was the COs who were responsible for their troubles. Or walked away when the COs or the CO wives were in trouble with hard-to-control patients. Or simply left all the hardest and dirtiest work of the ward to the despised "conchies."

But now, the old-timers assured us happily, things were very different. The mood had changed; the administration was beginning to realize that it could not run the hospital now without the COs, and to act accordingly. Some of the most bitter troublemakers among the old-time attendants had left; the rest had lapsed into sullen hostility. COs were given more and more of the responsible jobs, and their wives were hired as nurses or social workers.

Margaret Hope Bacon is a member of Central Philadelphia (Pa.) Meeting. She wrote this article in 1996, and it is being published for the first time; but, in a different rendition, it was incorporated into her book Love Is the Hardest Lesson.

I should have been reassured, but I spent the night before my first day of duty on the ward tossing and turning, my heart thumping painfully. In vain I reminded myself how quiet the TB ward had seemed when I had visited it, how pleasant the attendants. I was sleepless until the small hours of the morning, then fell into a restless doze. All too soon the alarm was ringing and we were on our feet, fumbling for our clothes in the dim light of dawn, on our way to the 5:30 AM breakfast.

"Oh, so you're here," Miss Deckert, the charge nurse, said when I arrived at the ward promptly at six. She showed me the little attendants' room where I could leave my things, then took me to the nursing station and pointed out the patients' charts on which I was to mark their temperatures. Since few of the patients could be trusted with a thermometer in their mouths, all temperatures were to be taken rectally. Miss Deckert helped me with the first few, then, seeing that I could manage, went off to take care of other matters.

I completed the round of temperature taking without incident and began feeding bed patients their breakfasts. After this it was time to fetch bedpans and change sheets, and give bed patients their baths, while the charge attendant gave out medicine and fresh sputum cups. After the long night of terror, the work seemed easy, and my spirits began to soar.

Toward the end of the morning Miss Deckert looked up and, seeing me pause momentarily, remarked that if I had nothing better to do I could give Agnes Holler a bath. Since all the patients were one blur to me, I had no idea who Agnes Holler was. Miss Deckert solved the mystery by indicating a locked door at the end of a short corridor adjacent to the nursing station. "Watch out when you open the door that she doesn't get away from you," she cautioned.

I took the key she proffered, walked down the hall and peered into a small window of thick glass, reinforced with metal wiring. The cell into which I looked was sunlit, tiled, and perfectly empty except for a creature huddled against the wall. It was a young woman I saw, tall and rather well built, but painfully thin, with wild black hair and distraught features. She was totally naked.

I looked back at the nursing station. Miss Deckert and the other attendant, Emma, were watching me, smiling. It was not a friendly smile. I caught a sudden

vision of myself as I might seem to them: prissy, polite, pretending that I found their work—their lifelong work—something I could pick up in a morning. Go ahead, they were thinking, go ahead and let's see what your college education does for you now.

I took a deep breath and put the key in the lock.

"Come, Agnes, I am going to give you a bath," I said as quietly as I could.

Agnes remained in her corner, oblivious, mumbling. It sounded like some sort of shopping list she recited, although only occasionally would I catch a scrap of it: "... and little yellow place mats, and yellow bath mats, and little lilac tea towels."

"Come, Agnes," I repeated.

For a moment she continued to mutter. Then suddenly she came toward me, arms upraised, and I saw she meant to strike me.

Senior lifesaving drill came to my aid. I caught one raised arm by the wrist, pulled her across me, and pinned her arm to her back. I was now behind her, and I held on tight while she struggled against me. She was strong, but sick; I could feel the heat of her fever and the sharpness of her bones through the thin flesh of her arm. Pity replaced my fear, and I relaxed my grip a bit. "Come Agnes, I am going to give you a bath," I repeated again.

Holding her still in front of me, but more loosely, I led her to the bathroom, turned on the water with my free hand, and guided her into the large old-fashioned bathtub. As it began to fill with

warm water she relaxed, and her mumbling resumed: "... and little yellow place mats and little violet bath mats." Perhaps she was planning a bridal trousseau. I was no longer there. In fact, I had never been there, except for that one moment when she lunged. Knowing this, my fear subsided still further. I was eager to get her safely back to her cell, but I took time to get her clean, and even talked to her a little as I scrubbed.

"How are you getting on with Agnes?" Miss Deckert asked from the doorway.

"Just fine," I said, busy with my washcloth.

"Keep your eye on her," Miss Deckert said, uneasily. "She's apt to jump out of the tub at any moment."

"I'll be careful," I promised. I could see that she was surprised at how docile Agnes seemed, and how collected I appeared. Surprised and perhaps disappointed. I felt a glow of pride. After she left I helped Agnes out of the bath and dried her carefully with a large white towel and put a clean robe on her. I even tried to comb the matted hair, but Agnes jerked away roughly.

"All right," I told her, "but some day I'll comb it, and I won't hurt you."

I took her back to her cell then, and locked her up, and spent the rest of the day scurrying around, trying to keep up with Miss Deckert's orders. It was clear that I was going to get the most work and the dirtiest jobs on the ward. But then, I was the new girl. I was young and strong and I did not mind so much. I was tired but triumphant. It was just a job, and I could do it, as I had done other jobs before.

From that day on, Agnes was my special charge. Everyone began to notice that she was more docile and tranquil with me than with the other attendants. I was therefore the one to bathe and feed her, to take her X-ray, to try to take her temperature. I cleaned out her cell, and combed her hair, and even once cleaned her fingernails.

Not that I effected some great change in Agnes. She grew, if anything, worse during the period I worked on TB II. Her mumblings were more rapid and abstract; back in her cell she inevitably tore off her clothes and threw her food about. At night, and on my days off, she was reportedly the same old hellcat, attacking the attendants when given the least opportunity.

Even though she acted differently with me, she never gave the slightest sign of knowing I was there. I talked to her as I

How could we
hold on to a belief
in the goodness
inherent in people
when we saw fear
and cruelty?

bathed and fed her, but there was never any indication that she heard a word I said. The nurses told me it had been years since she had spoken a word beyond her incessant mumble. I think the other attendants thought I was crazy to chatter away to her, but I was lonely on the ward where no one spoke to me except to give orders, and talking to Agnes helped to pass the time.

Besides, in a curious way, I became fond of Agnes. She was the Everest I had climbed, the clay I had potted, the lion I had tamed. As I overcame all fear of her, I felt close, closer than with many of the other patients I subsequently knew. And as fear waned there became room—as

were ill and dying; and two wards for patients under treatment, South IIA and South IIB. Treatment at that time consisted almost entirely of electroshock or insulin shock therapy, an effort to disturb delusional thought and behavior patterns by producing a temporary amnesia. Supposedly patients received some psychotherapy along with the shock treatments, but with few trained doctors and a high patient ratio, this almost never happened. There was no knowledge of the use of drugs to deal with various psychoses in those days. It was shock or nothing.

The patients hated shock therapy and fought it. The COs and their wives were regularly called on to assist in bringing the

charge of conscientious objectors, and was a place of relative quiet and harmony. Originally, it had taken five strong men to run this ward. All four of the special locked isolation cells had been kept full; some with two or three patients jammed together, augmenting each other's madness. After the COs were placed there, the locked cells were often vacant, and the administration reduced the number of attendants to four, then three, sometimes only two.

What had happened to make the difference? For one thing, Allen and his colleagues were not afraid of their patients. Instead, they genuinely liked some of them. At night Allen would often speak of them, describing this one's improvement, that one's depression, another's visit from his wife. This sort of friendly interest restored the patients' badly eroded sense of dignity and spoke to the healthy self in them. Later we learned that COs in other hospitals had the same experience. Out of the CPS experience in mental hospitals came a significant new mental health organization (the Mental Health Association of Southeastern Pennsylvania) with major impacts on the deinstitutionalization of mental patients.

After three months on the wards I was transferred as promised to the social services department, where I was trained to be the admissions worker, interviewing the new patients and their families when possible, and arranging for a subsequent meeting with each to take a case history. It was not an easy assignment, and having a secretary who did not speak to me on principle did not make it any easier, but I learned a great deal. I also came to know the medical and social work staff intimately.

Though I had worked before, most of my jobs had been in settings with like-minded people. This was my first job in the real world, and I was frequently disillusioned by the selfish and manipulative behavior that I observed within the hospital staff. One doctor, addicted to giving shock treatment, left for private practice, taking his favorite patients with him; a social worker plagiarized an article I had written; one staff member eloped with the wife of another.

On what were we basing our conscientious objection to war but a belief in the goodness inherent in people; that there was that of God in everyone? But how could we hold on to such a belief when we saw fear and cruelty in the wards, and

Margaret (eating apple) and Allen Bacon (front left) take a rest with friends on the hospital grounds.



Photo courtesy of Margaret Bacon

there usually does—for affection. I had a warm feeling for Agnes, and being with her became the bright spot of my day.

I did not stay long on the TB ward. After six weeks the doctors took a patch test on my back and it came out negative. This meant that I had no TB antibodies (the price of a protected childhood) and was therefore a prime target to catch the disease. I must be moved immediately to another ward. I did not want to get sick, but in a way I was sorry. I was familiar with the ward routine, and I knew most of the patients. But most of all, I found I was reluctant to leave Agnes. On my last day on the ward I gave her an extra long bath and I realized that I was going to miss her in a funny way. I told her I was leaving but would return to visit, and I said goodbye, but of course she did not respond.

I spent the remaining six weeks of my time as an attendant moving from ward to ward in the Hubner Group. There was the infirmary ward, housing many recently admitted senile women, and a few who

patients to the shock room and holding them down during their convulsions. We disliked it intensely, but saw no alternative short of leaving the hospital.

South IIA ward was the worst assignment of all. It was run by a militant woman attendant, Mrs. Jones, who believed patients understood no language except force, and acted accordingly. Whenever she was present the ward was in a constant state of turmoil. Every locked cell had one or two tenants; elsewhere women were imprisoned in straight jackets. Screams rent the air.

Any effort to practice nonviolence on this ward was immediately undone by Mrs. Jones. She hated the COs, and objected to having their wives assigned to her. She demanded that we join her in tying the patients into camisoles, and then criticized our knots. I detected that behind her violence was a deep-seated fear of the patients. If perfect love casts out fear, I thought, then perfect fear casts out love.

In contrast, South IA, the men's violent ward downstairs, was entirely under the

deception within the staff? As we heard more and more about the concentration camps in Europe, and as several friends decided that they must leave CPS camp and join the Army, I became less and less sure that I really believed in the power of nonviolence.

It all came to a head one beautiful September day of the second year I spent at Sykesville. I had had several experiences that rocked me, and I took a solitary walk over the fields to think it over.

I knew that I simply could not go on with this life I had chosen, a life based on the premise that humans could learn to live with one another in peace, until I began to have a little faith in the good inherent in the human race, and in myself as well. I kept seeing only the worst in myself and in others, and like a self-fulfilling prophesy, I kept experiencing the betrayals I expected. I needed to believe, I thought; and though I was not very adept at praying in those days, I prayed for a sign.

The sun was beginning to set across the woods when I started back towards the hospital. In the front hall I ran into an attendant's wife. She gave me a rather odd look. "Guess what?" she said. "I've just been talking with a friend of yours."

"A friend of mine?"

"Yes, Agnes Holler."

"You've been talking to Agnes?" I repeated, feeling stupid. "Agnes hasn't talked to anyone in years."

"Yes, Agnes," Florence said. "This was the day she was scheduled for a lobotomy. They were shorthanded and they asked me to help. I was there when they operated. And, you know, it worked. For the first time in 22 years she talked coherently. And Marge, you know whom she talked about? You. She asked where you were and how you were. She said, 'How is that nice Mrs. Bacon? She is the only friend I've had since I came to this place.' It seems like a miracle, doesn't it?"

I continued to stare at Florence while wave after wave of reaction swept over me. The love I had felt for Agnes because she had helped me overcome my fear. Perfect love had cast out fear instead of the reverse. I hadn't known before that, imperfect as I was, I could be the channel of such love. And the fact that that love had found its way through all the barriers of Agnes' madness and isolation to the essential miraculous person inside.

"Yes," I said slowly, "like a miracle, a sign." I began to cry. □

BIRDSONG

She woke one morning
unable to hear the collective song of birds—
once a blended canopy of sweet sound
that enveloped the morning.

As if the world had changed overnight,
she heard each bird's voice,
each song,
distinctly,
and then immediately wondered whose song was whose,
what their markings, range, and habitats were,
what names they had been given.

As if she had been shot in dreamland
by some winged cupid's arrow,
she was now in love with birds.

She asked for albums of birdsongs for her birthday,
kept the Peterson's and binoculars near her window,
began dreaming of flying.

She now noticed every detail:
the blush of each bird's belly,
the changing shape of tailfeathers,
the rhythm of wings in flight,
the distinctive markings of stripe, speck, and color.
But it was each bird's song that stole her heart.

Slowly, she realized that this mindfulness
was spilling over to her daily life:
toast was buttered carefully,
the apple butter sniffed and savored
before it reached her tongue;
Her old relationships were fresh again,
as if the spring rain of her new consciousness
had bathed and purified them all.
She began breathing deeply,
like a newborn relishing air.

She was 52 before she heard, for the first time,
the individual songs of birds.
Before she finally, tentatively,
began learning her own song.
Now she both flies and sings in every dream,
whether waking or sleeping.

—Lisa Lister

*Lisa Lister attends Colorado
Springs (Colo.) Meeting.*

Friends Neighborhood Guild

A QUAKER PRESENCE IN PHILADELPHIA

by Pamela Haines



Left to right: Friends Neighborhood Guild's first building; mothers' club, 1953; a 1940s basketball team; day camp, 1955; friends on the swing, early '50s; outreach to Puerto Rican immigrants, 1955; community organizing, early '70s

The Beginnings

In 1879, as an expression of concern for their new immigrant neighbors, Friends in the Northern Liberties section of Philadelphia established Friends Mission No. 1. Located in donated space near the Delaware River, the mission offered a midweek night school, a weekly temperance meeting, a sewing school, a religious meeting on First Days, and First-day school. The goal was to promote the highest morality and truest spiritual growth of its members. Friends Mission No. 1 spent \$183.73 in the first year, and attendance was "moderate only." As the first program of its kind along the

Pamela Haines, a member of Central Philadelphia (Pa.) Meeting, has been on the board of Friends Neighborhood Guild since 1995. Also a writer, some of her essays appear at <<http://pamelascolumn.blogspot.com>>.

waterfront, however, interest among neighbors grew quickly, and there were ongoing pleas for more volunteers.

In 1898 the care of the mission was transferred to the Philanthropic Committee of Philadelphia Quarterly Meeting, and a building was secured for the newly named Friends Neighborhood Guild. Several new departments were added to the ongoing program, including a kindergarten, manual training class, savings fund, and flower mission (farmer Friends, mostly from New Jersey, brought in freshly cut flowers to brighten the homes and spirits of poor people).

More and more monthly meetings became involved in Friends Neighborhood Guild, contributing volunteers, money, flowers, produce, books, and clothing; and in 1903 the first paid superintendent was hired. Soon thereafter a probation officer was established at the

Guild under the new Juvenile Court law. In 1913 the Guild moved into the former Green Street Meetinghouse at 4th and Green, where one of the first events was the inauguration of the city's first Well Baby Clinic.

To the German and Russian Jews, Lithuanians, Bohemians, Hungarians, Germans, Irish, and Slavs of the neighborhood, Poles and African Americans from the South were being added. "Americanization" became a theme of the war years as the Guild struggled to bring together these diverse groups, organized with other community groups for public playgrounds and health services, and pondered the mission of the new settlement house movement. In 1919 the entire staff worked tirelessly through the flu epidemic as they visited homes trying to stem suffering and panic.



Recreation Takes Center Stage, 1919–1943

Out of a belief that the neighborhood would soon become entirely industrial, the Guild shifted its focus after World War I to boys, reasoning that they would travel further than any other group, and wanting to take advantage of the fine gym of the new building. As one of the first organizations to join the Welfare Federation (now United Way) in the early 1920s, it also shifted its financial base away from exclusive Quaker support.

The focus on boys' clubs and recreation still left space for girls' programs, and the Well Baby Clinic and the Savings Bank continued. Many enjoyed the growing library and new wading pool, and many other groups in the neighborhood used the facilities. In 1927 a dental clinic opened, serving over 1,000 patients in its

first year. The Depression brought an increased demand for recreation, and also Work Projects Administration (WPA) workers. The rapid influx of African Americans also brought ongoing challenges of program integration.

In the late 1930s the Guild housed German refugees and cooperated with AFSC in urban workcamps. In 1936 it got its own board, separate from the quarterly meeting's Philanthropic Committee. During World War II, the Guild opened a daycare center for children of working mothers, and staff played a key role in ensuring that the new Richard Allen Homes public housing project would not house defense workers but low-income families as originally planned. Quaker support continued with gifts of goods, money, time, Friends school visits, Christmas stocking projects, and the hosting of summer picnics by many monthly meetings.

Guild Firsts:

- 1904: First juvenile probation officer in Philadelphia
- 1913: First Well Baby Clinic in Philadelphia
- 1950: First redeveloper in the city (the redevelopment project that became Friends Housing Cooperative involved the first use of FHA funds for integrated housing in the country)
- 1952: First residential urban renewal program in the United States
- 1956: First Puerto Rican Boy Scout troop in Pennsylvania
- 1995: First Freedom School summer camp in Philadelphia



Clockwise from top:
youth weatherization
program, 1990s;
Freedom School summer
camp, 2000s; a
participant in the
Freedom School



Through the 1940s, Friends Neighborhood Guild's only charter was the Seventh Query of the *Book of Discipline* of Philadelphia Yearly Meeting: "What are you doing as individuals and as a meeting to aid those in need of material help; to assure equal opportunities in social and economic life for those who suffer discrimination because of race, creed, or social class; to create a social and economic system which will so function as to sustain and enrich life for all?"

Neighborhood Building and Rebuilding: the Francis Bosworth Years, 1943–1967

After the war, the largest racial and ethnic groups in the neighborhood were Polish, African American, Russian, Romanian, and newly arriving Filipinos and

Puerto Ricans. As the only community center in this divided neighborhood that welcomed people of color, the challenge to include them fully in both program and staff was soon traded for the challenge to maintain white participation. An influx in the early 1950s of Soviet displaced persons, especially Kalmuks from eastern Russia, increased ethnic diversity for a while.

Along with the group work program that had become the backbone of the Guild—clubs, councils, English classes, art, shop, ceramics, homemaking, teams, social clubs, and house councils—increased emphasis was put on neighborhood development. With the urban renewal movement of the mid-to-later 20th century, the Guild's neighborhood was the first target for slum clearance and rehabilitation, and the Guild worked actively with city agencies for the total planning and redevelopment of the East

Poplar neighborhood. With AFSC, the Guild also developed a self-help housing project that became Friends Housing Coop, and the board was active on legislative housing issues.

With the acquisition of a new building at 8th and Fairmount Streets in 1956, space was made available for a local arts gallery and programs of other Quaker settlements that had folded into the Guild—an expanded wood shop (Bedford Street) and library (Child Welfare Committee). With the new public health clinics and recreation facilities that the Guild had worked so hard to establish in the neighborhood, attention could be turned from providing healthcare and supervising inner-city children at their gym and the Quaker playgrounds at 4th and Arch Streets and at Friends Select School. The Fourth and Green building was sold in 1958, and services were expanded into

From the Guild Archives, 1885–2004

Here among the poor and wayward ones is a promising field of service for the uplifting of humanity and spreading of the truth as it has been made known to us. (1885)

Readings and innocent games and amusements are provided, the aim being to offer attractions that will keep the children off the streets and give them happy evenings amid warmth, light, and refining influences. While no particular effort is made to teach sectarian views, the school aims to promote the highest morality and the truest spiritual growth of its members. (1901)

We have to turn hundreds of children away who plead, often with tears in their eyes, to be taken in. (1907)

It would be hard to imagine a more interesting group than that which assembles at the baby clinic. The spirit of democracy is at once evident as the mothers, some extremely poor and others fairly well to do, some black and some white, assemble together in the hall and exchange friendly greetings. (1913)

The bathing pool of Friends Neighborhood Guild, at Fourth and Green Streets, will officially open for the season at 3 PM today. Many children, unable to wait, staged an unofficial opening of their own last Saturday, when a large number of girls and boys frolicked in the water for hours. Eleven nationalities are represented among the little bathers, who range from 2 to 13 years of

age, and the variety of bathing suits, virtually all extemporaneous, is even larger. (1922)

The Guild's thrilling basketball games, played night after night, have outtrivaled the street corners and pool rooms, and, as a result, hundreds of growing boys spend their leisure time with us in wholesome enjoyment. (1926)

Summer registration tonight for the Camp-in-the-City. Mary was one of those we were afraid wouldn't have her nickel—pennies count in that family. The father has cancer, the mother works in a grocery store, and Mary's the oldest of four. After Frances filled out the card, Mary put down six pennies she had tied in her handkerchief. Frances told her the registration was only five cents. "I know," Mary answered, "but I want to give one penny to the Guild." I suppose that was our biggest donation of the year. (1944)

I need two jobs to manage. I work eight hours a day at the mattress factory and I'm a track walker at the freight yards eight hours every night. . . . It isn't so hard now that I've stopped worrying. You see, I know the boys are always at the Guild. . . . I take Tuesday for my night off because I love to do embroidery. You know, since I left Mississippi three years ago, I haven't had any women friends and now I have. All week I look forward to Tuesday night when I can come to the Guild and sit and embroider and just talk with other women. (1945)

The women sit and visit until half past one, and then Miss Lee comes in and plays the songs they want to

sing. There are usually a few solos, too; a Russian folk song; an Irish lullaby; or Mrs. Morris, 94 years old, sings a play-song she learned when she was a slave in South Carolina. (1946)

There are exciting times ahead. Never before has social justice been the law of the land. Helping it to happen and to have full meaning will not always be comfortable, but the Guild and the people of our service area have the strength and commitment to keep at it. (1967)

When you have the opportunity to actually look into the heart of the organization, you see people who do absolutely astonishing things with little in the way of resources. If we brought all of our staff into this room and turned out the lights, you would see the glow of shining hearts where each of them was standing. (1990)

The big assembly hall on the second floor had been transformed into a café, with intimate little round tables, a tasty spread, and a jazz group to die for. The young people who had been taking turns performing at an open mic downstairs came up during the break—and everyone danced their hearts out. Miss Ruthie got the old folks out on the floor. Ten-year-olds danced with parents, grandparents, and neighbors. Teens showed off their coolest moves. You could taste the potential of a community center that got to the heart of what community is all about. (2004)

Ludlow, an even poorer neighborhood to the north.

During these years the Guild helped organize several neighborhood civic associations and tenant councils, pioneered in housing clinics and a TB eradication program for Puerto Ricans and other new immigrants (with information in 11 languages), and ran a pilot program to address juvenile delinquency with concentrated social services. A major milestone was the completion in 1967 of Guild House, a 91-unit apartment building for the elderly, many of whom had been displaced by the activity of the Redevelopment Authority.

Community Control, 1967–1989

In the 1960s, with the War on Poverty and Model Cities programs requiring max-

imum participation of residents, followed by the Black Power movement, the issue of local control at the Guild came to the fore. In 1968 the board bylaws were changed to allow 50-percent resident participation, and community people were soon taking active leadership. In this turbulent time Quaker board members, staff, and volunteers struggled to define their roles.

The Guild became very active in community organizing issues, helping to lead the campaign against the commuter tunnel, and working with welfare rights. At the same time a multi-service center was opened in Ludlow to help Spanish families meet their basic needs while health programs, summer camps, youth programs, and activity around gangs, drugs, and crime continued.

Guild House West, completed in 1979 to serve older and handicapped people, helped bring other new construction to

the West Poplar neighborhood. With the highest concentration of public housing in the city, the Guild worked closely with tenant groups. In 1989, the board made the difficult decision to spin off its housing work into what is now Friends Rehabilitation Program, to resolve the conflict of being both landlord and tenant organizer, and focus more fully on youth and social services.

The Guild of today, 1989–present

New programs in the early '90s include an energy center, adult leadership development, and city-funded social services for at-risk youth. Family and community development programs include fuel, rent, and food assistance, energy and budget

Continued on page 42

THE THREE GEMS

by Bob Burnett

AFAMOUS
BUDDHIST PRAYER
IS KNOWN AS
THE THREE GEMS:

*I take refuge in the Buddha.
I take refuge in the Dharma.
I take refuge in the Sangha.*

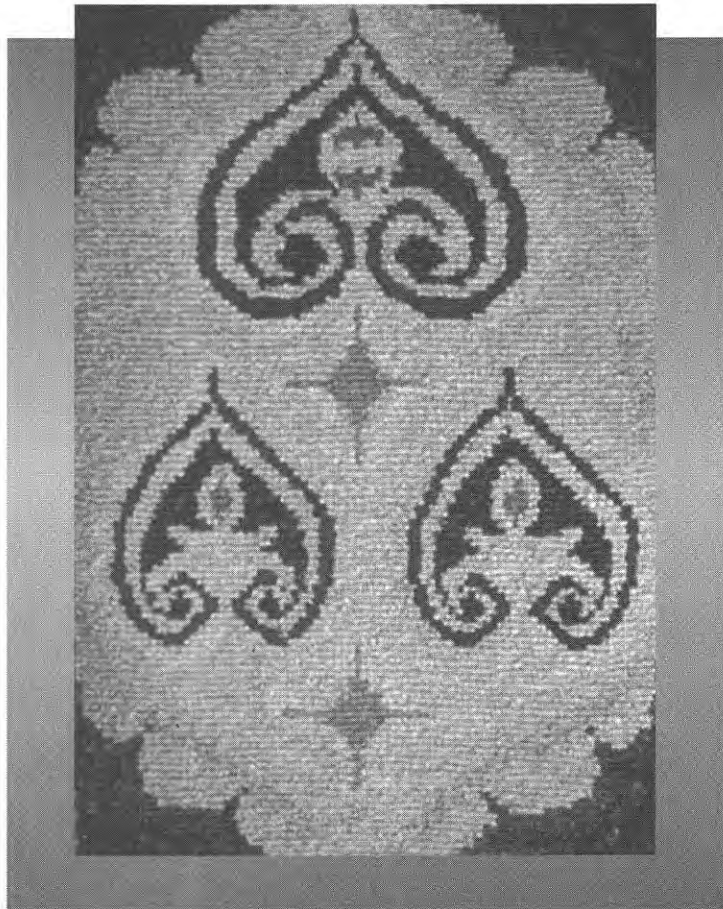
In everyday terms this means, "I take refuge in the spirit of the Buddha, in his teachings, and in the Buddhist community." I've always loved this prayer and, over the years, have often found myself silently repeating a Christianized version as I sit in my meeting.

Like many Quakers I've been discouraged by the direction the United States has been taking over the past several years. However, as events have unfolded and the United States has invaded first Afghanistan and then Iraq, I've experienced a renewal of my activism, and an increased awareness that I have a role to play in defending democratic process. This has impacted my spiritual life, and my Quaker practice has deepened. Recently, as I sit in my meeting, I find myself silently repeating a version of the three gems that was quite different from anything that I contemplated in the past,

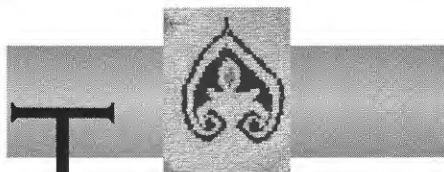
*I take refuge in the Spirit.
I take refuge in the meeting.
I take refuge in democracy.*

As I've reflected on this rewording, it has occurred to me that this Quaker version of the three gems may provide solace to those who ask how they will endure the difficult period that the United States and the world are passing through.

Bob Burnett is a writer, activist, and member of Strawberry Creek Meeting in Berkeley, Calif. FCNL published a pamphlet, Finding Safety in an age of Terrorism, based on a speech by him on September 11, 2003. Some of his political articles may be found at <www.buffingpost.com/bob-burnett>.



*"The Three Gems," a meditation rug by Dave Rosenberg
<<http://www.pages.on.net/roenberg>>*



The notion of taking spiritual refuge is an ancient human tradition. At first this was physical refuge. A few years ago I saw the cave drawings at Font-de-Gaume, near Les Eyzies in the Dordogne valley in southwest France. Over 12,000 years ago, our ancient ancestors went deep into the Earth to find a place of sanctuary. They consecrated their retreat with mystical drawings.

Since the ministry of Jesus, Christians have treated their churches as places of refuge where, at least for a brief interval, they can separate themselves from the everyday world. No one who has visited the great cathedral at Chartres can escape the notion that it provided a special sanctuary for those who built it in the 12th century, and for all those who have worshipped there since. Within the Christian

tradition, there is a related notion that churches and meetinghouses provide physical protection for those who must take refuge in times of crisis.

The idea of taking refuge is deeply embedded in religious tradition, the history of Christianity, and the practice of Friends. Yet, we do not often examine what we mean by this notion apart from the idea of physical sanctuary. I believe that there are three interlocking concepts.

Taking refuge in the Spirit is at the heart of Quaker practice. When Friends speak of seeking the Light, listening for the Inner Voice, they usually mean that they have a deep confidence that the Spirit speaks to them, individually. Early in Quaker history, Margaret Fell spoke movingly of individual revelation: "As you have received the Light from Christ Jesus, the fountain and fullness of all Light and Life, so abide in the Light, dwell in the Light, walk in the Light, have your being and habitation in the Light." However a believer arrives at one's understanding of

the Light, it is this concept—the notion that an individual can receive direct divine instruction—that distinguishes Quakers from many other Christians who believe that God, rather than speaking to individuals, speaks through the Bible or the Church in the form of ordained ministry. Describing this seminal belief of Friends, Rufus Jones observed, “The key that unlocks the door to the spiritual life belongs not to Peter, or some other person, as an official. It belongs to the individual soul, that finds the Light, that discovers the Truth, that sees the revelation of God and goes on living in the demonstration and power of it.”

Because of our belief in individual revelation, Quakers find the Light or the Spirit as a source of continuing information and strength. Many of us believe that the Light helps us find our way in four somewhat different situations: when we are troubled, when we seek to do what is right, when we seek to know the truth, and when we seek inspiration.

Friends often talk of turning to the Spirit when they are beset by personal travail: for example, when there is a death of someone close, an illness, or a trying personal experience. We pray, meditate, or otherwise wait on the Light, which brings both instruction and nourishment.

Sometimes we are beset by a problem that is neither physical nor psychological, but moral: what should we do in a particular situation. Most of us encounter these concerns fairly frequently in our adult lives; for example, a loved one has cancer and is in a painful slide to death. We ask ourselves: Should we honor their request to bring a quick end to their suffering by stopping all forms of nutrition? Many Quaker men have faced a dilemma with regard to the draft. Should they cooperate with the military authorities or take the role of a conscientious objector? Should a woman have an abortion? We seek the Light when we face these or other moral travails.

Often in our lives we are challenged to know the truth. We are presented not with a moral dilemma, but with a life challenge. Which of various possibilities represents the truest choice for us? Which opportunity speaks to our authentic self? Again, we seek the Light when we are confronted with these dilemmas.

Finally, all artists need a source of inspiration. (I'm using artist in the broadest sense, meaning all those who seek to demonstrate their individual creativity, in

whatever manner—from cooking and gardening to sculpture and architecture.) The creative process needs nourishment. When our inner artist is blocked, we can turn to the Light for a renewed sense of direction.

In my experience, taking refuge in the Spirit is a process that is available throughout the week, whenever we pray or meditate or take a break from the everyday world and ask for divine assistance. This notion of our continued access to the Spirit is referred to throughout the Bible, as in Psalm 71:1, “In thee, O Lord, do I put my trust: let me never be put to confusion.



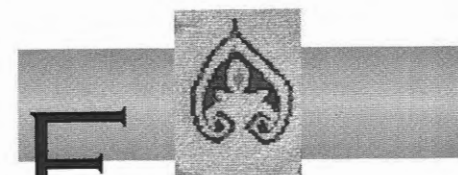
Although the idea of taking refuge in the Spirit is widely shared among Friends, the notion of taking refuge in the meeting has, I think, somewhat less currency. Contemporary Friends often see their meetings as places they go to on Sundays, and then have little contact with other Friends during the rest of the week—unless, of course, they happen to be a member of the Ministry and Oversight Committee.

An important development in the Religious Society of Friends was the notion that the meeting serves as a psychological container for individual leadings. This mechanism was developed early in the history of the Religious Society when some Quaker leaders engaged in extreme acts; for example, John Perrot used his “pastoral” position to gain favor with women, in effect arguing, “The individual Friend should act according to his own leadings no matter what others may hold, even if one’s leadings are exactly the opposite of the agreement of Friends.” This idiosyncratic religiosity verged on Christian anarchism; it took the Quaker mystical concept of direct experience of God—standing in the Light—to an extreme where it could be used to justify any individual behavior. In Perrot’s behavior, Quakerism careened toward Ranterism, the individualistic radical movement of the era.

In 1666, when Quaker leaders discussed this problem, there was no central structure guiding the various Friends meetings. In response, Quaker elders adopted the principle that the religious

practice of individual Friends was subject to the overview of the monthly meeting. This has since become a central organizing theme of the Religious Society: In the words of Howard Brinton, “Individual guidance [is subordinated] to the sense of the meeting as a whole.” The meeting serves a normative function with regard to the behavior of its members. “The Society of Friends escaped anarchism because its members realized that [the Inward] Light was a super individual Light, which created peace and unity among all persons who responded to it.”

Contemporary Friends experience the guidance of the meeting in several different contexts. If we have a particular leading, we can take this to Ministry and Oversight; while this process is usually reserved for membership, marriage, and, during war times, draft counseling, any participant in meeting can request that a clearness committee be assembled to help them sort through a particular life challenge or transition. In my experience, I have asked for a clearness committee once or twice; and I have, quite often, gone to close friends within the meeting to seek counsel. I’ve always been deeply nourished by the support offered on these occasions.



Finally, there is the third of three gems—taking refuge in democracy. Based upon our belief that there is that of God in each participant, that the Spirit delivers Truth through diverse voices, Quakers are blessed with a vital form of democracy. We don’t talk about this very much, but it is one of the distinguishing features of our religious tradition. We practice both participatory democracy in our practical affairs in meetings for business, as well as spiritual democracy in our meetings for worship.

Political scientists make the distinction between two forms of democracy: participatory and representative. The former is the classic form of democracy practiced in the golden age of Athens, where all citizens deliberated and then voted. As large as the Roman Empire became, in its democratic period it still practiced participatory democracy when citizens assembled in the forum in Rome. In more recent times, representative democracy has

become the Western norm, where citizens elect representatives who deliberate and vote for them in legislative bodies.

Quaker meeting for business is one of the few exercises in participatory democracy that most people in the United States can experience. (Other examples are New England town meetings and well-managed corporate "brain-storming" sessions.) Meeting for business exposes participants to the raw elements of democracy, and, usually, imbues them with a new appreciation of the vitality of the process. The Quaker form of participatory democracy has several distinctive elements. There is an emphasis on what might be termed "deep" equality, because we believe so strongly that each person carries that of God within, and we value individual input to collective decision making. For this reason, well-run meetings for business take great care to ensure that diverse views are heard and, most importantly, that each participant is treated with dignity.

Gandhi famously said about Satyagraha, the philosophy of the force of peace that is at the heart of his conception of nonviolence, that its essence is the notion that the process is as important as the product. In other words, the way we do things is as important as the results themselves. This can also be said about the Quaker form of consensus practiced in meeting for business and throughout the Religious Society of Friends. We seek true unity in our deliberations, not mere numerical majority or even unanimity. The underlying ethic of deep equality provides the spiritual impetus to care for our process; thus, we seek to unite, in our hearts, in common cause.

Because we take such care in our process, Quaker proceedings are notoriously—some would say maddeningly—slow. As one becomes familiar with the ways of Friends, one learns to live with this, and to trust that the sometimes tedious process will, in the end, result in a much better product than if matters had been rushed.

There is, I believe, a direct and indirect consequence of learning the Quaker process for reaching unity. The direct consequence is that many of us become skilled at facilitation and adept at mediation, which in the final analysis involves deep listening to all sides of a difficult issue. Because of these skills, Quakers are often sought out as trust-

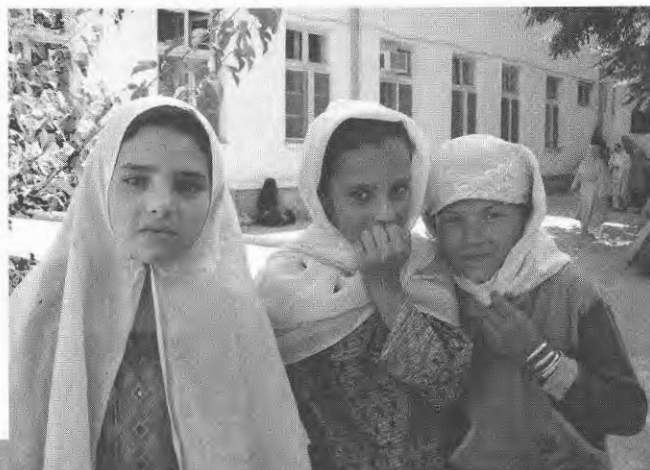
ed intermediaries.

The indirect consequence is that seasoned Friends, over time, become aware of the value of being part of a society that is open to everyone, rich or poor, black or white, gay or straight, rigidly disciplined or "loosely wrapped." The essence of our process is an understanding of the value inherent in deep listening to each member of our community. This, I believe, gives us a visceral appreciation for participatory democracy, as time and again we experience that an otherwise silent voice holds the key that unlocks our deliberation and brings us to unity.

One of the many blessings that we have as people in the United States is our participation in democracy. When we hear talk of voting irregularities, or dirty politics, it makes us fear for the continuance of the process that is so integral to the well-being of our country. Because of the

tradition of Friends, our connection to the formation of the United States, and the vitality of our deep democracy, Quakers are in a unique position to comment upon and, in many instances, to help safeguard democracy in the United States. For many of us, this is, in fact, a spiritual process: we see ourselves caring for the sacred torch of freedom.

At the heart of Quaker practice lie these three gems. We take refuge in the Spirit, confident that we will be nourished and guided in good times and bad. We take refuge in the meeting, secure in the belief that we will be counseled and supported. Finally, we take refuge in democracy, not only with our trust in the wise process that guides the Religious Society of Friends, but in our faith that this is the best and fairest way to conduct human affairs, to find true wisdom, and to provide liberty and justice for all. □



Elynn Cavanaugh
<<http://afghan.smugmug.com/gallery/12618>>

Afghani Schoolgirls

On the road to school, a rush of young girls tarries.
Someone—an intruder—wants to take their photograph.
The girls turn in the hot wind, frisky, bashful.
No meadow full of summer flowers is so lovely.
A few have flung arms over a companion's shoulder.
Some cover their smiles modestly, and many giggle.
Some are barefoot, as wind flutters their soft clothes.
Walking on together, happy, expectant for wisdom,
The schoolgirls look up, learning the enormous blue sky.
Eyes wide, they glimpse back at the official visitants
Who will soon forget how, in this dust, ruined world,
Their faces were so beautiful, delicate, just blossoming.

—Luise van Keuren

*Luise van Keuren is a member
of Monongalia Meeting in
Morgantown, W.Va.*

I have followed with interest the rise, among U.S. churches, of scapegoating. Men who love men, women who love women, women who emerge from the bodies of men, men who discover themselves to have been born women, and children who have been born with indeterminate sex or gender have all been lumped together as the great cause of anything unpleasant or disastrous happening in the world.

Joan of Arc was told by the Inquisition that she would not be executed if she would simply stop dressing as a man. She actually tried. On the morning of the third day, they discovered her, once again, dressed as a man. They remonstrated with her, representing to her, as any reasonable, feeling jailer might, the horrors of living flesh peeling away in the flames, and even of the shameful nakedness that comes, before the eyes of the crowd, as clothing burns away. She would die, in the eyes of the witnesses, an unclothed woman. "I cannot go back from wearing men's clothing," she told them. And the sentence was carried out exactly as they had described it to her.

Some are less brave. We go in terror our lives long for fear of being discovered to have hatched from the cuckoo's egg. I learned early on that if my parents found me in my mother's dress, wearing her bracelets, necklace, earrings, and lipstick, there would be trouble.

So I covered. Painfully and always awkwardly, but with massive will and attention—I played baseball, hunted, fished, sharpened knives, cleaned rifles, stripped outboard motors, cleaned game, punched boys, teased girls, played football, carried my books on one side instead of in front, and parted my hair on the left. It was a relief, later, that my Adam's apple came in, my voice deepened, and my shoulders broadened. *Now no one will ever know. I'm safe at last.*

Fast-forward to the 21st century. I've given up the hiding. From age 53 to age 55, I have been transformed before the eyes of my family, fellow workers, and friends.

Our daughter, who is 19, has moved back in. I take advantage of this by asking her to accompany me to a rally in the state capital for moral support. She's a natural-

born rabble-rouser, and, unlike me, absolutely fearless. But I feel safer than I have in a long time. My driver's license at last says under "sex": *Female*.

LGBTQ people and allies descend upon the State Capitol Building to lobby for a bipartisan human rights bill that would end discrimination on the basis of sexual preference or gender identity and expression. A thousand of us march around to the front of the Capitol, where a few well-dressed senators and other

FAST-FORWARD TO THE
21ST CENTURY.

I'VE GIVEN UP THE HIDING.

I HAVE BEEN

TRANSFORMED BEFORE
THE EYES OF MY FAMILY,
FELLOW WORKERS,
AND FRIENDS.

The Cross and the Cuckoo's Egg

by Risa Stephanie Bear

politicians will address the crowd. Across the sidewalk stand about eight dour-looking men, holding placards with slogans on them, shouting that God hates fags.

I feel moved to shake hands with a very tall, quite handsome, well-dressed, bearded counter-demonstrator. "How do you do, sir?" He almost reaches for my hand, then peers at me suspiciously. I have been on hormone replacement therapy and electrolysis for two years, am wearing my best cranberry ribbed turtleneck, black elastic-waistband slacks, silver hoops. I'm sure I've got the voice right, too. But something tips him off. Is it the big shoulders? Hand size? Some aspect of posture?

"You, you . . . y-y-you're a sodomite!" And he withdraws his hand. An abomination. Mustn't touch.

"Umm . . . I don't *think* so, sir. I've been married to the same woman for 28 years."

But he is gone already. He fades back into the tiny pack, glaring at the crowded steps above me, shouting with redoubled effort.

And we go and stand with my people, gay, straight, trans, queer, and intersex: grandmothers, infants, school children, mothers, kids in purple hair, old men in their 70s and into their 80s. A couple of white-haired women standing near us have been together for 40 years. One achingly beautiful child in a rainbow dress, with rainbow ribbons in her hair,

poses with her moms, one white, one black, for an entire roll of pictures, her smile growing more and more radiant with each click.

I remember then the passage from the prophet for whom one of my sons is named: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8) And at that moment, I join hands with my queer sisters and brothers, and sing, weeping.

This nation's government is now in the hands of what should have been, at most, a tiny movement of malcontents, easily shrugged off by thoughtful citizens, whether Christian or otherwise. But their ranks have swelled since the 1970s, while most of us were not paying attention. The core theorists of this movement are known as Reconstructionists, Dominionists, or Theonomists. The idea is to reconstruct Christianity as a vehicle for taking over government so that God may have dominion instead of man, by the reinscribing of God's Old-Testament moral laws (theonomy). The Old Testament is, for them, the proper law of the land, obliterating the Constitution and the United States Code, or the laws of any other country whatever, for their mandate, which they believe will bring the end of history and the return of Christ, is to

Risa Stephanie Bear is a member of Eugene (Oreg.) Meeting.

conquer the world.

All this turns upon the interpretation of a single Greek word: *plerosai*. It occurs in this passage: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill [*plerosai*]. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom

Law of following the Spirit, by faith, hope, and charity. Paul, in the epistle to the Galatians, goes to much trouble to explain this. Tossing aside 2,000 years of Pauline exegesis, the Theonomist theologian R. J. Rushdoony, founder of the Chalcedon Institute, declares that *plerosai* means "establish" or "confirm"—even though this is not how it is used elsewhere in the Christian Scriptures.

For the Theonomist, the moral (but, oddly, not the ceremonial) law of Moses shall be applicable to all the land in perpetuity. If they get their way, I will be stoned to death as an abomination.

"What do Friends think about the Bible and gay people?"

What to say? "Judge not, lest you be judged" is a little pat.

I resort to a story of a story.

"Well, dear, people used to crowd around the country rabbi and ask him about this stuff. Some of them were hot-shot lawyers whose job was to know all the proof texts, so the power structure sent them to hang out in the crowds and see if they could rip him up on his teachings and get him arrested for stirring up the people.

"So this dude, who's trained all his young life in laws of Moses, stands up and says, 'Hey! Rabbi! What do I do to get to live forever?'

"What does your Book say about that?" replies the rabbi from the boondocks.

"So the lawyer says: 'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind' and, 'Love your neighbor as yourself.'

"That's right," says the rabbi. 'If you do that you'll live forever.'

"Everybody's standing around, looking at these two, and thinking, uh-huh, the quick-thinking traveling preacher has got the big shots by the beard again.

"So the lawyer looks around, sees people grinning at him, and so he sticks out his lower lip and spreads his hands in a kind of apologetic shrug.

"Sure, but that's just it. Who exactly is my neighbor?"

"The rabbi looks him over. The kid is bright, he's moving up through the infrastructure, but he seems to mean well too. Might be worth saving.

"Tell you what. Sit down a minute, I've got a story for you.' Everybody moves in close to hear the story.

"There's this traveling salesman, kind of a Willy Loman type, puts up a load of shoes or whatever on his donkey to sell down at Jericho. On the way there, in the middle of nowhere, a bunch of local guys relieve him of his stock, his gear, his transportation, his clothes, and his last water bottle, and beat him senseless for good measure. Then they clear out, leaving him there for the vultures to find.

"After awhile, along comes a priest. He sees the guy lying there, not moving, covered with, by this time, dried, caked blood. He's not a bad person, the priest; he'd go over and check the situation out, but he has responsibilities—spelled out in



Narcissa Weatherbee

of heaven." (Matt. 5:17-19)

Christian scholars in general translate this as *fulfill*, and talk about the Christian Scriptures as the rule for Christians (hence *New Testament*) and replacing the outer Mosaic Law-by-rules with an inner

As we drive home, using fossil fuels of course, in the uncharacteristically hot winter sunshine, my daughter asks about the apparent belief system of the men who had shouted at us to "go back in the closet."

detail in Leviticus—to the people up in Jerusalem. If he handles this person, he'll have to touch the blood—and/or the nakedness of another man—and that means he won't be able to do his job, because he'll have been polluted. So he crosses the road and passes by, maybe making a mental note to call 911 when he gets to town.

"Nothing happens for awhile, and the vultures are starting to pay attention. But then here comes this other guy. He's a lawyer, of course, just like you [significant glance; crowd chuckles], and again, a good person with duties and responsibilities and mustn't get polluted—can quote you chapter and verse verbatim on the things that God has required of him in serving the people properly. There are real penalties for goofing this up, so he, too, crosses the road and moves along, a little faster, maybe, thinking about making that same 911 call.

"So he's been gone awhile, and the sun's getting really hot now, and the first couple of vultures are hopping toward the body, and now a third guy shows up.

"Any idea who?"

"Here the lawyer shakes his head. People in the surrounding audience turn to one another, raise their eyebrows, make a few suggestions to one another, shake their heads as well, some of them shrugging.

"Well, as luck would have it, he's from Samaria."

"Here a collective groan rises up from all the rabbi's hearers. They should have known; they can see where the story's going now, and almost nobody's happy with it. Samaritans, like lobsters, infants born out of wedlock, shrimp, nocturnal emissions, compound interest, lepers, fried rattlesnake, men with crushed testicles, bacon bits, camels, bloody victims, menstruating women, rock badgers, hares, sea urchins, octopi, homosexuals, and dead cows, are, of course *abominations*.

Meaning: God can't abide 'em, and so neither can the Chosen People. You don't marry a Samaritan, eat with a Samaritan, pray with a Samaritan, sleep with a Samaritan, give the time of day to a Samaritan, sit down to a cup of tea with a Samaritan, or even read a book by a Samaritan if you can possibly help it—because, although they are not Jewish, they insist on worshipping the Jewish God but haven't got the rituals and such down right, and so can't possibly get into heaven.

"So the rabbi continues: 'The vultures

hop away as the Samaritan dude walks over to check out the body. He discovers signs of life, rolls the salesman over, gives him a drink of water, pulls off his own cloak and wraps him in it—blood all over it by now—loads him on his Samaritan-sweat-bedewed donkey—maybe has to leave behind some of his own load, I forget—and slowly and carefully, falling farther and farther behind on his own schedule as he does so, because there's a really broken-up man saddlebagged across his donkey's back, and the road's rough—takes him to the next little town down the way. Right about sunset he pulls up outside the local roadhouse, unloads the still half-conscious victim from the donkey and carries him in, and asks the manager for a bath, hot meal, and a bed for him.'

"Look here, man," says the Samaritan to the manager, 'I'm really running behind now, so I gotta keep going.' Here he hands him his credit card. '—Just run a tab on him while I'm gone, and when I make my return run, I'll settle up with you. Cool?'

Cool. But don't let's shake on it, the manager might say with his eyes.

"Kay," says the rabbi, standing up and brushing off his robe a bit, looking around at the crowd, then returning his piercing gaze to the young lawyer. 'Of these three, which one was a neighbor to the shoe salesman?'

"The lawyer looks up at him. He can't even bring himself to use the word that names the abomination. 'The . . . the . . . the one that was kind to him,' he says, reluctantly.

"The rabbi gives him that unsettlingly kindly smile he's famous for. 'That's right,' he says, softly. 'Do just like him, and you will live forever.'"

My daughter has been watching the roadside pass by. The sun's going down, setting pink fire to the mountains on our left, and there are flocks of Canada geese gliding down to the rivers and lakes all around. I'm not sure, at first, that she's been listening.

Still watching the geese, she reaches across from the passenger side and takes my hand. □

DESPITE THE RAIN

At dusk, the rain arrives
on hushed feet, except
for the occasional leaf that weeps

and weeps and weeps.
The cricket so present only a breath ago,
grown tired of repetition
has flown.

Hidden, restless, thoughts
spatter to earth, separate
indistinguishable. Somewhere
a killer plants a bomb and runs.
Maybe he looks like me. Rain curls
his hair around his ears.
He shivers against the wet.

At home, his mother turns
in her sleep, the undreamed
about to happen. He says
he does it for God.

Yesterday, three ministers met
adamant on naming the sins of gays
as if God has time for
petty obsessions. Maybe
they look like me. They stand blinded
by the glare of klieg lights,
a reporter's voice monotonous
against the rain, loud
as a drum, on a metal roof.

Down the street a woman sleeps.
a brown hand stretches awake.
Soon she will pull a dress over her head
yellow as a sunflower. Maybe
it is me. Despite the rain,
she carries her head high.

To look into any raindrop,
is to see myself.

—Lynn Martin

*Lynn Martin is a member
of Putney (Vt.) Meeting.*

THE LORD'S PRAYER

Revisited

by Alicia Parks

In February 2005, FRIENDS JOURNAL published an article by Paul Buckley, "Owning the Lord's Prayer," in which he offered his rewording of it in an attempt to make the prayer his own, and then invited the reader to do likewise. Since then FRIENDS JOURNAL has published several responses from readers in the Forum (two letters in April 2005, p. 47; one in May, pp. 4-5, and one in June, p. 42.) Here is another, more detailed response. Paul's original article may be viewed in full in the archives of back issues on the FRIENDS JOURNAL website, www.friendsjournal.org. —Eds.

Some time ago I undertook an in-depth study of the Lord's Prayer, for much the same reasons as Paul Buckley: I wanted something that meant more to me. The deeper I got, the more complicated—and rich—everything got. Possible meanings branched off endlessly, and each permutation of meanings struck my soul like a gong hit in its sweet spot. I had to include each one. This destroys the refreshing terseness that was probably part of Jesus' point. (The Amidah prayer, which was probably in use in some form at Jesus' time, covers many of the same issues but in much more flowery language.) In exchange, however, I have something that speaks directly to my soul. When I pray it, taking a minute or so for each line, I feel that God and I have truly communicated.

Although I have tried to put the Lord's Prayer into my own words, I necessarily have to begin with the words Jesus used:

Alicia Parks is a second-semester graduate student at Boston University School of Theology studying to do—she writes—"rabble-rousing disguised as adult religious education." She is a longtime attendee of Sandy Spring (Md.) Meeting. She occasionally attends Friends Meeting at Cambridge (Mass.), and is also exploring Judaism.

spoken in Aramaic, recorded in Greek, and read by me in English. The metaphors that shaped Jesus' mind included angels, devils, benign monarchs, and a patriarchal God who had a lot less respect for the laws of physics than the God most of us grew up with. In general I have tried to find other metaphors; but there is an image I use with impunity: the Kingdom of God. Sexist and hierarchical though it may be, when I use it I feel like part of a community that transcends time, all united to bring it into being.

Beyond any problems of grammar or vocabulary, however, this is the prayer of a peasant 2,000 years ago who didn't know where his next meal was coming from and who lived under the boot-heel of the biggest empire in the world. I am overfed, overeducated, and live in the boot-heel of the biggest empire in the world. I have tried to bridge that gap by trying to get into Jesus' head, to find the thoughts that were behind his words, so that I could imagine what he would say to us under such vastly different circumstances.

Our Father in Heaven

The "in Heaven" part is not in Luke's version, and it is a phrase that Matthew adds frequently—concerned, I suppose, that otherwise we might not get the reference. The "father" is famously the word *Abba* that Aramaic-speaking children used to address their fathers, but adults used it as well. While many ancient Jewish prayers begin with a formal "Our father," Jesus is unusual in using the more direct and thus more intimate "Father" in many places throughout the New Testament.

Although it is often implied that people need to address God in the context of an earthly relationship with which they have good associations, that has not been my experience. I have a good relationship with my father, but as a young adult, I had a tense one with my mother. God was my

surrogate mother.

Be all that as it may, however, when I hear this line it just sounds like saying someone's name before starting an important discussion, to ensure that they are listening.

When I pray alone, I address God my usual way: *Mama*.

When I have used this prayer with others, I remove gender from the equation altogether with:

Hey God, I know you are listening.

Hallowed be thy name

In Jesus' time, the name of God was equivalent to the person of God. Here we are asking that God's name and thus God's self will be treated as holy. As with other petitions of the prayer, the grammar is ambiguous. Although it is unlikely to be a simple assertion that "we here think you are special," it could be if one added the implication that we will act accordingly (see Isaiah 29:23). After all, the modern Hebrew term for "martyrdom" translates literally as "sanctification of the Name." It could also be asking God to earn our respect by acting more Godlike, which would link it to the next line.

I have different ways of translating this line, depending on how bossy I feel:

We will restore the honor of your name by doing your will.

May your name regain the respect it deserves.

We look forward to the time when the holiness of God's being will be universally acknowledged.

We need you to act like a God; Stop letting evil persist.

Holiness has the additional meaning of "set apart." At first I rebelled against the idea of segregating God from the rest of

reality, but then I remembered suggestions to dedicate time for prayer, so that it does not get crowded out of our busy lives. This was a "separation" I could handle.

*We make space for you in our lives and,
Together with others,
Work to make space for you in the world.*

Thy Kingdom come, thy will be done, on Earth as it is in heaven.

In my mind, this whole phrase is one part with one meaning. For the ancients, heaven was a separate realm where God was more visibly in charge and things worked the way they were supposed to. I don't have to believe that heaven is "up" to wish that things were more like that around here. As is common for Jewish prayers, Jesus began with only-by-the-power-of-God matters and then moved on to issues on a more human scale.

This has the same grammar problem as the last. Was Jesus asking God to get serious, to live up to God's hype? That we humans start living under the rules of the Kingdom of God previous to God's action? That God somehow make us do that? Or perhaps there is no implied agent, just a statement that we hope it happens soon.

The later petitions, however, are explicitly command tense, and the prayer is followed in Luke with parables instructing us to hector God into giving us what we need, so it seems likely that this line has the same tone. This makes me squirm, partly because it seems rude, but mostly because the God I believe in is not omnipotent, and I feel ridiculous demanding that The Force swoop down with a Shaz-zam, demanding the impossible—but then, Jesus wanted to thrust us out of our comfort zones. I have compromised with:

*Make manifest to the world a vision of
your perfect future,
So that all may begin to work for its
realization.*

Give us this day our daily bread

I worked on this for quite a while before I finally decided to drop any mention of bread. I have rarely had any concern about where my next meal was coming from and I don't want to waste God's time on it. I didn't want to ignore that side of things altogether; simple solidarity with the modern equivalent to Jesus' real audi-

ence would forbid it. Also Jesus (directly after the prayer, in Matthew) urged us not to worry about what we will eat or wear, but to seek the Kingdom of God and all those things will be given to us also; so it feels right to keep God in the picture of my material well-being.

My thoughts on this were helped by a conversation with my meeting's graveyard committee clerk, who has vicarious post-traumatic stress disorder from all the old gravestones for children. He sees health-care as the modern equivalent of Jesus' concern for access to basic food.

This line presents a major translation difficulty. With most words in the Greek Gospels, we can pin down the meaning by comparing many uses of the word both in and out of the Gospels. Not so with the word usually translated as "daily," which church fathers were arguing about almost as soon as Luke and Matthew were written. My favorite interpretation is "the bread of tomorrow," in the manna-like sense of "the bread we are going to eat when the Kingdom comes and we sit down at God's table," which Jesus was continually pre-enacting.

The idea of asking for a sample of the Kingdom of God upfront spoke to me, since hope is as rare and precious now as in Jesus' time. As the overall focus of this prayer is the coming of the Kingdom, it isn't a stretch to involve this line as well. The concerns need not be in opposition: if everyone has enough to eat, that probably means the Kingdom of God has arrived.

*Provide for our human needs
And strengthen us with regular glimpses
Of a world made in your image.*

Forgive us our sins, as we forgive those who sin against us.

This is literally, "forgive us our debts, as we forgive our debtors." In Aramaic, the word "debt" was used as a synonym for sin, but since bankruptcy and foreclosure were endemic in that time and place, Jesus likely also meant it literally. I had to struggle to make this meaningful to me. If my house were in fact being foreclosed on, my hesitation to ask God for material things would surely and properly evaporate, but this is not the case.

Broadening our focus, however, I began to catch a glimpse of something very meaningful. As a citizen of the Empire, I owe debts to all sorts of unsavory institutions, from the U.S. Army to

the New York Stock Exchange, working to maintain my lifestyle—a lifestyle that I don't want but can't seem to break out of. These soul-sucking entanglements of modern society keep us from doing what God has in mind for us, and this is definitely something worth praying about.

*Support us in our struggles against
obligations to oppressive institutions
that destroy the Spirit,
As we struggle to avoid behaviors that
would ensnare others in their grasp.*

The debt issue notwithstanding, there is a lot of run-of-the-mill forgiveness with which I could definitely use God's help.

*Help us to feel open-hearted love for
others and to forgive their failures
and false steps,
So that we can release the guilt and
resentment that bind us, and begin
our relationships anew.
Only then will we be able to receive love
and forgiveness from you and from
others.*

The "open-hearted love" and "relationship anew" lines here have nothing to do with my linguistic or historical research. They are simply there because I know that that is the only way I can hope to ever feel love of neighbor for all the obstinate people in my life, as is the slight restatement of the causal relationship.

And lead us not into temptation (or lead us not into the time of trial)

But deliver us from evil (or the Evil One)

With all these possibilities listed in the footnotes of most Bibles, the list of possible translations for this line is accordingly longer. To see what Jesus may have meant by "the time of trial," look at Exodus. God is forever testing the wanderers' faith, and they fail every single time, choosing apostasy over the Covenant. Whether this says more about God's learning curve or that of the Israelites I really couldn't say.

Sympathy for the ancient worldview is especially crucial for this line. Many times in the first books of the Bible, God is assumed to be responsible for some truly horrible things. God's omnipotence was paramount in the psychology of the time, even when this interfered with God's goodness. This had come into question by Jesus'

time, but not nearly so much as today.

Some people take comfort in the fact that the Greek word for sin is the same word used for missing the mark in archery, but "sin" makes the most sense to me as "an action that hinders rather than fosters the enactment of the Kingdom of God." As a translation of the usual interpretation—a request for assistance in resisting temptation to sins of the flesh, abuse of power, etc., with which I could use as much help as anyone else—I came up with:

*Free us from our attraction to
Sin and unrighteousness.
Be a light shining on our paths, that we may choose
The way of righteousness,
And especially that we may correctly understand
Your will and vision.*

But I felt that this did not exhaust the meaning of the line. For me, this line links back to "thy kingdom come." We aren't asking for a delay in the Kingdom, just some help getting through the lead-up to it, either by strengthening our spines or by granting us the sort of exemption given to the Israelites in the last plague (Exodus 12). Even the Bible, with its Shaz-zam theology, does not imagine those who benefit from the present oppressive order politely stepping aside and the world being instantly restored to the conditions of the Garden of Eden. No, recreating the world in God's image is going to be a long and dangerous slog, with the forces of darkness desperately struggling to hold on to power. Interestingly, the word translated as "trial" can also mean "despair." And so I also pray:

*Hold back the collapse of civilization while we,
With others, work to make it unnecessary.
And if it should come in our lifetime
Keep us from being swept out to sea,
But keep us doing your work,
Even when it seems hopeless, or in the face of
persecution.*

For thine is the Kingdom and the Power and the Glory, forever and ever.

It is very doubtful that these are actually Jesus' words, but it is such a lovely sentiment that I can't bring myself to care.

For this last bit, I have settled upon a feminist (Ima is "mama") and universalist (Olam is "world" or "universe") adaptation of Deuteronomy 6:4: "Hear O Israel, YHWH is God, YHWH is one." (Alternative monikers for God could be Shikhena—the holy spirit, literally, "she who dwells among us"—or the traditional "Adonai," Lord.)

In my words it is:

*We acknowledge your supreme claim over all that is.
You are our only leader.
Shema Olam, Ima Elohenu, Ima Ekhad.*



ENTERING THE KINGDOM

Like as a child I come
although I have not mastered these new feet
and may trip, sprawling,
for your loving lift
to greet.

Like as a child I run
with eyes fixed solely on your laughing face,
trusting you'll stoop
to clasp in low embrace
my faith.

Like as a child I fly
and caught, You swing me free of solid earth
in spinning flight
to find rebirth is simply
hanging on.

—Charles A. Waugaman

*Charles A. Waugaman lives in
Jamaica, Vt.*

Of Faith and Boots

by Wendi White

I am a mother with two young boys, a job, and meeting responsibilities in addition to other volunteer work. So when another Friend mentioned to me after our meeting's Thanksgiving potluck in 2004 that AFSC's Eyes Wide Open exhibit would be swinging through Texas and shouldn't it stop in Austin, I thought, "Oh no, here comes the ask." I instinctively prepared myself to say no. My life was too busy, my family responsibilities too demanding; moreover, the holidays were upon us. No sane woman would agree to organize a public event in three months under such circumstances.

But almost as if I were suddenly in the audience at a movie, I saw myself pause as the Friend explained how she would be out of town and couldn't organize it herself. I thought about the war and how its reality was being hidden from us. I thought about how much I needed some way to make meaning out of the death and destruction confronting me each day in the morning newspaper. Then I watched as the most powerful word in the world escaped from my lips, "Yes." Yes, I would help. Yes, I would convene a committee. Yes, we could raise the \$2,000 and 200 volunteers needed in a month and a half right after the holidays. "Go ahead," I heard myself say, "tell them to come."

For the next six weeks, I barely thought about the 1,400 empty soldiers' boots and 1,000 civilians' shoes making their way to Austin. Consumed with staging Christmas, I had no choice but to trust that what was needed for the exhibit would fall into place come the New Year. But such easy faith was soon tested with the end of the season and the sudden round-the-clock ringing of my phone. We needed a location. We needed a meeting. We needed money and hundreds of volunteers—yesterday!

At this point in a project, I usually have a feeling of rising anxiety that everything depends on me. But I was somehow more centered with this event and a different approach arose. I felt fairly free of worry. When things began to wobble, I returned to my initial sense of clarity that the Spirit would provide what we needed—way would open. I did not have to "make it happen." All the committee and I had to do was keep asking for help. People with the tight sched-

ules to volunteer, resources to pay the bills, and connections to other groups would come. And though there were moments of doubt, like the point when we had no venue three weeks before the exhibit's opening, "Ask and you shall receive" proved itself to be sufficient.

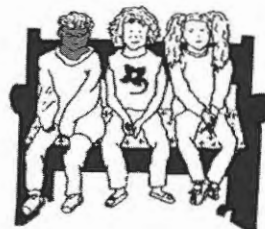
On a foggy February morning in 2005, the soldiers' boots and civilians' shoes finally hit the ground in Austin. After such an exercise in faith, I was unable to wait until the exhibit's opening to see them, so I drove by on my way to work. The boxes of boots and shoes lay stretched across a field looking like coffins in the mist. The sheer length of the row stunned me. The number of volunteers who answered our call and were now unpacking the boxes amazed me. As the fog burned away, a simple grass hill was being transformed into a cemetery. I stopped my car and cried.

Eyes Wide Open is powerful. It speaks directly to our shared humanity, cutting through the walls of party, age, religion, or political position. Faced with the intimate personal reality of these empty boots and shoes, the tragedy of each life lost can no longer be denied. Reading the notes left by loved ones, seeing a teddy bear or a flag or flower poking out of such standard military issue, is jarring. These weren't just soldiers; they were people with families like mine. The small sneakers representing Iraqi children could be my children's shoes. These little ones must have run and climbed in them like my boys do, and now they are empty.

I took my children with me later that day to walk among the rows of shoes and boots. We mourned with business folk dressed in suits from downtown, Vietnam veterans wearing POW caps, and college students. Tears flowed freely as we bent to note the ages and hometowns of the dead. Some of the fallen were just a decade older than my oldest son. I was deeply grateful to feel my boys' warm hands in mine. As I gave into grief, I finally came to understand why I had said yes to that Friend on Thanksgiving Day. Only those who weep and mourn know the true cost of war. Denying ourselves the space and time to feel our grief paralyzes us. Allowing ourselves to plumb the senselessness of war releases us to act for its end. I had said yes because there is deep truth in those words spoken long ago on a hill not that far from today's battlefields: "Blessed are those who mourn." □

Wendi White is a member of Austin (Tex.) Meeting.

NEWTOWN FRIENDS SCHOOL



"The accomplishments of adults begin as the dreams of children.

Newtown Friends is a place where dreams begin."

— NFS Mission Statement

Pre-K to Grade 8

For further information, call 215-968-2225, or visit us at newtownfriends.org

Accredited by the Pennsylvania Association of Private Academic Schools



Guilford COLLEGE

Year of
SPRIT & SPIRITUALITY

**Congratulations to our
graduating
Quaker Leadership Scholars!**

Quaker Education Since 1837

Admission Office

5800 West Friendly Ave • Greensboro, NC 27410
336-316-2100 • 1-800-992-7759 • FAX 336-316-2954
www.guilford.edu

G
F
S



Germantown Friends School
(215) 951-2345

Please come to our Open Houses:

- Oct. 1, Saturday, 2-4 p.m.
(registration ends at 3 p.m.)
- Nov. 11, Friday, 8:30 a.m.
- May 19, 2006, Friday, 8:30 a.m.

I Was Blind, But Now I See

by Paul Landskroener

Many are familiar with the Indian fable of the blind men and the elephant, immortalized by the Fritz Eichenberg woodcut that was on the cover of *FRIENDS JOURNAL* in March. The story is of a group of blind men who are led to an elephant. Each grabs one part of the animal—leg, trunk, tail, body, ear, tusk—and describes the elephant in terms of the part he is holding: an elephant is like a tree trunk, or like a snake, or rope, wall, banana leaf, spear. This causes the men to argue about the true nature of an elephant, each insisting on his own perception as the only true description.

We smile at the silliness of the argument and usually describe the moral of the story as being about the importance of respecting diverse points of view, that no one has all the answers, that it's important to be humble and open to other ideas.

But behind those superficial lessons are two more profound lessons implicit in the premises of the story.

First, the only reason that the men argued with each other was that they were blind. If they could see, they would have each realized instantly that the elephant had many characteristics at the same time, and what those characteristics are. They would still have different vantage points, and no one of them would see all of the elephant at the same time, but they would each actually see the elephant as a single, integrated living being. The man standing behind the elephant might not be able to see a tusk, but he would have all the context he needed for his brother's description of the tusk to make perfect sense and enrich his already accurate understanding of the elephant.

The first lesson, then, is that if I want to know what an elephant is like, I must wake up, open my eyes, throw off my blindness, and see for myself.

The second lesson is that there is indeed an elephant! The story only makes sense if the men are feeling and describing something that actually exists—it isn't a figment of their imagination—and that it is all the same object.

So it is when in my blindness I stumble into an encounter with the Living God. My first perception may be of a particular characteristic or attribute of God: creator, liberator, comforter, judge, lawgiver, mother, father, shepherd, still

small voice, pillar of fire, burning bush.

If I remain spiritually blind, my perception of God will be limited to that aspect I immediately encounter. Even if I suspect there may be more than I'm able to perceive, the best I can hope for is to believe in my brothers' and sisters' descriptions of their experience, somehow synthesizing their descriptions into my own peculiar image of God. The result is an idea—called God—that would be subjective, idiosyncratic, and, if I am honest, tentative.

And, quite likely, inaccurate.

If this is all I have, how can I testify with power and confidence about what God has done for me (and for you)? The accuracy and persuasive power of my testimony would depend on the reliability of the testimony of others, none of whom I can unqualifiedly vouch for, and about some of whom I may have serious doubts. How could I, a blind guy feeling an elephant's leg, ever accept without reservation that the thing I am encountering had any resemblance whatsoever to a rope or a banana leaf?

But if I learn how to see, my knowledge of God will be immediate, personal, and authentic. It would be a living knowledge of the Living God upon whom I can stake my life. And the knowledge would not be mine alone: I'd share it with all the others who once were blind but now can see.

There is one crucial difference between blind men encountering an elephant and a human being searching for an encounter with the Living God. The elephant is utterly indifferent towards its perceivers (and is likely to stomp on or gore them if they're not careful). The elephant doesn't have the power, or desire, to cure them of their blindness or to

bring them into perfect knowledge of itself. So the men are stuck in their predicament and must do the best they can.

Not so with the Living God. □

Paul Landskroener is a member of Twin Cities Meeting in St. Paul, Minn.

How Do You Recognize a Divine Revelation?

by Bruce Kellogg

Two years ago, Baltimore Yearly Meeting published a booklet, *A Quaker Response to Christian Fundamentalism*, which described beliefs typical of fundamentalists and evangelicals, and compared them to beliefs typical of Quakers. The author, Sallie B. King, points out, among other things, that while fundamentalists believe divine revelation is ended and to be found complete in the Bible, Quakers believe that revelation is ongoing and is available to any who wish to open themselves to it.

Some of my colleagues, looking through the book, picked up on the Quaker belief. They asked: How do you know when you are experiencing a divine revelation and not simply thinking your own thoughts? How do you tell the two apart?

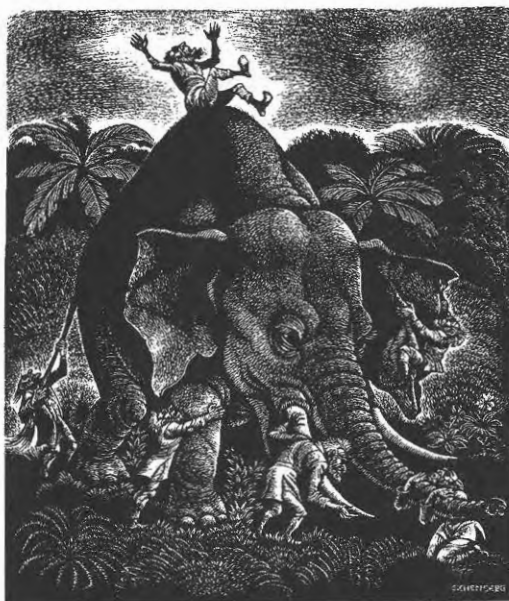
In pondering a response I came to feel that, in identifying a message of the Holy Spirit, it might be clearer to speak of a range of intensity and frequency in how we experience the Light, rather than trying to make an either/or distinction.

Sometimes, as in the case of Saul's experience on the road to Damascus, or George Fox's vision on Pendle Hill, the recipient cannot doubt who the author is.

If we take that clear, unforgettable voice as the rarer, high intensity end of the range, then the more frequent, middle range might be the enhanced clarity in thinking about an issue, or the deeper sensitivity in a relationship, that arises out of sustained contemplation and worship.

At the most frequently experienced, low-intensity end of the range we might discover a new awareness to a problem, the first promptings of a concern, or we might be moved by a sympathetic resonance to another's shared message.

One way to consider the origin of our



thoughts, at this level, is to see where they take us. The leadings of the Light are purposeful; like a plant, they develop if we nurture them with time and thought. They are positive; they enhance our spiritual growth and development as we make room for them; and eventually they bring us to some action or a changed state.

The question then arises: If I am now clearer on recognizing the promptings of the Holy Spirit, how do I respond to them? Messages shared in meeting are a very important part of the meeting for worship. But although many messages are shared, I believe even more messages are intended, at least initially, just for the recipient. It might take some time, even years, to work out the full implications of one.

Or a prompting might be shared with a particular person; or even not spoken at all, but shared by means of a closer relationship or different behavior.

To feel hesitant to speak may be an indication that the message needs more contemplation. A clearer indication of the need for reflection may be that the thought is convoluted and lengthy, or contains anger or hostility.

On the other hand, clarity and conciseness, and the absence of rancor, are good indications of a "seasoned" message. The urge to share, I believe, is a part of divine guidance and grows along with our understanding of the leading.

In meeting for worship we receive a shared message largely in the spirit in which it is given, so polish is not an issue, and it is surprising how pertinent the message can be to so many. But one may feel diffident about speaking, nevertheless.

A Friend once mentioned he felt embarrassed when he recalled some of the earliest messages he had shared in meeting. In responding, it seemed to me that one might compare those messages to an artist's portfolio of drawings. Rather than disparage his earlier efforts as untutored or lacking in skill, one can see by them how much progress the artist has made since then in conveying an image.

Sometimes in the act of speaking we attain clarity; or perhaps the message achieves clarity as we express it, since we are not the drivers of this process, but rather the messengers. And so our reticence is cleared away as we open ourselves to the Divine Presence.

Being attentive to the Light, being ready to listen, still requires a lot of effort on my part. Being clearer on what I am listening to is helpful. The rest will work itself out, as way opens. But I appreciate the questions my colleagues raised as they prompted me to consider some aspects of worship more closely and then to put my thoughts into words. □

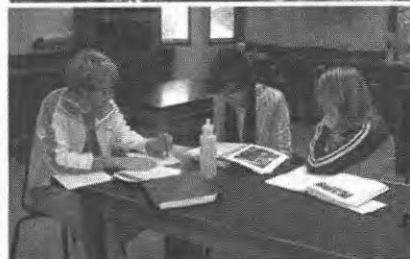
Bruce Kellogg attends Friends Meeting of Washington (D.C.).

FRIENDS JOURNAL May 2006

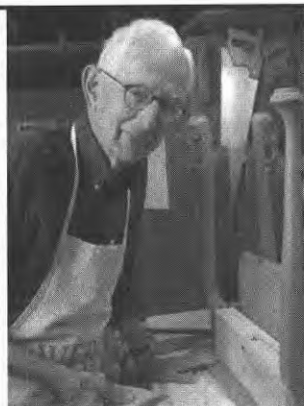
Scattergood

FRIENDS SCHOOL

- *All graduates accepted to college
- *Self-directed, lifelong learning
- *3:1 student-to-teacher ratio
- *Shared work program
- *Organic garden and farm
- *Supportive and diverse community
- *Laptop computer program
- *Daily Collection, weekly Meeting for Worship



www.scattergood.org • 1951 Delta Ave. West Branch, IA 52358 • 1(800) 737-4636



Dynamic community, enriching lifestyle!

Beautiful arboretum setting • Superior health & wellness services



MEDFORD LEAS



A nationally accredited, Quaker-related, not-for-profit community for older adults, with campuses in Medford and Lumberton, New Jersey.



Call 800.331.4302 or visit our web site: www.medfordleas.org

Quaker Truth-Seeking and the "Unitary Presidency"

by Nancy Milio

As citizens, many of us in the U.S. are uncomfortable with a president who claims powers that place him above the law, even the Constitution, and immune from both judicial and Congressional oversight, even during the perpetual "Global War on Terror." President George W. Bush's justification, in the words of the Justice Department, is that: "The Constitution vests in the President inherent authority. . . Congress cannot extinguish that authority. . . [He is] justified in taking measures which in less troubled conditions could be seen as infringements of individual liberties." This rationale covers use of severe interrogation; trying accused terrorists before military commissions; unlimited detention of "enemy combatants," including U.S. citizens; secret "rendition" to overseas prisons, and warrantless domestic eavesdropping.

As Quakers, we may well have additional cause for unease. I believe that we are seekers after Truth, the Light to guide our actions. Often we discern this best in community, through the insight, counsel, and example of others. All this, a continuous and lifelong learning, living, growing process, is itself a source of joy.

This being so, can we accept—under any circumstances—near-absolute authority on the part of any one leader who claims to know enough to act alone, and who claims to command sufficient wisdom and power to secure the nation from the "barbarian at the gates," without the checks and balances in the Constitution?

Apart from the headlines, which often miss the real story of a five-year accretion of "unitary" power, what is the evidence of presidential power freed from accountability? And what, if anything, do Quakers have to do about it?

Presidential Signing Statements

The president has used a set of tools, like presidential signing statements and executive orders, which are at the disposal of all presidents, but with an unprecedented frequency and impact on governance. Crucially, when he signed the much-publicized Detainee Treatment Act, which forbids torture and cruel, inhuman, and degrading treatment, the president, contrary to his pledge, used his signing statement to assert his powers as commander in chief to waive its restrictions.

A second, less-reported provision (the Gra-

ham Amendment) strips courts from hearing most Guantanamo lawsuits contesting detention and abusive treatment: "No court, justice, or judge shall have jurisdiction to hear or consider" petitions, effectively permitting use of torture-derived evidence in the military commissions. It thus nullifies the habeas corpus right of persons under U.S. jurisdiction (Article I, Section 9 and three Amendments). The Supreme Court had previously ruled that federal courts had jurisdiction over "enemy combatants" in Guantanamo because it is a U.S. site; it also held that military commissions violate the Geneva Conventions by denying prisoners the same legal protections as any U.S. court-martial.

In his signing statement, President Bush asserted power to waive habeas corpus. This again broke his promise to allow 150 detention cases already before the courts: within days, administration sought to dismiss those 150 cases.

Executive Orders

Another strongly wielded tool of this "unitary executive" is executive orders, which have the status of law without Congressional legislation, and which expire at the end of an administration. The Faith-Based Initiative operates under this authority. The administration boasts it has made up to \$2 billion available to faith groups, often its conservative religious base; yet it is outside the media spotlight.

This program includes funds for "abstinence only" sex education in high schools, growing from \$50 million to over \$200 million. At least three states now refuse these funds. Maine stopped a conservative group, which has a \$1.5 million federal grant to teach abstinence only, from doing so. Administration officials transferred evaluation of the program from the Centers for Disease Control, recognized as expert in sex education research, to the Health and Human Services unit on Children and Families, which has more ideological leadership.

Presidential Findings

The widely reported secret presidential order, predicated on his "findings" that certain facts warrant extraordinary actions (that is, covert work of intelligence agencies), created the National Security Agency program of warrantless eavesdropping of international-domestic communications of suspected terrorists, but without law-mandated approval by the secret Foreign Intelligence Security Act (FISA) court, despite explicit Congressional and Justice Department objection.

Quakers in several states are aware of being secretly surveilled by the FBI for peaceful dissent of the wars and the education of young people about nonmilitary options for their future.

Seeking the Balance of Powers

The gradual distortion of power balance has been contested by civil society groups and individuals. Several major cases are reaching the new, more conservative Supreme Court, which will go far in determining the extent of presidential power.

One such case is that of Salim Ahmed Hamdan, a Yemeni who has challenged the Guantanamo military commissions. An appeals court ruled he could challenge detention. The Supreme Court will decide whether it has jurisdiction to proceed or whether Congress, in the Graham Amendment, closed the Federal courts to Hamdan and the 150 other detainees. If it upholds the administration, it will mean court access can be controlled by the executive branch. Civil rights groups claim the amendment, by stripping the courts of detainee claims and removing the right of habeas corpus, is unconstitutional.

A second case is U.S. citizen Jose Padilla, first charged as a "dirty bomb" suspect based on testimony acknowledged to be torture-derived. He was held for three years in solitary military detention as an enemy combatant. The Court will decide whether the government can deny juridical rights to a citizen arrested in the United States and use military tribunals instead of the federal courts for offenses. To avoid this high court challenge, the administration changed the charge and transferred Padilla to civilian criminal court. However, civil liberties groups are arguing for a Supreme Court review.

Freedom of dissent, personal privacy, juridical rights, and adherence to transparency and accountability that is requisite to a strong democracy require active involvement of the Constitutional institutions, fulfilling their responsibility to balance national security, human rights, and liberty. Should the courts or Congress step back, the balance of power becomes dangerously distorted. When the media seek excitement and ignore less dramatic and time-consuming truths, we are disadvantaged. Nonetheless, Quakers know well that truth-seeking takes constant effort, and we are not absolved from searching for truth in public affairs and for spiritual truths—as though these can be separated—and then acting on them. □

Nancy Milio is professor emerita of Health Policy at University of North Carolina and a member of Chapel Hill (N.C.) Meeting.

War and Faith in Sudan

By Gabriel Meyer, with photographs by James Nicholls. Willam B. Eerdmans Publishing Co., 2005. 216 pages with index. \$20/hardcover.

The photograph on the cover of *War and Faith in Sudan*, a new book by veteran war correspondent Gabriel Meyer, offers a telling glimpse of its contents. A young Nuba girl of perhaps nine stands straight, although missing her right arm. Her face radiates dignity, intelligence, and inner calm.

This stoic perseverance before genocide is a subtext in Meyer's account of the Khartoum government's assault on the people who live in the Nuba mountains, in the heart of Sudan. The girl survived a bombing attack inflicted by the Sudanese air force on a school in the village of Kaouda on March 2, 2000. Five "barrel bombs," filled with nails, killed 14 children, most of whom were sitting outside receiving instruction under a pair of sycamore trees. One of the bombs fell between the trees.

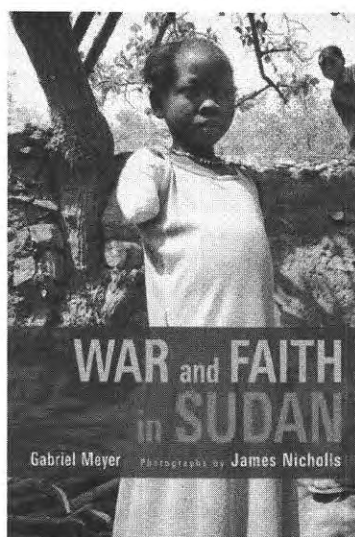
The school, while Catholic, exemplifies the religious diversity and tolerance that abounds in the Nuba region, where it is not uncommon to have followers of three different religions within the same family. "In a dark tribute to Nuba tradition," Meyer writes, "seven of the initial fourteen dead children were Muslim, seven Christian."

The Kaouda bombing brought an international outcry, because it was documented by journalists and photographers—Meyer among them. Previous attacks had not received attention.

Now something similar is happening in Darfur, in western Sudan. Attacks by government-sponsored Arab militias on black tribal farmers go largely unnoticed, partly because with rare exceptions Khartoum has succeeded in keeping journalists and photographers out of Darfur—and also because the world in general wants this genocide to be over, even if it means shutting our eyes to the horror.

My own interest in Sudan began with Darfur. Denied a visa a year ago, I traveled instead to South Sudan last December, and now better understand Darfur in the context of the North-South civil war. This may be the only way Darfur can really be understood—as part of a 20-year genocide in which the primary weapon has always been starvation. Starvation is the specter haunting the 2.5 million displaced people of Darfur right now, as militias and rebels attack aid convoys, forcing international agencies to withdraw personnel.

And this is why I recommend *War and Faith in Sudan* wholeheartedly to anyone who wants to understand Darfur better, in all its urgency and its humanity, while there is still



time for us to act.

Meyer calls Darfur "a world-class humanitarian nightmare... both an epilogue to the long civil war between Khartoum and the SPLA [Sudan People's Liberation Army], and a harbinger of future conflicts within Sudan."

Meyer, who has covered conflicts in Bosnia and elsewhere, has visited Sudan repeatedly from 1998 through 2004, more than once accompanying Sudan-born Bishop Macram Max Gassis to Nuba. In an interview, Gassis declares:

When people talk about Sudan as a north-south conflict, they're wrong. It's not a struggle between Arab north and African south. The conflict is now and has always been fundamentally about ethnicities: An Arab Muslim elite pitting itself against African ethnic cultures, and this throughout the country, north and south, east and west. This is made clear when we consider that while the Nuba are religiously mixed, and the southerners are mainly Christian or followers of traditional belief, the people of Darfur are all Muslims. And yet this regime fights them. Why? For racial and ethnic reasons; because they are Africans, along with the Nuba, the Ingassena Hills people, the Beja, the Nubians and many others. This is the heart of the whole conflict; and this is meaning of Darfur.

War and Faith in Sudan is a thoughtful book. Not so much scholarly, as reflective, drawing on the words of poets such as Rilke as well as fact. If the text occasionally betrays the haste with which it must have been assembled from previously published articles—which makes for occasional confusion in the chronology of events—it is nevertheless the work of an insightful and seasoned author, capable of broad analysis and lyrical description of the land and its people.

"So why look through another book of Africans barely surviving?" Anne Lamott writes in introducing the accompanying photo-

graphs, taken by James Nicholls. "Well, why read another poem? Why take another strenuous hike? Why visit a friend, who despite your tender presence, is going to die anyway? Because that's why we're here, to find out about life, to experience our humanity more deeply. We're here to pay attention, bear witness, and find our way to an authentic relationship with spirit. We're here to grieve and cheer for one another, and crack open our hearts, even though that often hurts terribly."

—David Morse

David Morse is a journalist and a member of Storrs (Conn.) Meeting.

Last Chance in Texas: The Redemption of Criminal Youth

By John Hubner. Random House, 2005. 257 pages. \$25.95/hardcover.

Quakers have a long history of connection with prisons and rehabilitation. We've known prisons from the inside, visited and exposed them from the outside, designed solitary confinement as a means of rehabilitation, conducted nonviolence training and worshiped with those inside, and explored clemency and restorative justice programs to keep people out of them.

Prisons bring into focus much of what is wrong in our society—racial and economic injustice, division and inequality, a growing penchant for punishment and retribution—and we certainly don't expect to hear good news from the belly of this beast. Yet John Hubner's *Last Chance in Texas: The Redemption of Criminal Youth* is like a beacon of light, shining out from the darkest of dark places. It is a book that could have been written just for Quakers.

Last Chance follows the experience of a group of violent young offenders in a Texas youth correction facility, the Giddings State School. This school is very tough—with lots of structure and limits to keep people safe. But each year it selects one group of young men and one of young women who have already been there for years and demonstrate some promise, to go through a process of deep reflection together. Each person tells his or her life story, taking at least six hours and often more, with probing questions from peers and therapists to get them to look at the pain they have buried under anger and apathy. Then the key incidents in those life stories are acted out. Later each crime story is told and acted out—both from the perspective of the young person committing it, then from

Seasoned Friend Sought

**Do you enjoy meeting
and forging relationships with
new people?**

Are you a good listener?

And are you ready to make a real difference for a small, respected, and well-established Quaker organization? FRIENDS JOURNAL may be looking for you to fill the **full-time position of Development Officer.** You will collaborate with our development staff, research prospects, expand our planned giving program, and work closely with the Publisher and Executive Editor to cultivate and solicit individual gifts. Local travel is expected. Please send cover letter, résumé and 3 references by **May 15, 2006**, to: Susan Corson-Finnerty, FRIENDS JOURNAL, 1216 Arch St. 2A, Philadelphia, PA 19107 or e-mail <personnel@friendsjournal.org>.

Support QUAKER HOUSE

Fayetteville/Ft. Bragg, N.C.

A front-line Friends Peace witness

GI Counselling, Draft/CO Information
Peace Research, Education & Action
223 Hillside Ave., Fayetteville, NC 28301
910-323-3912. www.quakerhouse.org
QPR@QUAKER.ORG

Chuck Fager, Director

EYES WIDE OPEN

May 11-14, 2006
The National Mall, Washington, DC

**Come help us witness to Silence of the
Dead, Voices of the Living.**

For further information,
to volunteer, or to find
out about the exhibit
schedule, check out:
www.afsc.org/eyes.



American Friends
Service Committee



that of the victim. The goal is self-reflection, empathy—and redemption.

Deftly narrated, *Last Chance* moves seamlessly between the life stories of several young people as told in their group, vivid descriptions of the program they are engaged in, stories of the people who are working with them at the school, and a larger overview of juvenile crime and correctional policies.

I found the book both deeply sobering and extraordinarily hopeful. I had never been systematically and personally introduced to the arc of so many lives that lead from agonizing childhoods in drug-, abuse- and crime-ridden families, to adolescent years of growing criminality, to arrest and prison. It would be easy to despair in the face of such brutality, yet the context is a program that actually changes that life trajectory. Recidivism is reported as just 10 percent in three years—less than half the expected rate.

The stakes are high for these young people because the alternative is decades in the regular adult prison system. There are those who don't succeed, who can't find the strength to look deeply within themselves and feel the pain that allows for transformation—and that is the ultimate tragedy of this book. But most of them do—and that is what offsets such hope.

Last Chance is a compelling page-turner, and an important book for Quakers on several levels. It requires us to meet a group of young people in our country to whom most of us have little access, but need to know and claim as our own. And it provides one real-life solution to the terrible question of what to do with damaged young people who are a danger to society. There can be no deeper sign of moral failure in a society than throwing young people away, and here is a workable model that could be replicated all over the country

with enormous savings in both dollars and human potential. While John Hubner does not write in religious language, the theme of love and redemption is central. This is a book that leads us into dark places and shows us the Light that is always there to be found.

—Pamela Haines

Pamela Haines is a member of Central Philadelphia (Pa.) Meeting.

The Liturgies of Quakerism

By Pink Dandelion. Ashgate Publishing Company, 2005. 138 pages. \$29.95/softcover.

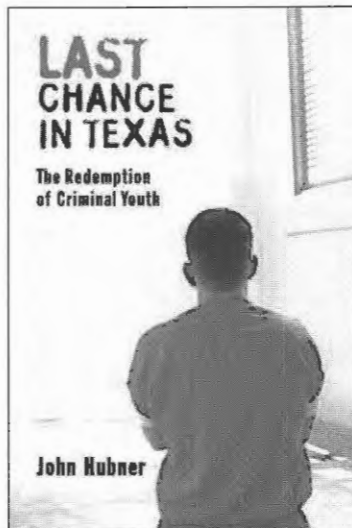
Pink Dandelion, a Quaker sociologist who is Programmes Leader at the Center for Postgraduate Quaker Studies at Woodbrooke, presents in this study an interpretation of the meanings in silent worship at successive periods of Quaker history—culminating in a discussion of the meanings of silence for modern, liberal Friends.

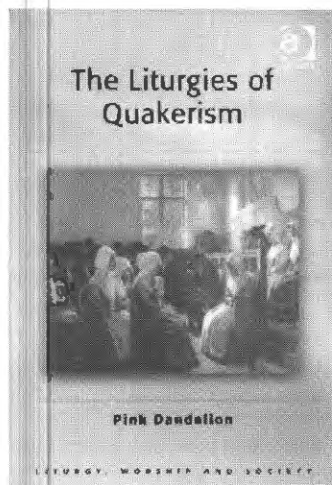
Liturgies of Quakerism is a book that repays careful reading, but it does demand solid intellectual and linguistic work from its readers. It is written for an ecumenical audience, as part of a series of studies offering “grounding in the historical and theological foundations of liturgy,” and reads like a conversation with scholars of the sociology of religion—studded with concepts and terminology that may take some getting used to and are mostly not interpreted for the non-specialist.

In the introduction, for example, we are told, “Lippard’s analysis of the rhetoric of Quaker silence illuminates the orthodox perspective on the working of silent worship. She portrays a rhetorical transaction as a process of identification rather than persuasion. She argues, ‘A rhetorical transaction, therefore, may be best understood at [sic] operating at some point on a continuum of conscious choice-making on the receiver’s part’ (1988, p.146).”

The author then tells us, “In other words, the listener has a role in the construction of the rhetorical element of the speech act.” This is dense and technical language. The summary figures that dot the book do not help much, as they are full of meanings that are not fully expounded. I ended up ignoring them, and using my own imagination to graphically organize the flow of the author’s thought.

Nonetheless, we are benefited by the challenges inherent in regarding ourselves and our beliefs through such an unfamiliar lens, especially since it is wielded by someone with a deep knowledge of Quakerism across its history, and a living concern for the health of our Religious Society. This is particularly true





because, in order to explore what silent worship meant to the earliest Friends (like the young Fox), or later Friends, Dandelion properly explores very widely each period's ruling assumptions and preoccupations.

After all, what does it mean to say—as do so many books of discipline and spiritual condition reports—that “worship is central”? It is not just that it is the first stop on the week's journey, or the pause that refreshes before we start in on a committee meeting. Whether we are aware of it or not, we bring into worship all that we are, and all that we think and feel. As a result, it is the place where the complete reality of the meeting's members intersects. And what we think is possible, what we can hope for, in this place/time of intersection, reflects our deepest spiritual and intellectual commitments.

Pink Dandelion's analysis is provocative because he uses a few central ideas as the framework for examining the changing meaning of silent worship over the centuries. The two dominant ideas in his system are intimacy and time, which must be interpreted in relation to Friends' changing ideas of what God is, and the relation between God's people and the world.

I will dare a quick sketch of Dandelion's story, which will not be thorough, but I hope will convey something of the richness of thought his book contains:

Early Friends (in the explosive 1650s) assumed that a transcendent God was moving events to a decisive conclusion, and that those who joined this movement were in a sense existing in the times-that-result-from-end-times—separated from the world, established unshakably in the will of God, and infused intimately with the Spirit of Christ. Thus transported beyond fallen human nature, and the structures of time that accompany the fallen state of the world, Friends were at radical odds with that world and its requirements and customs.

Silence was the condition in which the new reality was most directly encountered,

Resident Life

It's not *like* home, it is home...



... at the most affordable rates

A Quaker Sponsored Retirement Community
6300 Greene Street • Philadelphia, PA 19144-2596

215-844-0700

www.stapeley.org



Are some Quaker perspectives on the wrong track?

Do you want to know what sincere Quakers think, who truly advocate peace, justice, and helping the poorest of the poor, but who think many Quaker perspectives are on the wrong track?

Try reading *The Quaker Economist*, a free weekly online news commentary on peace, justice, and world affairs, somewhat different from the usual Quaker line.

Over eighty letters have now been published and appear on the e-mails of over 600 subscribers, mostly Quakers. To see them all online, visit <http://tqe.quaker.org>. To subscribe (*free*), send an e-mail to tqe-subscribe@quaker.org.

A Ministry of Prayer and Learning devoted to

the School of the Spirit

ON BEING A SPIRITUAL NURTURER

a program of prayer and study

MAR. 2007 – NOV. 2008

Program includes eight residencies at the Avila Retreat Center, near Durham, NC

A prospectus detailing the purpose, structure and themes of the program is now available.

Applications by Dec. 1, 2006

Contact:

sosministry@mindspring.com
(919) 929-2339 • quakerinfo.com/sos.shtml

A Ministry under the care of the Worship and Care Committee of Philadelphia Yearly Meeting, Religious Society of Friends

N.E. Thompson & Co.

410-745-3550/3510 800-980-3550

We manage Investment Portfolios from a socially responsible perspective

Financial Advisory
Socially Responsible Investment Portfolios that perform
Charles Schwab custodian
Securities offered through
Capital Portfolio Management,
Member of NASD/SIPC, cleared through
Bear Stearns Sec. Inc.
norval@nethompson.com

The ART of Remembering

KARIN SPRAGUE

Stone Carvers

401.934.3105

www.karinsprague.com

and its experience renewed; from this well of transforming experience Friends were to draw their speaking and their witness, for the comfort and instruction of their Friends, and the warning and winning of the unconvinced.

James Nayler—and George Fox, I would add—showed Friends that, while we can be brought into the state that Adam was in before the fall, and preserved there if we are faithful, evil and ill-doing is still a part of our reality. Even after we have turned to the Light, we can be tempted as Adam was; if we are not watchful, we can lose what we have, by faithfulness, attained so far.

By the 1670s and '80s, the newer generations, represented by Barclay and Penn, do not expect the end of things any minute, and (like the post-Apostolic Church) develop a "meantime" theology, whose rationale for silence and the lack of outward liturgy is based on a less radical understanding both of God's current intentions and the completeness with which we can be identified with the indwelling Christ: "Barclay's work was not about how to expect the end of the world, but how to live faithfully in this one." Thus, the world becomes again a place to inhabit, though its influences and unsacred nature stand as a perennial source of danger and distraction.

In the subsequent periods of Quakerism, approaching the modern, the "meantime" point of view reigns in all parts of the Religious Society, with Evangelical and Liberal streams (including liberal Orthodox Friends) making different choices about the implications of intimacy with the Divine, depending on the roles assigned to tradition, Scripture, and the guidance of the community. The role and meaning of silence, the moment and enactment of intimacy with God in programmed and unprogrammed worship, diverges as well, and across the spectrum loses its uniqueness as a response required by the nature of God, rather than one among many possible human arrangements for sacred celebration.

By the late 20th century, a significant portion of liberal, unprogrammed Friends had made two radical steps (within Pink Dandelion's framework) that arguably have worked a fundamental change in the nature of their Quakerism—and hence the meaning of the silence. In a quite different sense than Fox would have meant it, there is now no time other than this present time, no "other" time to expect or even prepare for, much less inhabit. Intimacy with God is also transformed, since to a considerable extent God is not seen as a transcendent actor, but a less and less coherently defined thing, whose meaning is a private matter for each of us.

Thus, when we retire within, we are tempted to intensify our sense of individual-

ty, and the sacredness of personal autonomy: "The worship is generally not understood in traditionally Quaker ways, even whilst some are still engaged in a personal relationship with a God who gathers and guides. It is seen as a method equivalent to other church forms, and the theological underpinnings marginal compared with the experience possible in the silence. The danger of this shift away from theological specificity is that it allows other and even secular interpretations to become part of the normative Quaker fabric."

I have scandalously oversimplified Pink Dandelion's argument, which is buttressed by a range of documentation and evidence from Quaker literature and recent sociological studies conducted by himself and others. Perhaps, however, I have convinced you that the work entailed in studying this book will be well worth the trouble. It requires you to examine your own attitudes, and your understanding of "other" Quakers, near and far, past and present. Any thoughtful Friend can profit from this book. Quaker leaders, including public Friends, would do well to learn from it and argue with it. Meeting study groups also should investigate it, as a way to explore together commitments and assumptions too often hidden by the silence in which we all rejoice.

—Brian Drayton

Brian Drayton, a recorded minister, is a member of Weare (N.H.) Meeting. His latest book is *On Living with a Concern for Gospel Ministry*.

The Splendor of Creation, a Biblical Ecology

By Ellen Bernstein. The Pilgrim Press, 2005. 145 pages. \$16/softcover.

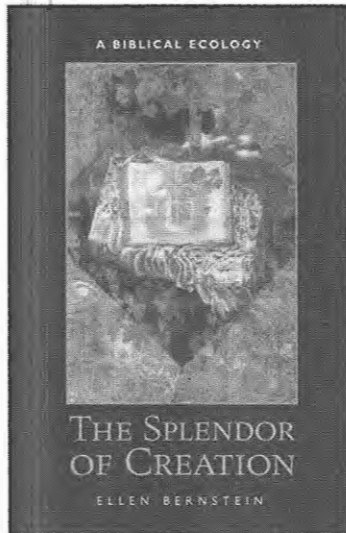
Thousands of years may separate today's environmental science and ethics from the Creation Story of the Book of Genesis, but Ellen Bernstein sees them as two ways of talking about the same reality. In fact, she says, both science and religion, when understood as complementary, are crucial to the Earth's physical health and our struggle for meaning in the modern age.

Ellen Bernstein writes with the authority of one who is well trained in natural sciences and biblical scholarship. It is also clear that she has come by these truths through personal experience. Her story begins with her turning away from the Judaism that she had been taught as a child. It was sufficiently rewarding, she thought, to worship God in natural places.

In time, her regular green communions with wild places gave way to a sense of the sacredness of Creation. Formal ecological education also helped her to see how the delicate

balance of nature was being put at risk by human greed and ignorance. Thus she had no choice but to stand in the way of its destruction, just as she would unhesitatingly shield a loved one from harm.

She hoped to make a difference in the world as a teacher of natural science, but she soon realized that no amount of information



and intellectual reasoning can, by itself, counter the common misperception of the Earth as mainly a source of materials to meet human needs.

The best cure for this malady is for people to spend significant time interacting creatively with natural places, especially during their formative years. Unfortunately, many today lack motivation to venture outside the human-built environment. But their resistance might be overcome if they could tap into their culture's cumulative knowledge of nature as a source of wisdom and spiritual-psychological renewal.

So Bernstein decided to revisit Judaism, hoping to find fragments of ancient wisdom about nature that she might borrow. She was amazed and delighted to discover a rich vein of teachings and disciplines about right relationship to Creation in the biblical creation story, as well as in many traditional Jewish songs, prayers, and rituals—treasures that had been obscured over the centuries as Judaism became, in practice, more verbal and intellectual and less intuitive and sensual.

Bernstein was so inspired by this discovery that she returned to her Jewish roots and founded Shomrei Adamah, the first national Jewish environmental organization. She also co-authored a 1992 study guide titled *Let the Earth Teach You Torah*.

Her latest book, *The Splendor of Creation*, makes a broader appeal to people of all faiths



Founded 1876

Friends Academy

Located on scenic Long Island,
less than 30 miles from New York City.

Celebrating our 125th Anniversary



Founded in 1876 by Gideon Frost for "the children of Friends and those similarly sentimented," Friends Academy is a Quaker, coeducational, independent, college preparatory day school serving 750 students from age three through the twelfth grade. The school awards significant financial assistance.

Friends Academy • Duck Pond Road • Locust Valley, NY 11560

Phone: 516-676-0393 • Fax: 516-671-2025 • work@fa.org



"Sometimes I feel as if we have our own life-time learning establishment."

-A Foxdale Resident



Opportunities for growth abound at Foxdale Village, a community where each resident is encouraged to live fully and compassionately, with respect and care for each other. Three levels of care contribute to a graceful life at Foxdale: residential living in ground-floor garden apartments, assisted living, and skilled nursing.

- Front-door public transportation to theatres, museums, sporting events, and shopping
- Cultural and educational opportunities at nearby Penn State's campus
- Reasonable fees include lifetime medical care and pharmacy



Foxdale Village

A Quaker-Directed Continuing Care Retirement Community



It is the policy of Foxdale Village to be fully inclusive and not to discriminate on the basis of race, color, national origin, familial status, ancestry, gender, sexual orientation, religion, handicap, or disability.



500 East Marylyn Avenue • State College, PA 16801 • www.foxdalevillage.org
For more information call (814) 238-3322 or (800) 253-4951



FARM & WILDERNESS



"Splendid, wonderful, excellent,
miraculously human and rich!"
—Parent



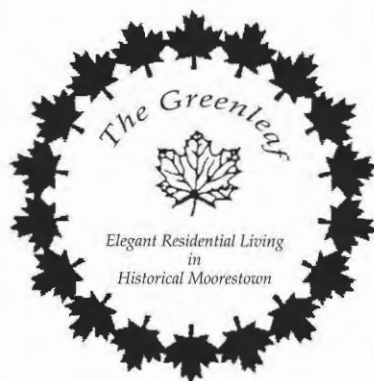
Summer Camps that Specialize in Kids

Five Quaker-based overnight camps
and the Barn Day camp for girls
and/or boys ages 3-17

Farm & Wilderness.
Unplugged and Unforgettable.
A summer of rugged excitement. Fun.
Cooperation. Skill-building.
Individualized attention.
Self-awareness and self-expression.
Nurturing and supportive.
Adventure and Community.



Plymouth, Vermont
802.422.3761 • www.fandw.org • email: fandw@fandw.org



Personalized Care in the Quaker Tradition

Since 1896

A Quiet, Home-Like Setting in a Beautifully Landscaped Atmosphere

- Private Rooms, Suites and Apartments
- Assistance with Activities of Daily Living
- Emergency Response System
- Three Nutritious, Home-Cooked Meals Served Daily in Elegant Surroundings
- Linen and Housekeeping Services

- Recreational Activities
- 24 Hour Security
- Some Financial Assistance Available

For information please
call 856-235-4884

28 Main Street,
Moorestown, NJ 08057

to look for ecological and ethical principles within their traditions, restoring vitality and relevance to those practices while giving their children greater hope for the future.

Each of the seven chapters is a lesson about a different kind of ecological problem facing the world today, discussed in terms of the themes underlying the seven days of Creation. Bernstein explores the spiritual bases of such critical problems as urban sprawl, monoculture, toxic pollution, stress and alienation, and loss of diversity within natural and human communities.

The cited biblical passages celebrate the beauty and creative powers of the natural world, echoing mystical traditions that pre-saged many modern scientific discoveries.

She makes it clear, for example, that the controversial term "dominion," as translated from Hebrew into English in the Book of Genesis, never meant that humans had a divine right to crowd out other species and prevent them from thriving in their rightful habitats. On the contrary, it is the very awareness of our power to exploit, abuse, and destroy nature that can lead us instead to vigilant care and thoughtful restraint. Bernstein also explains how the discipline of keeping the Sabbath is an essential corrective to human-kind's tendency to mistake its role on Earth as one of mastery over nature. The commandment to periodically refrain from work draws our attention to the Earth's miraculous abundance as a gift from the Creator and not just the fruit of our labor. Only by encouraging such humility can we learn to live in healthy balance with the rest of the community of life.

I find Ellen Bernstein's approach and example to be relevant to Quakerism and its growing Earthcare movement. Many of us started out as secular "environmental activists," initially finding little interest or support within the Religious Society of Friends. We had tried to reach people mainly through facts and persuasion, but after suffering frustration and disillusionment, we realized that people must be engaged at a deeper, spiritual level before they will care enough to significantly change the way they treat the Earth. Revisiting the Judeo-Christian roots of Quakerism and celebrating its Earth-friendly elements has been an important step in rediscovering our rightful place in Creation.

—Louis Cox

Louis Cox, a member of Burlington (Vt.) Meeting, is publications coordinator of Quaker Earthcare Witness.

As we mourn the death in Iraq of Tom Fox, Friends are inspired by the faith example of his life, especially his witness for peace and answering the Light that exists in every person. It was faith that took Tom Fox to Iraq for two years as a member of a Christian Peacemaker Team. The four-member team was abducted last November 26 by a group calling itself the Swords of Righteousness Brigade, who demanded the release of all Iraqi prisoners held by the United States and Iraq, or they would kill their four hostages. The body of Tom Fox was found in a ditch in western Baghdad on March 10. He had been shot in the head. The three other members of the CPT—Canadians James Loney and Harmeet Singh Sooder, and Englishman Norman Kember—were freed in Baghdad on March 23.

Tom Fox was a member of **Langley Hill Meeting in McLean, Va.** On March 11, Langley Hill Friends released this statement:

"Langley Hill Monthly Meeting of the Religious Society of Friends (Quakers) mourns the passing of our beloved member Tom Fox. In the months since the kidnapping of the four members of the Christian Peacemaker Team, we held Tom, his fellow captives, and their captors in our prayers. We express our deepest wish that the kidnappers will release Norman, Jim, and Harmeet unharmed so that they may return safely to their families, and continue the work of peace and understanding that CPT was undertaking in Iraq.

"Tom was a member of our faith community for over 15 years. He was a former clerk (lay leader) of the meeting, and loved working with children and young people. When he last returned from Baghdad in the summer of 2005, he spent time serving as head cook at a Quaker camp near Winchester. His death is especially hard on the children who knew and loved him. We express our love and concern for them, and particularly for Tom's own children, who grew up in our meeting.

"In a statement of conviction Tom wrote in October 2004, he said, 'We reject violence to punish anyone who harms us. We ask for equal justice in the arrest and trial of anyone, soldier or civilian, who commits an act of violence, and we ask that there be no retaliation on their relatives or property. We forgive those who consider us their enemies. Therefore, any penalty should be in the spirit of restorative justice rather than in the form of violent retribution.'

"It was an act of courage for Tom to travel to Iraq, to live in an ordinary Baghdad neighborhood, and to try to give voice to the concerns of ordinary people with friends and family members held in prison, out of sight, and with no avenue for communication.

"The loss of Tom is personal to those at

Langley Hill who knew and loved him. We need to remember that personal loss has also happened to thousands of Iraqis—indeed to tens of thousands of families around the world—who have lost loved ones in acts of violence just in the past year. Tom's story is being shared widely; the stories of these other losses have not been. We at Langley Hill will honor Tom's courage by ensuring that the work to which he was dedicated continues, and that all the stories of loss—not just Langley Hill's—are told."

The Langley Hill statement became the focal point of other responses remembering Tom Fox and mourning his death.

During monthly meeting for worship for business on March 12, at **Central Philadelphia (Pa.) Meeting**, the clerk, Kathleen Karnhak, read the Langley Hill statement. The response among Central Philadelphia Friends was an overflow of memories about Tom Fox, expressions of deep sorrow at his death, and of hope and assurance that Tom Fox made a difference with his life and his sacrifice. Central Philadelphia Meeting then approved a minute to Langley Hill Meeting: "In this time of sorrow for the loss of your member Tom Fox, we send our love and constant prayers to your meeting community, and, in particular to Tom Fox's family. Our sorrow is accompanied with inexpressible gratitude for a man who rose to a life of peacemaking in a direct and humble way. Friends at Central Philadelphia Monthly Meeting join with Friends everywhere to honor a person who put human solidarity at the center of his spiritual life, and has lifted us all toward a fuller vision and practice of Friends testimonies. We join with Tom Fox's family, your meeting, and all Friends to find ways of keeping his life before us, and extending the message of his work for justice and peace."

New York Yearly Meeting, in a "Worship and Action for Peace" letter dated March 13, quoted the Langley Hill statement in full, and responded: "Tom's single-minded desire and commitment to live out the Gospel message is both inspiring and deeply challenging. . . . Tom was called to accompany those who suffer under occupation in a way that willingly risked life for love. His work embodied his response to Jesus' admonitions that we 'love our enemies' and 'resist not evil with evil.' The news of Tom's life and passing calls each of us to examine his or her life for evidence of faithful walking in the Light."

Addressing **Baltimore Yearly Meeting** Friends, in a statement dated March 13, 2006, on BYM's website, Lauri Perman, clerk of BYM, wrote, "Some of you have heard my memory of Tom standing waist-deep, playing with the children, in the creek at Wilson Col-

lege during yearly meeting. This past First Day, worshipping at Hopewell Centre Meeting where Tom lived between visits to Iraq, I heard a message from Tom. He waved cheerfully and said, 'Come on in. The water's fine.' The Living Water, the River of Light, is there for us. Tom lived in the presence of the Divine . . . and the Divine Light shone through him. He surrendered his life to the guidance of Christ Jesus. We can do the same. We can let go of fear. We can let go of material possessions. And we can experience the joy, the calm, the peace, and the integrity of living our testimonies fully."

A similar theme is expressed by **Hopewell Centre (Va.) Friends**, in Winchester, where Tom was a frequent attendee. "The members of Hopewell Centre Monthly Meeting of the Religious Society of Friends (Quakers) mourn the loss of our Friend, Tom Fox. We extend our deepest sympathy to his family and especially his beloved children Kassie and Andrew," Hopewell Meeting affirms. "Tom was committed to his work in Iraq and he gave his life in an attempt to bring justice and peace to the Iraqi people. He was not naive about the dangers he faced; he felt that his work was of utmost importance and was willing to face those dangers with love and courage. . . . We will continue to honor Tom by keeping alive in the Light the work for which he held such passion."

In the week immediately following the discovery of Tom Fox's body and the news of his death, several events in memory of Tom and his life were held on the campus of **Guilford College in Greensboro, N.C.** Tom had ties to Guilford; his daughter, Kassie, is a graduate of the school founded by North Carolina Quakers in the 19th century. According to a news story in the March 16, edition of the *Greensboro News & Record*, participants in one panel discussion included Frank Massey, former executive secretary of Baltimore Yearly Meeting and now on the staff at Guilford College, who was a close friend of Tom Fox; Max Carter, director of campus ministries; Jane Redmont, a professor of religious studies; Eric Mortensen, also a professor of religious studies; and William Rogers, a former president of Guilford College.

One of several people quoted in the article is Jesse Seitel, a Quaker and a student at Guilford who had known Tom Fox since elementary school. "I do consider myself a pacifist, and at first my reaction was to be angry with God and pacifism," Seitel said, according to the article. "But I think there's a victory in Tom's death. Tom's situation brought together groups that we assumed wouldn't care. I think it really showed the world . . . that love can win people over. Maybe it didn't win over his captors, but it showed much of the Mus-

Display Ad Deadlines

Reservations are required for display ads in FRIENDS JOURNAL.



July issue: Reserve space by May 1.
Ads must be received by May 4.

August issue: Reserve space by June 5.
Ads must be received by June 8.

Ad rate is \$38 per column inch.

Call (215) 563-8629 now
with your reservation or questions.

E-mail: adsales@friendsjournal.org

Step lively! Your future is waiting!

Kendal-Crosslands' new Wellness Center helps keep you fit for an active, engaging lifestyle:

- 18,000 sq. ft., 3-story wellness facility;
- Aquatics area with therapy pool, lap pool, and jacuzzi;
- Regularly scheduled exercise classes including Tai Chi and strength training;
- Fitness room with cardio machines, Keiser strength training equipment, free weights;
- Therapy area staffed by a physical therapist and occupational therapist.

Not-for-profit; Quaker-related. Full residential services, lifetime restraint-free health care.

KENDAL~CROSSLANDS
Communities

610-388-7001 • 1-800-216-1920

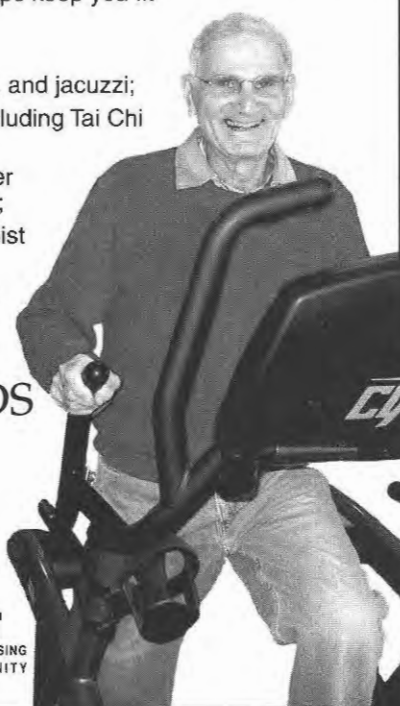
P.O. Box 100 • Kennett Square, PA 19348

www.kcc.kendal.org



FSA
Friends Services for the Aging

panpha
an association of independent senior centers



A boarding and day high school where...

...personal transformations take place

...each person seeks to live with full integrity

...distinct ways of learning are honored

The Meeting School

120 Thomas Road, Rindge NH

603 899 3366

www.meetingschool.org

lim world that there are Christians who care," Seirel said.

The headline over the *News & Record* article stated, "Friends of Tom Fox: Chance to break cycle of revenge." —*Newsletters, Baltimore Yearly Meeting website, Greensboro News & Record, and news reports from the Internet.*

Thirty-one nonviolent activists were sentenced to prison in Columbus, Ga., in January for protesting the Western Hemisphere Institute of Security Cooperation (formerly called School of the Americas). The defendants were charged with trespass after peacefully walking onto Fort Benning military base in protest to the controversial school located there, and each person faced a maximum sentence of six months in prison and a \$5,000 fine. The sentences came less than a week after a military jury in Colorado decided not to jail an Army interrogator after finding him guilty of negligent homicide in the torture and killing of an Iraqi detainee. "For eight years I have been studying this issue and listening to the stories of those most affected by the School of the Americas. . . . My prison sentence doesn't change my feelings about my action. I know this was the right thing to do," said Delmar Schwaller, an 81-year-old World War II veteran and active community volunteer sentenced to two months in prison. In 1996 the Pentagon released training manuals used at the school that advocated torture, extortion, and execution. Despite this admission and hundreds of documented human rights abuses connected to soldiers trained at the school, no independent investigation into the facility has ever taken place. New research confirms that the school continues to support known human rights abusers. In 2005, Representative Jim McGovern (D-Mass.) introduced HR 1217, a bill to suspend operations at the school and to investigate the development and use of the manuals released by the Pentagon. As of January 2006, the bill had 124 bipartisan co-sponsors. —*SOA Watch News*

On February 1, American Friends Service Committee joined in a series of Freedom of Information Act requests filed across the country to uncover recent surveillance activities by the Pentagon. The FOIA requests, filed by the American Civil Liberties Union and its affiliates, come in the wake of new evidence that the Defense Department has been secretly conducting surveillance of peace groups and protest activities. Last December, NBC News broke the story that Lake Worth (Fla.) Meeting was one of the targets in about 1,500 allegedly suspicious incidents included in the Defense Department's secret Threat and Local Observation Notice (TALON) reporting system. Recent reports indicate that

Quaker activities in Ohio and Vermont may also have been scrutinized under the program. A Defense Department spokesman, who declined to be identified by name, said last week that the TALON program is intended to deal with suspicious activity and threats to national security before an attack occurs. "Unfiltered" information in the database can come from law enforcement, counter-intelligence, and even concerned citizens, he said. The information then becomes a "dot" that can later be connected to other "dots" to identify a possible terrorist attack plot in its early stages. The information is shared with law enforcement, intelligence, and other government security agencies and analyzed. The spokesman also said that the information that does not belong in the database is not deleted but is instead placed in an oversight file after a period of time. Michael McConnell, director of AFSC's Great Lakes region, which recently found itself under Pentagon scrutiny, says that documents AFSC has received over the years through Freedom of Information requests reveal that AFSC was the target of FBI surveillance and infiltration dating to the 1970s under a government effort to "neutralize" political dissidents. "Given the history, I'm not surprised, but it is outrageous," he says, noting that the Chicago office where he works has evidence that over the years Chicago police and the FBI have spied on and infiltrated AFSC's protests at presidential inaugurations and military recruiting offices. "There are real threats out there, but it does not come from groups engaged in lawful public protest, whose goals are publicly stated." The president now admits secretly authorizing an electronic surveillance program to eavesdrop on citizens and non-citizens of the U.S. without court-approved warrants or presenting any evidence of wrongdoing. These revelations have caused a bipartisan outcry in Congress. In addition to AFSC, ACLU filed FOIA requests on behalf of Veterans for Peace, United for Peace and Justice, and Greenpeace, as well as dozens of local groups in Florida, Georgia, Rhode Island, Maine, Pennsylvania, and California. ACLU is seeking the disclosure of all documents maintained by the Department of Defense on the individual groups. —AFSC and the Hartford Courant

On February 8, Oasis of Peace marked the tenth anniversary of the death of Father Bruno Hussar, founder of the village in which Israelis and Palestinians live together. The Oasis of Peace is the only community in the world where people engaged in extreme conflict have come to live together. Father Bruno was an Egyptian-born Jew, who converted to Catholicism and became a priest. In the early 1970s, he settled on a barren hilltop

—Waiting for the perfect moment to subscribe?



Wait no longer!

To keep up with rising costs, FRIENDS JOURNAL will be raising its subscription rate to \$39 per year on July 1. That makes now the perfect time to get on board! Subscribe by June 30, 2006, and you'll lock in our current rate of \$35—that's 42% off the cover price. And best of all, you'll get 12 issues of FRIENDS JOURNAL, packed full of award-winning articles, opinions, poetry, news, and art. Call us at 1-800-471-6863, visit our website at <friendsjournal.org>, or simply clip and mail this offer today to subscribe.

- ☐ I'll take 12 monthly issues for \$35, please. ☐ Lock in my rate for 2 years—24 issues—for just \$65. Overseas subscribers please add \$8 per year for postage.
☐ Check enclosed ☐ Please bill me ☐ Please charge my MasterCard or Visa

Card Number _____ Expiration date _____

Name: _____

Address: _____

City/State/Zip _____

For fastest service, log on to <www.friendsjournal.org> or call (800) 471-6863 during regular business hours. Offer expires 6/30/06. BR06A

FRIENDS JOURNAL

1216 Arch Street, 2A
 Philadelphia, PA 19107-2835
 Fax: (215) 568-1377
 E-mail: circulation@friendsjournal.org



*The critical balance between
academic rigor and joy in learning*

ABINGTON FRIENDS SCHOOL
*A coeducational Quaker school
from preschool through grade 12*

575 Washington Lane, Jenkintown, PA 19046
215-886-4350
www.abingtonfriends.net

*Photographing people
places, objects, and events
(also dancers and fish)*

Arthur Fink Photography
af@arthurfinkphoto.com

**A Vibrant City.
A Close Community.
A Culture of Learning.**

FRIENDS SELECT

Pre-K through 12
17th & Benjamin Franklin Parkway
Philadelphia, PA 19103
215-561-5900 ext. 104 • www.friends-select.org

CREMATION
*Friends are reminded that the
Anna T. Jeanes Fund
will reimburse cremation costs.
(Applicable to members of
Philadelphia Yearly Meeting only.)*

For information, write
DORIS CLINKSCALE
414 Foulkeways
Gwynedd, PA 19436

in the center of Israel, halfway between Tel Aviv and Jerusalem, and established the community of Neve Shalom, in Hebrew, Wahat Al-Salam, in Arabic. As Father Bruno describes it, "Jews, Christians, and Muslims would live in peace, each one faithful to their own faith and traditions, while respecting those of others." "Thanks to Bruno," says resident Dafna Karta-Schwartz, "[and the] power of faith and hope, we live on this hill and raise our children. . . . The power of [his] dream and vision stays with us, the belief in love between people, the belief in search and acceptance." Father Bruno spent more than six years living on the hillside alone waiting for Palestinian and Jewish families to join him. In 1978 the first Jewish and Palestinian families came, with no water or electricity, but drawn by the desires to raise their children in a community committed to peace and equality. Today 54 families, Jewish and Palestinian, live, work, and raise their children together, with 300 on a waiting list to join the community. The School for Peace, a world renowned conflict management institution in the village, continues its important work of bringing Israelis and Palestinians, Jews and Arabs, together for dialogue programs that break down stereotypes and allow opportunities for open and honest conversations. The village also spreads its message through a bilingual, bicultural Primary School/Junior High School for Jewish and Arab children and the Bruno Hussar Pluralistic Spiritual Center. —*American Friends of Neve Shalom/Wahat Al-Salam*

■ BULLETIN BOARD

•May 11–12—Friends Environmental Educators Network Conference, at Tandem Friends School, Charlottesville, Va. Contact Guinevere Higgins at (434) 296-1303, x407 or <ghiggins@tandemfs.org>.

•June 2–4—Quaker Conference on Torture, at Guilford College, Greensboro, N.C.

•June 2–5—Great Plains Yearly Meeting

•June 7–11—Southern Appalachian Yearly Meeting

•June 14–18—Intermountain Yearly Meeting

•June 15–18—Lake Erie Yearly Meeting

•June 22–25—International celebration of Friends education and 75th anniversary of Friends Council on Education, *Deepening our Roots, Spreading our Branches*, at George School, Newtown, Pa. See <www.friendscouncil.org>.

•June 23–24—Evangelical Friends Conference Southwest Yearly Meeting

•June 23–25—2006 Bill Sutherland Institute

According to a Zogby poll released in February, 72 percent of troops on the ground in Iraq think U.S. military forces should get out of the country within a year. The survey of 944 troops, conducted in Iraq between January 18 and February 14, said that 23 percent of service members thought U.S. forces should stay "as long as they are needed." Of the 72 percent, 22 percent said troops should leave within the next six months, and 29 percent said they should withdraw "immediately." Twenty-one percent said the U.S. military presence should end within a year and 5 percent weren't sure. John Zogby, CEO of the polling company, said the poll was funded through Le Moyne College's Center for Peace and Global Studies, which received money for the project from an anonymous activist, but neither the donor nor the school had input on the content of the poll. He also said the survey was conducted face-to-face throughout Iraq, with permission from commanders. "This is a credible and representative look at what the troops are saying," he said. The poll also shows that 42 percent of the troops surveyed are unsure of their mission in Iraq, and that 85 percent believe a major reason they were sent into war was "to retaliate for Saddam's role in the September 11 attacks." Ninety-three percent said finding and destroying weapons of mass destruction is not a reason for the ongoing military action. For more information visit <www.zogby.com> or <www.estripes.com>. —*Stars and Stripes*

for Africa Advocates, in Washington, D.C. Contact <icounress@afsc.org>.

•June 27–30—Norway Yearly Meeting

Opportunities

•The Swarthmore College Peace Collection is seeking World War II conscientious objectors for a book project, *Men of Peace*. COs will be interviewed about who they are through their decision making process, and what decisions they have made in their lives that echo this early answering of personal principles and leadings. Other volunteers are being sought to interview and transcribe these stories. Guidelines and support are provided. For more information contact Mary Hopkins at (610) 388-0770 or <cobook@verizonmail.com>.

Resources

A new online listing of Quaker musicians is available at <www.quakersong.org/quakers_and_music>.



Quaker Roots Run Deep.

Since the mid-1700s Quakers have been moving to North Carolina. Before you make a retirement decision, plan to visit Greensboro, North Carolina and find out why so many Quakers have settled here. You will find Friends Homes, Inc. owns and manages two outstanding continuing care retirement communities. You will enjoy the beauty of four

changing seasons with temperate winters, and a stimulating quality of life in an active Quaker community. The area is home to several Quaker meetings as well as one of the nation's most well respected Quaker institutions, Guilford College. Call (336) 292-9952 for more information or to arrange a visit to Friends Homes.

FRIENDS HOMES, INC.

Providing Retirement options since 1968
www.friendshomes.org



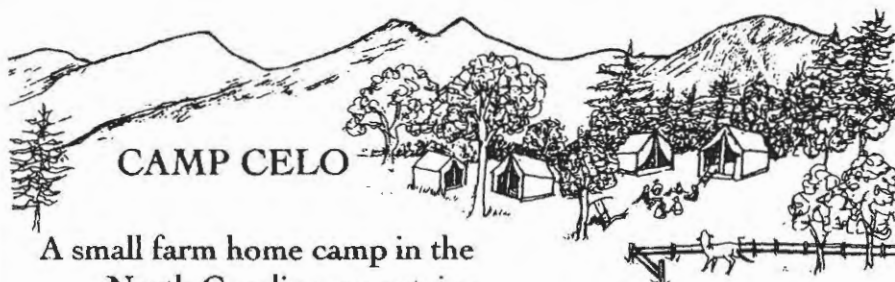
Torture.

**It is US Policy. It is Immoral.
Let Us Gather Urgently
To Help End it. Now.**

**A Quaker Conference on Torture.
June 2-4 2006 Guilford College**

**Information & Registration at: www.quit-torture-now.org
By mail: QUIT % 223 Hillside Ave. Fayetteville NC 28301
Presented by QUIT - The Quaker Initiative to End Torture**

With Major Support from FWCC-Section of the Americas



CAMP CELO

A small farm home camp in the
North Carolina mountains

Under Quaker leadership for over 50 years
boys and girls ages 7-12 3:1 camper/staff ratio
www.campcelo.com 828-675-4323

FREEING CREATIVE MINDS.

For Students with Learning Differences

Multisensory teaching strategies for diverse learning styles

Prospective Parents Open House dates for 2005-2006:

October 26 • November 16 • December 14

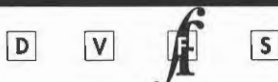
January 25 February 15 March 15 • April 12 • May 10

Professional Open House dates: October 12 • January 11

College Preparatory • Grades 7-12 • Summer Program

8-day Orton-Gillingham Associate Level Training Course: June 14-23, 2006

©2004 Delaware Valley Friends School



DELAWARE VALLEY FRIENDS SCHOOL

PAOLI, PA • 610.640.4150 • WWW.DVFS.ORG

GuideOne Insurance

GuideOne Insurance is America's leading insurer of religious institutions, and has been protecting Friends houses of worship and schools for more than 20 years. In fact, since 1979, GuideOne has been the Friends Insurance Group property and casualty insurer of choice. To arrange for a *FREE* premium quotation, and to learn more about GuideOne Insurance, call 1-877-448-4331 ext. 5429.



Friends Neighborhood Guild

continued from page 17

counseling and referrals, adult basic education, and holiday food and toy distribution. Youth work includes after-school and summer enrichment programs, a Freedom School summer program focused on literacy and cultural pride, and career exploration.

In order to stay afloat in recent decades, settlement houses throughout the country have turned more and more from traditional neighborhood programs to government contracts and narrowly focused foundation grants requiring service to particular subgroups of the population. Yet these restrictive contracts are becoming ever scarcer and more limiting, even as they pull settlements like the Guild further from their mission of attending to the well-being of the community as a whole.

The Guild has struggled to stay true to its roots in these hard times by building into every interaction an invitation to leadership, advocacy, and service; it has a reputation for responding to the whole person and has people coming back for more. In the last few years, the Guild has also put scarce resources into community programming in an attempt to again serve all of its neighbors, and to draw on their strengths to serve each other.

The board, a mix of Quakers and community people, works to both discharge its duties responsibly and be in fuller contact with each of these constituencies. As the Guild completes 125 years of service, it has much to be proud of, and it continues to wrestle with themes that have echoed down through the years:

- How to find enough resources to stay afloat;
- How to stay true to the mission when money might be more readily available to do other things;
- How to maintain loving respect among board, staff and participants while expecting accountability;
- How to combine helping those in need with inviting them to take power to change their situation;
- How to involve more Quakers in this opportunity to live fuller lives by being more present to our less privileged urban neighbors. □

■ MILESTONES

Marriages/Unions

Harris-Smith—*Alexi Elaine Smith* and *Jennifer Chapin Harris*, on Fourth day, Third month, 2006, under the care of Adelphi (Md.) Meeting. Jennifer is a member of Adelphi Meeting. Alexi is a member of Good Shepherd United Church of Christ in Ann Arbor, Mich. The couple currently lives in Ann Arbor where Jennifer works for the Center for Independent Living.

Laird-Tetzlaff—*Monica Maria Tetzlaff* and *Bradley Duane Laird*, on February 19, 2006, under the care of South Bend (Ind.) Meeting. Monica is clerk and Bradley a member of the meeting.

Deaths

Baily—*Dorothy Marshall Baily*, 93, on July 8, 2004, at Crosslands Retirement Community in Kennett Square, Pa. Dorothy was born in Kennett Square on September 24, 1910, to Henry W. Marshall and Lucy Sinclair Marshall. She was much loved by Kennett Meeting, where she was a lifelong member and served as superintendent of the First-day school, on many committees including Overseers, as recording clerk, and at the meeting's Quaker Fair. Dorothy was predeceased by her husband, William H. Baily. She is survived by a daughter, Mary Frances Baily Jordan; a son, William M. Baily; and a brother, Robert Marshall.

Fisk—*Neva Hamilton Fisk*, 79, on May 4, 2005, at Pennswood Village in Newtown, Pa. Born as Neva Fay Hamilton on July 8, 1926, in Fulton, N.Y., she spent her childhood in New Hartford, graduating from New Hartford Schools and in 1947 earning a Bachelor of Arts degree from Keuka College. First employed at the Mather School for girls in Beaufort, S.C., Neva rode in the back of segregated public transportation with her friends and students to and from school rather than in the front with other whites. These experiences, and conversations with her husband, George Fisk, whom she married in 1948, led her to embrace Quakerism. She later worked at American Friends Service Committee in Philadelphia, Pa., and remained committed to Quaker principles of nonviolence and social activism throughout her life. Neva returned to school in 1969, earning a master's degree in Social Work from Syracuse University. Upon graduation she directed and administered a Section Eight Public Housing program, working principally with senior citizens in the city of Syracuse. After retiring from social work and moving to Atlanta, Ga., in 1983, she became active in other community organizations, working as a volunteer for the Atlanta Symphony's support group and editing the symphony's newsletter for volunteers. While living in Atlanta, Neva became a member of Atlanta Meeting and was a major impetus behind the founding of Friends School of Atlanta. She also mobilized women in Atlanta Meeting to publish *Friendly Woman*, a journal written for and by Quaker women. Neva always sought to do whatever she did surpassingly well. In recognition of her many contributions to society, the Alumni Association of Keuka College awarded her its 1996 Community Service Award. Her many friends and family will also remember countless, perfectly prepared, delicious and nutritious meals in the elegant

Olney Friends School

Est. 1837

An intellectually challenging college preparatory program within a supportive Quaker community.



Olney Friends School in Barnesville, Ohio is a small co-educational boarding school for grades 9-12.

1-800-303-4291

www.olneyfriends.org

Come to Pendle Hill

May 19-21

Read Within: Encountering the Scriptures with Early Friends
with Michael Birkel

May 22-25

The Great Turning: Revolution for the Sake of Life on Earth
with Joanna Macy

May 29-June 1

Writing for Life: Exploring the Peaceful Power of Story
with Lynn Nelson

Truthful Assessment, Careful Discernment and Charting the Path Forward
with Niyonu D. Spann and Elizabeth K. Olson

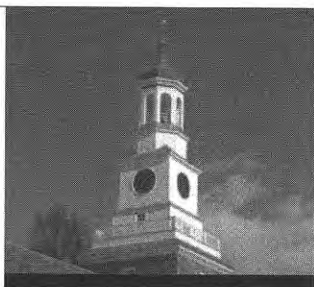


PENDLE HILL

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

To find out more, contact:
800.742.3150 (US only) ext. 3
610.566.4507 ext. 3
registrar@pendlehill.org





The oldest Quaker school in the world, William Penn Charter School embraces tradition and welcomes innovation.



Essential Quaker principles and practice guide Penn Charter, a Friends school by birthright and conviction. Within a diverse community, we engage students in a stimulating and rigorous educational program. We foster academic discipline and intellectual curiosity to prepare graduates for higher education and for life.

3000 West School House Lane, Philadelphia

215.844.3460

www.penncharter.com

1689
William Penn
Charter
School

**Wedding
Certificates**
Mary Teichman
Calligraphy

www.mtcalligraphy.com

11 River Terrace, Holyoke, MA 01040

(413) 529 9212 E-mail: mary@mtcalligraphy.com

Notice of Price Change

Effective July 1, 2006, a year's subscription to FRIENDS JOURNAL will cost \$39. We would like to give all of our readers the opportunity to begin a subscription or renew now at today's low rate of \$35, a 42% discount off the cover price. Call us at 1-800-471-6863 or visit our website at www.friendsjournal.org to subscribe today and lock in your savings.

ambiance of her home. A loving and nurturing mother, Neva encouraged and inspired her first-born son, Eliot, now a university professor and an internationally known classical guitarist. And she was also a resourceful and determined advocate for her second son, Matthew, born with Down's Syndrome. Her refusal to be discouraged ultimately resulted in the placement of Matthew in a group home, where he now resides. Residents of Pennswood Village and Newtown Meeting will long remember Neva's welcoming smile and energizing presence. Neva is survived by her husband of 56 years, George Fisk; two sons, Eliot and Matthew Fisk; her granddaughter, Raquel Leona Fisk; and two brothers, Ross and Richard Hamilton.

Hufbauer—*Arabelle (Trixie) Hufbauer*, 90, on January 26, 2005, in Berkeley, Calif. Arabelle was born in Pescadero, Calif., on May 2, 1914, the oldest child of Ernest McKee, a lumberman, and Norine Clark McKee, a rancher's daughter, both from Humboldt County. Raised along the Eel River, Arabelle loved to recall its lush redwood groves. She attended high school in the town of Fortuna until her junior year, when the family moved to San Mateo. Arabelle played center on the girls' basketball team and entered University of California for architecture in 1930 at the age of 16. After receiving her MA in Architecture in 1936, she married fellow student Clyde Hufbauer from San Diego. Arabelle and Clyde lived in San Diego, where their three children were born. Clyde was an architect for the city's school system, and they lived in homes of their own design: a modest one in Mission Beach in 1939, and a larger one in La Jolla, built in 1952. Arabelle and Clyde's marriage ended in 1960, and in 1963 Arabelle moved to Berkeley, near her parents, and lived there for the remainder of her life. A talented oil painter, she opened an art gallery in the mid-1970s. Although she carried out apartment renovations in Albuquerque and house renovations in Berkeley, she regarded homemaking her chief occupation. She brought an exquisite aesthetic sense to bear in her several living environments, and played a fundamental role in a large social network of family and friends. In 1970, Arabelle joined Berkeley Meeting, and served on the Hospitality and Visiting committees and was a regular member of the meeting's older women's group. Friends in that group remember her faithful and enthusiastic participation in FCNL bazaars in the '60s and '70s and her astute suggestions about architectural design and aesthetic decisions in the meeting over the years. Very near the end of her life, Arabelle consulted on the colors for the new bench cushions being donated to the meeting. In 2004, two of her granddaughters put on a gala party for Arabelle's 90th birthday at Berkeley's St. John's Presbyterian Church, which she sometimes attended with her daughter. Nearly one hundred family members and friends celebrated with her. Berkeley Meeting will remember her friendliness and her pixie-ish nature. Arabelle is survived by her sons, Karl and Gary Hufbauer; her daughter, Joyce Caproni; five grandchildren; four great-grandchildren; and two brothers, Robert McKee and Ernest McKee Jr.

Leech—*Eldon Franklin Leech*, 89, on November 10, 2005, in York, Pa. Eldon was born on September 8, 1916, in West York, the son of Wilbur and

Thelma (Ellis) Leech. He was educated in the public schools of York City where, in his youthful days, he worked, along with his father, for the York Street Railways. In 1939 Eldon brought the last streetcar into the trolley barn, ending the operation of the vast York interurban system. Eldon adapted to the times, working for the succeeding York Bus Company, where he remained until retirement. In 1944, his passion and knowledge of local history led him to open an antique shop, which he operated until his final illness. Accomplished in the decorative painting style of the early 19th century furniture painters, he also studied and worked on clocks in his collection, and became skilled in their repair and restoration. His reputation as an honest and fair craftsman brought him renown and many pleased customers. Eldon held a fascination with Friends, beginning with the knowledge that his paternal ancestors were among the first wave of Quakers in Northern York County. At 35, Eldon, wishing to explore historic family ties, began attending York Meeting. There he entered into a close friendship with George Jessop, whose mentoring brought him into a deep understanding of what it means to be a Friend. Upon the untimely death of Friend Jessop, Eldon was brought forth as clerk of the meeting. His clerkship continued, uninterrupted, from 1953 to 1993. Over those years, Eldon witnessed rises and declines of membership and attendance. Often he was the only Friend present, yet he was never discouraged. He was sure that seekers would find their way to the meeting, and he wanted it to be open and waiting for them. In the late 1960s, Eldon saw the meetinghouse fill to capacity with seekers and protesters, as antiwar sentiment grew. The meeting eventually splintered over matters of social action, and once again membership evaporated until Eldon sat alone on the facing bench. In 1976, York Meeting was facing major repairs that far outweighed its resources. In order to meet the needs that would help secure the future of the ancient structure, Eldon became active in the formation of York Friends Meetinghouse Restoration Association. Through this organization he rallied concerned citizens and the community, and even convinced the Ford Foundation to join in the restoration of the meetinghouse and its grounds. His care and concern preserved a vital piece of the community's history. Eldon also served as treasurer from 1953 to 1993. He served as clerk and recording clerk of Warrington Quarterly Meeting from 1966 to 1973, and again from 1983 to 1986. He also served on the Indian Affairs Committee of Baltimore Yearly Meeting, traveling to various Native American communities. As the meeting community once again began to grow, Eldon stressed the importance of attendance at quarterly and yearly meetings. Eldon did not travel widely but sank his roots deep, and ensured through his faith that in his community there was a center for the Light. His final illness was tedious, leaving him paralyzed and unable to speak for nearly four years. In the last few months, way opened for him to attend meeting for worship in the beloved meetinghouse. Eldon was predeceased by his wife, Grace E. (Dennis) Leech. He is survived by a son, Ronald Leech; a daughter, Renae Sears; a sister, Thelma Spangler; and several grandchildren and great-grandchildren.

Continued on page 46

May 2006 FRIENDS JOURNAL

FRIENDS FIDUCIARY CORPORATION

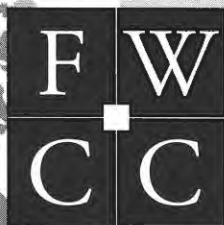


Friends Fiduciary Corporation (FFC) embraces a widely held concern of Friends that investment should be made in businesses which serve a beneficial purpose in a well-ordered society and exclude those which raise concerns about their products, management and business practices. Through our **CONSOLIDATED INVESTMENT FUND** and **PLANNED GIVING SERVICES**, FFC can help your organization provide responsible financial stewardship.

Friends Fiduciary Corporation is a not-for-profit corporation serving our fellow Friends organizations.

Please contact Constance Brookes, Executive Director at 215-241-7272,

email: cabfidcorp@aol.com or visit www.friendsfiduciary.org



FRIENDS WORLD COMMITTEE FOR CONSULTATION

Around the World

- Yearly Meeting
- Monthly Meeting or Worship Group
(not affiliated with a Yearly Meeting)

Each of FWCC's
four sections, serving

- Africa
- the Americas
- Asia and the West Pacific
- Europe and the Middle East

carries out the work of connecting
Friends in its own region.

FWCC cares for isolated Friends
and meetings and worship groups
that are located far from established
yearly meetings through its International
Membership Committee.

When you support FWCC Section of
the Americas you are part of this global
work: One quarter of our unrestricted
income goes to support the World Office
and the Africa Section.

**Friends World Committee for Consultation
Section of the Americas**

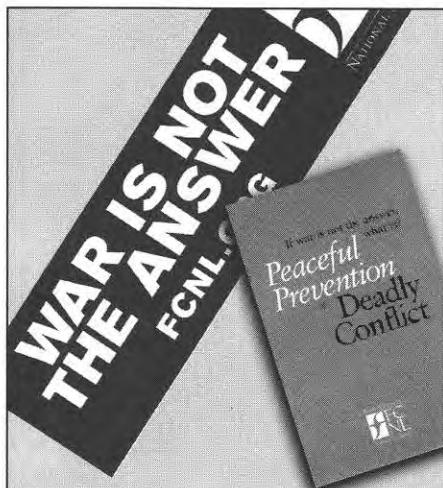
1506 Race Street, Philadelphia PA 19102, USA
215. 241. 7250, americas@fwccamericas.org

www.fwccamericas.org



A FRIENDS ELEMENTARY
AND MIDDLE SCHOOL FOR
BRIGHT CHILDREN WHO
LEARN DIFFERENTLY

318 Meeting House Road, Horsham, PA 19044
215-674-2875 • www.quakerschool.org



**WAR IS NOT THE ANSWER.
PEACEFUL PREVENTION IS.**

Free "Peaceful Prevention"
booklet or "War Is Not the
Answer" bumper sticker

See www.fcni.org
or call 1-800-630-1330

**Friends Committee
on National Legislation**



Pre-K through 6th Grade
Call the School for 2006/2007 openings
and Summer Camp information
2150 Butler Pike, Plymouth Meeting
PA 19462 • (610) 828-2288
www.pmfs1780.org

Mallison—Glenn S. Mallison, 86, on January 13, 2005, peacefully and surrounded by loved ones, of Progressive Supranuclear Palsy (PSP). Glenn was born on December 10, 1918, at home in Cortland, N.Y., the third of Harry and Leona Mallison's five children. In his youth, Glenn was known for his sense of humor and a laugh that turned heads. Glenn's spiritual life opened at a Baptist summer camp in 1941, where he spent several solitary hours reading Christian Scriptures and realized that, as a Christian, he could not participate in war. He became a lifelong pacifist. During World War II he served in Civilian Public Service (CPS) camps, and took part in medical experiments at Columbia Presbyterian Hospital in New York City. After his release from CPS, he participated in a cattle hoat project sponsored by Church of the Brethren. This experience led Glenn to become a vegetarian. In the fall of 1946, Glenn enrolled in Earlham College. There he became better acquainted with the Religious Society of Friends, and there he met Carolyn Murray Weddell Kulka. They married under the care of Westtown (Pa.) Meeting the day he graduated. The couple moved to Indianapolis, where they both worked for the Juvenile Court. Glenn then accepted a position with New York City Friends, working with impoverished immigrants in Harlem. He and Carolyn lived at Mt. Morris House (called the "Harlem Ashram"), a Christian pacifist cooperative community. Working briefly for the Fellowship of Reconciliation, Glenn adopted the words of his boss, A. J. Muste: "There is no way to Peace, Peace is the Way." In 1952, his and Caroline's first daughter, Carol, was born. In 1954, Glenn received his master's degree in Library Science from Syracuse University, and he began his library career in Rochester, N.Y. In 1956 he joined Rochester Meeting. A year later he became head of the Herkimer Free Library, and, in 1959, the family moved again, this time to Watertown, N.Y. Although there was often no nearby meeting in their various hometowns, Glenn and Carolyn raised their three daughters as Quakers, active in Rochester, Syracuse, and West Branch Meetings. From 1960 on, the whole family participated in the activities of New York Yearly Meeting. Glenn served on a variety of yearly meeting committees, including the Nurture Coordinating Committee and the Peace Concerns and Epistle committees. Glenn served on the board of the Central New York region of AFSC and Friends World College Association. In 1972, Glenn and Carolyn divorced. Glenn later briefly remarried. Glenn's decision to become a pacifist was at first not well received by his family or his country. During the Vietnam War, he refused entry to IRS agents who confronted the family's refusal to pay phone taxes. He is remembered fondly at the Akwesasne Reservation for his calming presence there during tense times in the 1980s. On one occasion, he literally dodged bullets to rescue a wounded Mohawk. When Glenn retired in the early '90s, he moved to Ithaca to be close to his daughters, transferring his membership to Ithaca Meeting, and serving on its Ministry and Oversight and Peace and Social Action committees. He was a ready and willing worker in the Kitchen Cupboard, and driver for Meals On Wheels, two local food service programs. As he grew older he began to question the existence of God. At the 1996 FGC summer Gathering, he and his daughter and son-in-law led a workshop on "Nontheism Among Friends," which has been repeated with various leaders at subsequent Gatherings. Still, as he became more set in his atheism, the contradiction he felt with Christian Quakerism troubled him. Eventually, he resigned from his beloved Religious Society of Friends. In his last years, under the full weight of his undiagnosed PSP, Glenn lost interest in the world, almost completely ceasing to speak, but continued to respond to the presence of his children with a warm smile and a strong grip. Glenn is survived by his daughters; five grandchildren; and his sister, Ruth Reynolds.

Montgomery—Martha Wheeler Montgomery, 91, on April 5, 2005, peacefully, in Fort Collins, Colo. Martha was born on April 21, 1913, in New York City. She was educated at Ethel Walker Boarding School and Smith College. Later, she pursued graduate studies in Psychology at City College of New York and University of Chicago. Martha's passion for helping others was evident in many ways. Professionally, it manifested itself in two major areas: labor organizing and the practice of psychology. In New York City, she organized women laundry workers, who at the time were earning \$8.30 a week compared to \$12.50 for men. To become further engaged in and educated about the labor movement, Martha moved to Mena, Ark., a progressive community and home of Commonwealth College. There she met Wayne Barker, her first husband. Together they helped organize steel and garment workers in St. Louis. After the war they divorced, and Martha married J. Seymour Montgomery, of Princeton, N.J. In New Jersey, Martha became a psychologist for the school district and worked in several guidance centers, for a time becoming director of one of them. She taught Psychology at Trenton State College, maintained an extensive private practice, and became a faithful attendee, then member, of Princeton Meeting. Martha's spiritual life included a strong interest in the Sufi tradition. She regularly attended Dances of Universal Peace in Princeton, and visited the Abode Retreat Center in upstate New York. Her seeking took her to pilgrimages in Egypt, Jerusalem, and India, and led her to participate in a drumming ceremony on a beach in Portugal, and a Sufi retreat in the Himalayas. Several of these adventures took place in her late 70s and early 80s. At age 85, Martha gave up her private practice and moved to Fort Collins, Colo., in order to be nearer to family and to live in a cohousing community. As a member of Fort Collins Meeting, she attended meeting regularly and served on committees, including Faith in Action, various clearness committees, and Ministry and Counsel. She brought to Ministry and Counsel a strong spiritual foundation over a period of several years. As in every other phase of her life, she engaged and endeared people wherever she met them. She was a spirited person who touched people's lives with her humor, intelligence, and caring. Martha is survived by her children, Lynn Root, John Montgomery, and Shelly Barker; her brothers, Charles and Edward Wheeler; and her sister, Ann Weathers.

Sibley—Marjorie Sibley, 82, on January 21, 2003, in Minneapolis, Minn. Marjorie was born on April 23, 1920, near Longview, Ill., the fourth child of ten born to Ethel Baptist Hedrick and Ora Hamill-



Planning a rollover? Take the high road.

It's surprisingly easy to roll into one of our low-fee IRAs. Just call 800-767-1729 and request our free rollover kit. Or ask for one of our rollover specialists. They can quickly help you find your way.

You should consider a fund's investment objectives, risks, charges and expenses carefully before investing. For a free prospectus that contains this and other important information please call or visit our web site. Read the prospectus carefully before investing.

If you're nearing a life-changing crossroads, such as a job change or retirement, it may be time to choose a new direction for your retirement fund. How do you know which road to take?

May we suggest Pax World Funds. Since our founding in 1971, we've subjected potential investments to robust social- and environmental-responsibility screens in addition to rigorous financial scrutiny. So we hope to help you retire comfortably and in good conscience.

Pax World Balanced Fund			
Average Annual Total Returns (12/31/05)			
1-year	5-year	10-year	20-year
5.39%	3.03%	9.49%	10.02%

Performance data quoted represents past performance, which does not guarantee future results. Investment return and principal value of an investment will fluctuate so that an investor's shares, when redeemed, may be worth more or less than their original cost. Current performance may be lower or higher than the data quoted. For most recent month-end performance information visit www.paxworld.com.

PAX WORLD
MUTUAL FUNDS

Principles + Performance.
1-800-767-1729 www.paxworld.com

Distributor: H.G. Wellington & Co., Inc., Member NASD/SIPC. March 2006

SHAREHOLDER ADVOCACY • CONSERVE EARTH'S RESOURCES • REDUCE, REUSE, RECYCLE • SUSTAINABILITY • DIVERSE, INDEPENDENT BOARDS



Retirement living. With a big backyard to play in.

Lexington, Virginia, named one of the top six places to retire by *Consumer Reports*, is home to Kendal at Lexington, a life-care, Quaker-related retirement community that offers an ideal blend of culture and comfort. With rolling hills, peaceful streams, and rich history, it's easy to call this place home. Call us at today (800) 976-8303 or send us an email at admissions@kalex.kendal.org to learn more about our Phase II expansion.

KENDAL
at Lexington



Lexington, Virginia | www.kalex.kendal.org

Turning Quaker gray into Quaker green

Taking our witness to the rooftops.

With our vegetated roof
Friends Center will insulate the building,
make the roof last twice as long,
reduce air and water pollution,
and let our witness be seen
from the tall buildings that surround us.

learn more: www.friendscentercorp.org

T R A N S F O R M I N G

Friends Center

The Philadelphia home of the American Friends Service Committee, Philadelphia Yearly Meeting, Central Philadelphia Monthly Meeting and twenty other Quaker and Quaker-related groups.



Guilford
COLLEGE

Guilford College invites nominations for, and applications from, individuals interested in an exciting leadership opportunity as **Dean of the Center for Continuing Education and Director of Summer School**. Established over 50 years ago, the Center for Continuing Education is a multifaceted, multidisciplinary learning community delivering credit and noncredit courses, designed for adult learners aged 23 and older, customized training, and other educational services. Students enrolled in credit courses earn the same baccalaureate degree as the rest of the student body. The CCE program has nearly quadrupled in size in five years to over 1,200 students on the way to a planned 1,700 enrolled students by 2010. The Dean provides vision and leadership to faculty and staff in fulfilling the college's mission of outreach and lifelong learning. The Dean is responsible for fiscal and human resource management, curriculum development, as well as strategic planning that guides the recruitment for, retention in, and development of, degree, certificate, and non-credit educational programs for adults.

Qualifications: Strong academic credentials and master's degree required; doctoral degree preferred. Ability and vision to develop, lead, and market innovative programs of continuing education. Demonstrated successful leadership experience in administration and student recruitment. Faculty rank is a possibility with preference given to candidates with qualifications in business management. At least three years' experience in continuing education or closely related field. Experience with strategic planning and program development. Knowledge of resource management and budgeting. Ability to establish positive relationships with the community and region. Ability to foster and work in public/private partnerships. Successful record of commitment to promoting equal opportunity and diversity. Effective organizational, interpersonal, and communication skills.

Screening of applications will continue until the position is filled. The position is available **June 1, 2006**, but start date is negotiable. Send cover letter, curriculum vitae, names, addresses, and telephone numbers of three references, and a statement describing your management style and educational philosophy to: *Adrienne Israel, Vice President and Academic Dean, c/o Fred Devine, Office of Human Resources, 5800 West Friendly Ave., Greensboro, NC 27410.*

ton Hedrick. She graduated valedictorian of her high school class and attended University of Illinois, Urbana. Joining the Peace Club at the university, she became closer with one of her young political science instructors, Mulford Q. Sibley, and they were married in 1942. A daughter, Muriel, was born in 1945, and a son, Martin, in 1950. Closeness to family and an open door to the community characterized the gracious hospitality Marjorie extended all her life, while managing a daunting agenda of professional leadership and work for social change. She completed her master's in Sociology as well as all the course work for her PhD, but after the couple's move to Minnesota in 1948—Mulford having accepted a position at University of Minnesota—Marjorie went back to school in library science. Most of her career was spent at Augsburg College, where for seven years she served as head librarian. Marjorie was a gentle activist at Augsburg, advocating for peace and justice issues, including equal pay for women, and she was perhaps happiest when able to combine her teaching and research abilities in her work as a reference librarian. An early volunteer for the Women's International League for Peace and Freedom and the League of Women Voters, Marjorie also took a public stand against McCarthyism and the Vietnam War. The Sibleys' small house stood at a kind of crossroads of liberal academic life, and they marked conversation with humor and tolerance. Marjorie tempered activism with a lively sense of fun and, in particular, love of family and siblings. The Sibleys attended Twin Cities Meeting from the early '50s, Marjorie serving as clerk, on numerous committees, and in every possible mentoring capacity. Marjorie retired early to care for her ailing husband, who died in 1989, then delighted the community with her 1990 marriage to an old friend, also widowed, fellow Quaker sociologist Don Irish. She commented pertly to her clearness committee that when one had loved long and well in marriage, one could only be eager to repeat the experiment. Athletic and energetically involved in community issues, Marjorie and Don plunged into happy years together, including travel to Nicaragua, Guatemala, and Cuba. An additional set of children and grandchildren delighted Marjorie. The last years of her life were tried by Alzheimer's disease, and her serenity and friendliness remained intact. Don's daily visits were frequently reported to her nurses with an infectious delight, "I'm in love with somebody. I think he's my husband!" The last words she was able to say clearly were, "So much happy." Marjorie was predeceased by her first husband, Mulford Q. Sibley. She is survived by her husband, Don Irish; four daughters, Muriel Sibley and Terry, Gail, and Sharon Irish; a son, Martin Sibley; and five grandchildren.

Forum

continued from page 5

Human sweat

I am not entirely knowledgeable of the intricacies of this particular debate but I am quite sure of the impact of the Quaker sweat lodge in my life. There is no debating the enormously positive effect it has had on people in the Quaker community, many of whom are not part of the mainstream of Quakerism, and who for whatever reason choose to employ alternative methods of spiritual exploration and discovery. Young people happen to make up a great portion of this minority. I might remind the Quaker establishment that this fringe community of "Quaker sweaters" is analogous to the Quakers themselves who are fringe within a larger society, and part of what should distinguish Quakers from larger society is its aim at relentless care and consideration for all parts of its community, including the few, the soft spoken, the misunderstood, and the voiceless. The wishes of one group of Native Americans certainly should be respected but so also should the wishes of a minority within the Quaker community, to worship how they choose, openly and freely.

At this point there is an apparent conflict. How do you respect everyone's wishes? I don't have the answer to that and if I knew the minds and positions of all those involved then I might think on it more. I do recall the swear taking heat (no pun intended) from within the Quaker community well before the wishes of the Native American group were expounded, which further complicates my ready understanding of this matter.

Based on what I do know, I will say that it seems to me that wood, rock, fire, water, steam, and sweat go beyond any particular culture, and are elements that any human being or group of human beings has a right to use for ritual, spiritual or mental, and physical health purposes. I would also like to point out that even traditionally, sweat lodges are not unique to one single region or culture. Two thousand years ago the Celts began practicing sweats in Northern Europe. The ancient "African sweat hut" originated in Southern Africa even earlier, and various Native American tribes throughout the Americas practiced their own versions of the sweat lodge, respectively. I'm not sure that "sweating" can be claimed by any one group. (It seems to me the only people who should be barred from participation are those without sweat glands. And I would only deny them for their own good because that would be just too hot!)

I struggle with understanding how an agreement cannot be reached with

parameters that respect culture yet do not deny freedom of worship. There are many ways to universalize and/or extract specific cultural significance from the experience. The sad part about is to see all of the politics encircling the most apolitical ceremony I've ever participated in. In reality, the sweat is the death of human politics. What a shame for it to be the other way around.

Jeremiah Scalia
Philadelphia, Pa.

Needed: affordable down time for Quaker parents

The report on Harriet Heath's Quaker Parenting Project (*FJ* Feb.), as well as the experience a couple in our meeting had with her retreat, is so encouraging and long overdue. With hindsight of parenting and grandparenting, I wish our babies came with such an instruction manual/process. The only other consideration is the realization that at the same time couples have young children, they are usually starting a career, finding themselves as adults and as a spouse, all with beginning salaries. So I would add that couples should look to low-budget ways to escape from the children each week just to enjoy each other, possibly with other Quaker couples. Laugh and lift the burden of taking yourself too seriously.

Lyn Day
Clevs, Ohio

Moving beyond labels

Being relatively new to Quakerism, I did not realize I had so many choices as to how to classify myself until I read the "Seeing Differently, Sharing Our Truths" issue (*FJ* March).

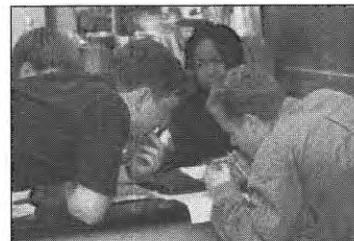
I am most decidedly a universalist, Christocentric, nontheist, naturalist Friend!

I come to Quakerism through an extraordinary experience that could be properly classified as mystical and/or mental illness; it can be understood in theist or nontheist terms and as either a natural or a supernatural occurrence. The experience left me with no doubt of the interconnectedness of humanity from Alpha to Omega—we are all in this together.

Whether our redemption comes through Christ, Allah, following the teachings of the Buddha or the Sufis, or whether it flows naturally from the dance of an evolving universe matters not to me. I chose Quakerism because I am a universalist, and because I did not wish to lose the positive

Greene Street
Friends School

"the small school that makes big people"



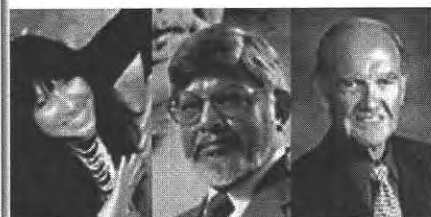
Greene Street Friends School

5511 Greene Street
Philadelphia, PA 19144

•
Pre-K through Grade 8
Founded in 1855

Please call TODAY for a tour. 215-438-7545

To all Quakers attending the
Friends General Conference
in Tacoma



Buffy Gandhi McGovern

"OUR WAY HOME NATIONAL REUNION WEEKEND" IN CASTLEGAR, BC, CANADA
(163 MILES FROM SPOKANE, WA)
JULY 6-9, 2006.

THIS EVENT WILL MARK THE COURAGEOUS LEGACY & HONOUR THE CONTRIBUTIONS MADE TO CANADIAN LIFE BY THE US WAR RESISTERS WHO CAME TO CANADA DURING THE VIETNAM WAR AND TO THANK THE THOUSANDS OF CANADIANS THAT ASSISTED THEM.

For tickets and details call
(250)352-1187 or visit
<http://www.ourwayhomereunion.com>

The Bible Association of Friends in America

since 1829 has offered Bibles, New Testaments, and Portions free or at cost to Friends institutions, individuals, and others worldwide.
Write to: P.O. Box 3, Riverton, NJ 08077

attributes of my Christian heritage. For me my three years of attending a meeting regularly have renewed positive Christocentric aspects of my personal faith, but that in no way diminishes my universalism. I have experienced God in nature, though perhaps not to the depth of those labeling themselves naturalists. I think they have much to teach me about the Truth from their experiences. I trust they are open to the Truth of mine.

Personally, I find the whole notion of differences to be mostly a matter of semantics. When we sit together in silence we are beyond semantics, and we listen expectantly to the only Word, which is the No-Word, and Truth is revealed to us and among us; and we are all Friends.

Gary Lewis
Poughkeepsie, N.Y.

Words to persuade

Thom Jeavons speaks my mind in his article "What Can We Say Now?" (*FJ* March). Surely a religious movement whose founder debated ministers in their pulpits, whose followers have been routinely jailed for their convictions, can find the language to be relevant today. Currently, we are not relevant—not by any national standard. We should be, such is the power of our prophetic witness and the urgency of the world's need. But we cannot fulfill our rightful place in the world as Publishers of the Truth unless we grow, and we cannot grow through equivocating language. Thom does us a service by proposing some "talking points" with which to begin conversations about what we believe with the seekers we encounter. And speak we must: not only in the cozy circles of the already convinced, but out to our secular and evangelical brethren. Let us Publish the Truth as we experience it for all the world to hear, and so draw others to us.

My one quibble with his article is the same I share with Cathy Habschmidt's: I urge Friends to refrain from using the terms "liberal" or "conservative" to describe who they are or what they stand for. These words are empty symbols now, and serve only to encourage contention and confusion. They reduce the complexity of a person's spiritual witness to the worst kind of media-mangled jargon. Indeed, if we think of "conservative" as describing an adherence to tradition and a resistance to change, then we Eastern unprogrammed Quakers are conservative, and our midwestern brothers and sisters are liberal, employing as they do the innovations of paid pastors and

hymns. But do you feel the contention rising in you already, Friends? Let us not pay these terms any attention. Let us look forward to a grand reunification, in which we all sing our witness of God's glory as one Religious Society, each in our different parts.

Benjamin Lloyd
Wynnewood, Pa.

A reason to celebrate

Those who seek peace may justifiably enter 2006 with a sense of burden from 2005's overwhelming media reports of war, death, and violence. While reading the *Roanoke Times* this morning over breakfast, though, I was given reason to celebrate when I read these words:

"Here are some war stories from 2005 that you might have missed: Shiite Muslim rebels in northern Yemen are giving up. Islamic extremists in Algeria are, too. In Burundi, peaceful elections ended 20 years of bloody civil war. Rebels in Sumatra disarmed after 29 years to participate in elections. It seems that armed combat is falling out of fashion. According to war historians, the number of conflicts worldwide declined sharply in the past decade, and their overall lethality is the lowest since the 1950s."

Peacemakers must take heart at victories, no matter how small or remote. Just as we have the responsibility to react to the negative news that bombards us each time we read the newspaper or turn on the television, we must celebrate any instance of peace, mercy, and justice; indeed, we must look for evidence of these positive actions and lift them for the world to celebrate and emulate.

When charged that the news is too often negative, Walter Cronkite once responded that it wasn't the job of the media to list the names of the cars that didn't get stuck in the trees. Happily, negative is still news, the exception rather than the rule!

So, friends who work deliberately for peace, today on Saturday morning over breakfast and newspaper, I lift my coffee cup high in a toast to words I read that refresh me with hope and cause my heart to be glad. Peace is being realized in corners of our Earth. Painful progress is being made. It is reason to celebrate. Take a moment to dance, or sing, or have your own hallelujah moment. This is part of our mission; indeed, it is our privilege.

Debbie W. Parvin
Galax, Va.

Defining Christianity

I very much appreciated the articles in the March 2006 issue that focused on Quakerism's historic role as a Christian renewal movement that challenges the dominant, imperial versions of Christianity, and offers a radical alternative instead. This concern goes back a long way for me. For example, as a 15-year-old Friend in 1970, I once fell into a conversation with an elderly street evangelist. He started our conversation by walking up to me and asking, "Are you a Christian?" I immediately answered yes. He was not convinced, and began asking questions about my religious beliefs. After just a few minutes, he informed me that I was not a true Christian. As he explained it, I simply did not fit any meaningful definition of a Christian because my Quaker interpretations of God, Jesus, and the Bible were all wrong. In fact, he said I was worse off than someone who had never heard of Jesus. I was a heretic.

In an effort to start a dialogue, I asked him what he thought it would take for me to become a true Christian. He replied that a real Christian believes in the literal factual truth of every passage in the Bible and believes in every tenet of the Nicene Creed. This creedal statement, which has been the basis for the formal creeds of most Christian denominations since it was commissioned by the Roman Emperor in 325, states that all Christians believe that Jesus was born to a virgin, that he is the Only Begotten Son of God, that he is in fact identical to God and part of a three-person Godhead, that he sacrificed himself for the atonement of our sins, and that he rose bodily from the grave three days after his execution and then returned to heaven, from which he will come again in a final Judgment Day. The evangelist told me that the big pay off for believing all these things about Jesus was that God would forgive my sins and let my soul live forever in a spiritual paradise.

In contrast, he said all who don't believe these propositions, no matter how exemplary their lives, would be barred from heaven by God and would likely suffer eternal damnation in hell after their deaths.

I could see why he did not think I was a Christian. Early Friends, and the people in my own little Friends meeting in DeKalb, Illinois, simply did not think that any of these propositional notions about Jesus were essential to an individual's living in right relationship with the Spirit of divine love and guidance that we call God.

This view was commonplace in my meeting, even though many of these same Friends actually agreed with several of the Nicene Creed's beliefs about Jesus!

Personally, as a young Friend in 1970, I was far more concerned with living faithfully in the here and now than in worrying about a possible next life. I was also far less interested in people's theological beliefs about Jesus than in our collectively figuring out how to follow Jesus' way of living in our own lives and times. It did not matter to me whether people shared the view that Jesus was an enlightened spiritual teacher, a prophet of the stature of Moses and Elijah, the messianic True Prophet anticipated by Moses, or even God Incarnate—the divine, only-begotten Son of God that is deemed a part of a divine Trinity in the Nicene Creed.

Interestingly, all four of these views were found among participants in the early Jesus movement in first-century Palestine. For me, the essence of the primitive Christianity embraced by Friends was not unanimity on such theological questions, but a heartfelt commitment to follow Jesus' example—to love God with all one's heart, strength, and soul and to love and care for one's neighbors, including one's enemies, as one's self. If people could help each other follow Jesus' transforming, Spirit-led way of life, regardless of their different theological beliefs about his status in the cosmic scheme of things, I was convinced that deep spiritual renewal was possible in our world.

I finally told this man that while I appreciated his strong convictions, I could not share them. Nor could I agree with his definition of a true Christian. I told him that I agreed instead with William Penn when he said, "To be like Christ then, is to be a Christian." The street evangelist shook his head and demanded that I stop calling myself a Christian. I walked away not wanting to upset this man, but neither was I willing to abandon Christianity to him. There is a more powerful and compassionate way to be a friend and follower of Jesus than believing in an imperial faith that actually downplays or ignores the radical life example and teachings of Jesus.

Recently, in my 50th year, I've completed an essay on this very topic called "Are We Still Friends of Jesus? A Quaker Call to Revitalize 'Primitive Christianity' in the 21st Century."

Steve Chase
Keene, N.H.

Spinoza: a philosopher for Quaker skeptics?

As a young man I took many science courses, questioned biblical miracles, gradually became agnostic, and began a career as a research chemist. During the next



Join our circle of friends!

Barclay Friends

Serving Older Adults in the Quaker Tradition

Residential Living	Assisted Living
Nursing Care	Rehabilitative Therapies
Respite Care	Pet Therapy
Medicaid Certified	Medicare Certified

Faith Woodward,
Director of Admissions and Marketing
610-696-5211
700 N. Franklin St. • West Chester, PA 19380
e-mail: admissions@bf.kendal.org
www.bf.kendal.org



An affiliate of The
KENDAL Corporation



FSA
Friends Services for the Aging




Joint Commission
an Accredited of Healthcare Organizations



EEO/ADA
LEP
Equal Housing
Opportunity



PANPHA
People In/Out of Place



Woodbrooke

Quaker Study Centre

Ferguson Quaker Fellowship

2006–2007

Could this be for you?

Woodbrooke is now searching for the next Ferguson Quaker Fellow. You will have substantial experience in an area of work of interest to Friends. You will use the time of the fellowship to reflect, research, draw out fresh insights and share them with a wider audience. You will help to enrich Quaker understanding of spiritual aspects of global, social, moral or political issues and to spread Quaker insights more widely.

You will be highly motivated, able to organise your own work and a good communicator. You need not come from an academic background—we are interested in practical outworkings of Quaker faith. Your particular interests will determine the shape and outcome of the Fellowship—subject to negotiation, you may give seminars, run workshops, or maybe write for publication.

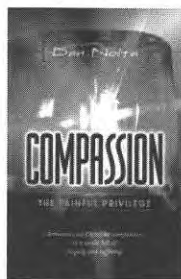
Woodbrooke offers an ideal environment, with support from knowledgeable Quaker staff and access to a wide range of resources.

Appointments will be made for September 2006 or January 2007 onwards, and will normally last 9–12 months.

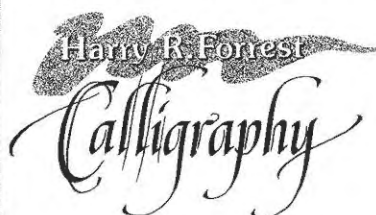
Want to know more? Contact us: Administration (FQF), Woodbrooke Quaker Study Centre, 1046 Bristol Road, Birmingham B29 6LJ. Phone +44 (0) 121 472 5171
E-mail: enquiries@woodbrooke.org.uk • Website: www.woodbrooke.org.uk

COMPASSION THE PAINFUL PRIVILEGE

by Dan Nolte



Nolte shares the process through which God gifted him with compassion and led him to work in the Pierce County (Washington) Sheriff's Department as a chaplain. Vivid examples from Nolte's ministry let you in on what he's learned about persevering through the difficulties of the compassionate life, and how to enjoy the rich rewards with appropriate humility.
\$12.00 (4/20/06 release)



(609) 714-0100

callighrf@medleas.com

- MARRIAGE CERTIFICATES •
- INSCRIPTIONS • SCROLLS •

22 New Freedom Rd., Medford, NJ 08055

BLACK
SWAN
IMAGE
WORKS

www.bsiw.us
art
design &
photography

**The Quaker
SWEAT LODGE--
"RACIST"? Or Not??**
Background,
Documents & Perspectives:
www.quakersweat.org

50 years, haltingly and sometimes painfully lacking clarity, I came to a more spiritual and integrated understanding, plus greater peace of mind. Last year a crossword puzzle led me to look up the philosopher Spinoza and to learn that he had reached a similar and much clearer understanding over 300 years ago.

Baruch Spinoza (1632–1677) was a brilliant Dutch scholar who chose to live simply, happily, and lovingly, in poverty, devoting his life to a rigorous effort to understand and describe the nature of God, humans, and their relationship. To free his efforts from emotion and bias he used an almost mathematical sequence of deductive reasonings. He concluded that God is One, the eternal, intrinsic, interconnected, interdependent total of everything that is: all of nature, including the cosmos and us. As we love ourselves, so must we love God. Harm to ourselves, to others, or to the Earth is conflict with God. God is not a personality, not a he or a she, but inspires profound awe and reverence. All that is and all that happens must conform to the laws of nature. Thus Spinoza believed that there could be no miracles, no resurrection, and no souls separated from living bodies.

Today, in the relationships of matter and energy, Spinoza would probably consider the fundamental mathematical equations and scientific discoveries of Newton, Einstein, and many others as glimpses into the very mind of God, i.e. the laws of nature that govern all that was, all that is, and perhaps all that could be.

It is remarkable that Spinoza came from a background dominated by faith and religious conformity, and reached his conclusions about the oneness of all without knowledge of modern ecology or of the linkage of all life through DNA and evolution.

Of course Spinoza's ideas ran into intense religious opposition. He was solemnly excommunicated by his Jewish synagogue. A man tried to kill him, and his writings were banned for most of his adult life and beyond by Christian Dutch authorities both religious and secular. He was friendly, sociable, and enjoyed pleasures and friendships, including notable visitors from abroad, if they didn't interfere with his work. He learned seven languages including Hebrew and Greek, and carefully studied both the Hebrew and Christian Scriptures in their original languages. He revered much of Christ's teaching. Like mystics among Quakers, other Christians, Sufis, Hindus, and Buddhists, he believed we could receive intuitive and transcendental knowledge from within. As George Fox said, "This I know experimentally."

He was tolerant with others and understood that the miracle stories in

religious scriptures had value, especially for multitudes of differently educated people. However, today we also realize that miracle myths of world scriptures may lead to discrimination of race and gender, "witch" burnings, suicide bombings, and, via prophecies of "the Rapture," Armageddon and ecocides. Spinoza does not remove the civilizing influence of hope of heaven and fear of hell if we conclude that heaven and hell are real, here and now, and that our actions build them for ourselves and each other, in ways well described in Scripture, and we live in them every day.

Spinoza has been widely reviled as an atheist and heretic. However, he has also been said to have been "intoxicated with God." He lived his philosophy. With Spinoza, religion and science are not in mortal combat, they are one. Though still controversial, he is today one of the philosophers that are most influential and widely known. Fuller coverage that is both scholarly and readable may be found in "Spinoza" in *The Story of Civilization*, Volume VIII, by Will and Ariel Durant.

This synopsis was the introduction for a discussion group of Rockland (N.Y.) Meeting. In our discussion group it came out that Spinoza's core beliefs seem close to two key biblical commandments (Matt. 22:37-40): "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. Upon these two commandments hang all the law and the prophets."

In Friends meetings might any discussion about a possibly impersonal God lead to disillusionment or departure of some Friends? Or could this strengthen reverence and spiritual life and draw new people to Friends, i.e. people angry or disillusioned with a personal God that could take away their loved ones or bring on great miseries and natural disasters? Similarly, might still others be drawn to Friends meetings after they had rejected other religions because of disbelief in biblical miracles and supernatural events?

We agreed that Spinoza's ideas probably have little influence on fundamentalist religions. However, for those skeptical of their earlier faiths or even of their atheism or agnosticism, such ideas could bring added understanding and reverence for All That Is, plus a greater affinity for a loving community.

Within the diversity among Quakers, is there room for Spinoza?

Chad Murdock
Pearl River, N.Y.

CLASSIFIED

For information call (215) 563-8629
Fax (215) 568-1377
E-mail: adsales@friendsjournal.org

Classified rates 75¢ per word. Minimum charge is \$20. Logo is additional \$18. Add 10% if boxed. 10% discount for three consecutive insertions. 25% for six. Appearance of any advertisement does not imply endorsement by *Friends Journal*.

CLASSIFIED AD DEADLINES:

July issue: May 8
August issue: June 12

Submit your ad to:

Advertising Manager, *Friends Journal*
1216 Arch Street, 2A
Philadelphia, PA 19107-2835

(215) 563-8629

Accommodations

Seattle—Two affordable, private travelers' rooms at Quaker House, near University Friends Meeting, centrally located in Seattle's University District. For reservations: (206) 632-9839 or quakerhouse.sea@juno.com.

For Quakers visiting Berlin: guest accommodation just 20 minutes away from Berlin's unprogrammed meeting. Centrally located and offering glimpses of Berlin never found in a hotel. Historic 1904 building. Affordable. Contact nancy_kaufmann@gmx.net.

Marni's House, Martha's Vineyard, MA. Contemplative summer/fall B&B. Informal, contemporary, crafts, natural light, sybaritic baths, tranquil setting. Peaceful oasis for hectic lives. Bike to ferry, town, beach. For brochure/information/reservations: (508) 696-6198, marnivh@vineyard.net, www.marnishouse.com.

William Penn House & Washington Quaker Workcamps. Washington, D.C., Quaker Center on Capitol Hill offering hospitality, meeting space, and worship. Offering workcamp opportunities for youth, peace studies seminars for educators, and seminars for all ages. Leadership training for Quaker young adults through our internship program. All are welcome. www.WmPennHouse.org, info@WmPennHouse.org, (202) 543-5560, 515 East Capitol St., SE, Washington, D.C. 20003.

Looking for a creative living alternative in New York City? Pennington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 673-1730. We also have overnight accommodations.

Santa Fe—Simply charming adobe guest apartment at our historic meetinghouse. Fireplace, bath, kitchenette, very convenient to downtown and galleries, as well as our tranquil garden. One night—one month stays, affordable. Call (505) 983-7241.

Pittsburgh—Well located, affordable, third-floor (walkup) guest rooms with shared bath. Single or double occupancy. Kitchen available. Contact: House Manager, Friends Meetinghouse, 4836 Ellsworth Avenue, Pittsburgh, PA 15213. Telephone: (412) 683-2669.

Beacon Hill Friends House: Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3624. (617) 227-9118. Overnight and short-term accommodations also available. directors@bhfh.org, www.bhfh.org.

Chicago—Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Sofia Community, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066.

Coming to London? Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: +44 (207) 636-4718. Fax: +44 (207) 636-5516. www.pennclub.co.uk.

Georgia O'Keeffe Country: Owl Mountain Retreat in Abiquiu, New Mexico. North of Santa Fe. Special Friends rate. Off-the-grid. (888) 303-7471, (505) 753-9760. office@abiquiu-retreat.com, www.abiquiu-retreat.com.

Ashland, Ore.—Friendly place in Southern Oregon for outstanding theater, rafting, fishing, birding, quiet time. **Anne Hathaway's B&B and Garden Suites.** www.ashlandbandb.com; (800) 643-4434.

Quaker Hill Conference Center—Richmond, Indiana. Overnight accommodations at Woodward Lodge and the historic Evans House are available year-round for travelers to the Richmond area. Our facilities are also available for retreats, meetings, family get-togethers, and other private gatherings. For details and reservations call (765) 962-5741, e-mail quakerhill@parallax.ws, or visit our website at <http://www.qhcc.org>.

Books and Publications

Quaker Artist—Cards and calendars, inspired by the Southwest and Japan, to benefit AFSC and other nonprofit organizations. See and purchase at www.sunlit-art.com.

Voices from the Silence, by **Stanford J. Searl, Jr.**: This is a book about Quaker silent worship in the United States and England. One reader said, "Lyrical, deeply moving"; another, "a powerful read"; and a third, "a must read." Buy directly at (888) 280-7715 or authorhouse.com, click on "Bookstore," put in "Searl," and there's the book.

ANIMATED CHILDREN'S BOOKS

Profits to Quaker Organizations. Wehr Animations, P.O. Box 7487, Boulder, CO 80306. www.WehrAnimations.com

Rise Up Singing. Large 9X12 edition now available. \$25. New Annie Patterson CD, many other CDs, songbooks beloved to Friends, at Annie & Peter's website: www.quakersong.org.

PENDLE HILL BOOKSTORE

More than 2000 books on Quakerism, religion, spirituality, peace, art, and social justice. Also children's books, wind chimes, and hand-crafted pottery.

Call (800) 742-3150 or (610) 566-4507, ext.2; e-mail bookstore@pendlehill.org. Open M-F 9 a.m.–12:30 p.m., 1:30 p.m.–4:30 p.m.; ask about weekends.

Pendle Hill Pamphlets are timely essays on many facets of Quaker life, thought, and spirituality, readable at one sitting. Subscribe to receive six pamphlets/year for \$20 (US). Also available: every pamphlet published previously by Pendle Hill. (800) 742-3150 ext. 2 or bookstore@pendlehill.org.

Friends Bulletin, magazine of Western U.S. Quakers, subscription \$16. Sample copies free. *A Western Quaker Reader*. \$20. Pamphlet "Islam from a Quaker Perspective": \$4 (including postage). Friends Bulletin, 3223 Danah Street, Torrance, CA 90505. westernquaker.net; friendsbul@aol.com.

You're in good company with Friends United Press authors, including Douglas Steere, Howard Thurman, Daisy Newman, John Punshon, Tom Mullen, Doug Gwyn, Louise Wilson, Wil Cooper, T. Canby Jones, D. Elton Trueblood, and, of course, George Fox, John Woolman, and William Penn. Inspiration, humor, fiction, and history that take you to the roots of Quaker beginnings, belief, and beyond. Write: 101-A Quaker Hill Drive, Richmond, IN 47374 for a free catalog or call (800) 537-8839. www.fum.org.

Quaker Books: Rare and out-of-print journals, history, religion, inspirational. Contact us for specific books or topics. Vintage Books, 181 Hayden Rowe Street, Hopkinton, MA 01748. (508) 435-3499. E-mail us at vintage@gis.net.

Free Quaker Pamphlets

Older Pendle Hill Pamphlets, Quaker Universalists, William Penn Lectures, for study groups, workshops, educational programs, individual journeys.

<http://pamphlets.quaker.org>

Opportunities



American Friends Service Committee

Quaker values in action

Silence of the Dead

Voices of the Living

Eyes Wide Open returns to Washington, D.C., May 11–14, 2006.

Come help us witness against the Iraq war over four days on the National Mall in Washington, D.C. Our witness includes the traveling *Eyes Wide Open* exhibit of boots, representing the U.S. military deaths, and a labyrinth of shoes representing Iraqi civilian deaths. Other activities will be a silent march and procession, a candlelight vigil, and a Quaker meeting for worship. For further information, to volunteer, or find out about the exhibit schedule, visit the AFSC website, www.afsc.org/eyes.

Events at Pendle Hill

May 5–7: **Compassionate Communication: Connecting Hearts, Building Bridges**, with Jane and Bill Connor
May 15–18: **Key Elements of Spiritual Transformation from the Yogic Tradition**, with Kirin Mishra
May 19–21: **Read Within: Encountering the Scriptures with Early Friends**, with Michael Birkel
May 22–26: **The Great Turning: Revolution for the Sake of Life on Earth**, with Joanna Macy
May 29–June 1: **Writing for Life: Exploring the Peaceful Power of Story**, with Lynn Nelson
May 29–June 1: **Truthful Assessment, Careful Discernment, and Charting the Path Forward**, with Niyonu D. Spann and Elizabeth K. Olson

For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, extension 3. www.pendlehill.org.

N.C. Friends Historical Society seeking submissions for outstanding paper on southern Quaker history. Poole Award granting up to \$500. Deadline June 1, 2006. Contact hegefhc@guilford.edu or (336) 316-2264 for additional information.

Connecting Friends
Crossing Cultures
Changing Lives

Vincula a los Amigos
Sobrepasa Barreras Culturales
Cambia Vidas



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

Costa Rica Study Tours: Visit the Quaker community in Monteverde. For information and a brochure contact Sarah Stuckey: +011 (506) 645-5436; write: Apdo. 46-5655, Monteverde, Costa Rica; e-mail crstudy@racsa.co.cr; www.crstudytours.com; or call in the USA (937) 728-9887.

Quaker Writers and Artists!

Join the Fellowship of Quakers in the Arts (\$25/year), and share your work with Friends in our exciting quarterly, "Types and Shadows." Seeking short fiction and non-fiction, poetry, drawings, B&W photos, and NEWS of Quaker art/artists. Help create a new chapter in Quaker history! Info: FQA, c/o PYM, 1515 Cherry St., Philadelphia, PA 19102. E-mail submissions OK. fqa@quaker.org. www.quaker.org/fqa.

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

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



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

To consider mountain view retirement property, near a Friends center, visit <arizonafriends.com> or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169.

Quaker House Ann Arbor has periodic openings in a six-person intentional community based on Friends principles. (734) 761-7435. <quakerhouse@umich.edu>; <www.ic.org.qhaa>.

Personals

Golden Threads Celebrations for Older Lesbians, 20th annual gathering, June 22-25, 2006 in Provincetown, MA; music, books, sexuality, spirituality, dancing, banquet, workshops. <www.GoldenThreadsPtown.org>, Christine Pattee, 98 Brookline Rd., Coventry, CT 06238; <c2pattee@aol.com>.

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write P.O. Box 1658, Andalusia, PA 19020 or call (800) 717-5011.

Concerned Singles

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

Positions Vacant

The School of the Spirit Ministry is seeking a teacher to join its core staff to prepare and teach its program *"On Being a Spiritual Nurturer."* Application deadline May 25, 2006. For more information about the position and how to apply, contact Judith Graham, clerk, Search Committee, at (207) 409-6875, or e-mail <jgraham@wayfinders.org>, or go to <www.quakerinfo.com/sos.shtml>.

Durham Friends Meeting in Durham, Maine, is seeking a full-time pastor for this semiprogrammed, multigenerational, lively, Spirit-seeking congregation. About 60 Quakers meet every Sunday for worship in an historic, rural meeting-house. Sunday School is available for all ages. A parsonage is available. Salary and benefits are negotiable. For further information, contact the Clerk of Pastoral Search, Theresa Oleksi, 71 Main Street, Topsham, Maine 04086, or <abbyc@gwi.net>. We look forward to working together in a mutually supportive, encouraging, and challenging Friends meeting.

ARC Ecumenical Retreat Community in central Minnesota's pine woods seeks year-round residents to welcome retreatants and share simple, sustainable, spiritual lifestyle. Room, board, stipend, health insurance provided. Contact <director@arcetreat.org>.

Community Friends Meeting in Cincinnati seeks **Resident Friends couple** beginning April 1, 2006. Second floor apartment and utilities provided in exchange for care of meetinghouse and beautiful wooded grounds. Located near Xavier University. Send letter of inquiry to Search Committee, 3960 Winding Way, Cincinnati, OH 45229, or e-mail to <rachlisa@erinet.com>.

RETREAT CENTER DIRECTORS

Ben Lomond (CA) Quaker Center. Two full-time positions providing spiritual leadership to West Coast Friends. Develop workshops; manage staff, finances, and facilities; fundraise; work closely with spirit-led Board. Compensation includes: salary, housing, utilities, benefits, glorious coastal redwoods. Seeking applications from couples or individuals. GLBT and persons of color welcomed. Check website to confirm opening, review job description, and download application. <www.quakercenter.org>.

New England Yearly Meeting seeks full-time **Young Friends/Young Adult Friends Coordinator** beginning 9/2006, to minister to the spiritual needs of high school and college-aged youth. Requires grounding in Quakerism, experience in youth work, skills in communication and retreat organizing. Applications accepted until position filled. Job description: <www.neym.org>. Contact: NEYM, 901 Pleasant St., Worcester, MA 01602-1908. (508) 754-6760. <fieldsec@neym.org>.

GENERAL SECRETARY

Baltimore Yearly Meeting of the Religious Society of Friends is seeking to fill a position recently vacated by its General Secretary. An ad hoc Search Committee is convening to discern how the Yearly Meeting will proceed. Details about the new position will be posted in the coming weeks on the Baltimore Yearly Meeting web site, <http://www.bym-rsf.org>.



American Friends Service Committee Quaker values in action

1501 Cherry Street
Philadelphia, PA 19102-1479

Director and Representative, Quaker House and Quaker United Nations Office

The Quaker United Nations Office (QUONO) reflects the historic concern of Friends for developing and strengthening international institutions of peace. The American Friends Service Committee (AFSC), which administers QUONO on behalf of Friends World Committee for Consultation (FWCC), is seeking an individual to represent FWCC and AFSC at the UN. The Director, who is a member of the Religious Society of Friends, oversees and directs all aspects of QUONO and Quaker House. As the official representative, the Director is responsible for promoting and communicating Quaker perspectives and values regarding matters before the UN. Interested candidates should consult <www.afsc.org/jobs> for more information on the position and application deadline.

Real Estate

PROPERTY IN COSTA RICA!

Land and house for sale in Monteverde, 10 minutes' walk to Meeting for Worship. New, three-bedroom, beautiful, spacious home. 2,000 meters of woods located on ecological corridor. Exotic birds and monkeys aplenty! An unbelievable steal at \$180,000. Must Sell! <andrewshepherd@yahoo.com>. U.S.A. (970) 533-7141. C.R. (506) 645-5074.

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

Quaker in the Real Estate world offering professional help with selling and buying your home. Minutes from Pendle Hill, Delaware County, Pa. Referrals accepted. Questions welcomed! Gloria Todor, (610) 328-4300. Century 21.

Quaker REALTOR specializing in Bucks County, Pa., and Mercer County, N.J. I welcome the opportunity to exceed your expectations. Mark Fulton, Prudential Fox and Roach Realtors, 83 South Main Street, Yardley, PA 19067. (215) 493-0400 ext. 131.

Rentals & Retreats

Chincoteague Island, Va. Two charming, adjacent, fully equipped vacation homes sleep 8-10. Two miles to protected Assateague Island (wild ponies, ocean beaches, birds...). September to mid-June, approx. \$250/weekend, \$500/wk. each. Polite pets permitted. (703) 448-8678, <markvanraden@yahoo.com>.

FOR RENT IN SE ARIZONA. Friends SW Center seeking long term resident(s) who value peace, natural beauty, cooperation, self-sufficiency. Small, furnished farmhouse in 66-acre community. Exceptional climate, magnificent mountain views, birding. Proximity to Mexico, New Mexico. \$300/mo + utilities. References, one month deposit required. Assistive pets only. (520) 642-1648 or <azeveryeady@juno.com>. Eve or Mariah. Share the beauty!

Tranquil Topsail Island, N.C. New, 2-story house. Three bedrooms, 2.5 baths, sleeps 6. Overlooks marshlands and Intracoastal Waterway. 2 blocks from the beach. 2006 Rental Rates are: 5/6-5/20 \$675; 5/20-8/25 \$925; 8/25-10/7 \$810; 10/7-10/28 \$675. Off-season long-term rentals available. For information, visit website: <www.vrbo.com/31024>. Call (610) 796-1089, or e-mail <Simplegifts1007@aol.com>.

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

Cape May, N.J. Beach House—weekly rentals; 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.

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

Ohio YM Friends Center, based in Christian unprogrammed worship, offers a welcoming, quiet, rural setting for personal or group retreats. Contact: Friends Center Coordinator, 61388 Olney Lane, Barnesville, OH 43713 or (740) 425-2853.

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

Retirement Living

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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

Continuing care retirement communities:

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

Independent living with residential services:

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

Nursing care, residential and assisted living:

Barclay Friends • West Chester, Pa.

Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative Kendal Outreach, LLC Collage, Assessment Tool for Well Elderly

For information, contact: Doris Lambert, The Kendal Corporation, 1170 E. Baltimore Pike, Kennett Square, PA 19348. (610) 388-5581.

E-mail <info@kcorp.kendal.org>.



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

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.



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



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, and future long-term nursing and/or assisted living care *without caps or limits*. For more information call (800) 331-4302. <www.medfordleas.org>.

Beautiful Pleasant Hill, Tenn. Affordable and diverse activist community. Full-range, independent homes to nursing care. Local Quaker Meeting. (931) 277-3518 for brochure or visit <www.uplandsretirementvillage.com>.

Schools



EARLHAM SCHOOL of RELIGION

Thinking about taking a graduate seminary education course to expand your knowledge? The **ESR Educational Opportunities** brochure gives information about what courses, lectures, and conferences are offered by ESR this year. For your copy please contact: Gail Bingham, (800) 432-1377 or <binghga@earlham.edu>.



William Penn University provides a quality liberal arts curriculum with a leadership focus, dedicated faculty, a diverse student body, and a friendly campus. Located in Oskaloosa, Iowa. (800) 779-7366. <www.wmpenn.edu>.

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.

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>.

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

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

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.unitedfriendsschool.org>.

Services Offered

Ahimsa Graphics

Wedding Certificates, Celebrations of Commitment calligraphy, illustration, custom design
Contact: Penny Jackim: <ahimsa@earthlink.net>
(401) 783-1972
Samples: <www.pennyjackim.calligraphicarts.org>

HANDYMAN/LIGHT REMODELING. Serving hour radius around Pendle Hill. Over 25 years experience. Insured, with references. Former PH contractor and maintenance worker. Free estimates. Doug Durren (610) 909-0687.

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

H. FREEMAN

ASSOCIATES, LLC

2204 Salisbury Road South
Richmond, IN 47374
765-939-6910
HFreeAssoc@aol.com

Consulting services for educational institutions and nonprofit 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>.

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.

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>.

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

All Things Calligraphic

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

Summer Camps

Journey's End Farm Camp

offers sessions of two or three weeks for 32 boys and girls, ages 7-12. One-week Family Camp in August. 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. Welcome all races. Apply early. Kristin Curtis, 364 Sterling Road, Newfoundland, PA 18445.
Telephone: (570) 689-3911. Financial aid available.

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



Camp Woodbrooke, Wisconsin

Quaker-led camp with emphasis on simplicity, community, living in harmony with the environment. Have fun, make friends. 34 boys and girls, ages 7-12. Teen adventures, ages 13-15. (608) 489-2788. <www.campwoodbrooke.org>.

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

Pendle Hill's High School Youth Camp, for ages 15-18, July 13-22, 2006. 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.



Contact: Nancy Diaz, (610) 566-4507/(800) 742-3150, ext 161; <ndiaz@pendlehill.org>.

Summer Rentals

Cottage on Bailey Island, Maine. 3 bedrooms, 1 bath, sleeps 6, crib, porch with Mackerel Cove view, Maine ayah! Brunswick Meeting nearby. \$950/week plus deposit. (215) 361-9548.

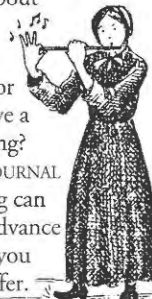
Prince Edward Island, lovely 3.5 bedroom house. Simple living, private, surrounded by natural beauty with over a mile of shoreline. In the Canadian maritimes with many Celtic and Acadian cultural events. U.S. \$650/wk. Contact: (608) 280-0882.

Uzes, France—known as "the gateway to Provence"—traditional 3-bedroom town house in the historic center of a medieval city, between Avignon and Nîmes. Built in 1555, but totally modernized. 100 meters to the Place aux Herbes, with lovely cafes and a famous twice-weekly market. Festivals throughout the summer. Wireless Internet. Two terraces. Quaker meeting an hour by car. 600-1,000 euros per week. See at: <<http://www.aubaine.info/xmo230.htm>>, e-mail: <brayton@uic.edu> or (312) 996-4828.

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.

Do you have a service to offer, a product to sell, or a talent to promote? How about announcements, messages, or personal requests?

Are you looking for a job, or do you have a job opening? FRIENDS JOURNAL advertising can help you advance whatever you have to offer.



This Summer at Pendle Hill



© 2005 Emily Stewart

New

Summer Term June 23–August 5

Want to take several workshops and retreats? Come for our new Summer Term!

**We also offer these
summer workshops themes
with inspiring leaders:**

- Qi Gong *with Kevin D. Greene*
- Dyeing Japanese Papers *with June-Etta Chenard*
- Chinese Painting *with Bob Schmitt*
- Telling Our Stories *with Allan Brick*
- Weaving *with Robyn Josepchs*
- Songwriting *with David Roth*
- Clay and Writing *with Alan Steinberg and Fred Taylor*
- Diversity Training for Trainers *with Niyonu D. Spann*

Visit our website at www.pendlehill.org for more information.

Spiritual Retreats

with Nancy Bieber

July 2–6

**Spiritual Discernment:
Noticing God's Nudges**

July 9–13

Practicing Prayer Today: An Invitation



Yoga Retreats

with Bob Butera

June 25–29

Self-Understanding through Yoga

June 30–July 2

Yoga You Can Take Home with You

Quakerism Weekend

July 28–30

**Inquirers' Weekend:
Basic Quakerism**

*with Mary Ellen Chijioke
and Trayce N. Peterson*



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