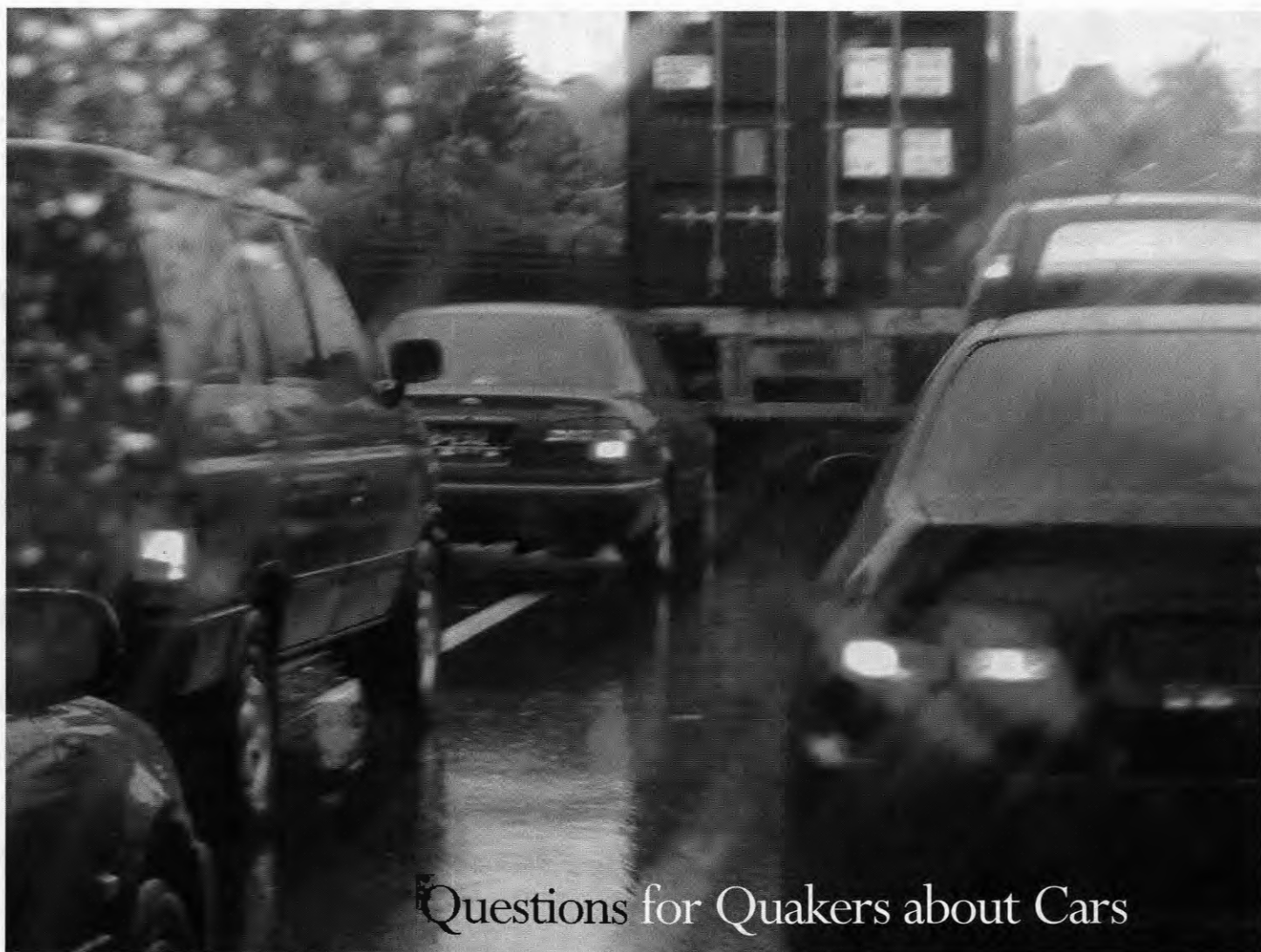


January 2007 \$5

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



Questions for Quakers about Cars

The Iraq War  
and Its Implications for Quakers

A Quaker Speaks  
from the Black Experience

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



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■ **AMONG FRIENDS**

# A Time of Renewal

At the time of this writing, Susan Corson-Finnerty is off getting some vacation and supporting far-flung family members, and she has asked me to fill in for her in preparing this column. Actually, this is only fair: for six weeks this fall, I was out of the office, recovering from an operation, and she, ably assisted by Rebecca Howe and many others, covered for me. This break was by far the longest one I've had since joining the staff of the JOURNAL in 1999. I come back with renewed commitment and a heightened sense of the uniqueness of this very special magazine.

The feature articles in this first issue of our 53rd year are a hard-hitting bunch. Terry Wallace challenges us to be careful in what we say to others about Quakerism (p. 6). Then James Fletcher writes candidly about his experience as an African American Friend (p. 9), giving all Quakers much to think about. Next, in our continuing series on "What Are Friends Called to Today," Maya Porter traces the roots of the Iraq War back to the thirst for oil (p. 14), while Benjamin Vail raises moral questions about the dependence of Quakers on cars (p. 16). Betsy Brinson closes the features with a look at the new movement of U.S. conscientious objectors to Canada, echoing the flow during the Vietnam War (p. 18).

The departments in this issue—as always—offer a rich reading experience. We are happy to announce this month a new column, "Earthcare," giving a Quaker perspective on environmental concerns, notably those that are a result of our dependence on fossil fuels. In the first one, Ruah Swennerfelt and Louis Cox zero in on the ethics of where the food we buy is grown (p. 22), an issue directly related to excessive use of petroleum. In addition to the usual mix of regular departments, this issue brings a large number of Reports and Epistles. I encourage you *not* to jump over them! They include some unusual reading and will help you put your finger on the pulse of Quakerism today.

Nearly all of the writing in this issue of FRIENDS JOURNAL consists, as usual, of unsolicited contributions. What a comment that fact is on the energy and health of our Religious Society!

*Robert B. Dahl*

## Reminder: Special Issues for 2007

Most FRIENDS JOURNAL issues offer feature articles on a variety of subjects, but periodically we publish thematic special issues. For 2007, we invite submissions for the following:

### Friends and Their Children (July 2007)

Quaker youth are the future of the Religious Society of Friends. How do children and youth fit into Friends meetings? How do the offspring of Friends fare in the world? How do Friends nurture young people—programs, camps, youth groups, parenting, counseling, jobs? Please send submissions by **February 1, 2007**.

### Friends World Committee for Consultation (October 2007):

This year is the 70th anniversary of FWCC. How has it contributed to the well-being of the Religious Society of Friends? We are seeking memorable recollections and other writings about FWCC. Please send submissions by **May 1, 2007**.

Advance inquiries from prospective authors and artists are welcome. Contact Robert Dockhorn, senior editor, at [senioreditor@friendsjournal.org](mailto:senioreditor@friendsjournal.org), or by postal mail, telephone, or fax; for addresses/numbers, see the masthead on this page.

# FRIENDS JOURNAL

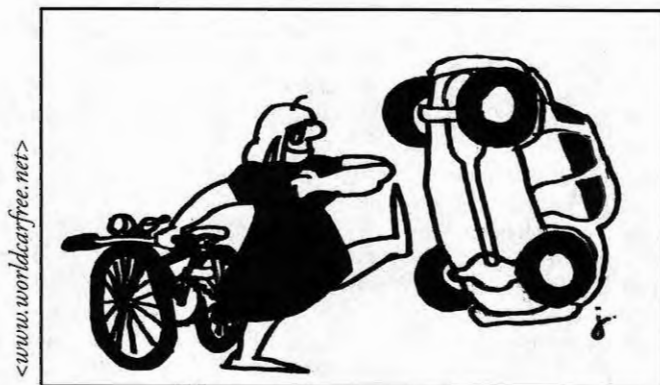
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Godot Praesta



## Quakers shouldn't preach global warming

Mary Ann Downey began the first article in the October 2005 issue with the wry observation that the only common thread in her diverse meeting is "the desire not to be preached at." Fortunately for her, her meeting isn't in Philadelphia Yearly Meeting. The same JOURNAL issue reprinted a June epistle passed by a called session that preaches the word that Philadelphia Friends must now believe in global warming.

Ah, Quakers. We are ambivalent on whether we believe in God, how we know Jesus, and whether there was a resurrection, but we're perfectly clear that global warming is a fact. I haven't researched whether we had a position in the '70s about global cooling but I wouldn't be surprised to find it. We were certainly all in a lather about nuclear winter, which hasn't been mentioned in my meeting for a decade even though our world is still littered with nuclear weapons.

Personally, I am agnostic on global warming. The science is, as the epistle rightly states, "detailed, technical, and not without controversy." The epistle also states that "we can see evidence of climate change." That's certainly the case as all we need do is look out the window and watch the skies change before our eyes. Where I look out the window, glaciers once covered the entire area. Perhaps it was the dangerous emissions of dinosaurs which melted them away and exposed this new, dangerously warm terrain.

But I don't want to argue the science in a body of Friends. For that's what it is, an argument over scientific data. Scientists in the field of climatology disagree and will battle it out. Most Friends probably believe in the theory of evolution but it doesn't rate an epistle, nor should it. We are a religion, not a science class.

That doesn't mean we need to ignore the environment. What do we know? To what can we testify? Without guessing at what may happen in 50 or 100 years, we can see things with our own eyes that need to be changed. The tailpipe emissions of our cars and the particles from our smokestacks we know now are causing both health and environmental problems. Our development patterns encourage more gas use, more highways, and the destruction of more of our landscape. Chemicals and pesticides used in agriculture and lawn management end up in our streams. These are all current problems that Friends could address in our own lives. Do I live in a way that is car dependent? Do I maintain my property without the use of chemicals? What do I do

to curb the paving over of our natural world?

We can look to our own communities and see much that could be changed now, but Friends tend to want to go global. The biggest change in my native Philadelphia's climate will be the introduction of legalized gambling which passed the Pennsylvania state legislature with barely a peep from official Quakerdom even though we have a forthright testimony against all games of chance. Gambling will bring several big-box slot palaces surrounded by parking lots and frequented by fume-spewing buses and cars. The social climate will now say it's okay to rely on gambling for our public revenue. Public transportation for the elderly in Pennsylvania is already subsidized by the state lottery. That may be good for the environment, but we're allowing poor people spending their incomes on gambling to pay for it. Are Friends happy with that state of affairs? Who knows. Gambling is an old testimony that nobody pays attention to anymore.

The Philadelphia Yearly Meeting epistle's final exhortation to Friends to live in an environmentally sustainable fashion flows directly from our current testimonies on simplicity and good stewardship. They are extensions of what we have always known; that we are taking care of a world that we will never own and must leave intact for future generations. We don't need to believe in global warming to live more squarely with the environment.

And if we are to continue to be a religion and not a political action group, we don't need to sanctify global warming or any other fashionable causes to make the environment a part of our spiritual lives.

*Signe Wilkinson*  
Philadelphia, Pa.

## It was just an ad hoc decision

My first sweat lodge experience was George Price's workshop at the 2003 Friends General Conference Gathering in Johnstown, Pa. That week of study and participation gave me appreciation of the sweat lodge as a spiritual practice within the context of Quaker worship. I was disappointed to find that the 2004 Quaker sweat lodge was canceled in Amherst after a Massachusetts Native American objected to it as cultural misappropriation.

Though I support the decision to cancel the 2004 Quaker sweat lodge out of respect for the feelings of people among whom we Quakers were guests, I think that a few points need more consideration:

1. The original decision was ad hoc, pertaining only to the 2004 Quaker sweat lodge that was abruptly canceled as a result.

2. Without a specific decision prohibiting the Quaker sweat lodge, it retains its long-established status as an esteemed Quaker program and spiritual practice.

3. If there is to be a process to prohibit the Quaker sweat lodge, it ought to be conducted openly and in good order.

4. Most, if not all, of Friends' spiritual practices have antecedents in older civilizations. Are we to relinquish our practices whenever an individual from another tradition labels them misappropriation? Under what circumstances is it not persecution for one Friend to attempt to extinguish another's spiritual practice?

I know George Price as a Quaker following a path of personal integrity. In our Quaker sweat lodge workshop all of his actions and words honored the Native Americans who entrusted him with the sacred sweat lodge ritual.

If there is anyone who wants to take issue with restoring the Quaker sweat lodge to full status as an event at the 2007 FGC Gathering, I ask you to please manifest respect by publishing a signed statement of your views.

*Chase Clement*  
Takoma Park, Md.

## A Quaker tithe?

The July issue of FRIENDS JOURNAL, devoted to "Friends and Money," covered many topics relevant to the use of money, but not just Friends are in need of considering this issue. It applies to everyone, regardless of creed, color, nationality, or class.

As Carolyn Hilles states, Friends do tend to avoid the subject. Have you ever visited a meeting and wished to make a contribution and could not find a way to do it? For those of us who are convinced Friends and have come from a variety of faiths, we have probably learned that giving of our financial means is one of the essentials in church membership. My experience goes back to childhood in the Southern Presbyterian Church where we started early with envelopes to bring a small offering, mostly pennies, to Sunday school each week. Later on, our envelopes were put in the offering plate that was passed through each row during the church services—reminding us that it was a way to give thanks for our blessings and maintaining the church as well. We had a responsibility to share along with every member, young or old. I have not been



aware, in three different meetings during my life, that any special effort was made to teach our children that sharing a part of their allowance would help the meeting in many ways, including supplies for First-day school. Are we giving our children the opportunity to share in the care of meeting, not only with their allowances but also in participating in the monthly work days, especially in putting their classrooms in order?

As I read the various articles I looked for the word "tithing" and noticed it only once, but I may have missed a few. I was told on one occasion that the word "tithing" is not in the Quaker vocabulary. This I doubt, but I have found it helpful in thinking about my responsibility as a member. It is an old biblical term and is worth considering. Suppose you look at your monthly income and decide a tithe of one-fifth can be paid on a monthly basis; multiply by 12 and the results may surprise you. The practice of waiting until the end of the year to make a donation may leave an unnecessary deficit on occasion. We may give to other charities and causes, but the meeting is our spiritual home and ought to come first. We pay club or other organizational dues as well as attend meetings regularly but often leave the meeting off our list. Count your blessings; money happens to be one of them. To neglect sharing our monetary blessings with our meetings is to neglect one of the most important aspect of our lives—our spiritual welfare.

Alice H. Brown  
Asheville, N.C.

## What to do in worship

I was surprised to see that Friends who wrote to David E. Drake ("The Experience of Friends Meeting," *FJ* August) didn't tell him that they converse with God (that still small voice within) during meeting for worship. I really like what Kenneth Boulding wrote (from "Kenneth Boulding Speaks," 1975), "The object of Quaker meditation is not so much to achieve union with the Divine as to receive instruction from the Divine, and very practical instruction at that."

At the start of meeting for worship I close my eyes, and try to center down and tune out all distractions. I want to stay "in that place" so I make it a point not to look up to see who is turning pages or arriving late. Then I start a dialogue—at first with just myself but on some occasions, when I work at it, with Holy Spirit. During these conversations I often struggle with an issue that I want to resolve and I use these times

to seek divine guidance. I have found that, to get an answer, I have to ask a very specific question.

Being a student of "A Course In Miracles" and especially doing its Workbook since 1982 have helped me tremendously with learning how to listen to and receive.

Lisa Stewart  
Lake Worth, Fla.

## Friendly Scrabble

A friend kindly passed on the August issue in which there is a "Pastimes" department, "Changing the Rules of Scrabble." I am reminded of how our own family did just that some 35 years ago when we began the adventure of starting our cooperative game company, Family Pastimes. I wrote up the rules in our *Co-Op Games Manual* so other families could try it. My thanks to Alice and Bob Mabbs for giving us a boost of joy to find another family on the same path. We used to advertise for many years in the *JOURNAL* when we had a mail order service for the games. We have since phased out the mail order part, but do sell wholesale to retailers and also provide the games as a fundraiser to various organizations. You can view our current production at our informational site <[www.familypastimes.com](http://www.familypastimes.com)>.

Jim Deacove  
Perth, Ont.

## The call to war tax refund

I received another of those IRS letters that I have been getting off and on for the past 35 years. They tell me to pay back taxes, penalties, and interest. It still gives me that slight kick in the stomach. I sent back another letter informing them again that as a member of the Religious Society of Friends my belief dictates that I cannot pay for killing. Then I received the October issue of *FRIENDS JOURNAL* with several responses on the query "What are Friends Called to Today?"

Where is the passion of the 17th-century Friends to witness our Peace Testimony?

John Woolman has been looking over my shoulder for over a quarter century. Who is present now when we need to be gently challenged again? Tom Fox? Or maybe Sgt. Ricky Clousing, court-martialed for refusing to return to Iraq?

Recently a member of Atlanta (Ga.) Meeting defended his paying income taxes by using the same argument that Stan Becker proposes in his Viewpoint in the October issue, "How Can We Work More for Peace Than for War?": using money

and/or time commitment for peace purposes. How many cluster bombs have been bought with their tax money? Each day I weep seeing the list in the *New York Times* of those killed in Iraq, particularly the 18–20-year-olds. I cannot describe the impact the deaths of hundreds of thousands of Iraqis we have slaughtered has on me.

What if 500 Friends withheld \$10–\$100 from their 2006 tax returns? What if more did so next year? Throw sand in the wheels of the IRS. Put our money where our collective mouths are when it comes to Peace Tax Fund legislation. That might get Congressional attention.

What are we afraid of? War tax refusal is not to be feared. In fact, it has opened up for me whole new opportunities for service and ministry. The *FRIENDS JOURNAL* query is also "What are *you* called to today?" I propose a more obvious witness to our testimonies.

Perry Treadwell  
Decatur, Ga.

## Finding the Spirit in the JOURNAL

The October issue of *FRIENDS JOURNAL* was too wonderful for words. It's clear that the collection of these articles was Spirit-led, so thank you for being faithful to your leadings. Author after author put into perfect words the feelings that have been stirring in my heart for some time now. God is truly at work among Friends, and more and more of us are hearing the call. We do have vital work to do in the world, but we can only do it if we are grounded in faith.

Even the illustrations in this issue were particularly touching, with the recurring theme of a small, clear photo inset into a larger, more hazy version of the same print. That theme seemed to me a poignant metaphor for how we can know God's Truth: We are given small, indisputable glimpses from time to time, but the big picture often remains fuzzy. Yet we can proceed in faith, resting in the knowledge that God sees more than we do. I'm convinced now more than ever that the work you are doing is vital to the future of the Religious Society of Friends.

Cathy Habschmidt  
Richmond, Ind.

*Continued on page 51*

# Misunderstanding Quaker Faith and Practice

by Terry H. Wallace

**Y**ou've probably heard a conversation like this between members and attenders of the modern, unprogrammed Religious Society of Friends:

*"What do Friends believe? Or, basically, what do I have to believe to join Friends?"*

*"Oh, don't worry. Friends have no creed. You can believe anything you want in our meeting. All religions are saying the same thing, only in different words. There are many ways to Truth and all religions lead to God. That's why we see the Bible as just one great book among many. We see that of God in every person, that Divine Spark, that little piece of God, in each of us."*

*"Well, is there anything I have to do?"*

*"You might say Friends are rugged spiritual individualists. However, all Friends embrace the Peace Testimony."*

*"How do you get anything done if your meetings are full of rugged individualists?"*

*"Easy. We work by consensus in our business meetings."*

This conversation reflects several perspectives widely embraced by people in the United States in general, and by unprogrammed Quakers in particular. Each view is often held and expressed by people who consider themselves to be right-thinking, well-educated, and well-read individuals. Yet, when one investigates each claim, one finds each is based on vague thinking, factual errors, and remarkable ignorance. They are misinterpretations of faith in general, and Quaker faith and practice in particular, misinter-

pretations that lead toward mindless faith and unmindful action—and even lead us to view people of other faiths as bigots.

Let us consider them one by one:

1. All religions are saying the same thing, only in different words. This late 19th-century platitude sounds pleasant and gained much favor in the 20th century. It is fast becoming one of the key pious slogans of popular culture and civic religion. However, it is factually wrong and cuts off any significant dialogue between the followers of different faiths.

Clearly, Satanism, Shamanism, Pantheism, and other minor faiths are radically different belief systems, fostering significantly different behaviors (or "works") in their followers. Even if one narrows the statement down to "all major religions are basically saying the same thing," it still is not factually correct. Studies of Hinduism, Taoism, Islam, Judaism, and Christianity quickly expose essential differences in their understanding and experience of God, their expectations of their followers, and their outcomes. Such study can be an arduous intellectual undertaking, but some help is available. For instance, Michael Green's *"But Don't All Religions Lead to God?": Navigating the Multi-Faith Maze* is a good starting point. And *Christianity and the Crisis of Cultures*, by Joseph Ratzinger (now Pope Benedict XVI), brings significant added scholarship for those who desire to delve deeper.

One of the most regrettable results of the all-faiths-are-the-same position is its tendency to stop positive dialogue with those of other faiths. Rather than being an enlightened position that brings people of different faiths together and honors their differences, its claim is that "underneath the surface, you're just like us; we have nothing to learn from you." It is a claim that blinds its believers to very challeng-

*Friends often protest that the statements examined here are signs of an open mind, but such positions are actually as close-minded as those of a biblical literalist or fundamentalist.*

ing differences. Devout Buddhists, Taoists, Hindus, and Muslims will immediately perceive the lack of knowledge and experience behind this position and respond, "I beg your pardon! We definitely are not just like you." What serves too often as an attempt to be nice and accepting of people of other faiths ends up being off-putting and insulting.

2. You can believe anything you want as a Friend. This is one of the most regrettable claims mouthed in Friends meetings because, in reality, it is not true. One can see how the claim is a corollary to the all-religions-are-saying-the-same-thing position, and such statements are made with the intention of putting newcomers at ease. However, many liberal, unprogrammed Friends meetings have a strong bias against Christians, against Republicans, against individuals who have scruples over abortion and gay marriage, and some even voice discomfort concerning meeting membership for those of lower social classes.

3. Friends have no creeds. When Friends of the past made statements against creeds, what they emphasized was that creeds have no saving power. The mere declara-

*Terry Wallace is a member of Warrington Meeting in Wellsville, Pa. He served as general editor for the reprint of George Fox's eight-volume Works.*



tion that one believed the creed was beside the point of true faith. Quakers asserted that what was really important was meeting their Lord, bringing life under God's will, and becoming a living witness through words and deeds to God's presence in their lives. Friends of the past were not afraid to embrace doctrine. They wrote books filled with it, and emphasized that the foundation of Quaker faith lay not in words but in a living relation with the Creator.

A few years ago, the Outreach Committee of Philadelphia Yearly Meeting produced a Welcome poster and postcards with what might be called the present-day creed of many Friends (italics are mine):

Who are the builders of, and worshipers at this meetinghouse? Are we only a sect of the past or do we really still exist today?

We who have been called Seekers after Truth, Quakers, and Friends, are members of the Religious Society of Friends. Yes, we are a sect, but we do not separate ourselves from the world around us.

We believe God is present in every person and that peace is preferable to war. We gather in silent communal worship to wait on the Spirit of God. Sometimes it moves us in other ways.

We have no formal creed, no ritual, dogma, nor liturgy. Instead, to help us follow divine guidance we pose, both individually and corporately, searching queries; we strive to trust to love, rather than react to fear.

We work towards peace because we believe it is the only way. We are led to implement our concerns for the equal rights of all. Many of us have been drawn to this religion—Quakerism—because of its dual commitment to spiritual awareness and social action.

These beliefs are not always easy to hold nor to honor with action but our search has led us to commit ourselves to them.

Perhaps this approach of Friends could be helpful and meaningful to you. We welcome you to accept our invitation to search with us at this or any other meetinghouse or place. If you wish, please come to join with us for worship. Your children are also welcome either at meeting for worship or First-day school.

Ironically, a creed that claims not to be a creed is still a creed. The foregoing is very clearly a statement of belief, and Friends who fail to subscribe to it often find themselves quietly isolated from the meeting.

4. That of God in every person is that Divine Spark, that little piece of God, in each of us. This concept was antithetical to the thinking of original Friends and is

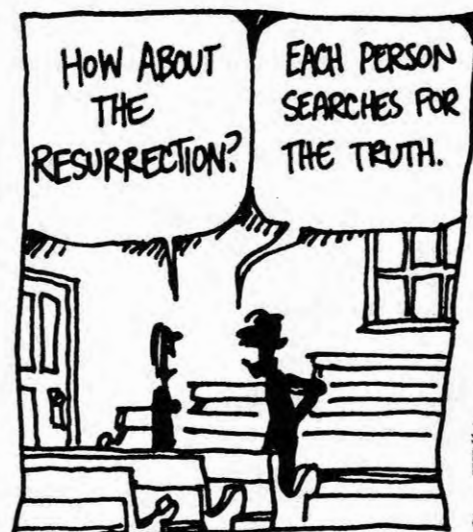
a product of late 19th- and early 20th-century "polite mysticism," part of a renewal movement among unprogrammed Friends. Its origins lie in Greek Neoplatonism, reinterpreted to make early 20th-century unprogrammed Quakerism more intellectually acceptable in college and university circles. It dominated thinking in the first 50 years of the century, but fared poorly in the vast bloodlettings and genocides of World War II and the ensuing Cold War. The idealism and rationality that undergirded Neoplatonic mysticism proved of little relevance in the face of the cynicism and irrationality of Nazism, Communism, and nuclear war.

The majority of Friends in unprogrammed meetings today are biblically illiterate, theologically unlettered, and unfamiliar with Friends history and spiritual experience. For instance, one often hears unprogrammed Friends speaking of "my Inner Light" and "your Inner Light," as if the Inner Light was something each of us possessed. Friends' original understanding of the Light comes from John 1, where it is clearly identified with the work and presence of Jesus Christ—an understanding recognized for nearly two and a half centuries by Friends. It is only in the 20th century that "the Light" has been divorced from Christ Jesus and reinterpreted to be much more comfortable, far less active, and—yes—less intrusive and searching than it really is.

5. The Bible is just one great book among many. Individuals who make this claim mistakenly conclude that earlier generations of Quakers were saying that the Bible was not really important. Quak-

ers of the first generation rightly pointed out that the Word of God does not refer to the Bible, but to Christ Jesus (see John 1 and Revelation 19:13). However, this truth in no way demoted the Bible in their minds to the status of any other great book, like Plato's *Republic* or Islam's Qur'an. Quite the opposite! George Fox, that first Friend with his remarkable knowledge of Scripture, observed that he had "no slight esteem of the Holy Scriptures, but they were very precious to me, for I was in that spirit by which they were given forth, and what the Lord opened in me I afterwards found was agreeable to them." Quakers asserted that the Bible still was to be treasured because it contained "the words of God" and was vital as a guidebook against which to check the rightness or wrongness of one's spiritual leadings. Even most non-Christian scriptures can't match the Bible's remarkable evolution, being the work of many hands over more than one thousand years: a book of books detailing the work of God in salvation history.

6. All Friends embrace the Peace Testimony. The claim that peace is the one essential Friends testimony is grounded in a fundamental misunderstanding of Quaker testimonies. A quick review of Quaker history will establish that, after the first generations of Friends, a significant number fell away from the Peace Testimony. The Fighting Quakers of Rhode Island in the 18th century are an early case in point. According to John H. McCandless in *None Were So Clear*, even in the 1930s, far more Methodists embraced a pacifist position than did Friends (both propor-



Signe Wilkinson



tionately and in real numbers). Twenty-first-century Friends who espouse the slogan, "War is not the answer," are often hard put to define what is the answer, relying on partisan political arguments rather than divine commandments to support their stand.

The earliest Quakers had no checklist of testimonies, and they did not view what became "the Testimonies" as a smorgasbord of behaviors from which they could pick the ones they felt like accepting. They viewed their lives—all their words and actions—as testimony, a witness to the presence and power of Christ Jesus within them. Instead of a smorgasbord of virtues—brotherhood, integrity, peaceableness, etc.—early Quakers viewed the entirety of their lives as being a seamless and living witness. To divorce peace from integrity, compassion, gentleness, and truthfulness was to plant the seeds of discord that led to violence and war.

**7. Friends are rugged spiritual individualists.** The rugged individualism embraced, praised, and fostered by U.S. culture has thoroughly infected the Religious Society of Friends, and nowhere more so than in unprogrammed meetings. In those meetings one often hears regret, even grief, over the disintegration of community in U.S. culture. Ironically, many who join Friends these days are on a passionate search for community because they are victims of shattered relationships, broken families, and an individualism that trumps the most important social relationships of marriage, family, and kinship. They feel like individual flotsam tossed to and fro on an uncaring societal sea, rough with commercial exploitation and the chop and undertow of banal appeals. Several years ago I listened to a Friend's heartfelt agony over the loss of community he had experienced, but was not surprised when he confessed that he was unwilling to give up his "freedom" in order to serve the expectations, limits, and demands of community. His spiritual individualism trumped the requirements of the community.

**8. Quaker business meetings work by consensus.** This idea blossomed during the second half of the 20th century when many sociologically trained individuals glanced at the Quaker meeting for business and noticed what they thought was a similarity to the process called "consensus-building." This misidentification arose,

like so many others discussed here, by a failure to study both Quaker history and Quaker doctrine.

For early generations of Friends, meeting for worship with a concern for business had nothing to do with consensus-building. It consisted of seeking God's will and allowing the meeting to be brought into unity by the immediate presence and active power of God. This early understanding required each participant in the meeting to cast aside personal agendas, pet ideas, and political positions, and in so doing to seek the divine will. It was incumbent on all present to allow God to challenge and change hearts and minds, and bring a miraculous divine unity, where before there were human strife and division.

### *What brought us to these unseemly misinterpretations?*

**W**e might well ask why Friends today espouse such simplistic falsehoods. Let us examine several possible reasons, while recognizing that they don't begin to exhaust the possibilities.

First, most of the statements examined here allow the speaker to avoid any challenge or conflict. The first three statements examined above immediately cut off any further conversation or examination of their claims. They are often Quaker "code" for saying circumspectly, "I'm uncomfortable with religious discussions," or "Don't bother me." Friends often protest that the statements examined here are signs of an open mind, but this protestation is mistaken. Such positions are actually as close-minded as those of a biblical literalist or fundamentalist. They might well be termed Quaker unprogrammed fundamentalism.

Second, such positions avoid the difficult and uncomfortable struggle of seeking and finding God, and beyond finding God, seeking and doing God's will. Modern Friends revel in being "seekers," but are often quite uncomfortable with those who claim to be "finders." Why? Because the struggle to find God leads to discoveries about ourselves that are uncomfortable and disconcerting, and will demand changes in our behavior that will draw us away from, and into conflict with, shallow, self-centered, destructive, and unsustainable popular cultures.

Third, such positions may be rooted in, and fed by, our feelings of guilt over the sins of our own Western civilization. We feel bitterness over the sins of colonialism, racism, and violence against non-Western religions and cultures over the last five centuries, and that guilt too often propels us toward a simplistic declaration: "We're not part of that! We affirm you. You see: We reject the faith and civilization that failed in part and fostered those horrors." We use an opt-out strategy, thus avoiding the hard work of determining what remains good in Western societies, and what needs to be redeemed. And we simplistically embrace other cultures as good, failing to realize that nationalism, greed, expansionism, and violence are not Western failings, but human failings. We're dealing with the human condition, not the Western condition.

Fourth, such positions may also represent a positive veneer masking the post-modernist political slurry so popular in university classrooms. Yet, the postmodernist deconstruction of belief systems does not lead to a more tolerant and positive society. It simply strips citizens of life-saving and life-sustaining beliefs and values, leaving them confused and defenseless against those who would exploit them.

### *The danger in misunderstanding Quaker faith*

**T**he misunderstandings discussed here often lead us to take positions and make claims that may well horrify us when we discover their true import. Peter Kreeft, a



*Continued on page 44*

# A Quaker Speaks from the Black Experience

by James Fletcher

The history, role, and involvement of African Americans in the Religious Society of Friends have been subjects of long-standing interest to me. Accordingly, I believe that it is only right and fitting to take stock of where we have been and where we may be going. I am speaking through the prism of my own experience, which is very Quakerly, since we claim to be adherents of an experiential religion. My theme, "A Quaker Speaks from the Black Experience," is also the title of a little book I co-authored with Pulitzer Prize-winning author Carleton Mabey some 26 years ago. The book is about the life and times of a dear departed Friend (and friend of mine), Barrington Dunbar, who was instrumental in my formal coming to membership in the Religious Society of Friends.

I say "formal coming to membership" because I believe I had temperamentally become a Friend many years before my formal membership in our Religious Soci-

as "Amazing Grace," "Lift Him Up," and "There is a Fountain Filled with Blood," promised eternal forgiveness, new beginnings, and eternal salvation through the ever-present grace of God. After Sunday school, instead of leaving the church like many of the kids my age, I would go upstairs with my mother for the service. To keep me occupied, she always brought along a little package of crayons so that I could color copies of the church program during the sermons. But every once in a while, when the sermon was really going with a lot of feeling, I would look up from my coloring and listen. I remember in particular one powerful sermon given by Rev. Caddell, my favorite Quinn minister, in which he thundered out, "A man must be more than a walking appetite!" I have never forgotten those words, and they remain with me now as part of my moral compass.

However, I felt somewhat alienated at times from the church teachings I received in Sunday school. When I asked the Sunday school teacher what it meant when the Bible said that man was made in the image of God, he told me it meant that God looked like a man. I then asked him how God could be all-powerful and eternal, since a man's vision is limited to what is before his eyes and in front of him, and a man can't reproduce without the help of a woman. He responded by telling me, "God moves in mysterious ways, His wonders to unfold," which was really just an adult's way of saying, "Kid, shut up and accept what I say!" I raised similar questions about why the U.S. flag had to stand next to our church flag, and why, if Jesus and the Bible said, "Thou shalt not kill," killing was all right as long as your country said you could do it. Most of all, I wondered why a loving God would speak to Abraham, Isaac, Jacob, and Moses thousands of years ago and then quit speaking to anyone else since then. I wondered why God wouldn't speak to me.

I remember climbing to the top of one of the big hills surrounding our little town nestled along the banks of the Ohio River, which flowed through the valley below. I lay down in the grass, closed my eyes, prayed deeply to God, and asked Him, if He were truly God, would He please speak to me? I waited and waited, very deep in prayer. But all I heard was the buzzing of the bees, the chirping of the birds, and the sweet sound of leaves rustling in the softly blowing wind. When I opened my eyes, I saw only the bright



James Fletcher (left) with Vince and Ernie Buscemi at the FFAD gathering in April 2006.

*James Fletcher is a member of College Station Worship Sharing Group in Houston, Tex. He is treasurer for American Friends Service Committee, and has served extensively with AFSC, Friends World Committee for Consultation, and other Friends organizations in work in the Republic of South Africa. He is co-founder of the Fellowship of Friends of African Descent (FFAD), and co-author of two books, A Quaker Speaks from the Black Experience: The Life and Collected Works of Barrington Dunbar and Friends Face the World. This essay was adapted from a speech to FFAD in April 2006.*

ety began some 32 years ago. I am not referring to some early Quaker ancestors in my family tree in 18th-century Ohio, but rather to the fact that, in some ways, I believe I was always a Friend. When I was little, I loved being a Christian because it felt so good and true; I loved my mother, whom I felt was a wonderful Christian; and I really loved the many old hymns we sang in our family church, Quinn African Methodist Episcopal, in Steubenville, Ohio. Beautiful hymns such

Vanessa Juby



blue sky and the sun in the distance. So I wondered what God this was that seemed so remote and inaccessible, that so many people talked about even though none had actually seen Him face to face, other than Jesus and, of course, Moses.

I became further alienated by the idea of a God who played favorites with the peoples of the Earth, choosing one group to be a "chosen people," and then, later, seeming to favor Christians above other faiths. From this kind of theological approach, it is a simple matter in the mind to make other distinctions among God's creation, such as the elevation of white people above people of color. We should never forget that Western colonialists, slaveholders here in the United States, and even a number of religious denominations today have used verses in the Bible to justify black slavery, subjugation, and inferiority. As a young man, I agreed with Malcolm X who said, "The white man took the gold from our ancestors in Africa, gave them the Bible, and then reduced them to slavery."

I began a spiritual pilgrimage that led me to look briefly at the Nation of Islam, and then at agnosticism, Baha'i, and Unitarian Universalism, until I came to the Religious Society of Friends, and I knew at last that I was home. If anyone ever asked me if I were a Christian, I always said "no" throughout this period, even a number of years after I became a Friend, but eventually I came back to adopting the Christian identity I had once dearly cherished as a child. I returned to it with new eyes that had been opened to read the Scriptures in a fresh and different way.

As Robert Barclay wrote of his own conviction almost 330 years ago in *An Apology for the True Christian Divinity*, his systematic exposition of Quaker theology:

For not a few have come to be convinced of the Truth after the manner of which I myself am in part a true witness, who not by strength of argument or by a particular disquisition of each document and conviction of my understanding thereby came to receive and bear witness of the Truth, but by being secretly reached by this life. For when I came into the silent assemblies of God's people, I felt a secret power among them which touched my heart, and as I gave way unto it, I found the evil in me weakening, and the good raised up. And so I became thus knit and united to them, hungering more and more after this power and life, whereby I might feel myself perfectly redeemed, and this is the surest way

to become a Christian, to whom, afterwards, the knowledge and understanding of principles will not be wanting, but will grow up so much as is needful as the natural fruit of this good root. And such a knowledge will not be barren or unfruitful, after this manner.

When I was considering becoming a member of the Religious Society of Friends, I had read deeply of the writings of early Friends, and attended Wilton (Conn.) Meeting, which then had Bob Leslie as its clerk. Bob was wonderful at outreach. With fruitful persistence, he helped me overcome my delays in attending meeting.

But I still had a major "stop in my mind" about becoming a member of the meeting. The Civil Rights Movement, though beyond its high point, was still a potent force, and another round of race riots had recently transpired. I did not want my becoming a member of the Religious Society of Friends to compromise my identity as an aware, black U.S. citizen, fully committed to the freedom and liberation struggles of black people worldwide. I also felt that the Friends Peace Testimony would constrain me to be on the sidelines rather than at the forefront in this fight.

*I did not want my becoming a member of the Religious Society of Friends to compromise my identity as an aware, black U.S. citizen.*

Barrington Dunbar was so central in my life then because when I read his words, it was clear that he was a black Friend in good standing who was not himself constrained in the ways I feared I could be. He was one who could "speak to my condition" by writing forcefully about concerns that were near and dear to my heart, but which I did not feel were uppermost in the hearts and minds of white Friends I knew. I wrote to Barrington, who lived close by in New York. We met and eventually became very special friends. I still remember the many wonderful conversations we had in his apartment, which was richly decorated with African art and sculpture. Barry was my Quaker mentor. He took me along to meetings he had with all the Quaker "alphabet soup groups": AFSC, FWCC, FCNL, QUNO,

and others. He introduced me to the many weighty Friends he knew, and explained what to me then seemed to be the strange practices, speech, and behaviors that characterized Quaker culture. And, most of all, he gave me a good initial understanding of the mysterious operations of Quaker politics.

Barrington Dunbar died in 1980 while I was living in Boulder, Colorado. He often seemed like a lion in meetings, speaking with the spirit of an ancient Hebrew prophet; but he grew increasingly quiet in his later years. He was very troubled when some members of his home meeting in New York City seemed increasingly to disregard him. He wrote to me about one member who referred to him as a "thorn in the flesh." When I wrote back to Barry and asked him how he could still remain a Quaker in the face of such treatment, he replied, "Because they let me speak my piece." Unfortunately, there are a number of problems and dilemmas Quakers face that make our Religious Society less than the shining example of the peaceable Kingdom of our hopes and dreams.

Despite our proud heritage as the first major Western Christian denomination to come out against slavery, and the many

contributions of Quaker abolitionists, speaking out against slavery is not the same thing as supporting racial equality, and supporting racial equality is not the same thing as living and practicing it—not only in thoughts and words, but in deeds and in everyday life. It is sometimes difficult to struggle against white racism from within the Religious Society of Friends because so many Friends believe we have escaped the sin of racism. Pride and self-righteousness often blind us to the reality of it. Our affliction is best expressed by the title of a novel by Frank Yerby: *The Odor of Sanctity*.

Certain unique aspects of our Quaker culture can seem particularly strange or forbidding to a newcomer or attendee. In the United States and Great Britain, many of these characteristics stem from our spe-



have been a force for change through the years, by a number of historical and cultural Anglo-Saxon norms. Truly multicultural we are not. Part of the beneficial impact of the Fellowship of Friends of African Descent has been to act as a force to change these tendencies. Some of these problematic aspects of our Quaker culture, past and present, include:

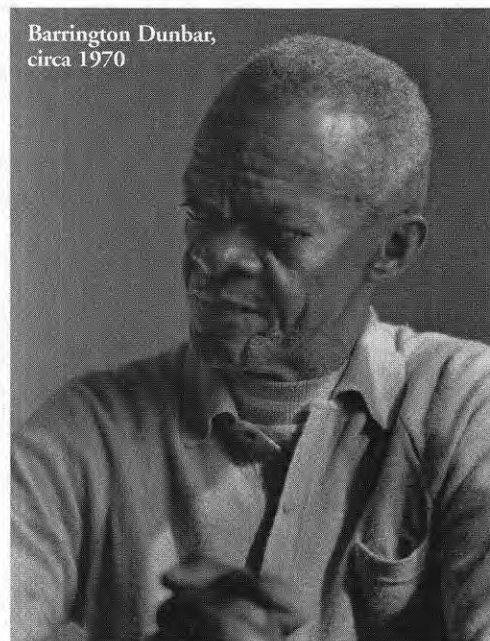
- Tendencies toward excessive worship of Quaker ancestry, history, and our alleged uniqueness as a people, the holiest or most respected of Christians, with the corollary that you have to be very, very good to be a Quaker.
- Certain cultish tendencies among Friends in language and behavior.
- Our at times cultish commitment to pacifism.
- The special role of "weighty" Friends.
- The increasing academic intellectualism among Friends, with an accompanying loss of that authentic life and power that so animated early Friends and made them quake.

I remember many painful personal instances when I have come up against aspects of Quaker culture. Some years ago, when I first brought my wife, Maria, to a Friends meeting, I was hurt and embarrassed when a weighty white Friend, speaking to her about Quakerism, said, "You know, you have to be very intelligent to be a Quaker!" That was a real turn-off to her, and rightly so. Maria is a Roman Catholic; and the term "catholic" means "universal." But the white Friend's comment reeked of the smugness and elitist self-satisfaction that often characterize a number of people in our meetings, and are so far from the authentic spirit of Quakerism.

In 1980, I was blessed to participate in a four-person delegation that American Friends Service Committee sent on a pastoral visit to the Republic of South Africa in response to a previous delegation to the U.S. of white South African Friends, sponsored by Friends World Committee for Consultation. On our way to South Africa, we passed through Zimbabwe. This was right after the revolution that replaced the previous white-minority regime of Ian Smith.

The Friends meeting in Bulawayo, Zimbabwe, had been mightily affected by the revolution. There were some white Friends who had carried guns to defend

themselves from what they called Southern Rhodesia because they couldn't stand to live in the new Zimbabwe. The government enacted a number of reforms to help equalize the former radically unequal social and economic situations of black Zimbabweans relative to white Zimbabweans. One of these measures was to equalize the pay of schoolteachers. Previ-



Barrington Dunbar,  
circa 1970

ously, there had been an extremely wide gap in pay between black and white schoolteachers, despite performing equivalent work. As a result of this and other reforms, a number of black members of the Friends meeting in Bulawayo who had been recipients of the scholarship fund held by the meeting, now became net contributors to this fund.

Revolutionary social change was in the air. It was truly an exciting time to be in Zimbabwe. About 20–30 percent of the membership of the Friends meeting in Bulawayo was black. The clerk of the meeting, a white woman named Nancy Johnson, told us that she was very embarrassed that they did not have a much larger black membership in their meeting. She said she knew that to us, coming from the United States, they probably seemed a little backward in that respect, and that we were probably used to much higher levels of black membership in our own meetings. I told her there was no need for her to be embarrassed because, frankly, the only places I'd seen such a high percentage of black membership in Friends meet-

ings, and that the true embarrassment was ours!

Of course, I could go on about the shortcomings of Friends and the many disappointments I've had. However, that would not do justice to the other side: those very special moments in truly gathered meetings when, in the words of George Fox, "I felt as if I had come up through the flaming sword into the garden of Eden in which all things were made new, and the creation gave off a new and beautiful fragrance." One example of such an experience was the first meeting of the Fellowship of Friends of African Descent at Pendle Hill in 1990. That meeting was a tremendous outflowing of joy, celebration, and exuberance. There was an abundance of worshipful silence and sharing in word, song, and prayer. The power of the Holy Spirit was over all. It went on for hours. The clerks tried three times to end the meeting, but the Spirit kept on flowing until it was ready, in God's own good time, to cease.

Yet another special meeting for worship for me came, unintended, as our AFSC delegation of four people found ourselves about to be arrested in South Africa. We were stopped at Kalfontain station by the white Afrikaner security police for daring to ride in the black section of the then segregated train. Scarnell Lean was an elderly white Quaker who was a member of Johannesburg Meeting, and the only member of that rather large meeting who came to ride the train with us, although open invitations were given to all. He was standing on the train, having given his seat to a black woman. When the security police gave him an order to leave that section of the train and move to the white section, or else be arrested, Scarnell shouted out firmly that he could not obey that order because he had orders from a Higher Authority that he had to follow. When the policeman asked him to show him those orders, Scarnell replied, "I can't, because they are written on my heart."

Then I felt a powerful meeting for worship beginning there on the train, right in the middle of a dangerous situation. In fact, it seemed that time stopped for us, ancient Quaker testimonies came to life, and we were all oblivious to the situation we were in. Each of us felt mutually supported and lifted to a higher plane by a

FJ file photo

unity officer then confronted my friend, Jerry Herman, director of our AFSC South Africa program, and asked him to give up his seat. When he refused, cautioning the security officer that he would be creating an international incident, the officer told Jerry that he was arrested and took him by the arm. It was as if I was looking down on all this from someplace above me when I heard a voice saying, "You can't arrest him, and if you do, you will have to arrest me too!" I was surprised to realize that the voice was mine.

The officer said, "Okay, you're arrested too!" He then approached our two other traveling companions, Lois Forrest and Ann Sreever, also members of the AFSC

images and limited socioeconomic and political concepts like race and ethnicity, which are forms of idolatry present in most religious traditions. Such an affirmation is non-idolatrous and removes our concepts of God and Christ from a focus on human forms.

One of the reasons the Fourth Gospel is referred to as the "Quaker text" is that so much of early Friends theology is grounded in it. It is even the source of our name, "Friends," derived from Jesus' words in John 15:12-15:

This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life

affirming that God has spoken to us in the past, speaks to us in the present, and will be speaking for all the future to come. These teachings shatter the chains of spiritual servitude and imprisonment by human constructs, and potentially free us from the spiritual colonialism historically imposed on people of color by Eurocentric forms of religious belief and interpretation.

**Affirming the everlasting power of love,** which speaks to the statement Martin Luther King Jr. often made that "the moral arc of the universe is long, but it bends toward justice."

**Validating the original Quaker belief in, and commitment to, the "Lamb's War,"** the Scriptural basis for which is reflected in Ephesians 6:10-17:

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all

## *What are the fundamental spiritual principles of the Religious Society of Friends that speak most clearly to the African American experience?*

delegation, and Eddie Mvundlela, clerk of Soweto Friends Meeting, and asked them to move as well. Like Scarnell Lean, they refused to move. We were all arrested together, afraid of what might come next, but bound together and uplifted by the love of God. What a powerful meeting for worship that was!

Experiences such as that make us elated to be Friends. And in such moments, we know we are being touched by the hand of God. More than our advices and queries, and our social witness and activism, I believe the fundamental spiritual principles that lie at the core of the Religious Society of Friends are the key to our future growth and survival. These principles are essential to true and effective outreach to seekers of all kinds and, in particular, to people of color seeking a right spiritual home.

What are the fundamental spiritual principles of the Religious Society of Friends that speak most clearly to the African American experience? In my view, they are the following:

**Affirming the fundamental, spiritual, and everlasting nature of God and the Christ of the Fourth Gospel**—often called the "Quaker text"—who was with God in the beginning. This grounds our belief in a spiritually transcendent deity

for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.

**Affirming the possibility and the reality of direct revelation of spiritual leadings and Truth to individuals waiting faithfully in the Light,** and the power of spir-



Photos by Vanessa Juby



of the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

I can think of no better spiritual expression than this for the holy nature of our fight, as Friends, against racism and for peace and social justice. The concept of the Lamb's War supports the ongoing struggle for liberation of oppressed peoples around the world from cultural and economic domination by the ruling classes of the white Western powers. The original Quaker concept of the Lamb's War also serves as a powerful antidote to the cultish commitment to pacifism that often lies at the core of the beliefs of many Friends today.

**Embracing the reality of what early Friends called continuous revelation,** and what some of us also see as "progressive revelation." This opens us up to the reality that there is always more to the book of life than we know, that there are truths yet to be revealed, or truths already revealed of which we may not yet be aware. This frees us from time-bound religious inter-

pretations that have often been used to exploit and control us. One example of such an interpretation was the white Western belief that black people had no souls, or needed to be converted to Christianity. This belief lay at the root of European conquest, colonialism, and the enslavement of our forebears, and still buttresses contemporary beliefs in black inferiority.

**Affirming the role of the Scriptures, but putting them in proper perspective.** Early Friends saw Quakerism as a third form of Christianity, saying that Catholicism based its spiritual authority primarily on tradition, Protestantism based its spiritual authority primarily on the Scriptures, but Quakerism based its spiritual authority primarily on informed experience.

As George Fox said, "And when my hopes in all men were gone, I heard a voice saying, 'There is one, even Christ Jesus who can speak to thy condition.' When I heard this, my heart did leap with joy . . . and this I knew, experimentally." These principles also undergird Quaker universalism, which potentially frees us from the limitations of a more confined and Eurocentric point of view, and opens us to a greater and more authentic dialogue with all the world's great religious traditions. As William Penn wrote, "The pure-hearted, pious, and true souls are everywhere of one religion, and when

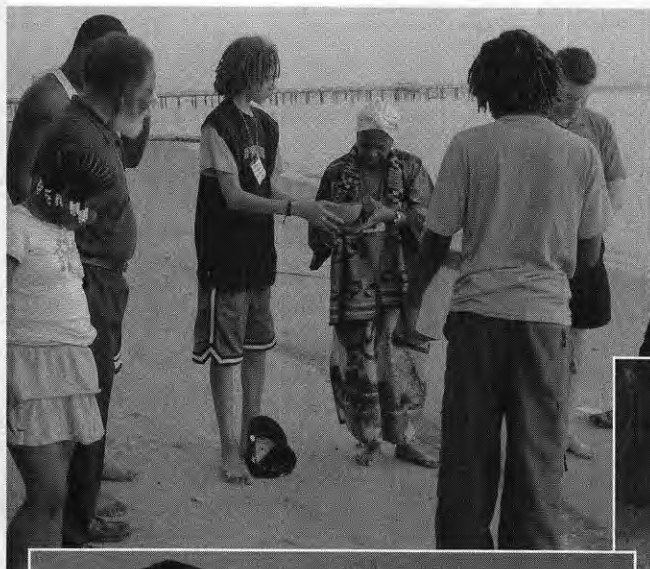
death removes the masks, they shall know one another, despite the diverse liveries they wear in this earthly life."

What is our role as Friends of African descent? Clearly, we have many responsibilities as African American Friends, and, as good Quakers, we may all have different views on what they should be. However, there are a few specific roles I bring to your attention:

**To continue to pursue individually the unique spiritual path God has ordained for each of us,** living up to all the Light inside each one of us so that even more Light can be given to us.

**To support one another as best we can in our collective search for spiritual growth and advancement.** Again, the Fellowship of Friends of African Descent is one fine example of this, as are many other attempts to recognize the importance of acknowledging the special spiritual power of our collective identities.

**To define, write, speak, and otherwise put forward our unique spiritual insights and Quaker journeys.** Quaker history as it is written is overwhelmingly white and Anglocentric, and much more so than the reality of that history. The voices of George Fox, James Nayler, Robert Barclay, Isaac Pennington, William Penn, Thomas Kelly, and Rufus Jones must be joined with the voices of Paul Cuffe, Sarah Mapps Douglas, Alain Docke, Bayard Rustin, Barrington Dunbar, and



*Continued on page 45*

**Pages 12 and 13:**  
The Fellowship of  
Friends of African  
Descent during its 2006  
gathering.



# THE IRAQ WAR AND ITS IMPLICATIONS FOR QUAKERS

by Maya M. Porter

Every day, the war in Iraq gets more deadly and less defensible. Regardless of what the U.S. government says, the war is about oil. President Bush surely went to war in the Middle East to protect the profits of the oil companies. But there is more to it than that. Much more.

Wars throughout history have been fought to gain control of resources. In times past, that resource was frequently land, but in recent history, it has been oil. For instance, in World War II, Germany, having no oil of its own, invaded Russia partly because Germany desperately needed oil to keep its war machine going. Its ill-fated push toward Stalingrad was aimed at capturing Russia's southern oil fields. Japan, which also had none of the oil it needed to pursue its war, bombed Pearl Harbor primarily to destroy the aircraft carriers that were enforcing the oil embargo imposed by the United States.

I cringe at the absurd profits big oil companies are making, but in a capitalist system, they have the right to make a profit, and having friends in high places has always helped corporations keep those profits coming. But no company makes a profit if no one buys its product or service. Oil is profitable only when the public buys it.

And that's the problem. We buy it. All of us do, *because we have to*. Our economy has become totally dependent on cheap oil. Most of us have no idea just how dependent we are. We know that we



Kristin Smith

EVERY TIME I TURN THE KEY in my car ignition,

EVERY TIME I TURN UP THE THERMOSTAT on

my furnace, EVERY TIME I BUY FOOD in the grocery store,

I SUPPORT THE NEED FOR WAR.

run our cars on gasoline, but rarely recognize how many of the products we use every day are made with petroleum. The computer I'm using to write this, the rug under my feet, the lamp by my desk, the dishes I will eat my lunch on—at some point they all needed oil to be produced. And the lunch I will eat was produced on a mega-farm that required huge amounts of fertilizer (made with natural gas), huge amounts of diesel for the machinery to plant and harvest it, and huge amounts of fuel to drive the trucks that brought it to me from the fields of Kansas—or the ships that brought it from South America.

Our current way of life is dependent on a constant supply of cheap oil. There is no way we can live without it, unless and until we develop alternative energy sources that are massive enough, cheap enough, and dependable enough to sustain us. Many creative people are developing these alternative energy sources, but at this time none of them can meet all of those requirements, and cannot do so for many years to come.

The United States' oil production peaked in the 1970s, and the yield continues to dwindle every year. Thus we are

dependent on foreign oil, and while we get it from countries around the world, we must have access to Middle East supplies. This is not a matter of politics or corporate profits—it is a matter of survival of our society. We, all of us, have created a world in which we cannot live without oil and must get it largely from countries where we need a military presence to ensure access.

Hence the desperate, tragic attempt by the Bush administration to control access to the Middle East. Actually, this administration is only extending the pattern of previous administrations, which also understood this need. (For more on the subject of cheap oil and what its increasing scarcity means to us, I suggest the book *The End of Oil: On the Edge of a Perilous New World*, by Paul Roberts.)

In an ideal world, all countries would be sharing their oil cooperatively, peacefully, and at a fair price, for as long as it lasts. Unfortunately, we don't live in that world. We live in a world with leaders who are aware only of how to get what they want with force, with or without diplomacy. And when the whole world wants Middle East oil, diplomacy fails.

*Maya Porter, a freelance editor and writer, is a member of Fayetteville (Ark.) Meeting. She has been a political and community activist for many years. A slightly different version of this article appeared in The Carillon, a magazine for Quakers in Arkansas.*

Being ignorant of or failing to trust any other options, the Bush administration has no choice but to use our military might to ensure that we have a supply of cheap oil, as long as it can be pumped out of the ground.

Iraq is only one instance. As time goes by and our relationships with Middle Eastern countries deteriorate still further, there will surely be invasions of other countries. These wars will be necessary to sustain the civilization we know. Therefore, as long as we participate in our economy as it is currently structured, we support the necessity of war.

I believe that all of us, even we Quakers, are culpable in this. Every time I turn

## WHAT ARE FRIENDS CALLED TO TODAY?

meeting? How can we demand the end of a war that is necessary to obtain the resource we need to live? Is there some way we can learn to live in today's society without dependence on oil? Does our Testimony of Simplicity speak to that question?

As I understand it, simplicity does not mean living without modern appliances, and I doubt that this is the time to return to the horse and buggy. But there has to be a way to live that does not require fighting brutal wars to secure the energy necessary to maintain that way of life. To prevent future wars, we must be creative. We must learn to live without oil dependency.

The nation's ability to produce had outstripped the public's desire to consume. Mass marketing and the promotion of buying on credit changed the public's attitude toward frugality and saving. But the more we consume, the more energy we use and the more waste we produce.

The Quakers of the 1800s took seriously their responsibility to raise awareness to bring about the abolition of slavery. I believe that we as Quakers have an equally compelling responsibility to create an awareness in our world of just what kind of a society we have created, and to help create another way of life.

So where does that leave us Friends? How can we find a way forward in this dilemma? First, I think we need to recognize our own roles in the problem. We are not exempt from responsibility. We are



Natalie Souprounovich

the key in my car ignition, every time I turn up the thermostat on my furnace, every time I buy food in the grocery store, I support the need for war. As much as I dislike it, I don't see any alternative.

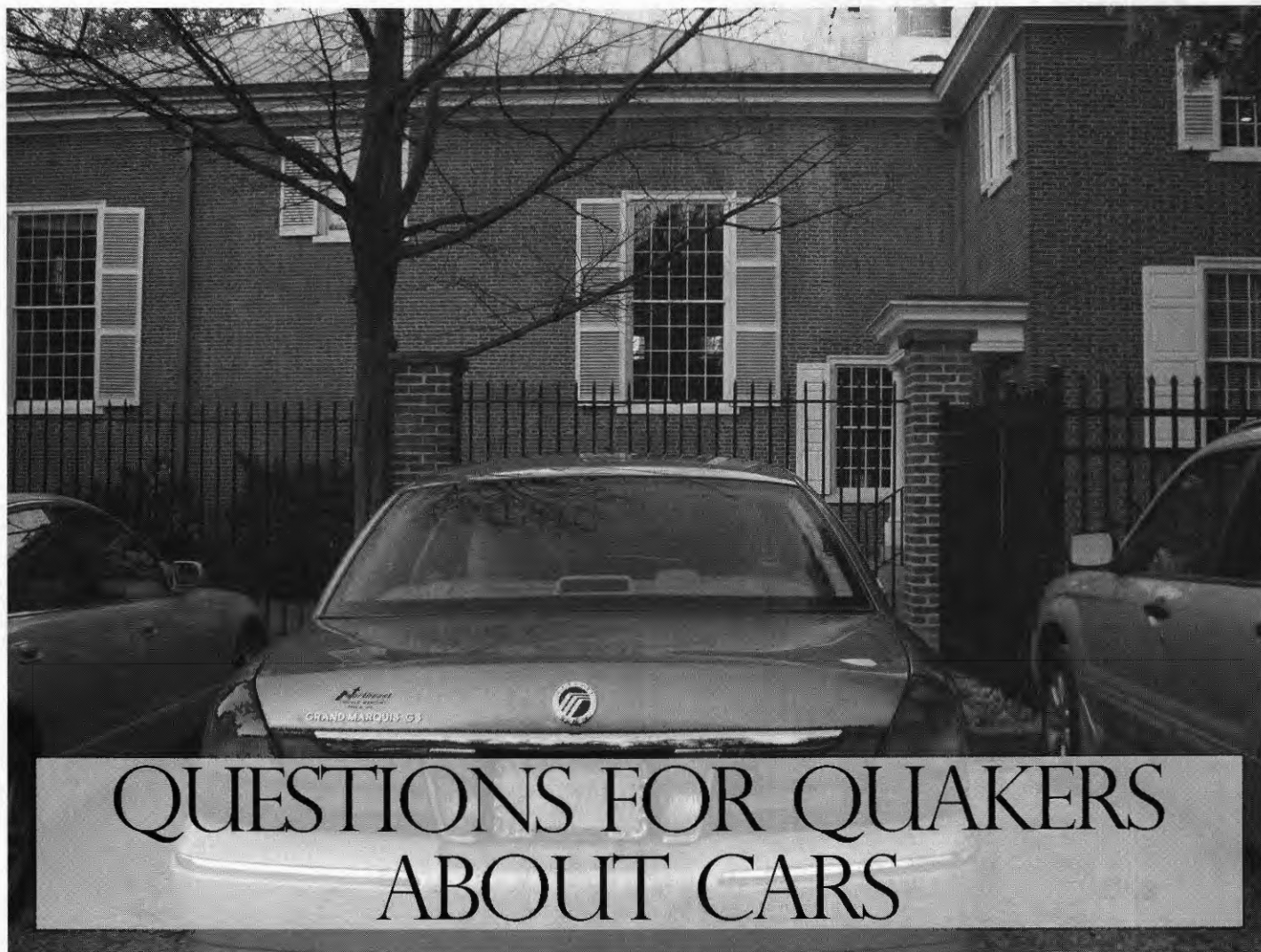
This raises some hard questions. How can we as Quakers protest the Iraq war while we continue to drive our cars to

I see a direct connection between consumerism and our dependency on oil, not to mention many other problems, such as burying ourselves in garbage. We have not always been such a consumerist society. Consumerism developed as a conscious effort on the part of business and government, starting around the early 1900s.

part of the consumerist society, like it or not. Some of us deliberately consume less than others, to reduce our personal footprint on the world, but we have not escaped oil dependency altogether. I

*Continued on page 46*





# QUESTIONS FOR QUAKERS ABOUT CARS

by Benjamin J. Vail

**O**n a cold, rainy day in Maine around Thanksgiving 2005, I got rid of my car. Bright yellow maple leaves drifted down with the raindrops and stuck to the dark pavement. Despite the chilly gloom of the autumn weather, I felt a warm glow inside as the tow truck pulled the sedan away. Finally I was free!

I was moved to give up my vehicle partly due to circumstance and partly due to the example of friends committed to car-free living. I currently live in Prague, where an automobile isn't needed for daily life. So instead of keeping the car in storage in the United States, I called the

tow truck.

To be honest, I never enjoyed driving anyway, and I only put about 50,000 miles on the car over nine years. Though driving was sometimes required for my work, for several years I questioned whether I wanted to own a car. Parking was a hassle, the gas cost a lot, and driving in the city was unpleasant. On the other hand, it made grocery shopping and getting out of town easy.

Then, in 2004, a friend gave a speech against the war in Iraq on the steps of the Wisconsin state capitol that helped me see things differently. He explained that as a teenager, he had refused to go through two rites of passage: he did not register for the Selective Service, and he did not get a driver's license. He drew a clear connection between these two decisions, which for him were actions of resistance against systemic violence. He lived his convictions by making bicycling, walking, and

public transport his primary means of getting around.

The more I think about it, the more I'm inspired by his example. I also see parallels between car use and moral questions, because the car is linked to a whole system of environmental and social violence, at home and abroad. Since the early 20th century, trillions of dollars of investment in public infrastructure have literally set the U.S. transportation system in concrete. Now it is very difficult for individuals to find transportation alternatives. While most in the United States may feel owning a car is necessary to function within this system, that does not make the moral questions go away. It is a personal lifestyle issue, but also an issue of social organization.

What are the moral issues? Car use has dire consequences for the environment and for social justice. A blood-stained process gets fuel into our gas tanks and our wheels

*Benjamin J. Vail is an environmental sociologist and member of Madison (Wis.) Meeting. He currently lives in Prague, Czech Republic, where he is clerk of the Prague Worship Group, <[www.kvakeri.cz](http://www.kvakeri.cz)>. He maintains close ties to Brunswick (Maine) Meeting in his hometown.*



on the road. It is a system, but one in which we each participate as individuals.

## The Environment

Can anyone doubt car use does violence to the environment? Car emissions contribute to global warming, acid rain, smog, and many human health problems. *The Ecologist* magazine documents that child asthma rates are on the rise, and toxic dust from tires may cause diabetes and heart disease. New and expanded roads divide the countryside, and noise pollution invades our neighborhoods.

The manufacture, use, and disposal of cars all produce deadly environmental burdens, as Paul Hawken and others point out in the book *Natural Capitalism*. Think of the mining needed to get the metal that goes into a car's body, and the other resource extraction required to make the plastic or leather interior, tires, windows, and all the other components. One of the worst environmental impacts comes from the auto body painting process. The United States imports more than eight million barrels of oil per day—450 gallons per person annually—to satisfy motoring demand. More than a million wild animals are killed every week on roads in the United States. Car disposal results in seven billion pounds of unrecycled waste each year, Hawken says.

## Society

There are now more private vehicles in the United States than registered drivers—over 200 million cars. Vast personal and social resources are sunk into the auto economy—money that could be used for other purposes.

the United States due to traffic jams while commuting to and from work.

You are more likely to die in an auto accident in the suburbs than from violence in the inner city, Hawken asserts. Every year there are more than two million traffic accidents that result in five million injuries and more than 40,000 deaths. Highway accidents cost the nation more than \$150 billion annually. By 2020, traffic accidents are expected to become the world's third leading cause of death, reports *Resurgence* magazine.

Most critically perhaps, car use today is connected to economic exploitation and armed conflict around the world. Oil companies and governments destroy habitat, oppress indigenous cultures, and undermine democracy and human rights movements to keep the petroleum flowing. The Exxon Valdez spill in Alaska, geopolitical conflict in Latin America, the murder of indigenous activists in Nigeria, the U.S. support of dictators in the Middle East and Central Asia: all this is tied directly to U.S. motoring habits. And of course, there is the Iraq war and the perpetual presence of U.S. military forces in the Persian Gulf region that costs untold tens of thousands of lives and hundreds of billions of dollars.

## A Historical Parallel

The pre-Civil War system of slavery in the Southern United States had some similarities, as an all-pervasive system of exploitation and violence that implicated even the unwilling, to the modern U.S. car system. Slavery was a fundamental part of the national economy and culture—much

In the 1700s and 1800s, Quakers moved to the forefront of the fight against slavery in the United States. John Woolman and other activists confronted slave-owning Friends and urged everyone to think about the moral implications of the system of slavery, and their participation in it. By the time of the Revolutionary War, virtually all Quakers had freed their slaves.

It was difficult to challenge slavery because, as an institution, it was basic to the functioning of society. The fight against slavery meant economic sacrifices, personal inconvenience, and sometimes legal risks for many Quakers. But Friends not only avoided complicity with the slave system by boycotting products and emancipating their slaves; they actively resisted the injustice through political action and the Underground Railroad.

We can see that in some ways, people in the United States are enslaved to their autos and participate, however passively, in the exploitation of the Earth and other people through their car use. How do we react today, as individuals and as a spiritual community, to the structural injustices of the automobile system? Can we divest ourselves of the auto lifestyle? Can we witness to alternative forms of transportation?

## Questions and Connections

I am fortunate to live in a European city with good public transportation. Prague is not bike-friendly, but the dense web of rail service, subways, trams, and buses means I don't need a car in my daily routine or to get out of town. In contrast, I know a car is considered necessary for mobility in many parts of the States where public transportation is nonexistent. When and if I move to the United States, I'll be faced with a dilemma.

My aim is not to point an accusing finger at car-owning Quakers, but to suggest we query ourselves as individuals about our connections to the problems associated with car use. It may take years for Friends to gain clarity on how to act against slavery. It may be for Friends to consider the pros and cons of car use and decide on their responses. Certainly this is an important prayerful reflection and communion.

As we can be inspired to find new,

*Continued on page 47*

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## IN SEARCH OF REFUGE

# Making the Journey North (Again)

by Betsy Brinson  
photos by Laura Jones



A senior Friend says, half-jokingly, that every time the United States goes to war, the Canadians get to deal with it. From the American Revolution, the French and Indian War, the Underground Railroad and the Civil War, to Vietnam and now Iraq, there are consequences for Canada when those dissenting in the United States pick up and move north. Canadian Friends have historically offered housing, food, legal help, money, and moral support. Today U.S. soldiers moving into Canada to keep from being deployed to Iraq need the same. Religious and peace groups, along with individuals, are assisting some 25 or more resisters and their families in their claims for refugee status with Canadian Immigration. An estimated several hundred more resisters prefer instead to remain hidden deep in Canada. New resisters arrive daily into Toronto and, more recently, into Vancouver on the West Coast.

I sit in Toronto Meeting. The man

*Betsy Brinson, a member of Richmond (Va.) Meeting, serves on the board of Quaker House in Fayetteville, N.C. She grew up in a military family at nearby Fort Bragg. A public historian, she is the founder of the GI Rights Oral History Project, which seeks to document the stories of soldiers, families, and advocacy groups opposed to the war in Iraq. Readers can learn more about Jeremy and Nga's journey at <www.jeremyhinzman.net>.*

across the room from me wears a military dog tag. Later I learn that he has engraved it to say, "That of God in everyone." It is a spring day and, outside the meeting room window, tall tulips and newly flowered trees speak to us in silence from the garden. In the room is a young soldier, Jeremy Hinzman, who is one of the two lead plaintiffs for the U.S. resisters in a case before the Canadian government. His wife, Nga Nguyen, is

upstairs in Religious Education with their three-year-old son, Liam.

Jeremy is inspired by the lives and writings of Dorothy Day and of Philip Berrigan, who went to prison for his beliefs. Another role model is Chuck Fager, who directs Quaker House in Fayetteville, N.C. Jeremy and Nga began attending Fayetteville Meeting when he was stationed in the 82nd Airborne at Fort Bragg. After Jeremy, Nga, and Liam moved to Canada, Toronto Quaker House helped Jeremy complete his application for conscientious objector status, which the Army claims to have lost during his tour of duty in Afghanistan.

During the Vietnam War, more than 50,000 draft-age men and women from the United States migrated to Canada. Many stayed and became active in communities across the country. Many from this earlier migration now help to support the Iraq soldier resisters, who arrive daily. But the legal situation is very different today than during the Vietnam War. The Canadian government does not recognize these resisters. They apply for refugee status, and then they wait. After six to eight months, they can obtain work permits and health services. In the interim, Quakers and Catholic Workers help with housing and other basic needs.

Canadian Friends Service Committee,

housed at Toronto Friends House, also helps these individuals and works to establish favorable public policy. A briefing paper they wrote helps us understand how much Canadian immigration policy has changed since Vietnam. They work closely with the War Resisters Support Campaign, a coalition of labor and religious groups, veterans, and socialists, in a



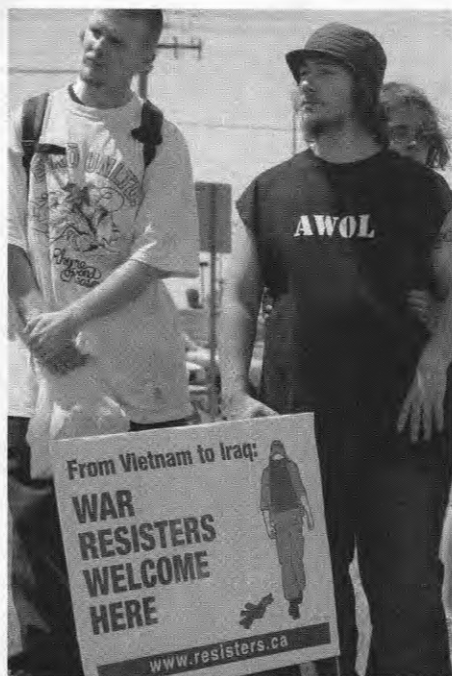
petition campaign to Parliament, asking for a special status to be enacted if all legal appeals fail, as they are almost certain to do given the present Canadian political leadership. Jane Orion Smith, CFSC General Secretary, and Charlie Diamond, a Vietnam resister, attended the Friends General Conference Gathering this summer to gather U.S. signatures for the petition campaign. (Readers can learn about these actions at the CFSC website at <www.cfsc.quaker.ca>).

Lawyer Jeffry House, a Vietnam-era youth who, years ago, nervously drove his Volkswagen Beetle decorated with flowers from Wisconsin into Canada, provides legal counsel to U.S. war objectors in Canada. He argues in federal court that the war is illegal under international law and that going there would make these soldiers complicit in war crimes. The case has attracted international attention but has scarcely been noticed by media in the United States. As of the time of this writing, a loss in the lower courts has been appealed to the Federal Court of Appeals with a court date to be announced shortly.

After meeting, there is tea and soup

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since today is the day for meeting for business. Liam bounces around, happy to see everyone. Jeremy helps clean up in the kitchen. Nga talks quietly with her new friends. Later I meet with Jeremy and then Nga to record their story for the GI Rights Oral History Project. The young family entered Canada in January 2004, after Jeremy refused deployment to Iraq.

The purpose of our interview is not to talk only about their legal appeals. Instead we talk about being Quakers, what community means to them, their role models, reading and writing, daily living, and hopes for the future.

Jeremy works as a bicycle messenger in downtown Toronto. He and his family await the next step in their legal challenge. In the meantime, Jeremy volunteers with the War Resister Support Campaign and serves on the Quaker Meeting Refugee Committee, which assisted 600 refugees from all over the world last year. Jeremy fears that if the Canadian courts refuse him refugee status, he will be returned to the United States, tried by a military tribunal and sent to prison. If, instead, he is allowed to stay in Canada, he would



Left to right from page 18:

Peace Bridge into Canada

Nga and Jeremy at his most recent refugee hearing

Iraq veterans Against the War and U.S. soldier resisters join together.

Quaker House Hotline counselors Steve Woolford and Lenore Yarger, shown in adjacent photo, handled over 7,000 calls last year.

Photos: Laura Jones, <[www.laurajones.ca](http://www.laurajones.ca)>

someday like to earn a master's degree in Religious Studies. Toronto has become a home for the family and a place they hope to stay.

Jeremy's decision has not been easy for his immediate family back home in South Dakota. His grandfather, a Korean War veteran, found it difficult to understand at first. He has been shunned for his grandson's actions by other walkers at the mall, where he goes each day for exercise. But he traveled to Toronto to visit the young family this past summer and appears to be

more comfortable with his grandson's advocacy. Jeremy's mother has become active with Military Families Speak Out in South Dakota, while his grandmother only wants what is best for her loved ones.

Nga is the daughter of Vietnamese refugees. Her dad was a mechanic at the U.S. embassy in Saigon during the war. Nga and her family arrived in South Dakota from a refugee camp in Laos when she was two years old. They are

*Continued on page 48*





Cathy Kaplan

## CITY FISHING

The acrid scent of mental road kill  
floats from snow heaved streets.  
I dodge familiar potholes yet lose  
and find myself consumed  
in the mire of discontent until  
I spy that strange town character.  
You know the one. The village idiot  
or messiah in disguise,  
his Spanish moss beard anchoring  
a quiet kind of face  
bobbing beneath a fisherman's cap.

He sails purposefully now, as always,  
beside Norton's Woods, parting the leaves.  
He could be anyone for all I know.  
A Greek Orthodox priest, a carpenter  
or Jesus freak. A pied piper,  
sailor, scholar, hippie, or fool.  
Maybe a Sufi dervish  
attuned to the inward song  
whirling whirling  
without ever spotting a point.

As I pass him by, Bob Dylan assails my car stereo,  
whining like a jester possessed  
as the soul sisters chime in on *Precious Angel*  
with that trembling line, so fine:  
*Shine on . . . shine on.*

And somehow the stranger, the day, the life I've  
chosen,  
all conspire to persuade me:  
Let down your nets once more,  
after a night of nothing.  
Look up from the undertow into light.

Who knows now who measures  
the heavens and earth  
who sets the stars upon their course  
who holds the snows in the storehouse of night?  
These ways are not our own,  
these waves and billows shall pass us by.  
They cannot drown, or even shake,  
the searchlight reaching deep  
to find me out.

—Alexander Levering Kern

Alexander Levering  
Kern lives in  
Somerville, Mass.

## FALLING SALVIFIC WHITENESS

If we will, we can sense  
the million rows of blue needles  
frozen under last night's snow,  
we can sense the sky thickly powdered  
on the holy, darkened arms of pine.

If we will, we can be mesmerized  
by this pendulum of high-nature silence,  
our heads falling heavy like huddled bear dreaming.

If we will, we can bore with this slowing, sleeping  
to the center of these things,  
we can save ourselves  
from the churning out  
of all the stuff of our wheeling, irongrid wills.

—Judith Kennedy Schuller

Judith Kennedy Schuller  
lives in Marietta, Pa.

# Cultivating Right Relationship with Our Food

by Ruah Swennerfelt and Louis Cox

John Woolman urged Friends to consider whether their lifestyles might be nourishing the seeds of violence. Heeding this caution, we have been prayerfully considering our daily complicity in our government's policies that are promoting war and ecological mayhem. This year, as part of that journey, we became "localvores" (consumers of mostly locally produced food) for a month to encourage us to consider how our dietary choices may be affecting peace, justice, and ecological sustainability around the world. In the process, we found ways of eating that were not only more responsible, but also physically, socially, and spiritually satisfying.

Most food production today involves the intensive use of fossil fuels in many forms (typically requiring ten petroleum-based calories of input for every one calorie of food energy output), and our country's growing dependence on fossil fuels has given rise to military invasions and wars. Also, scientists have determined that the CO<sub>2</sub> created by the burning of all these fossil fuels is a major cause of global warming and harmful climate change.

Aren't we, as Friends, called to disengage ourselves from this destructive system, not only through energy efficiency and less driving, but by eating food that is grown closer to home and with less energy-intensive methods?

We got involved in our community's "Eat Local" challenge last winter, when a Friend from our meeting told us about a gathering of folks who wanted to support their local food economy. Even though we grow a lot of our own food, we supplement that food with store purchases. Our Eat Local group set up a computer discussion list and website to facilitate networking as we identified local food producers and shared tempting recipes.

More than 130 people in our area, the Champlain Valley, ended up taking the "Eat Local" challenge, in concert with more Eat Local challenges and several similar groups in other parts of Vermont. We ended up not only boosting our struggling local farm economy, but also recovered a sense of community, of place, and of good nutrition that have been relentlessly undermined by the current system of mass food production. Many of us also felt

that we had taken an important step in making our food supply more secure by making it less susceptible to disruptions that are likely to occur because of the impending peak in world petroleum production.

## Taking the Eat Local challenge

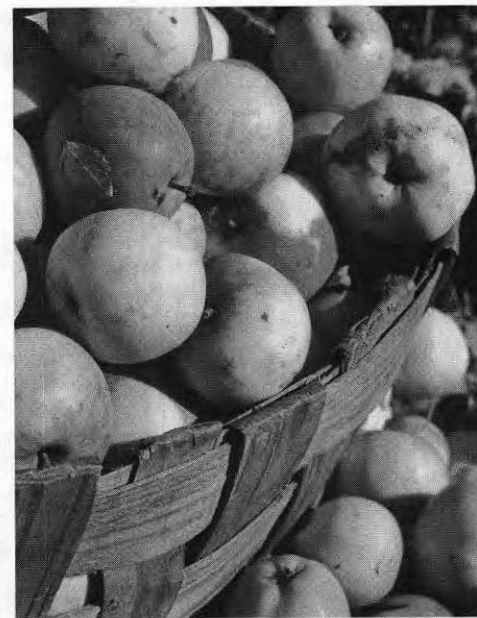
Many of us, rightfully concerned about the host of untested synthetic chemicals used in conventional farming, have learned to seek out organically grown alternatives. But with the average food item traveling 1,500 miles to our tables, we have been steadily losing a vital connection with the farmers who grow, graze, or process our food. Meanwhile, organic farming has been shifting to large corporate operations that are still using lots of fossil fuels to cultivate and ship the food, including an unbroken chain of refrigeration, until it arrives on our plates. In addition, today's foods labeled organic don't necessarily fit what generally has been a consumer consensus on what "organic" means. For example, the image of happy hens or cows in open fields with plenty of room to roam is not the reality at large organic farms. The words "free-range" in the USDA standards means only having access to the outdoors. As described in *The Omnivore's Dilemma*, an investigation at a large organic chicken farm revealed that "access" was a small opening in the barn onto a small outdoor area. The overcrowded chickens didn't use that opening since food and familiarity were inside. In facing this dilemma we lean towards choosing local over organic in order to have some influence on how our food is produced.

Our Eat Local challenge was part of a growing "Beyond Organic" movement that seeks to raise the ecological and health standards of production by cultivating personal relationships with local producers and, through our informed food purchases, "voting" directly for practices that have a potentially lower environmental impact than organic foods that are intensively processed and transported long distances.

For the past ten years we have been balancing an attempt at homesteading (growing our own food, living off the land, coming to know the place where we live) with our work for Quaker Earthcare Witness. We thought we were doing a pretty good job at it—until the Eat Local challenge showed how much we still needed to change to be bona fide localvores.

What would we use instead of olive oil or any commercial oil? What about wheat?

Could we eat bread? Fortunately we found two local growers of wheat, and for those of us who don't bake our own bread, a bakery agreed to provide bread using local wheat. There was a long list of foods that aren't pro-



Max Mitenkov

duced in New England such as: nuts (and nut butters), salt, pepper, spices, bananas, oranges, chocolate (what a disaster!), coffee, teas, baking powder, baking soda, and on and on. All who took the Eat Local challenge opted for the "Marco Polo" exception of spices, and some of us opted for the "caffeine-addicted" exception of coffee and tea.

But this exercise wasn't really about denying ourselves. It was about being creative when familiar ingredients weren't available, and often discovering that the results were much tastier than that to which we were accustomed. All organizing meetings began with a local-foods potluck, at which we tried experimental dishes, shared recipes, and learned about the availability of local foods. It was similar to our "meeting for eating" Friends potlucks. For our turn at providing refreshments after worship that month we offered current-season apples, local cheeses, sweet cherry tomatoes from our garden, and apple cider.

Ultimately, we found that the Eat Local challenge was about relationships. It was about searching within ourselves and our communities for the resources that give true meaning to our lives. □

*Ruah Swennerfelt is general secretary of Quaker Earthcare Witness, and Louis Cox is its publications coordinator. Both are members of Burlington (Vt.) Meeting. This is the first in an ongoing series of "Earthcare" columns.*



# Things I Ponder while Sitting in Meeting

by Philip H. Gulley

Nearly every Sunday morning we have visitors to our Quaker meeting for worship. They enter the front door tentatively, peering around our 1892 Indiana meetinghouse, taking in the oaken pews, the fine cracks in the horsehair plaster, the carved pulpit that rests on a six-inch plywood base, raised when Gene Lewis, 6'4", was our pastor in 1957. The pulpit had been made in the early 1900s, under the ecclesial leadership of Sarah Woodard, 5'2".

A Regulator clock hangs next to the door. Dick Givan winds it each Sunday morning. Once, while I was preaching, Dick realized he'd forgotten to wind it and, never one to shirk his duties, proceeded to do so. He was, for many years, the Chief Justice of the Supreme Court of Indiana. Since Quakers are wary of honorifics and titles, believing they confer a privileged status, Dick keeps it simple. "Call me Dick," he says.

There is a general lack of awareness about Quakers. We are evangelically bashful and too thrifty to advertise. Consequently, ignorance about us abounds. The customary responses when people discover I'm a Quaker are: (1) I thought you all were dead; (2) Aren't you like the Amish?; and (3) The oatmeal people, right?

Though the Bible warns against pride, we Quakers take a certain pleasure in our eccentricities. Anyone can be a Baptist, but it takes a real character to be a Quaker. We don't vote on church matters and mistrust would-be bishops. When we don't agree on a matter, we talk about it, sometimes for years. Every now and then, a Quaker might overestimate his importance and grow officious, but he is politely ignored. When unsuitable persons are nominated to positions of spiritual leadership, a Quaker never says, "You've got to be kidding." We might want to, but we never would. Instead, we smile and say, "That name would not have occurred to me." That is hardball, Quaker-style.

I watch the visitors during the silence. When we fall quiet, they look around, think-

ing someone has forgotten to speak. They are embarrassed for the poor soul. But after a bit, they notice our calm and settle themselves into the stillness. At least most of them. A few grow agitated, unnerved by the silence. They leaf through a hymnal, clip their fingernails, or study the occasional car passing by outside, wondering what odd collection of people they have stumbled upon. Others come in search of certainty and leave disappointed that we're not more doctrinaire.

But in the past decade, a theological tempest has churned the surface of the Quaker pond. The same issues that roil the waters in every other denomination have stirred ours—gay marriage, the authority of Scripture, on down the litmus list. While we are not strangers to conflict, a sad trend has lately emerged—a rising reluctance to labor thoughtfully and prayerfully over difficult matters. We come to our meetings with minds made up, firm in our ways, fixed in our positions.

It had long been our practice to listen care-

fully to opposing points of view, to discern the Spirit's nudge in the spoken word, to wait patiently for guidance, not acting until clarity was reached. Those days are fast retreating. Steeped in rage radio and guerrilla evangelism, we have replaced talk with tirades and compromise with ultimatums. It is a dark day when even the Quakers are infected with this pox of discord, this puffed-up posturing that knows with brash exactness the will and mind of God.

the way they speak of others, we would find their behavior appalling and ask them to leave. But because they are electronic visitors and because we confuse celebrity for knowledge, we receive them gladly and pay to do so, bowing before our flickering altars. Their fury seems innocuous at first, but it turns out we weren't immune and their rude disease has spread.

We Quakers joke about striking back, of televising our meeting for worship. One hundred and twenty Quakers sitting on oaken pews in an 1892 meetinghouse. A little singing, a dab of preaching, then 20 minutes of silence with viewers whacking their televisions thinking they've gone on the blink, jabbing at the volume button on their remote, their anger mounting.

I'm not sure how we appear to our visitors, whether they are put off by our low church simplicity or charmed by it. I can usually tell who will come back for another visit. Men wearing ties seldom return. I'm the only man in my meeting who wears a tie, mostly to keep my congregation off-balance. I sit on the liberal side of religion, at God's left hand, but dress conservatively and, consequently, am hard to pin down.

People carrying big Bibles usually don't come back. We have perfectly serviceable Bibles in our pews and see no need to arm ourselves with additional copies. This strikes some visitors as theologically suspect, that we're not sufficiently biblical. One Sunday, a man visited carrying a Bible so large it needed built-in wheels. He didn't make it halfway through meeting for worship. I'm embarrassed to admit it, but when I saw him, I was reminded of Little Red Riding Hood and the wolf. "My, what a big Bible you have," said little Red. "All the better to bludgeon you," answered the wolf.

Men who are handy with tools think twice about returning. They spend the hour studying our old meetinghouse, envisioning a lifetime of indentured servitude stretching before them. We reel them in slowly, first asking them to replace a fuse. When they agree, the hook is set. Within the year, we'll have them balancing precariously on ladders, painting soffits and reroofing the meetinghouse. If they should fall from the ladder and perish, we Quakers do a



fully to opposing points of view, to discern the Spirit's nudge in the spoken word, to wait patiently for guidance, not acting until clarity was reached. Those days are fast retreating. Steeped in rage radio and guerrilla evangelism, we have replaced talk with tirades and compromise with ultimatums. It is a dark day when even the Quakers are infected with this pox of discord, this puffed-up posturing that knows with brash exactness the will and mind of God.

If the ranters who fill our airwaves sat on our front porches, speaking of our loved ones

*Philip H. Gulley is pastor of Fairfield Meeting in Camby, Ind. He is the author of several books including Front Porch Talks and Just Shy of Harmony. This essay will be included in his forthcoming book Porch Talk.*

wonderful job with memorial services.

If you are fortunate enough to expire in the bosom of a Quaker meeting, you will receive a sendoff like no other. Dozens of people will testify of your fine qualities, whether you had any or not. We'll bear your casket out the meetinghouse door, down the stairs, across the road to the cemetery, where you'll be lowered carefully in the ground. Then your loved ones will gather in the meetinghouse dining room and partake of meat loaf, green beans, orange jello with carrot slivers, iced tea, and a variety

of homemade pies. I once conducted a funeral service and had 13 members of the deceased's family join our meeting the next week.

In the 21st century, this is what it means to be Quaker in our neck of the woods—retaining some traditions, while jettisoning others. It remains to be seen whether we have distinguished correctly between the essential and the trivial. I ponder these matters and more while sitting in meeting, the Regulator clock subtracting the minutes until we shall meet the Lord. □

## Meeting for Soup

by Eileen Flanagan

I rarely help out with First-day school, but they needed a substitute one Sunday, so I volunteered. In the days leading up to my big teaching gig, I received two phone calls from our very efficient coordinator and e-mails from four members of the Religious Education Committee, including an attachment with my lesson plan all spelled out. So it was pretty funny when another teacher and I finally sat down with the kids, and the lesson plan was derailed within a few minutes.

The stated objective of the lesson was "to explore how the choices we make about our food affect our relationships with the Earth, each other, and with God." We were given a series of questions to discuss, with pieces of paper with large cookies printed on one side to record our answers. We were then supposed to make vegetable soup, after reading the book *Stone Soup* (the moral of which is that people should share).

Before I even asked the first question about food, the seven-year-old daughter of the woman who had designed the lesson raised her hand and suggested that we give our soup to the homeless families that will be staying in our meetinghouse soon. Many children nodded in agreement, but then someone else reminded us that there was a business meeting happening that day, and maybe the people staying for that would like our soup. The woman who fixes the food for the business meeting was walking by, so she was called in for a consultation. We were told that the business meeting had plenty of food and that we could certainly freeze our soup for the homeless families. But then someone else suggested that we should get to taste the soup before we give it to the homeless families—meanwhile, several other hands had gone into the air from

children eager to suggest alternative ways to divide the soup. It was just like an adult Quaker meeting for business: wonderfully inclusive and frustratingly time-consuming.

I pointed out that if the discussion went on too long we wouldn't have any time to make the soup, so one girl suggested they all put their heads down and raise their hands to show which option they favored. She explained that putting their heads down would keep people from just copying their friends, like the girl at her school who always copied her. I affirmed that would be a quick solution, but asked if anyone could explain why Quakers generally don't vote to solve such problems. A nine-year-old whose family is relatively new to Quakerism gave a wonderful explanation of how Quakers try to listen to that of God in every person and find a solution that everyone can be happy with, rather than voting, which might leave the losers unhappy.

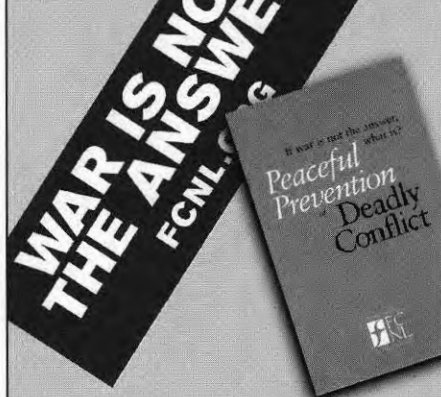
Eventually we made vegetable soup. Several children, in their excitement over being given knives, chopped the carrots before they were peeled. Others complained that they needed more space on the cutting boards. The kindergartner with the potato struggled with the peeler, so the potato went in last, leaving us a few minutes before the soup was actually edible. We sat down in a circle again to see if we could fit in any of the official lesson.

We never did get to use the papers with the cookies printed on them, but the children themselves brought up the cruelty of large slaughterhouses, the destruction of the rainforest in order to produce hamburgers, and the evil (and deliciousness) of fast food.

Somehow the lesson, like the soup in the book and in our kitchen, turned out all right. Even more miraculously, the children mostly cleaned their bowls of the samples they were given, broccoli and all. The rest was saved for the homeless. □

*Eileen Flanagan is a member of Chestnut Hill Meeting in Philadelphia, Pa. This piece is excerpted from her blog, <www.imperfectserenity.com>*

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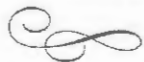
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# The Elephant's Song

by Jim Atwell

I was lunching alone at a favorite diner, Scorchy's Metropolitan Café in Oneonta, New York: good food in a friendly place, plate-glass windows opening onto Main and Chestnut, waitresses who like to joke and play mother. (Once one of them pointed to three lima beans still on my plate and said sternly, "Eat those, sonny, or no dessert." At 58, I was delighted.)

In the next booth at lunch, two couples, college kids, were slouched around the debris of their meal, talking. Or rather, three were being lectured by the fourth. A thin boy, he'd wedged himself in the booth's corner, one arm along the bench back. Dark, unkempt hair, intense eyes. Smug, cynical grin.

I know him. I've seen him hundreds of times, sitting in the back of my classes over 30 years of teaching. (I could even guess the paperbacks stacked next to his bed.) He's the guy who has all the answers. The smart kid, world-weary at 18, who's got it all figured out. Almost surely, as he matures, he'll change—unless he falls in love with the pose. Then he might be selling the same line at 60, in bars.

They'd been talking about religion, and what he was saying I've heard 100 times, too.

"Screw belief," he said flatly. "That's for kids. All there is, is what you can see, what you can figure out, and what science can prove. You're a fool if you pretend there's more to reality than that."

Well, I'm retired from teaching, and I shouldn't have been eavesdropping. But I really itched to tell him about the elephant's song.

I'd heard about it on National Public Radio, maybe four years earlier. A young graduate biologist was doing research on animals' communication. She'd read that an elephant had just given birth at the Portland, Oregon, Zoo. Her big chance, she thought. She got the Zoo's permission to spend a week in the elephant house, seated just outside the animal's

*Jim Atwell is a member of Butternuts Meeting in Oneonta, N.Y.*

enclosure. Surely, she thought, she'd learn a lot from observing how the mother elephant "talked" to her calf.

She sat for the week, notebook in hand, tape recorder running. But each day she felt more discouraged. Though the mother stroked her baby with her trunk and nudged it around a bit, she made few sounds. In all those hours, the biologist heard nothing significant to record on paper or tape.

The week over, feeling defeated, she was flying home to her university. In the plane, she thought again of something that had drifted into her thoughts all through that week in the elephant house. It was a childhood memory—of sitting in church on Sunday, hearing the organ play, feeling the deepest pipes' vibrations through the bench back and seat. What, she wondered, had kept bringing that to her mind? Then it struck her.



Joe Glasgow

On a return visit to the zoo, she set her equipment to record at a much slower speed. Then, back at her lab, she had the technician play the tape back much faster than the recording speed, raising the pitch of anything on it. And majestically it emerged: a profoundly deep, rhythmic rumbling. For the whole time the researcher had sat there, the mother had been communing with the calf, crooning to it—but in pitches far below the range of human hearing. Something beautiful, full of meaning, had been going on; but it had been completely beyond her human capacity to sense it.

If I were still teaching, I'd tell that story in

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every comparative religion class. For it's a great metaphor, isn't it? It sets out humans' narrow slot in the vastness of existence, and reminds us what a limited bit of it we actually grasp.

Everything in our mind, we're told, has entered through our five senses. But the elephant's song reminds us of something about those senses: how cramped is the scope of their operation. Our hearing, it says, is far more limited than that of some other animal species, who perceive pitches far above and below our narrow human range. And many can smell more smells. And see more sights.

But go further. Step for a moment beyond the five animal senses, those five dim portals. What other qualities, I wonder, does reality have—ones we can't name because we've never known them? Ones we can't know, since we lack the equipment with which to perceive them?

And there's more to humans' limits. What our poor, narrow-span senses do receive, they pass on to our brains to interpret. Brains are amazing in what they can do. But we also know their limits. Like our senses, they're good only as far as they can go.

What, then, about reality beyond the limits of human senses and human mind? (Call it Reality with a capital "R," to distinguish it from the little bit we can grasp.) What about Reality that looms hugely beyond our capacities to experience and comprehend?

Of course, I could say that, since we humans can't grasp it, such Reality doesn't exist. But it seems more reasonable, less childishly arrogant, to acknowledge that, yes, it's out there, but beyond us.

The first step towards wisdom, the ancients said, is humility: admitting our ignorance.

I'd like to have told that to the dark-haired boy in the diner booth. I'd liked to have said that life is pale, foreshortened, if one pretends that it isn't lived in the shadow of mystery.

I'd like to have said that any religion is an expedition into the unknown that is literally beyond us. And whatever the inadequacies of this religion or that, one must recognize the value, the human necessity of the attempt they all make. For having grasped that Reality is mostly outside the power of our senses or mind, a serious human has to take a stance. And that is what belief is.

But I didn't tell him. I left a tip, paid my bill, and closed Scorchy's door behind me.

I was pretty sure that boy didn't yet have ears to hear with. Some additional years, some life lived, may stun him out of smug disbelief. He may yet end up on the great quest, perhaps never really hearing the elephant's song, but acknowledging it. Listening for it. □

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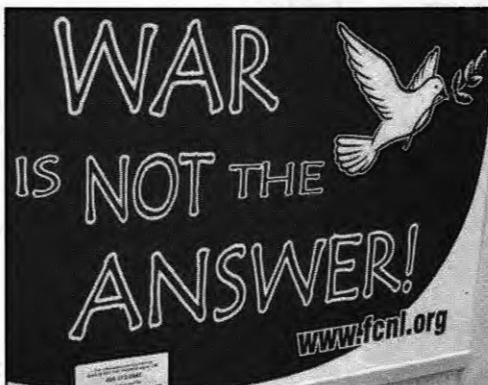
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## Piedmont Friends Fellowship

This year's theme at the annual retreat of Piedmont Friends Fellowship, held at Quaker Lake Camp, N.C., from May 5-7, 2006, was "Facing Discrimination: Living our Lives with Integrity," with a specific focus on Friends who are lesbian, gay, bisexual, and other sexual minorities. PFF faced a difficult decision about returning to Quaker Lake this year, after North Carolina Yearly Meeting (Friends United Meeting) had denied use of the Quaker Lake facility to Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns (FLGBTQC) for their midwinter gathering in 2007, based on the sexual orientation of the group and the fear that it would create divisions within the yearly meeting. In addition, for the first time NCYM asked PFF to pay a substantial fee as an "outside group." At the representatives meeting that made the decision to use Quaker Lake camp this year, considerable grief was expressed over the treatment of our gay and lesbian brothers and sisters, who have been treasured members of our meetings, and of FLGBTQC in particular, an organization that has been a source of leadership and spiritual depth to Friends General Conference and its member meetings. At present, we feel called to continue to labor with NCYM over its policies.

Our theme was evident in all of our weekend activities. We began on Friday night with a lively paper-and-pencil "scavenger hunt" activity led by Christina Repoley and Zachary Moon. We used a series of questions about the Bible and Quaker history to meet each other and develop fellowship. The Saturday morning program included both teens and adults. Out of the worship, Cheryl Bridges from New Garden (N.C.) Meeting led us on the Quaker Testimony of Integrity, which we believe includes the concepts of honesty, wholeness, and God-centeredness. We compared the effects of the day-to-day behavior of hiding that we were straight versus hiding that we were gay to highlight the complexity of deciding who is safe to know what. Cheryl shared her spiritual journey as a lesbian Friend and asked us to be allies at all times. Since gay and lesbian people make up only 10 percent of the population, positive change will require everyone's help. We were blessed by Cheryl's openness, honesty, clarity of speech, organized presentation, and willingness to live her life with integrity, even though her message is difficult for some Friends to hear.

We were blessed to hear from a panel of three gay and lesbian Friends, affiliated with FGC, FUM, and Conservative Friends. They each spoke honestly and deeply about their

life journeys and their struggle to be whole in a world that denies their basic nature. We were touched by their presence and tendered by their sharing.

In the afternoon, the adults participated in a Bible study, again led by Christina and Zachary. They reminded us that, "if we understand that the Bible is a book about God and God's relationship with people, then our approach to the texts of the Bible should be framed as such. Our foremost question must be: 'What does the text say about God and God's relationship to people?'" As a group, we had a lively discussion of the biblical passages that are usually cited in diatribes against homosexuality. We hope that this discussion will continue in our meetings.

On Sunday morning, our meetings for worship and business were deep and moving. The Middle School Young Friends had worship-sharing to reflect on the weekend, and we received their report with joy. The teens had each written a haiku to express some of their thoughts about the weekend.

We were blessed by the presence of several Friends visiting us for the weekend: Deborah Fisch, clerk of Iowa Yearly Meeting (Conservative) and FGC staff person in support of the Traveling Ministries Program; Barbara Williamson, from Richmond, Va., representing Quaker Earthcare Witness; and Gary Briggs, representing FLGBTQC.

Our weekend was Spirit-filled and full of love. We send our greetings to Friends throughout the world.

—Virginia M. Driscoll, clerk

## Conference for Racial Justice and Equality

The full name of this conference was the "First Annual North American Conference for Racial Justice and Equality within the Religious Society of Friends," and the first thing I loved about it was this name. The words "First Annual" reflect a commitment and a call to continue the program until completion. The focus on racial justice and equality within our Religious Society was music to my ears. As a lifelong Friend, I've found many white Friends reluctant to consider that we ourselves may be unconsciously perpetuating racism. Quakers are one of my most important communities, so it is especially among Friends that I want to participate in creating racial harmony and love.

The second thing I loved was that the organizers stated that the conference was "not appropriate for individuals who are just beginning an exploration of the issues or are seeking a basic education in white privilege." Pro-

grams designed to introduce people to issues of race abound, but it is harder to find opportunities, especially among Quakers, to explore together with other experienced and persistent folks, and get beyond the most basic knowledge, analysis, vision, and strategies.

Third, I loved the welcome packet that included "advice for mutual respect and support," which included very specific consequences for inappropriate behavior. Having attended many workshops and forums on racial justice, I know some people (including myself) come with the expectation that all participants are beyond racist behavior. We are always disappointed. It shows intelligence and compassion on the part of the planners to prepare for mistakes.

So many benefits before we even got to the conference! Held March 31 through April 2, 2006, at Burlington Conference Center in New Jersey, Friends from Philadelphia Yearly Meeting first conceived this conference, then engaged New York, Baltimore, and New England yearly meetings as partners in producing it. Ninety-two participants came, from all four yearly meetings, as well as Friends from Indiana, Atlanta, the West Coast, and England. About one-fourth of the attenders were Friends of color. We ranged in age from late teens to elder, and some folks had to be turned away for lack of space.

We bumped into some challenging material the first evening. During a sharing about our vision of a future without racism, a white Friend said she thought the future should be designed only by people of color. Another European American responded that she felt hurt by this exclusion. I felt the first Friend was addressing the fact that whites have overwhelmingly used our power and privilege to set the global agenda, and that we need to step back to allow others a voice and a vision. While it would not, in my view, be correct to eliminate white people entirely from this process, the spirit of withdrawing from the center seems useful. Such sentiment is almost guaranteed to discomfit white people, who automatically, unconsciously, tend to expect to hold center stage in life. Following the exchange of messages, ministry was offered that helped draw us all close together again. The underlying issue, though, was certainly not cleared up in one evening, and will need more work.

Over the course of the weekend, we worked in small and large groups, sometimes with a worship-sharing format, sometimes in discussion mode. Again, the planners showed wisdom in arranging a time for Friends of color and white Friends to caucus separately to consider the question, "What support do you need to do the work?" Some wondered why we should divide up by racial identification. Among Quakers, particularly, there is often

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discomfort with such separation. I think, for some it is a painful reminder of racist segregation, which is quite different from a temporary separation, agreed to by all, for the express purpose of healing. Others feel they can only unlearn racism in the company of people of different racial backgrounds. One white Friend I know asserts that Quakers should always have the courage to speak plainly and truthfully to everyone, and therefore should not need to converse separately. While it is ultimately true that we are all of one spirit, and should be able to act from that truth, my experience is that, at this time, many of us have trouble achieving such a place of unity. It seems very helpful, strictly for the short-term, to devise occasions for going apart from one another to work through especially painful or complicated concerns, always with the goal of reuniting in greater love, truth, and faithfulness than before. A problem that often arises when white people gather to work together against racism is that we tend to get bogged down in process issues or petty concerns, never really getting to work. My impression at this conference was that most of the white caucus groups went to work well.

One message from the white caucus groups was that we need others in our meetings to take up the concern for ending racism, so that we are not the lone voices, as is frequently the case. It is interesting to me that some churches, such as the Mennonites, Unitarian Universalists, and Episcopalians, have well-established programs for racial justice and equality, which include explicit work to eliminate racism within their own churches. Mennonite Church USA states it "is committed to becoming an anti-racist church," and has produced some excellent videos (including *Free Indeed*, an introduction to white privilege). Recently I saw an announcement that Unitarians were holding their sixth annual youth conference for ending racism; presumably the adults have been at it longer. On October 10, 2005, the Executive Council of the Episcopal Church passed a resolution directing "the Committee on Anti-Racism to collect information on complicity of the Episcopal Church in slavery, segregation, and discrimination; the economic benefits derived; and how the Church can share those benefits with African American Episcopalians."

Meanwhile the Religious Society of Friends only held its first annual conference on the topic in 2006.

Messages from Friends of color included appreciation for the safety of a separate space, and a powerful acknowledgement that, although the conference might be preaching to the choir, it is essential for the choir to "meet and rehearse and perform."

As a passionate choir member over the last

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six years, I can testify that, even though the conference did not shake the Earth for me, it was another rewarding, educational, and inspiring step in the long march to liberty and justice. It is a joy and a challenge to keep taking these steps, whether or not they are accompanied by fireworks. One success was that three people joined our White Friends Working to End Racism group in New York Yearly Meeting.

Another European American told me the conference "was a very intense event for me—I remember each person's sharing intensely. . . . Perhaps it was because this was the first opportunity I had been given to address racism in a spiritual context, among a group of people I trust deeply, among people who were willing to hold themselves accountable."

Saturday evening was given to storytelling and singing guided by Niyonu Spann. I missed this wonderful opportunity for fun, truth-telling, and deepening relationships, because by a wonderful coincidence, New York Yearly Meeting sessions were taking place the same weekend, an hour away, and one of the conference planners, Jeff Hitchcock, had been invited there to give an address on "Race, Love, and Justice." Several of us traveled with Jeff from the conference. His talk was inspired, bold, and compelling (it is available at [www.nyym.org](http://www.nyym.org)), and it was followed by a long, deep silence. In the responses that followed Jeff's talk, I heard one white Friend say that we need to hear the stories of Friends of color in order to understand racism and learn how to undo it. It is equally necessary that we learn to listen within our own lives, as white people, for the causes and the effects of racism. It is a spiritual truth that the racism of white people harms white people as well as people of color, though usually in different ways. We need to dig deep enough to hear our own stories of the harm done, to ourselves and to others. Rather than always having to imagine everything through the eyes of people of color, we need to become sensitive enough to put ourselves in the context of an action or statement or event, and discern whether or not it is harmful.

Sunday morning we considered personal next steps, and discussed what the second conference should look like. Friends resonated strongly with the idea of developing a "State of the Society" report with respect to racial justice and equality. I personally envision Friends creating a set of queries and advices to accompany the report. Some felt strongly that, since the criminal justice system is a primary vehicle for promoting and perpetuating racism in the United States, we should concentrate on it in our next conference. Some suggested we begin next time with a keynote speaker to focus the conference and set the tone. Friends proposed that future conferences should be

held in different geographic areas, particularly the South. Perhaps as interest grows, more than one regional conference could be held annually. We agreed that future sites should be large enough to hold all who wish to participate. They should provide ample small spaces for breakout groups where everyone has plenty of opportunity to speak. We were in unity that, wherever next year's conference is held, we must bring the cook extraordinaire, Maureen, who so lusciously nourished us all through the weekend! May we all meet there in love, justice, and equality.

—Robin Alpern

*Robin Alpern, a member of Scarsdale (N.Y.) Meeting, became an antiracist activist after an African American Quaker shared her experiences of racism she had encountered among Friends. Since 2002, Robin has co-facilitated Free At Last, a spirit-based discussion for ending racism, both for Quakers and the public. She belongs to two white-only groups for ending racism.*

## Epistle on Global Warming

The Earth is growing hotter as a result of choices we have made. The signs are all around us in rising yearly average temperatures, melting glaciers, expanding deserts, increasing rates of extinction, and weather extremes. There is consensus within the scientific community that this is serious, that it is caused by human activity, and that the consequences of a failure to address global warming will be catastrophic.

We have a small window of opportunity. Over the course of the next nine years, if humanity fails to significantly lower greenhouse gas emissions, the result is likely to be a rise in sea level of 10 to 13 feet per century until it stabilizes at 80 feet above today's level. Loss of productivity in ecosystems and crops worldwide will also occur, resulting in mass starvation.

We appeal to all Friends to make this concern a priority in our families, communities, and meetings, and to commit ourselves to learn more about this urgent planetary crisis, so that each of us may discern further actions that will be required of us.

Some actions that we can recommend at this time include:

- Reduce our own greenhouse gas emissions by 10 percent in the coming year by cutting driving, flying, and residential energy use; walk and bicycle more, use mass transit and fluorescent light bulbs.

- When we have cut our own use of fossil fuel, labor with others to help them do the same.

- Labor with our legislators, and if that

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doesn't work, replace them.

We urge Friends as individuals and as meetings to engage the conversation and to stay with it. Meetings should institute quarterly threshing sessions to discern how we are led corporately to act.

Some of the changes that concern us deeply we cannot escape. But others we can if we act responsibly now and into the future. The consequences of not acting are unthinkable for us, our children, and our grandchildren.

Friends, we urge you to attend to our call. For the love of everything you hold most dear, please take up this concern now and carry it back to your meeting.

Many references are available on this topic, including the blog *A Musing Environment* at <[www.pathsoflight.us/musing](http://www.pathsoflight.us/musing)>, and the Intergovernmental Panel on Climate Change at <[www.unep.ch/ipcc](http://www.unep.ch/ipcc)>.

—from the *Changing Climate,  
Changing Selves Workshop,  
Friends General Conference  
Gathering 2006*

## Sixth Pacific Northwest Quaker Women's Theology Conference


Greetings from the high bluffs overlooking the Columbia River in Corbett, Oregon, at the Menucha Conference Center. We are 58 Quaker women from programmed, semi-programmed, and unprogrammed traditions gathered for the sixth Northwest Quaker Women's Theology Conference, August 24–27, 2006. We have met here to seek truth and speak love.

We thank the kind friends of First Presbyterian Church for their hospitality of over 50 years of nurturing body, mind, heart, and soul in this space dedicated to cultivating the seeds of peace we brought with us to this conference.

Long before we got here, the germination process was encouraged by the planning committee. Each of us was asked to write a focus paper on the conference theme, "Common Roots, Uncommon Branches." Plenary sessions, home groups, workshops, and worship filled the four days we spent here.

**Plenary Sessions:** There were four plenary sessions. In the first, Peggy Parsons described for us a gentle stirring among Quakers. These Friends are "marked by the desire to build relationships" among all Quakers and she called them "convergent Friends." Convergent Friends find differing beliefs interesting, but not threatening. They use narrative theology—speaking from personal experience,


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telling personal stories, listening deeply, asking for clarification, sitting together in the Presence, and carrying each other's burdens.

The second part of Peggy's message addressed the culture of fear that surrounds us in our daily lives. The truth is we cannot guarantee the feeling of safety—that is an endless task. Rather, we must be resilient and responsive in our daily lives. In our spiritual lives, we can become not only resilient, but invincible. We can become the calm, non-anxious presence in an anxious world. She also challenged us to consider including men in future conferences.

Aimee Bucholtz, Kathy Hyzy, and Meghan Willard brought us news from the World Gathering of Young Friends. They told of their involvement in the planning of the gathering and shared their personal reflections from the event and the impact it had on them.

Patty Federighi and Carolann Palmer told of their quilting ministry, Peace through Pieces. They were moved to act after hearing David Niyonzima of Trauma Healing and Reconciliation Services in Burundi, Africa. With an abundance of love and cheerful courage, they traveled to Burundi to explore the possibility of using quilts and quilt-making to bring healing and forgiveness and establish trust—things sorely needed in the wake of the country's civil war. The idea was well-received and they are currently raising funds to return and teach women quilt-making skills.

In the final plenary, Ann Stever and Julie Peyton described the Spirit-led discernment processes that occurred when each of their meetings was struggling with the difficult issues of same-sex marriage and affiliation with FWCC, respectively. Both of them described the outcomes as miracles, resulting from the love and care people had for each other and from a willingness to submit and be led by the Spirit.

**Home Groups:** In small groups of worship sharing/discussion and prayer, we listened to each other speak clearly and simply to the queries presented by our facilitators. These queries addressed our spiritual roots, our safety and how we face fear and proceed despite it, hearing and following leadings, and taking the conference home with us.

**Workshops:** In our workshops, we heard our experienced and loving friends present the richness of our Quaker heritage through discussions on eldering, mysticism, and Bible-seeded worship. We also sang, walked a labyrinth, and made collages and music.

**Business Meeting:** We agreed to meet at Menucha in two years, and a number of those in attendance were inspired to form the planning committee for the next conference.

**Worship:** Our worship began in the indi-

vidual preparations each of us made before arrival at the conference. Our many and varied disciplines, prayers, songs, and celebrations led us and sustained us to the conference in safety. We ended the conference with a joyful programmed worship service. Worship sustained us throughout the conference in growing confidence and joy and will no doubt strengthen and encourage us for many tomorrows.

—Margery Abbott, clerk

## Friends World Committee for Consultation, Section of the Americas Annual Meeting

The gecko clinging to the wall of our hotel room when we arrived in Chiquimula, Guatemala, for the Friends World Committee for Consultation (FWCC) Section of the Americas Annual Meeting, March 16–19, 2006, indicated that this was not going to be the usual annual meeting. Many Guatemalans live closer to nature than most of us in the United States, and these tiny lizards are common in homes. They eat undesirable insects, so people share living space with them happily. We left the gecko in peace, and it returned the courtesy.

Deciding to hold our annual meeting in Chiquimula, a city of about 80,000 people, meant taking a long bus ride from the airport to a hotel out of town, as there were no suitable residential locations in the city.

For two nights, meeting attendees, housed at the Hotel Atlántico in Río Hondo, Zacapa, rode buses into Chiquimula to worship at the Ambassadors Evangelical Friends Church. The buses parked a couple of blocks from the church and young men wearing white shirts and red ties escorted us along the cobble streets. At the church, little girls dressed in their finest greeted us with baskets of sweets. We listened to a band playing music in traditional Guatemalan style while we waited in line for a delicious dinner prepared by the women of the church. Once in the worship room, we put on translation headphones for a Spirit-led service. We heard hymns; a message from Julio López, pastor of the church; and a history of the Friends Church in Guatemala, Ambassadors Friends Church, and Holiness Friends Church.

During the daytime we took care of business. Business meeting started at 8 AM, followed by worship groups, regional meetings, and workshops. At this annual meeting, Friends attended from nearly all affiliated Quaker groups in Latin America. This was very powerful for Latin American Friends.

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In a discussion regarding conscientious objection, we heard concerns from Friends in Bolivia. These perspectives from Bolivia and other Latin American countries helped North Americans see that they weren't alone in their peace concerns.

Occasional power outages, trickles of water, and not-so-warm showers were offset by fellowship with Friends from all over the Americas, the lush tropical setting, and the mid-afternoon siesta time with the option of a swimming pool.

The highlight of our second trip to Chiquimula was a message from Duduzile Mtshazo, of Central and South Africa Yearly Meeting and clerk of Friends World Committee for Consultation. As a young woman, Dudu found Quakers different from other white people. She was astonished to be served tea in the same china cup and saucer as everyone else and not in the jelly jar customarily given to blacks. She felt that in South Africa, both the older and younger generations owe a debt to those who had been students during the anti-apartheid movement. They led the way, and many even sacrificed their lives.

The third evening, we divided into smaller groups to attend special evening services that local Friends had planned for us. We went to six churches of National Friends Church, three churches of Holiness Yearly Meeting, and Ambassadors Friends Church. We found our hosts warm and welcoming, delighted to spend their Saturday evening sharing their churches with us. At the end of each service, local Friends gave us gifts to remind us of our visit.

FWCC had received a formal invitation from the independent Junta Mensual de la Iglesia Evangélica Embajadores Amigos (Monthly Meeting of the Ambassador Friends Evangelical Church) to host our meeting. The Junta Anual de Amigos de Santidad (Yearly Meeting of Holiness Friends), also from the Chiquimula area, helped with local arrangements. Our confidence in local Friends was justified, and their work exceeded even our high expectations.

The majority of the 20,000-plus Friends in Guatemala belong to the Iglesia Evangélica Nacional Amigos de Guatemala (National Evangelical Friends Church of Guatemala). Although not affiliated with Section of the Americas, many Quakers from the National Friends Church joined us, and the buses we used were owned by a member of National Friends Church.

Guatemala Monthly Meeting (an English-speaking meeting affiliated with Pacific Yearly Meeting and including staff of the Guatemala Scholarship and Loan Program) arranged the airport-to-hotel transportation and tours before and after the annual meeting.

Over 200 Friends attended the meeting. Because of the location, more Central American Friends than usual were able to be full participants. Friends from Guatemala, El Salvador, and Honduras participated in some or all sessions, and local Friends were bused to the hotel on Sunday morning for our final meeting for worship.

Our theme was, "To each is given the manifestation of the Spirit for the common good" (1 Cor. 12:7). The hope that we would move one step further to becoming a true Section of the Americas was fulfilled.

—Nancy Yarnall

*Nancy Yarnall, FWCC Western field staff, is a member of Bridge City Meeting in Portland, Oreg. Other staff of Friends World Committee for Consultation, Section of the Americas, contributed to this article.*

## Iowa Yearly Meeting (Conservative) 129th Annual Session

More than 125 Friends gathered from July 25 to 30, 2006, for a spiritual feast around the theme "Caring for Creation: How are we called?" at Scattergood Friends School near West Branch, Iowa. We were glad to welcome members of the Laughing Waters Worship Group in Minnesota, visitors from other yearly meetings and Quaker organizations, and many first-time attenders from our own meetings.

Business highlights included the report from Scattergood Friends School (this meeting's primary outreach effort), reports from Junior Yearly Meeting and Young Friends, a reading of our queries and selected replies, and epistles from far and wide. We strengthened our commitment to making the Scattergood campus more physically accessible. The Discipline Revision Committee presented the final version of the section on the yearly meeting's history, which was approved along with a section on faith and testimonies.

Evening programs included an engaging report from two members who attended last summer's World Gathering of Young Friends in Lancaster, England; an account by Anna Sandidge of Friends Peace Teams' work in the African Great Lakes Region; and suggestions from Ruah Swennerfelt on how Quaker Earthcare Witness might help us care for Creation. Discussion with a panel of Scattergood students and staff from the 1940s to the present reminded us of the richness the school brings. Our last evening together, as always, was a family activity—this time, the ever-popular talent show.

Our young Friends invigorated us with their presence. Grade school Friends queried us about our understanding of miracles: "Do miracles still happen? Have you ever experienced a miracle?" The Young Friends group carried deep concern for those served by the Alternatives to Violence Project and Friends Peace Teams, as well as for care of the Earth.

Callie Marsh led our morning Bible study, sharing insights from Michael Birkel's *Engaging Scripture: Reading the Bible with Early Friends*. Before meeting on First Day, Arthur Meyer Boyd from Friends Committee on National Legislation contributed perspectives on how we are called and what sustains us in our calling.

Afternoon interest groups and workshops explored a wide variety of topics and concerns, including U.S.-Mexico border issues, Middle East conflicts, FCNL's advice on approaching legislators, the Alternatives to Violence Project, developing and nurturing new worship groups, and approaches to outreach. We were treated to mountain dulcimer music and Friendly folk dancing. Group singing was popular with the stay-up-late crowd.

Love was the first miracle, and it continues to unfold before us each day. In our final worship we were reminded to "Be still, and know that I am God."

—Deborah Fisch, clerk

## Report from the Registrars at Intermountain Yearly Meeting 2006

*The following report was given by my co-registrar in June at Intermountain Yearly Meeting at Ghost Ranch in Abiquiú, New Mexico. It needs some context: Migrant workers and border concerns have been issues troubling the hearts of many Friends in this meeting for a number of years. We take these matters very seriously. Some of us have tried to offer immediate and substantial help to those who come to this country, sometimes illegally, in search of work we need to have done, especially crop saving.*

*That's half of the context. The other half is that, during yearly meeting sessions, the registrar customarily gives a report that includes a lot of statistics—the ages of the oldest and youngest persons in yearly meeting, how many Friends came from each monthly meeting, how many states and foreign countries were represented, and so on.*

*When the co-registrar began to read his report, Friends turned to one another in puzzlement, looking around in wonder and surprise. Slowly they began to chuckle. Then they began to laugh. Then they recognized the beauty of the report, as I hope other Friends will. I myself was happy and proud to be co-registrar with the*

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writer of this historical document. He assured me that I could handle it as I would, even offer it for publication. That is what I am doing.

—Phyllis Hoge  
Albuquerque (N. Mex.) Meeting

I have some numbers for you, some statistics about this gathering. There may be slight errors, although we've been diligent, tried to be thorough and accurate.

We have 73 Quakers registered at this yearly meeting: 60 adults, 7 Senior Young Friends, 4 Junior Young Friends, and 2 infants. Of these, 11 are from Albuquerque—9 adults, 1 JYF, 1 infant; and 13 are from Mountain View—although some of the documentation from Mountain View is not entirely reliable. This is a real problem for the registrars—you can't trust the documentation. Some of it's incomplete, some of it may even be false. As a registrar you just have to use your best judgment.

As I said, there are 13 Quakers registered from Mountain View. I know, these numbers seem low, but we're only counting real Quakers—at least second or third generation birthright Quakers. There are, of course, newcomers who have become documented Quakers. We considered counting them, too, and in some cases we did, but we couldn't see our way to unity on a policy.

One problem is that it's often very difficult to tell them apart from the undocumented, those people who just come to meeting because they think they want or need something we have.

This would be okay, if they would just do the right things: attend regularly, go to business meetings, call a clearness committee, become members, and pay their assessments.

Too many of them just don't want to do that. It's a real problem. Sometimes in Santa Fe, on First Day, there's no place to sit because the seats are all filled by undocumented Quakers.

Is there something wrong with this way of thinking? Seriously, illegal immigration has always been a problem. If you don't believe that, just ask any Native American.

—Jonathan Cartland  
Santa Fe (N. Mex.) Meeting

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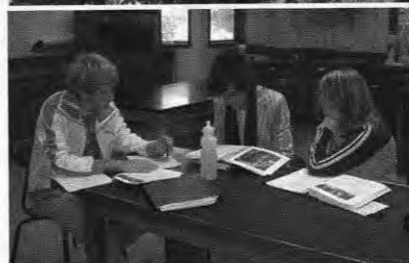
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## Sons of Providence: The Brown Brothers, the Slave Trade, and the American Revolution

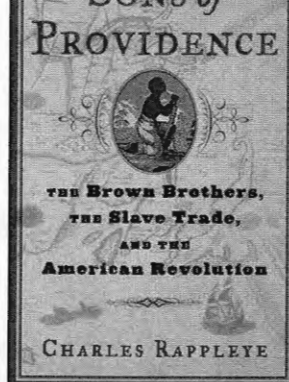
By Charles Rappleye. Simon & Schuster, 2006. 400 pages. \$27/hardcover.

Moses Brown's name is familiar to Friends, especially for the Friends boarding school in Rhode Island that bears it. Friends are probably not as familiar with his brother, John. But investigative journalist and editor Charles Rappleye has delved into the Brown family letters and papers to reveal a fascinating story of the love and rivalry between these two very different brothers, shedding new and tragic light on slavery and the origins of the United States.

Chad Brown was the first Baptist pastor of Providence, Rhode Island. His great-great-grandsons, John, Moses, and their two older brothers continued their father's diversified shipping and mercantile business with a disastrous 1764 venture into the slave trade, in which over half of their desperately miserable human cargo died. Nine years later, after the death of his wife, Moses became a Quaker and freed his six slaves. Thus began his long struggle against the slave trade. He wrote the bill passed in 1774 by the Rhode Island General Assembly that was the first ever to ban the import of slaves. Thanks to Moses' lobbying efforts, first Rhode Island (1788) then Connecticut and Massachusetts (1789) prohibited their citizens from participating in the slave trade. His efforts culminated in 1794 when the U.S. Congress passed an act prohibiting the "carrying on of the slave trade from the United States to any foreign place."

These were essentially meaningless victories, however, because the laws were openly flouted, and New England slaving increased steadily. The most vociferous supporter of the slave trade was John Brown. He was very different from his brother. John is described as charismatic, vindictive, opportunistic, impetuous, strong-willed, and very shrewd. He became the richest man in Providence, with wealth based on the family's candle factory and iron foundry, and his own successful privateering, war profiteering, land speculation, and, most of all, his shrewd trading in whatever would yield the most—occasionally including slaves and the China trade. He lobbied against his brother's bills and managed to gut other attempts to regulate or suppress the slave trade. Although slaving was only a small part of his mercantile empire, political support of it became his major focus and passion.

The author delves into the sibling rivalry that seems to have fueled each man's passion. But they also cared for one another, and nev-



er publicly broke from each other in spite of John's vicious public attacks on Moses and his fellow abolitionists in the press. Time after time, Moses would come to John's assistance. John would promise to reform but never did. The brothers did agree on some things, although not always on means. Both supported the break with England, but while John instigated burning the British *Gaspée*, Moses tried to bring the two sides to mediation. Both cooperated in lobbying to have Rhode Island College sited in Providence, and contributed to its financing. They were part of a family firm that started with chandlery, moved into iron foundry, and eventually established one of the first commercial banks. Moses went on to hire Samuel Slater and essentially underwrote the foundation of New England's textile industry and the start of the Industrial Revolution in this country.

*Sons of Providence* charts the opportunities to stop the slave trade in its earlier stages, opportunities that were lost surprisingly often by the vigorous work of John Brown. It is a painful story of greed and lust for power and short-term profits that are familiar to today's headlines. John was the archetypal entrepreneur, independent, individualist—the robber baron; Moses the idealist who repented his own early involvement in slavery and worked to outlaw it—the archetypal social reformer.

The author gives only a minimal explanation of Quakerism. But Friends can bring their own questions to a reading of this fascinating and well-written story. Was Moses a naïve dupe to continue trusting his brother and hoping that John would in time pay attention to the Light in his conscience? How do we evaluate Moses' urging of the abolitionists not to press in court for full damages under the law? Why didn't Moses, strong abolitionist that he was, seem to notice that the cotton for his mills was grown by slave labor and the looms were tended by child labor?

And, perhaps most importantly, do we have blind spots today because of our own economic positions?

—Marty Grundy

Marty Grundy, a member of Cleveland (Ohio) Meeting, is the author of *The Evolution of a Quaker Community*.

## Positive Parenting for a Peaceful World: A Practical Guide for the First Twelve Years

By Ruth Tod. Gaia Books, 2005. 143 pages. \$14.95/softcover.

## The Kids' Guide to Working Out Conflicts: How to Keep Cool, Stay Safe, and Get Along

By Naomi Drew. Free Spirit Publishing, 2004. 156 pages. \$13.95/softcover.

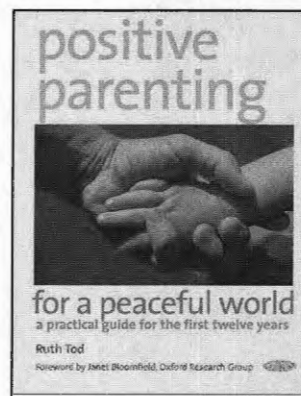
Anyone who has witnessed what usually happens when there are two kids and only one toy knows that peaceful conflict resolution isn't a natural gift for most children.

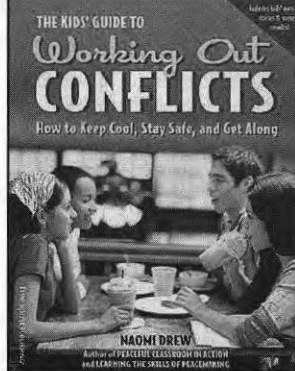
Unfortunately, many children don't receive the tools they need to go beyond the fight-or-flight reaction to the negotiation stage of conflict resolution, because many parents and teachers haven't had much training in these areas either.

Adults often use their authority to solve each conflict that arises instead of teaching children the steps they need to learn to resolve future conflicts on their own. Ruth Tod's *Positive Parenting for a Peaceful World* provides strategies that parents can use to help children learn skills that will serve them for a lifetime. The book is organized into chapters that describe essential qualities for living peacefully: learning to feel comfortable with themselves, communicating clearly and calmly, caring for others, making good choices, and connecting what they do in their families with what they do in the world.

Colorful message blocks help the reader navigate through the book quickly and stay focused on the message.

Tod includes an explanation for a popular strategy for conflict resolution called the "I"





statement, an approach that can be practiced as role playing in small and large groups. The goal is to first help the child express what he sees or hears; then how he feels; and finally what he needs.

Teaching the "I" concepts to a group of children creates a plan for dealing with conflict; and even limited practice with imaginary problems can produce amazing results when real conflicts arise. In the heat of the moment, the children may have to be reminded how to proceed; but with some reminders, the strategy can replace aggressive physical or verbal backlash in a short time. Eventually it can become a natural response.

Although *Positive Parenting* can be read in a relatively short time, the strategies are explained thoroughly, and it is quite possible that adults who read this book to help their children will discover strategies they can use in their own lives.

*The Kids' Guide to Working Out Conflicts: How to Keep Cool, Stay Safe, and Get Along* is equally helpful and should be required reading for middle school students and the people who work with them.

Author Naomi Drew provides an easy reading, high-interest approach that includes kids' own stories in addition to a variety of explanations and strategies to help students deal with problems that cause conflict or result from conflict.

A chapter about bullying explains the difference between teasing and bullying, knowing when teasing goes too far, and understanding why people pick on others. Most kids know if they're being bullied, but sometimes they don't recognize the behavior in themselves. So learning "how to stop bullying if you're doing it to others or if someone is doing it to you" is important.

The book isn't about conflict avoidance, the chapter about bullying gives simple tips to help kids help themselves if they're being bullied in addition to an approach that describes courage for helping others in nonviolent ways.

"Fact Boxes" throughout the book add bonus information. An example is the fact box that says, "One of the most common reasons people lose jobs is their inability to get along with bosses and other people they work with. By learning how to work out conflicts now, you'll be getting great practice for being suc-

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cessful on the job."

*The Kids' Guide* also emphasizes the "win-win" advantage of conflict resolution. No one has to lose when people communicate and resolve conflicts with compromises and understanding. A simple six-step plan creates a win-win guideline:

1. Cool off.
2. Talk the problem over using "I" messages.
3. Listen while the other person speaks, and say back what you heard.
4. Take responsibility for your part in the conflict.
5. Brainstorm solutions and choose one that's fair to both of you.
6. Affirm, forgive, thank, or apologize to each other.

Simple rules for the guidelines include telling the truth; being respectful; attacking the problem, not the person; not allowing blame, name-calling, or negative face or body language; and working together toward a fair solution.

The book also provides other action plans for anger and stress management, becoming a better listener, and keeping an open mind. Lists of other books and websites for additional study are included at the end.

*The Kids' Guide* is for kids, but it provides the nuts and bolts necessary to build a peaceful world far beyond middle school.

—Diana Hadley

Diana Hadley is director of Indiana High School Press Association and teaches an Introduction to Peace Studies course for Franklin College. She is a member of Plainfield (Ind.) Meeting.

## Inmate 31114: A Draft Resistance Memoir

By Jeff Keith. Xlibris, 2005. 168 pages. \$20.99/softcover.

"Today, I speak with you about a radical idea," said Lt. Ehren Watada as he stood before the national convention of Veterans for Peace in August 2006, just days before he would go before a military tribunal to find out whether or not he would be court-martialed for refusing to deploy to Iraq.

"The idea is this: to stop an illegal and unjust war, the soldiers can choose to stop fighting it."

A number of soldiers, sailors, and other military personnel have gained headlines and visibility for the peace movement by refusing to serve in Iraq, citing either moral or legal reasons. Most of the media attention surrounding these cases has focused on the political aspects of the story, while ignoring the personal consequences of a resister's decision.

That's one of the reasons that Jeff Keith's book, *Inmate 31114: A Draft Resistance Memoir*, is so valuable for teaching about conscientious objection.

Keith, a convinced Quaker from Rockville, Maryland, became an early Vietnam-era draft resister at age 19, serving time in prison from April 1965 to May 1966. His engaging recollections provide a vivid window not only into what life was like for him in prison, but also the struggles he went through in coming to his decision to go to prison rather than to register for the draft.

This is more a political memoir than a spiritual one. Constructed from extensive journals and letters written while he was in prison, Keith doesn't spend a lot of time talking about his spiritual formation as a Quaker or the discernment path that led him to the pacifism that landed him in prison. Yet his focus on the human side of his leading and his day-to-day experience makes the book richly accessible to many different audiences.

Most interesting to me were his experiences before entering prison, and his struggle to follow his conscience. Keith's parents were not Friends, and his father was "appalled" by his statements at his trial. Surprisingly, Keith describes the local Quaker community as not being as sympathetic as one might expect; eventually, however, Quaker support (along with encouragement from his family) outside the prison became invaluable to him.

The bulk of the book includes Keith's recollections of his time in several different prisons in Maryland, Pennsylvania, and Virginia. It provides an enlightening look into prison culture along with Keith's specific experiences as a draft resister. He describes the different communities that developed within the prison, including a number of draft resisters. Interestingly, the imprisoned conscientious objectors are overwhelmingly Jehovah's Witnesses.

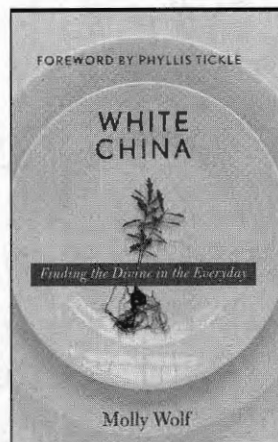
While the book is accessible and useful as a teaching tool for young adults learning about conscientious objection, readers should know that there is a lot of adult content here. Keith is a rape survivor, and his memoirs comment candidly on his experience of the sexual pressures of prison life. His quoted writings reflect sometimes jarring attitudes about homosexuality, even though Keith tries to separate his experiences while in prison from his current views on gays and lesbians.

Overall, *Inmate 31114*, while recalling events from 40 years ago, remains useful and timely in an age where war and those who resist it are often seen through a media lens that

glosses over the consequences of the decision to become a conscientious objector. In the introduction, Keith writes that he spent close to 30 years to decide if the time was right to publish his memoirs; the peace community is lucky that he has given us his story.

—Adam Waxman

Adam Waxman, a member of Chestnut Hill Meeting in Philadelphia, Pa., is a senior at Guilford College in Greensboro, N.C.



## White China: Finding the Divine in the Everyday

By Molly Wolf. Jossey-Bass, 2005. 211 pages. \$16.95/softcover.

I rarely stand in line to get a book autographed, but this one I did. Molly Wolf uses whimsy and wry humor to write about the "truths of heart and soul" in seeing God in everyday

life—the good and the bad of it. She says that "we have to take this world as God takes us, bright and dark together." She writes about chocolate, babies, ducks, leaves, trees, and milkweed, and about Martha Stewart as "an extremely . . . misguided spiritual guru."

Wolf is a bit curmudgeonly, and I mean that in a good way. She offers comfort to the afflicted, but afflicts us comfortable folks, especially when we're feeling pretty good about ourselves. "They'll know we are Christians by our love: I don't think so," she writes, "Not on the basis of our behavior." She doesn't shy away from tough topics, either. When Wolf considers suffering, she says, "The answer, I suppose, is that God doesn't see discomfort quite the way we do. I do not believe for a moment that God wills suffering; what God wills is our ability to bring something meaningful out of suffering. But at the same time, I do believe God does not put a particularly high value on comfort."

A Canadian Anglican, she writes with a spiritual sensibility and sensitivity that speaks to Quakers' conditions. It's a book you'll turn to again and again for insight and the many little gems sparkling among her prose.

—J. Brent Bill

J. Brent Bill, author of *Mind the Light: Seeing with Spiritual Eyes*, attends Plainfield (Ind.) Meeting.



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## The Mindful Quaker: A Brief Introduction to Buddhist Wisdom for Friends

By Valerie Brown. *Pendle Hill Pamphlet #386*, 2006. 36 pages. \$4/softcover.

Valerie Brown begins this introduction by telling us that she learned from her travels within many different cultures "that people every-

where in the world desire the same things—love, compassion, mercy, and kindness."

Buddhism cultivates these and other qualities through spiritual practices such as meditation, mindfulness, and the Way of Tea (Chado), and this pamphlet demonstrates how these highly developed Buddhist approaches and techniques might be useful and meaningful within the context of our own Quaker faith.

In simple but eloquent language that should speak to Friends, Brown conveys how,

although the religious and philosophical assumptions of Buddhism and Quakerism differ, their ethical precepts or testimonies, and their practices emphasizing silence and stillness, have much in common. "In meeting, waiting with silent expectation on God, opening to the loving presence of God, which is always available, is similar to the creating of a spacious and receptive mind in meditation that is fertile ground for peace, equanimity, openness, and balance."

## BOOK EXCERPT

### Janet Kalff: A Glimpse of Grace

*Dialogue requires an intense faith in man, faith in his power to make and remake, to create and recreate, faith in his vocation to be more fully human.*

—Paulo Freire

Janet Kalff and her husband, Anton, are Quakers from England who originally met at Woodbrooke, a Quaker college in Birmingham. In the early 1930s, the Kalffs moved to Apeldoorn, a city in the center of the Netherlands, where they helped to establish the Dutch Society of Friends. During the Nazi occupation, Anton became involved in the Dutch resistance, helping to locate safe addresses for *onderduikers*—those who "dived under," this is, went underground—and delivering clandestine funds to the families of railway workers who walked off the job to try to cripple the Nazis' transporting of munitions. Over the course of the war, the Kalffs took in two Jewish *onderduikers*: a man named Wolfgang Kotek early on, and later, a young woman named Rosa.

My meeting with the Kalffs occurred serendipitously when they graciously offered to act as interpreters for my interview with their neighbor Laura van der Hoek, also a longtime Quaker. Unlike Laura, the Kalffs have not received the award from Yad Vashem, the agency in Israel who has made it their mission to honor people who helped Jews during the Holocaust. However, Wolfgang Kotek honored them directly by planting two trees in Israel, one for each of them, through the Jewish National Fund. My time with the Kalffs was brief—only a shared pot of tea. However, I took from it the following unforgettable story, as told to me by Janet:

We were living in Apeldoorn with our two young daughters when a certain doctor who happened to be in the Resistance asked us if we

*This is a chapter from The Heart Has Reasons: Holocaust Rescuers and Their Stories of Courage, by Mark Klempner. (The Pilgrim Press, 2006. \$24/hardcover). ©2006 Mark Klempner; reprinted with permission.*

would take in a Jewish girl named Rosa. Why yes, we would take her, and so she came from Rotterdam—a pretty girl of about 20. Our neighbors saw her now and then, but we explained to them that a doctor had sent her to Apeldoorn for her health, and we had agreed to rent our spare bedroom to her. Apeldoorn was known for its good climate and greenery, so they believed the story. The children liked her, and we all got along, so everything was fine at first.

But then the Germans moved the entire governmental infrastructure from The Hague to Apeldoorn in order to be further inland and therefore better protected in the event of an Allied invasion. At this time we received a notice asking us to billet our spare bedroom to one of the civil servants who was being relocated. Opposite us was a big building where he was to have his office, and all his underlings would be there as well. Well, we couldn't refuse unless we had a very good reason, and we didn't know anything about this man—he could have been a Dutch Nazi.

So we decided to send Rosa to the boarding house where my mother-in-law Adriana lived. We explained our situation to the woman who ran the place; she was sympathetic because she was up to her neck in the Resistance. But she said, "I'll take her on one condition: if there's ever any trouble, if she's ever questioned, she must say that she was sent here by you."

"Yes, yes, we're prepared to answer for her," I said.

Well, a few weeks later, my husband was arrested. He had a small photograph of the Queen on his desk at work, and his boss, a Dutch Nazi, reported him. And then Rosa was arrested. She had been told never to go out on the street, but she fell in love with a young man living there, and she wanted to buy him something for his birthday. So she went out one day, and, because she looked Jewish, she was immediately picked up.

It was hard to accept that the Nazis had Anton, and now Rosa, in their clutches, but there was nothing I could do. I also realized that Rosa might give them my name, for she wasn't the type to stand up to a Nazi interrogation, and she'd have to tell them something. I prepared for

an interrogation myself, but was terribly nervous—if they didn't believe my story, they could have easily executed both my husband and myself. He was in Vught concentration camp by then, and they needed only to send the order.

Well, Rose did tell them my name, but instead of coming to me, they went to my mother-in-law, who was also known as Mrs. Kalff. I'd instructed Adriana, "Remember: if there should ever be any trouble with Rosa, the story is that a doctor sent her here for her health, and we helped her find a place to room. But we never for one moment guessed she was Jewish; if we had known that, we wouldn't have had anything to do with her." Yes, yes, she understood all that. Or so we thought.

When the interrogators arrived, the proprietor of the boarding house ran up the stairs to my mother-in-law crying "Mrs. Kalff! Mrs. Kalff! Two men are here to question you. Remember that story!" But my mother-in-law, who was, of course, an old lady, couldn't remember a word of it. It just flew out of her head. Soon the men entered her room: a German in uniform, and a Dutch Nazi. The Dutch Nazi did all the questioning—the German just sat there and listened.

Adriana was a very religious woman, and while one of them was lighting a cigarette, she said a little prayer: "Dear God, please tell me what I should do!" And, according to her, God told her to tell them the truth. So when the Dutch Nazi began to question her, she said, "All of us, myself, my children, my son and his wife, are completely opposed to the way the Jews are being treated, and we feel it our Christian duty to do all that we can to help them. My son and daughter-in-law took in this girl, knowing she was Jewish, because of their strong convictions. And now this has happened."

"Where does your daughter-in-law live?" She gave him my address.

"And where is your son?" Well, his being in Vught wasn't a very good recommendation.

A silence fell in the room after she'd told the whole truth, and she sat there trembling. After a long pause, the Dutch Nazi said, very politely, "Madam, I have an old mother, and she thinks just the way you do. You'll hear

The practices of Buddhist meditation and Quaker worship, while not by any means identical, she concludes, are consistent with one another in that they cultivate qualities that both traditions consider essential.

—Kirsten Backstrom

Kirsten Backstrom, a member of Multnomah (Oreg.) Meeting, is director of Compass Points.

nothing more about it."

We all went into hiding for a few weeks because we were afraid they would come back after us, but they never did. In fact, Anton was released from Vught a short time later.

I visited Janet Kalff again a couple of years ago, and, at the age of 98, she repeated the story to me in almost the same words. When I asked her what became of Rosa, she gave me a sad look, and took a thin gray sheet of paper out of her drawer—a letter from Rosa that had been written in Apeldoorn prison. She explained that this letter, written just a day before Rosa was deported to Westerbork, was the last anyone had ever heard of her:

*I believed, but wasn't certain, of my faith in God during difficult moments. But now I realize that every human being has to accept what comes. If God wants the best for me, He will help me, but I must prepare myself for the worst—not the punishments, not even the torture that I expect to endure, but my own self-reproach and regret for my foolishness. And I shiver to think that totally innocent people might now face great difficulties and dangers because of me. So perhaps it is right that I should suffer the same fate that so many others have suffered. Forgive me, dear, dear, people!*

*The little plant that I have in my cell, bought for my sweetheart's birthday, bends over more and more, owing to lack of sunlight. I haven't reached that stage yet. Certainly, I am bowed, but I shall not break. Nothing they can do can really touch me. But thinking things over and remembering the many friends I made, people I loved with all my heart, then . . . no, I will think of them another day. But what if there is not another day?*

*If I should read these pages years from now, I would laugh at their sentimentality. "Last words of a girl in the full bloom of her youth." I will stop now. Who these words are for, I don't know. Someone will read them someday—whoever you are. I hope the Kalffs will read them, and especially the old grandmother, who I pray for every day. Just one more thanks for all the love and understanding I have been given.*

*Your deeply sad, but grateful,  
Rosa*

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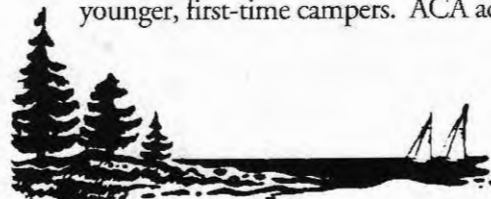
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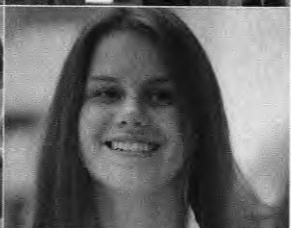


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## NEWS

Indiana Yearly Meeting is engaged in a year-long "Call to Prayer" to find unity in response to the desire of some meetings, known as the Sacraments Pilot Group, to observe the outward symbols of the sacraments, especially water baptism and the Lord's Supper, in their meetings for worship. During their July 2006 yearly meeting sessions, Indiana Friends could not reach unity on the concerns of the Sacraments Pilot Group, so they approved a proposal to "embark on a one-year directed study on what it means to live sacramentally." Susan Kirkpatrick, clerk of the yearly meeting, said the "Call to Prayer" will encourage prayer in monthly meetings and at the yearly meeting level. "Twice a month, prayer sessions will be open to anyone interested at the yearly meeting office. We also will encourage the study of writings by Quaker authors, such as Thomas Kelly and Richard Foster. This can make us more fully aware of and committed to the faith witness of Friends," she said. Both Susan Kirkpatrick and Doug Shoemaker, general superintendent of Indiana Yearly Meeting, said only a small number of the 66 monthly meetings in yearly meeting are expressing a concern for the visible observance of the sacraments in their meetings for worship. "Some pastors say they have people telling them that observance of the sacraments means a lot to them. 'Do we tell them that they can go to the community church for that, and then can come to worship with Friends?' these pastors ask," Susan Kirkpatrick said. Doug Shoemaker commented that discussions of these concerns "have been ongoing for three years." In his "Good Morning" column in the *Communicator*, the Indiana Yearly Meeting newsletter, he wrote, "My continued prayer is that we will find creative ways to live in unity while investing our greater energies to developing strong and healthy meetings, making disciples, and developing leaders." Susan Kirkpatrick expressed the hope that "this concern can make Friends more aware of who they are and why. This concern also can be very divisive in yearly meeting. We hope and pray that it does not come to that," she said. —*the Communicator, and interviews by telephone with Susan Kirkpatrick and Doug Shoemaker*

The 2006 Gathering of Europe and Middle East Young Friends (EMEYF), April 13 to 18, was held for the first time in Spain. It was historic in many respects. Its theme was "Cross-Cultural Spirituality," following from the great diversity encountered at the World Gathering of Young Friends in the UK in 2005. Participants came from all corners of Europe and beyond, making for an enriched cultural and linguistic exchange. There were Young Friends from Russia, Hungary, Finland, Sweden, France, the Netherlands, Switzerland,

January 2007 FRIENDS JOURNAL

Belgium, the United States, and Britain. Friends were challenged to explore and confront both our relationships to the Christain roots of Quakerism and our relationship (or lack) to other faith traditions. Harvey Gilman spoke about what it is like to come to Quakerism from a non-Christian culture and religion (in his case, Judaism) and the time it takes to adapt to the particular Quaker sub-culture and language. The question was posed of just how inclusive Quakers are in our language and culture to those who are not from middle class, Anglo-Saxon backgrounds. One of the highlights of the gathering was the opportunity to meet and worship with local Friends and to learn about the role Quakers played in Catalunya during the Spanish Civil War. Thanks to Rosa Serra, who is writing the very first PhD thesis in Spain on Quaker involvement, this almost forgotten history is now being brought to light and preserved. —*Kathryn Lum, Friends World News 2006, FWCC*

A conference entitled "Children of Imprisoned Parents—European Perspectives" was held in Paris last May. Organized by the European Committee on Children Of Imprisoned Parents (EUROCHIPS) and Federation des Relais Enfants-Parents, the conference aimed to raise awareness on a national and European level about the impact of imprisonment on this group of children. Each year an estimated 7,000,000 children are separated from an imprisoned parent within the European Union. The conference highlighted the urgent need for a collection of statistics on children of prisoners, and the need for more research into the imprisonment of parents. Stressed was the need for prisons to take into account the interests and views of children and their imprisoned parents when implementing policy. It is hoped that work into the legal aspects will continue and that "good practice" evolves and continues to be exchanged between the various organizations working in the field. —*Around Europe, Quaker Council of European Affairs, June 2006*

Iranian President Mahmoud Ahmadinejad met with Quaker and other religious leaders in New York City to discuss the growing tension between Iran and the United States. On September 20, 2006, 44 leaders of the "Abrahamic faiths," including four American Friends Service Committee leaders and a nuclear and disarmament lobbyist from Friends Committee on National Legislation, gathered for a meeting initiated by Ahmadinejad, with the help of Mennonite Central Committee. The Quaker United Nations Office provided Quaker House as the location for preparation and post-meeting debriefing.

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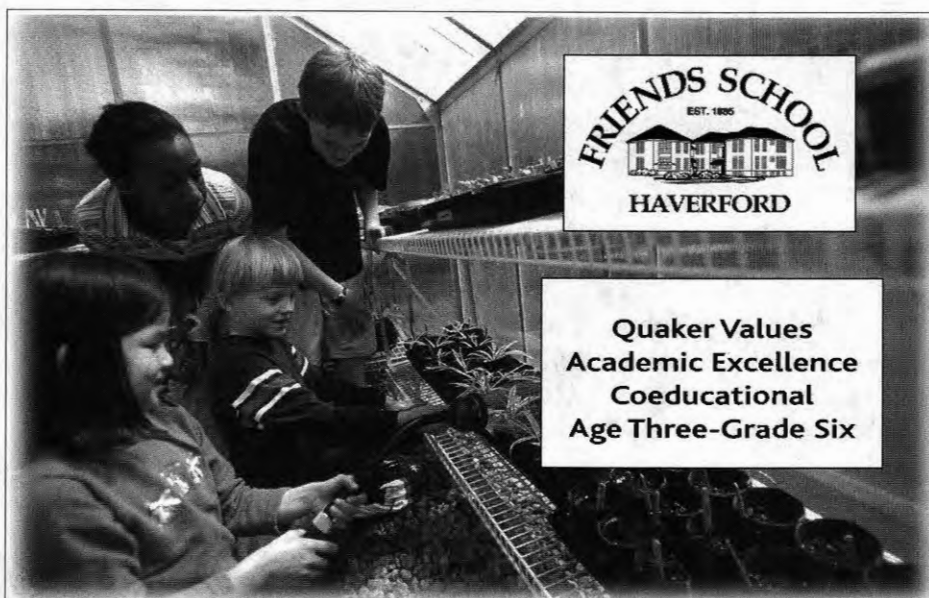
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The Quaker leaders came away believing that the president is a person of deep faith. According to nuclear expert David Culp, FCNL remains concerned about Iran's imprisonment of political dissenters, religious intolerance, and position on Israel. But, he says, Ahmadinejad was convincing on nuclear issues. "As a former engineer, he believes that nuclear fuel is the cleanest fuel there is and . . . is critical for the future development of his country," reports Culp. Ahmadinejad suggested that the UN's Committee on Disarmament in Geneva might be one forum for addressing the nuclear weapons impasse. He proposed that Iran would open its nuclear facilities to inspections if the United States agreed to do the same. Neither country has implemented the Additional Protocols to the nuclear Non-proliferation Treaty requiring additional inspections; FCNL wants them to do so. Yet, Culp observes, what is striking "is the pride U.S. officials take in insisting they will not even talk to Iran. . . . If the United States continues to insist that no dialogue is possible . . . war is the likely alternative." Although they were not fully satisfied with Ahmadinejad's answers to their questions, Paul Lacey of AFSC reports, "We learned these issues can be discussed . . . when they are presented in a respectful tone and in the context of embracing religious commonalities around morals and principles. It is hoped that this will build into an ongoing series of meetings with the Iranian Mission to the UN and with the president and other officials in Tehran." —[www.afsc.org](http://www.afsc.org)

The Quaker UN Office and American Friends Service Committee's Central Africa office co-hosted a seminar on "Quiet Diplomacy and Public Advocacy" for civil-society leaders from Burundi, the Democratic Republic of Congo, and Rwanda. The seminar was planned at the leaders' request as they seek to strengthen their collaboration and communication with policymakers in the aftermath of the genocides of the 1990s. Through seminars like this one, QUNO and AFSC are laying the groundwork for the newly formed United Nations Peacebuilding Commission. The PBC will build on such efforts with post-conflict programs like disarmament, demobilization, and reintegration activities in Burundi, as final talks progress with the remaining militia, the Forces of National Liberation. —*Quaker United Nations Office*

Despite setbacks like the violent kidnapping of four members in Baghdad and the subsequent murder of Tom Fox, Christian Peacemaker Teams have continued their work in conflict areas across the world. In Palestine

CPT have monitored the treatment of Palestinians at Israeli military checkpoints and roadblocks; provided daily accompaniment for Palestinian children walking to and from school; and provided briefings and updates for international journalists, embassy officials, and fact-finding groups. In Colombia, where both leftist guerrillas and right-wing paramilitary groups use violence to maintain, consolidate, or wrest control of markets and territory, CPT and other human rights and peace groups have set up a network of sites called "Humanitarian Spaces." CPT have helped patrol these spaces—visiting rural communities; monitoring the activities of the gasoline cartel and its paramilitary protectors; documenting and speaking out against the negative effects of coca fumigation; and reporting incidents of abuse by the Colombian Army to U.S. and Canadian embassies, media, churches, and human rights networks. While temporarily limited in their public witness in Baghdad, CPT-Iraq has assisted with training a Muslim Peacemaker Team in Karbala and has begun similar work in Najaf. CPTers have accompanied at-risk Iraqis who are seeking information from authorities, or for giving testimonies to international groups. CPT has also worked on the Arizona-Mexico border, giving limited emergency aid to migrants. They have joined the political resistance to harmful immigration policies and enforcement; monitored Minutemen, vigilante teams, and Border Patrol agents; and provided basic nonviolence training for local legal observers. —*CPT Year in Review, FY 2006*

## ■ BULLETIN BOARD

• January 31—Deadline for proposals for papers, workshops, and panels for the Friends Association for Higher Education conference in Richmond Ind., June 14–17. See <[www.eartham.edu/~fahe/](http://www.eartham.edu/~fahe/)>.

• February 1–3—Tenth annual Quaker Youth Leadership Conference, at Tandem Friends School. E-mail: <[dslezak@tandemfs.org](mailto:dslezak@tandemfs.org)>.

• March 2–4—Friends World Committee for Consultation Northwest Regional Gathering at Reedwood Friends Church in Portland, Oreg. For more information contact Nancy Yarnall at: <[nancy@fwccamericas.org](mailto:nancy@fwccamericas.org)> or (503) 970-2512.

• September 15–16—Friends World Committee for Consultation 70th anniversary celebration. More information will be posted at <[www.fwccamericas.org](http://www.fwccamericas.org)> or contact the Section of the Americas office at (215) 241-7250.

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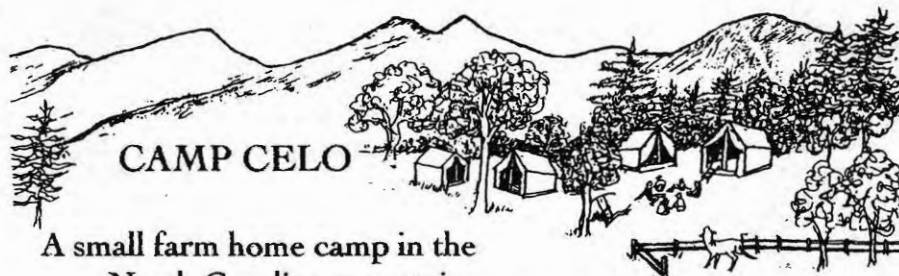


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## Misunderstanding Quaker Faith

*continued from page 8*

Catholic author and professor of Philosophy from Boston College, relates a truly mind-opening discussion in one of his classes between several Catholic students, a Jewish student, and a Muslim. The Jewish student noted that the college had removed all the crucifixes from its classrooms and immediately identified the reason: the passage of government regulations allowed church-related colleges and universities to receive government money if that money was not used for overtly religious purposes. One step in being less overt was Boston College's removal of the crucifixes that once hung in all its classrooms.

When a Catholic student observed that another good reason for the removal of the crucifixes is that they might offend people of other faiths, the Muslim could contain himself no longer: "That reasoning treats people of other faiths, like myself and my Jewish friend here, as bigots. It assumes we will be offended: that is, that we are bigots. While we do not believe Jesus was the Messiah, the Son of God, we do believe he was one of the greatest prophets. And while we do not use symbols like the crucifix in Islam, if a government attempted to remove a symbol of Jesus' importance to Islam, we Muslims would stand between the government and it and declare we were ready to be martyrs to prevent that from happening."

What! We try not to offend others and discover we're assuming they're bigots? We strive to be open-minded, only to find we're close-minded? We claim to have no creeds, hut obviously do? We say we cherish one another in community, but are so individualistic that we are unwilling to assent to the common understanding, discipline, and willing self-sacrifice that can make community possible? How can this be? It can be, because, as good therapists know, we are creatures remarkably adept at hiding from the truth of our condition. Facing our condition can be extraordinarily painful, but it is necessary for true understanding, right ordering, and redemption. □

## From the Black Experience

*continued from page 13*

others. To paraphrase Fox, "Some may say Barclay sayeth this, and Penn sayeth that, but what can we say? Are we not also children of God?"

In addition, we have no choice but to continue the long march through Quaker institutions, so that the full weight of Quaker concern, focus, and resources is brought to bear on the many needs before us to advance true racial equality and social justice both inside and outside the Religious Society of Friends and all its institutions.

It is a special point of pride to me, as an African American Friend, and as a board member and treasurer of AFSC, that in a moment of maximum need for the citizens of New Orleans whose homes were destroyed by Hurricane Katrina, AFSC wire-transferred \$1 million for immediate relief to those in dire need, and then donated \$250,000 to support the African American-led consolidated appeal launched by Tom Joyner. These actions showed Friends at our best, living our social testimony.

Finally, we must not only increase our access to existing Friends funding sources, but also develop independent funding sources, philanthropies, and foundations to fully empower our visions.

We have come a long way, but we still have a long, long way to go. An old Chinese proverb cautions us, "A journey of a thousand miles must begin with a single step." Friends, we have taken many, but as tiring as the work may seem at times, this is our calling, and we cannot stop until the worldwide family of Friends becomes truly reflective of the worldwide family of humanity. We must set the highest goals we can. If we aim for the stars and miss, at least we may reach the moon in the process. We must always remember that what you get makes a living, but what you give makes a life. For to whom much has been given, much is expected. And, most important of all, we must never, ever give up on the fight and the faith that has brought us so far, remembering always that, as Jesus says in John 15:18, "If the world hate you, ye know that it hated me before it hated you." □

## Quaker Press of Friends General Conference



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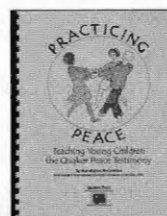
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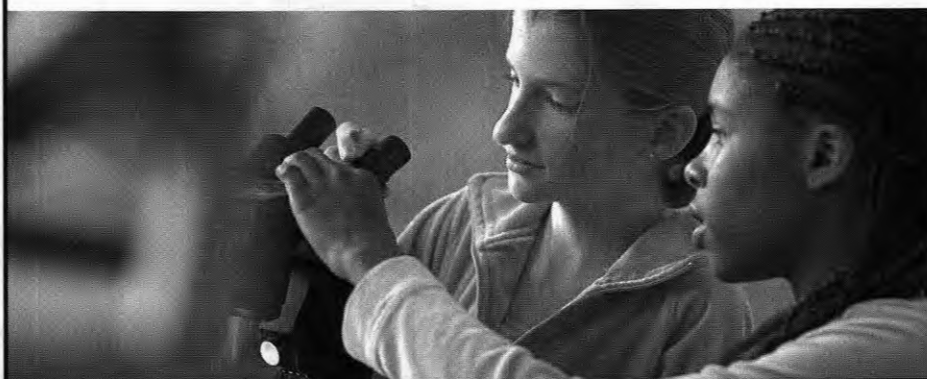


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## Implications of the Iraq War

*continued from page 15*

believe we have a responsibility to take a stand, to make an impression on society at large to change its ways. This will require a concerted group effort, in addition to individual efforts.

One avenue of approach is through the Quaker Institute for the Future (QIF), a think tank that came out of the June 2003 Pendle Hill Gathering on Economics and Friends Testimonies. According to its website, <www.quakerinstitute.org>, this research group seeks to "enhance Friends' understanding on issues of critical importance for the future of Earth's life communities" and to strengthen support for Quaker organizations that are working on public policy and human betterment. In addition, QIF "aims to engage in the larger dialogue on public policy for the common good." Readers are invited to go to the Institute's website to find possibilities for meetings to participate in discerning what we might do collectively to make our society more sustainable, to witness to our Testimony on Simplicity, and to care for Earth.

I propose that individual meetings set up study groups to explore how they can be visible and effective in their own communities in efforts to change our culture. Raising consciousness is a slow process, but it can be done.

We must not underestimate the opposition such an attempt will provoke. Our economy has come to depend on constant expansion, which means more production and more consumption, forever. Recall that immediately after the events of September 11, 2001, President Bush urged us to "buy, buy, buy" to keep the economy going. That is the mentality that will rise against us from the powers that be. It could get ugly.

Like those dedicated Friends who opposed slavery when it was a socially and politically accepted part of their culture, none of us can do this alone. But collectively we can become leaders in transforming the consciousness of our communities and of our world. I believe we must. □

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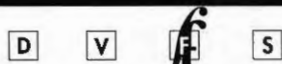
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## Questions for Quakers about Cars

continued from page 17

creative ways to limit our involvement in the car culture. Lifestyle changes like car-pooling, bicycling, and walking would be a start. If more of us resided in proximity to our local meetinghouses, fewer Friends would need to drive on Sundays. Already meetinghouses are centers for many diverse activities. Imagine if we could drop in more frequently and casually by living nearby. Such "re-localization" can strengthen community bonds.

Institutional action such as getting involved with local land use and planning boards and with municipal councils could help. The business of car sharing—a kind of short-term car rental that makes cars available on demand without the burdens of ownership—has proven successful in many cities like Boston; San Francisco; and Madison, Wisconsin.

The search for alternatives continues, and maybe we will need to accept some inconvenience and make some sacrifices, as Woolman urged of his contemporaries in a different era, in this struggle against transportation-related injustice.

At virtually every meetinghouse on Sunday morning, you will see a parking lot full of cars—often bearing bumper stickers against war and other injustices. We should ask ourselves how the car itself may contribute to the very problems we seek to resolve. □

## RESOURCES

Quaker Earthcare Witness:  
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The World Carfree Network:  
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## Making the Journey North

*continued from page 19*

grateful to the United States for giving them a new start. Her parents' first language is Vietnamese, while hers is English. So a language barrier complicates her ability to really know what her parents think about Jeremy's decision to desert the U.S. Army. Nga and Liam returned home to live when Jeremy was stationed in Afghanistan, and it was stressful. A former Head Start teacher and social worker, Nga recently completed her first Alternatives to Violence Project (AVP) training weekend. She is happy to be a full-time mother, and has made new friends through Liam's playgroup.

The War Resisters Support Campaign is only several years old and works out of a small office donated by the local labor council. In a short time, they have produced a website (<www.resisters.ca>), buttons, T-shirts, a video telling the resisters' stories, and other campaign items. The Campaign coordinates media requests, educational programs, and the petition campaign to Parliament. A lobbying campaign with individual members of Parliament to "Let Them Stay" has begun. Michelle Robidoux, a skilled organizer, maintains regular contact with the resisters. Lee Zaslofsky, a Vietnam resister, staffs the office, handling e-mail, telephone, and all the planning necessary for good organizing. Coalition members meet weekly to plan the program. Fundraising, even for a small budget, is always on the agenda. The Campaign has recently established a branch operation to assist the new resisters coming into Canada on the West Coast.

In June, the Campaign partnered with Iraq Veterans Against the War for a sym-

bolic "Peace has No Borders" meeting between the resister soldiers, the Iraq veterans, and other antiwar activists. Meeting just across Lake Erie from the United States, the Iraq Veterans Against the War walked across the Peace Bridge and into Ft. Erie, a Canadian park, for a day of conversation, music, and planning. This is the same bridge that many Vietnam resisters crossed on their way into Canada. Laura Jones came to Canada on this same route with her husband almost 40 years ago. She recalls that they followed several carloads of Quakers, who were taking money to Canadian Friends Service Committee for peaceful uses in Vietnam. Toronto became Laura's permanent home. Having attended the Fayetteville, N.C., peace rally in March 2004, where she and her son filmed their documentary, *Fayetteville: Forward March Toward Peace*, Laura noted that everyone there went through the metal detector and opened their bags for police. In Ft. Erie, she found no security present—only a lovely picnic atmosphere.

Quakers were well-represented here too. The deserters wore black shirts with "AWOL" lettered on them. Several resister families were present. Cindy Sheehan and other mothers spoke. The decision to establish an Iraq Veterans Against the War chapter in Canada for the U.S. resisters was announced. And so the movement grows and the peace work continues.

Jane Orion Smith of Canadian Friends Service Committee says that "the Peace Testimony is Friends' cross to bear—life-giving and transformative, painful and trying." Clearly, there is work here for all of us. □



Iraq Veterans Against the War and U.S. soldier resisters join together in the Peace Has No Borders picnic, June 17, 2006.

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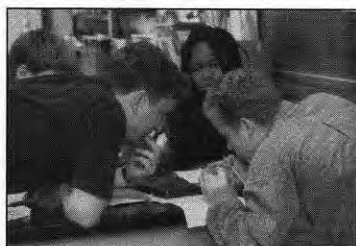
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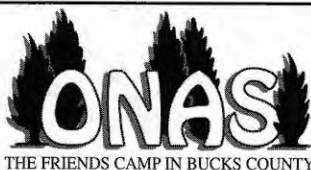
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## Death

**Beal**—*Margaret Alice Sampson Beal*, 87, on September 24, 2006, at Friends Homes at Guildford, in Greensboro, N.C. Margaret Alice Sampson was born on January 16, 1919, at Guilford College, N.C., the first child of Edwin James and Rosa Mary Forstner Sampson. She graduated from Guilford High School, then from McClung's Business College in Greensboro. From 1936 to 1949 she worked for Nelson Insurance Agency, was active in the YWCA Philo Club and the National Secretaries Association, and served as president of the Greensboro Association of Insurance Women. In 1949, she married Franklin Dauphinee Beal, a chef, whose work took the couple to various resorts and, in 1952, to Goldsboro, N.C. They returned to Greensboro in 1958. Margaret was a lifelong member of New Garden Meeting in Greensboro, recipient of the 1991 Eliza Armstrong Cox Fellowship, and a member of the meeting's Literature Committee. She ordered Sunday school curriculum material for 20 years, taught the First-day preschool class for 10 years, and led the Annie E. Williams Circle of the United Society of Friends Women for 18 years until her death. A member of a Guilford chapter of the Order of the Eastern Star, she served on the advisory board of a Greensboro Assembly, Order of the Rainbow for Girls, serving as Mother Advisor of the assembly in the early 1980s, and Grand Mother Advisor in 1984-85. Margaret was a member of the Masonic Jewels, a Girl Scout leader, a carrier of lunch trays at Friends Homes, and a volunteer docent at the Friends Historical Collection at Guilford College, retiring as a docent emerita. She was predeceased by her husband, Franklin Dauphinee Beal, in 1987. She is survived by her daughter, Margaret Gertrude Beal; her brother, Joseph E. Sampson; her sisters, Violet Sampson Keener and Dorothy Sampson Fields; and numerous nieces and nephews.

**Corson**—*Elizabeth (Betsy) Strayer Corson*, 67, on September 19, 2006, in Abington, Pa., of advanced breast cancer. Betsy was born in Princeton, N.J., the only daughter of Joseph R. and Lois E. (Curry) Strayer. Betsy graduated from Princeton High School, where she played clarinet in the marching band and field hockey on the All-State New Jersey team. At Smith College she majored in history and spent her junior year abroad at University of Geneva. She earned a Master's of Arts in Teaching from Radcliffe College/Harvard University. In 1962, she married George (Skip) C. Corson Jr., of Plymouth Meeting, Pa., in the Princeton University Chapel. Her teaching career included serving as a guide at Fairmount Park Houses under the auspices of the Philadelphia Museum of Art, teaching world history at Waltham (Mass.) and Wissahickon (Pa.) High Schools, and conducting special education classes at Springfield Middle School near Philadelphia, Pa. She volunteered with third- and fourth-grade students at the Alexander McCall School in Philadelphia, taught in the environmental education program at Upper Dublin Township's Robbins Park, and tutored adults in English as a second language. An avid reader and longtime member of the Chestnut Hill Literature Group II, she enjoyed crossword puzzles, swimming, tennis, sailing, hiking, travel, and summers in Moultonborough, N.H. Betsy was proud to serve for many years as a

minority inspector at the polls in Upper Dublin Township, Pa. She was an attendee at Gwynned (Pa.) Meeting, where she served on the School Committee. Betsy was predeceased by her brother, Charles D. Strayer. She is survived by her husband, George C. Corson Jr.; daughters, Tacy B. and Julia R. Corson; sons, Benjamin C. and Nicholas W.C. Corson; four grandchildren; and nine nieces and nephews.

**Irwin**—*Richard Maris Irwin*, 88, on March 29, 2006, in Palm Beach Gardens, Fla. Dick was born on August 23, 1917, in Philadelphia, Pa. He graduated from University of Delaware, and in 1943 married Jean Pusey in Avondale, Pa. After graduating from Hahnemann Medical College, he practiced general medicine in Media, Pa., for five years. In 1951, following a residency in pediatrics, he and his family moved to West Palm Beach, Fla., where he established a private practice in pediatrics. In 1954, he was drafted by the U.S. Navy and served as Chief of Pediatrics and Lieutenant Commander at the Navy Dispensary in Washington, D.C., until 1956. After retiring in 1976, he worked for ten years as a pediatrician with the Palm Beach County Health Department, providing healthcare access to children in the community. He and Jean were founding members of Palm Beach Meeting, established in 1955, composed mainly of northern Quakers who wintered in Florida. After retirement, he and his family enjoyed many summers in their home in North Carolina. They traveled extensively, always returning with slides for the meeting's enjoyment. He enjoyed gardening, electronics, and music. Dick is survived by his wife of 63 years, Jean Irwin; a son, Richard Irwin; a daughter, Patricia Ring; and five grandchildren.

**Smith**—*Hazel Cronk Smith*, 89, on March 31, 2006, in Ellettsville, Ind. Hazel was born on January 12, 1917, in Plainfield, Ind., to Quaker parents, Howard G. and Netta (Moon) Cronk. She attended Earlham College, where she met Raymond G. Smith, whom she married in 1938. They settled in Bloomington, Ind., in 1946. Hazel was a homemaker and active volunteer. Most of her community efforts over nearly 50 years were in service to Church Women United and Monroe County United Ministries (MCUM). She was one of three women asked by MCUM to organize Opportunity House, a nonprofit resale shop for low-income families. It opened in 1968 and she continued working there until her health prevented it. Bloomington Meeting inspired her special devotion. She was one of six Friends who founded the meeting in 1950; and it was Hazel who, in 1968, spotted the house and land for sale that became the present meetinghouse. Over the years, she served Bloomington Meeting in many ways, including serving as clerk of the Committee on Ministry and Counsel. Through the many national and international issues of the 1970s, one of Hazel's steadiest roles in the meeting was to remind Friends, by her example, not to neglect local social concerns. Raised in a programmed Meeting, Hazel came to feel at home in unprogrammed worship. Her contribution in worship was a quiet focus that deepened the silence. Hazel was predeceased by her husband, Raymond Smith, in 1997. She is survived by her sister, Barbara Diehl; her cousin, Harold Thomas, who grew up in her parents' home; and by numerous other cousins, nieces, and nephews.

## Supporting a return to Quaker roots

I must say the October issue of FRIENDS JOURNAL was one of the best that I have ever read! It was truly an inspiration. There was article after article encouraging us to deepen our spirituality and spread the good news of Quakerism. I hope to see more issues like that one!

As a recent convert to the Quaker faith I was drawn to the idea that God speaks to each of us directly if only we will just sit and listen for that still, small voice. We all can experience God directly without the aid of clergy or pomp and ceremony.

As a number of the articles pointed out, Quakers have a lot to offer this suffering world. So why aren't we more eager about sharing what we have found? Are we embarrassed about "God talk"? I certainly hope not! Our founders certainly weren't.

I am drawn to those who advocate a return to our Quaker roots. Lloyd Lee Wilson's book *Essays on the Quaker Vision of Gospel Order* is a must read for those who want to learn how that could be brought about. I want a dynamic faith that wants to change the world, and your articles gave me

hope that we can have that. And for that I thank you.

Richard S. Wigton  
Middletown, Pa

## Be sure to read this

If you only read one thing this fall—or this year—read the article in the October issue by Kat Griffith, "Conversations from the Heartland." It is a stunning story of a liberal Wisconsin Quaker's conversations about politics and values with the fundamentalist Christian mothers in her homeschooling group; how she has been challenged, deepened, and transformed; and how she has come to see the essentials of Quakerism more clearly in the process. I can't say enough good things about it. (Then treat yourself to the lead article by Pat McBee, which is also excellent!)

Pamela Haines  
Philadelphia, Pa.

## Another Look at Godless

Marty Grundy's wholesale rejection of *Godless for God's Sake* (Books, *FJ* Nov.) deserves a more nuanced response than her

response to the book. She accuses editor David Boulton and his contributors of trying to redefine Quakerism and religion itself. She bemoans the tolerant spirit that allows such heresies to find a home within our Religious Society. In actual fact, Boulton, and this book in general, speaks the mind of many of us in the Religious Society of Friends today. These Friends demonstrate that letting go of literal, denotative, supernatural interpretations of religious language can help to open us to the deeper, connotative, life-enhancing, and life-changing power of religious language and experience.

I'll grant that some of the contributors in this book do, in my view, fall short in some respects. A few are, indeed, guilty of excessive scientism, failing to recognize that human experience exceeds—and will probably always exceed—the scope of science, and that religious metaphor has an important role to play in our effort to deal with the totality of our experience as humans. Although the lyrical exuberance of other contributors refutes Marty Grundy's assertion that neither transformation nor joy are to be found in this book, I confess that I have difficulty finding rapture in the thought, for instance, that the atoms that



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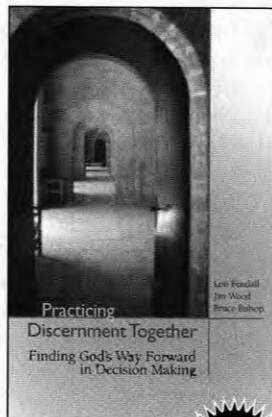
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form my body once formed dinosaurs, or that "the energy of the universe flows through me" (whatever that means). But throughout much of this book, I find a spirit that speaks to my condition, recognizing, as one contributor puts it, that we "live on the water's edge," a spirit that accepts the contradictions and unfulfillable longings of the human condition but rejoices that, in spite of everything, we live in a world "alive with meaning."

Curiously, Marty Grundy asserts that experience is not "an indispensable factor of Quakerism," yet she rightly invokes experience throughout, and makes the Quaker experience of Christ the centerpiece of her argument. What some of us nontheistic Friends are saying is this: We, too, know Christ, not as a supernatural deity, and not only as the historical Jesus (a man who, incidentally, knew well the power of connotative religious language). We know Christ (by definition) as the anointed, and by this sign, we are called to anoint, to confirm, to love one another.

Loomis Mayer  
Croton-on-Hudson, N.Y.

## Postmodern Quakerism

I read *Godless for God's Sake: Nontheism in Contemporary Quakerism* to understand what compels nontheists to join or remain with the Religious Society of Friends. I found that the contributors of this book were drawn by love and affection for their theistic Friends, the Quaker testimonies, and the shared experience of the "Presence of God" in corporate worship. Most would describe that experience of God as real. However, each finds supernatural explanations of this experience to be speculative, and prefers to pass them over in silence and be content with the natural world to which all of creation is confined. The Bible describes this "natural" limitation with the notion that we can never see God directly; we can only see where God has been. These are not humanistic interlopers who came late to Quakerism intent on "grafting their [a]theology" onto the Quaker tradition, as Marty Grundy's review (*FJ* Nov.) stated. They are Quakers (by conviction and birthright) who reflect a postmodern understanding of the world. They are not alone. Evangelical, mainstream, liberal, and radical theologians like Pinnock, Borg, Wieman, and Spong reflect many Christians' postmodern conceptions of God and the religious life. All ideas of God (evangelical, liberal, radical, or atheistic) misrepresent God. But the same Spirit works through the

lives of all obedient seekers. These Friends' testimonies do not reflect the experience or testimony of most Friends, especially the premodern testimonies of early Friends. But they do reflect a uniquely Quaker way of being religious within a postmodern, naturalist world view. They are religious without being theists, like Buddhists. And they are Quakers. While I do not share their testimony, I welcome it. So long as we see through the glass darkly, we are edified by the testimonies of our fellow Friends, even when they don't speak to our condition.

Chris Kight  
Syracuse, N.Y.

## Kickapoo Valley Meeting speaks out

Kickapoo Valley Monthly Meeting of Northern Yearly Meeting has published the following epistle as a letter to the editor. Wisconsin faced a vote on a proposed constitutional ban on same-gender marriage in this past November's election. We felt that this was a strong moral issue, and spoke out against what we saw as the persecution of a segment of our society:

### *Quakers on Constitutional Marriage Amendment*

On November's ballot, Wisconsin will vote on a constitutional ban on same-gender marriages. We of the Religious Society of Friends believe the movement to isolate and scapegoat homosexuals, to promote hatred against them, and to impose in law one group's religious beliefs on us all, is blatantly immoral and contrary to Jesus' teachings.

With half of marriages ending in divorce, unquestionably the right thing to do is to strengthen marriages. But diverting the question to whether two people of the same sex can have legal rights together, completely loses track of the problem of frail marriages. It is marriages between "one man and one woman" that are having trouble; it is violence within the home, a lack of deep commitment, and promiscuity with other heterosexuals that threaten traditional marriage. Heterosexual marriages are not threatened by homosexuals, especially by those gays and lesbians in committed, stable, monogamous relationships—those who would be most targeted by this law.

The proposed constitutional amendment really has nothing to do with marriage; it is a thinly veiled attack on gays and lesbians, part of a pattern of discrimination and institutionalized hatred. They are currently the favorite target to be slandered by our

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country's hate groups. By focusing on gays as the "cause" of our society's troubles, the promoters of intolerance keep the public's attention away from their own shortcomings. It is a strategy of power practiced by would-be tyrants throughout history.

Some have portrayed persecution and hatred of gays as a Christian thing to do. We can find nowhere that Jesus said anything about homosexuality. Nor did Jesus ever suggest encoding Christian teachings into a sharia-like law to force religious beliefs on society. The only people Jesus ever spoke against, in fact, were the priests, scribes, and pharisees—those religious leaders who spoke righteous words but put their own power above the well-being of others. Otherwise, he spoke only with love and compassion.

We believe that God loves us all equally, and that we are called to treat each other with the same love in which God created us. We have no need to hate or to discriminate against any group for any reason. It is simply not Christian to do so.

David Chakoian, Clerk  
Kickapoo Valley (Wis.) Meeting

## Different paths of Truth

In the November issue, Marty Grundy's review of *Godless for God's Sake* speaks of people coming to our meetings and enjoying "the silence, peace activities, and community." She continues, "Nobody challenges their lack of belief, no one offers a deep understanding or explanation of Friends' tradition. . . . They appear ignorant of the place from which 'what Quakers do' arises." The reviewer concludes: "Meetings too often have become socially and politically homogenous assemblages, forgetting or never knowing that what created the foundations of the structure and outward traditions that they currently enjoy (i.e. silence, community, and social action) were forged in the experience of 'primitive Christianity revived.'"

And I would ask: Where is the Quaker belief in continuing revelation, and can we not join together in our ongoing searches for Truth that the silence of our meetings encourages; or are we to read out of our meetings those whose search has taken them along paths different from our own?

Harriet Heath  
Haverford, Pa.

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**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](mailto:quakerhouse.sea@juno.com)>.

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**William Penn House & Washington Quaker Workcamps.** Washington, D.C., Quaker Center on Capitol Hill offering hospitality, meeting space, and worship. Offering work-camp 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](http://www.WmPennHouse.org)>, <[info@WmPennHouse.org](mailto: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?** Penington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 673-1730. We also have overnight accommodations.

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### Books and Publications

**Friends Bulletin**, magazine of Western U.S. Quakers, subscription \$18. **A Western Quaker Reader**, \$19. **Compassionate Listening**, \$16. Friends Bulletin, 3223 Danah St., Torrance, CA 90505. <[westernquaker.net](http://westernquaker.net)>, <[friendsbulletin@aol.com](mailto:friendsbulletin@aol.com)>.

**Book fever!** Friends United Press has a bold new look: vibrant covers on timeless Quaker classics; sophisticated, accessible free catalog and hot off the press, Howard Macy's *Stepping in the Light*, Book 1 in the "Let's Be Friends" series. Explore Quaker beginnings, belief, and beyond through humor, inspiration, and grounding in Truth. Want more? Find us at: 101 Quaker Hill Drive, Richmond, IN 47374; (800) 537-8839; <[www.fum.org](http://www.fum.org)>.

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<<http://pamphlets.quaker.org>>

### Opportunities

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January 12–14: **Recording: Spiritual Discipline and Communal Gift**, with Mario Cavallini  
January 19–21: **Thinking Big/Acting Large**, with Kendall Dudley  
January 26–28: **Friends Facing Genocide and Humanitarian Crises**, with Jack Patterson  
January 29–February 2: **Prayer: No Strings Attached**, with Chris Ravndal  
February 2–4: **Servant Leadership**, with Rubye Howard Braye  
February 5–9: **Nurturing Faithfulness**, with Marcelle Martin and Laura Melly  
February 9–11: **Forgiveness as a Spiritual Practice**, with Sue Regen



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

**Honolulu Friends Meeting** seeks resident couple for June 2008–June 2010. Honorarium and benefits. Please contact Oversight and Counsel Committee, <[quakers@pixi.com](mailto:quakers@pixi.com)>.

**Teach English in China.** YingwenTeach, a Friendly Tucson organization, seeks adventuresome souls to teach conversational English for long- or short-term (2, 3, or 4 weeks). Chinese schools provide salary, free housing, and more. Contact Shane at <[info@yingwenteach.com](mailto:info@yingwenteach.com)>.





## EARLHAM SCHOOL of RELIGION

**Vitality Among Friends:** Discerning the Leading of the Spirit. February 3 (Arch Street Meetinghouse) and March 3 (Haverford campus). Day-long event includes plenary presentation and workshop opportunities. For information, contact Donna Trankley: <trankdo@earlham.edu> or (800) 432-1377.

**Young Adult Leadership Development at Pendle Hill:** Young people from diverse backgrounds live in community and explore Quaker practices of faith and service. In the interns' own words: "an amazing opportunity to live, work, play, study, and worship for seven weeks in a beautiful, resource-rich community... a chance to learn from and alongside inspirational people and reconnect with your spiritual center, and be supported in off-campus social justice work." Ages 18-24, June 17-August 5, 2007. Modest stipend.



**Contact:** Blake Lipsett, (610) 566-4507 / (800) 742-3150, ext 160; <blipsett@pendlehill.org>.

**Summer Young Adult Leadership Development Program Assistant:** Assist in planning, leading, and coordinating 7-week young adult service, leadership, and spiritual development program. May-August (negotiable). Room, board, and salary provided.

**Contact:** Blake Lipsett, (610) 566-4507 / (800) 742-3150, ext 160; <blipsett@pendlehill.org>.

### 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. <fqqa@quaker.org>. <www.quaker.org/fqa>.

**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.

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**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.

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

## Personals

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



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



## Medford Leas— A Quaker-Related, Not-for-Profit Community For Adults Age 55+

We welcome your visit! Medford Leas is a unique, not-for-profit, Quaker-related community for older adults that combines the advantages of a *Continuing Care Retirement Community (CCRC)* with those of a 55+ Active Adult Community. Blending the convenience and accessibility of suburban living with the unique aesthetic of an arboretum and nature preserve, Medford Leas offers campuses in Medford and Lumberton, NJ, and a wide range of residential styles—from garden-style apartments to clustered townhouses—all arranged amidst the extraordinary beauty of over 200 acres of landscaped gardens, natural woodlands, and meadows. Cultural, intellectual, and recreational opportunities abound as Philadelphia, Princeton, New York City, and New Jersey's famous shoreline are all easily accessible via car or public transportation. 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 90+ committees, on-site "university" program, and much more. Medford Leas' superior health, wellness, and long-term care (assisted living & skilled nursing care) services are available through two distinct contract types and a wide range of fees: "Lifecare"—with unlimited care included in fees; and "Non-Lifecare"—with fee-for-service health care services. CCAC-Accredited; Member, Friends Services for the Aging. For more details or to schedule your visit, call (800) 331-4302. <www.medfordleas.org> E-mail <move-in-information@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>.

**Friends House**, a Quaker-sponsored retirement community in Santa Rosa, California, offers one- and two-bedroom garden apartments or more spacious three-bedroom, two-bath homes for independent living. Immediate occupancy may be available. An assisted-living home and a skilled nursing facility are also available on campus. Friends House is situated one hour north of San Francisco with convenient access to the Pacific coast, redwood forests, cultural events, medical services, and shopping. #496801929—CCRC pending. Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. (707) 538-0152. <www.friendshouse.org>.

## Schools

**ARTHUR MORGAN SCHOOL.** Boarding and day school for grades 7–9. Small academic classes, consensus decision-making, outdoor and community service trips, daily work program. A small, caring community environment. For information about admissions or hiring: (828) 675-4262. <ams@yancey.main.nc.us>. 60 AMS Circle, Burnsville, NC 28714. <www.arthurmorganschool.org>.

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

**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

**Quilts Made To Order**—All quilts one of a kind. See examples online at <www.handmaidenquilts.com> then e-mail me at <phxhocking@yahoo.com> or call Phoenix Hocking at (479) 665-2359. "Crafted with care—Powered by prayer."

## Ahimsa Graphics

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

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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@verizon.net>.

**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

**CAMP CELQ:** 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.

**FRIENDS MUSIC CAMP at Olney**, 4-week summer program, ages 10–18. Musical growth in a caring, Quaker community. Parent comment: "A profound, life-changing experience." Camper comment: "Awesome!" For brochure and camp video: FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311. <musicmc@yahoo.com>.



## 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>.

**Friends Camp—New England Yearly Meeting:** Located in South China, Maine, offering activities that spring from the creative ideas of our counselors. Program offerings: swimming, canoeing, photography, nature, non-competitive games, crafts, music, arts, sailing, sports, and other imaginative programs. **Specialty camps:** Leadership & Service, Drama, Wilderness Camping, and a one-week Family Camp. Affordable / Camperships. Contact: Nat Shed at (207) 873-3499 or <director@friendscamp.org>; <www.friendscamp.org>.

## Journey's End Farm Camp

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

## Summer Rentals

**Providence, 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.



# Opportunity for Friends

## Pendle Hill

*is a center of God's work in transforming the world. Pendle Hill nurtures the life and witness of the Religious Society of Friends (Quakers) through worship, work, study and service. We welcome those of all spiritual paths.*

MISSION STATEMENT APPROVED BY THE PENDLE HILL TRUSTEES 9/16/06

**A**re you a Quaker scholar, artist, activist or teacher? Do you have a concern to strengthen Quaker faith, practice, scholarship and witness? We invite you to consider Pendle Hill for 2007–2008. Among the opportunities we offer are the following:

**The Henry J. Cadbury Scholarship** supports a scholar with a serious interest in Quaker faith, practice or history to live and study at Pendle Hill on a project of significance to the Religious Society of Friends. The scholarship is for a full academic year. The scholar's project needs to be endorsed by a meeting or institution. Apply by March 15, 2007.

**The Kenneth L. Carroll Scholarship** allows Quakers to concentrate on Biblical and Quaker studies to benefit their local meetings. Apply by March 15, 2007.



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Sharon MacDonald, a Canadian Friend who worked on her doctoral dissertation at Pendle Hill in 2004–2005, presents her research.

### *Who Comes to Pendle Hill—and Why?*



I knew my time at Pendle Hill would yield rich results from research at nearby Quaker libraries on the historical relationship of African Americans

and Quakers. It was an honor to be the Henry J. Cadbury Scholar for that work. What I hadn't anticipated were the great blessings of being with others committed to lives of purpose and passion and with gifted teachers who, as partners in listening and speaking, led me to a deeper and richer relationship with the loving presence of God.

—Donna McDaniel (on right, with Vanessa Julye),  
Resident Program student and  
Henry J. Cadbury Scholar, 2001–2002

Pendle Hill is a Quaker religious educational community grounded in daily meeting for worship. The Pendle Hill community seeks to be a living model of a different way of being in the world, through expression of the Quaker testimonies of integrity, equality, simplicity, community and peace. Pendle Hill provides opportunities for study, spiritual deepening and service in a nurturing environment.

Resident faculty, staff and students live on Pendle Hill's beautiful 23-acre campus in Wallingford, Pennsylvania. Students come from many parts of the United States and from other countries. Adults of all ages participate. People come to Pendle Hill for many reasons—to expand their knowledge, deepen their faith, engage in active social witness, or achieve clarity during a sabbatical or personal transition.

### *Is this your year for Pendle Hill?*

#### **2007–2008 Term Dates**

Autumn: September 28–December 15

Winter: January 4–March 15

Spring: March 28–June 7



## PENDLE HILL

A QUAKER CENTER FOR STUDY AND CONTEMPLATION  
338 Plush Mill Road • Wallingford, PA 19086  
[www.pendlehill.org](http://www.pendlehill.org)

Contact Darlene Walker to find out more:  
800.742.3150 (U.S. only) ext. 161  
610.566.4507 ext. 161  
[admissions@pendlehill.org](mailto:admissions@pendlehill.org)