

September 2000

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Quakers in Business Today

**Guided Meditation on Work:
Living as Members of a Faith Community
in a Secular World**

Peace Culture: The Vision and the Journey

*****3-DIGIT 191
711
Friends Journal
Attn: Gulian/ First Testing
1216 Arch Street, 2A
PHILADELPHIA PA 19107-2835
132 44

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



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

• FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835. Telephone (215) 563-8629. E-mail FriendsJnl@aol.com. Periodicals postage paid at Philadelphia, Pa., and additional mailing offices.

• Subscriptions: one year \$29, two years \$54. Add \$6 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$3 each.

• Advertising information and assistance is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

• Postmaster: send address changes to FRIENDS JOURNAL, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835.

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PRINTED ON RECYCLED PAPER
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Among Friends

Bringing Our Values to Work

How do I strive to maintain the integrity of my inner and outer lives—in my spiritual journey, my work, and my family responsibilities?—Faith and Practice, Philadelphia Yearly Meeting

The substance of this query has been center stage in my life for many years. As a mother committed to having a parent available when our children are home, and as a professional administrator who has had a demanding work life, I'm well aware of the difficulties of balancing work and home—not to mention one's spiritual leadings! I have been particularly blessed that my spiritual journey and leadings have been quite congruent with much of the work I've been paid to do, and equally blessed that I have a husband who supports my work, my spiritual leadings, and who is an equally committed co-parent. Knowing how challenging my life can be, I am amazed at the remarkable resiliency of women who parent, work, and sometimes go to school in addition, without the support of a partner.

The adage that "it takes a village to raise a child" seems to me quite true—and is increasingly difficult to achieve in our mobile and isolating culture. I am left wondering what ways we might find to support each other as our lives go through these balancing acts—how our meetings can become better attuned to the challenges faced by individuals, and what procedures might be put into place to provide support, affirmation, or relief when needed?

Our large urban meeting holds "Friendly Eights" potluck dinners for several months each year. These offer a welcome opportunity to have dinner with seven to nine other Friends in the home of one of the group, rotating each month to a different group of Friends. During one of these pleasant evenings this past year, we took up the topic of how well our meeting is doing at responding to the life needs of its members. The suggestion was made that perhaps we could create "circles of caring" within the meeting that could assist with the burden of responding to individual needs shouldered by our Worship and Ministry Committee. This would give smaller subgroups of individuals the opportunity to be present to each other in an ongoing way, while maintaining contact with Worship and Ministry. The idea struck me as promising, with the potential for making a real difference in many of our members' lives.

Whether we work for pay, volunteer, or devote ourselves to caring for our homes and families, the question of how we bring our Quaker values into these workplaces is always present. Many of us spend the vast majority of our time in secular workplaces that can present daily challenges to our ethics. How do we maintain our integrity? How do we convey our values to others? Once when working for a secular organization, I explained my behavior to my boss by mentioning Quaker values, only to receive the rude retort, "I don't care at all about that." Ultimately, one way I brought my Quaker values to that workplace was to hold that very difficult person in the Light on a daily basis.

We are fortunate this month to have several articles that focus on various aspects of work. Wendy Sanford's "Guided Meditation on Work" (p. 9) leads us through a series of queries about work and finding the Spirit in it. Wilmer Tjossem interviews Mark Hulbert (p. 10), whose work has been tracking Wall Street's financial advisors, asking him to speak about his work in the context of his Quaker faith. In "Quakers in Business Today" (p. 12), Lee Thomas wisely counsels idealistic young Friends to consider careers in business—and bring their ideals with them.

We cannot anticipate that workplaces will be highly ethical if ethical individuals decline to be present in them. Our sensibilities and vision always make a difference, even when it's not obvious to us. For those of us who are concerned about social change—in the for-profit or nonprofit worlds—one of our tasks is to provide leadership in creating and sustaining a vision of how organizations and work can be done differently, and better.

Susan Corson-Finnerty

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Cover photo from the Free Library of Philadelphia Print and Picture Department



At work (see page 9)

Terry Foss/AFSC

Forum

Honoring those who served in CPS

This Memorial Day weekend, I was troubled by a concern that I want to share with Friends. Repeatedly we hear of honoring those who died "in the service of their country," meaning of course in the *armed services*. We see many moving photos in papers and on TV of little boys standing in cemeteries, holding flags, and remembering the war dead.

This year it struck me that nowhere have I ever seen mention in Quaker circles of "honoring" or "remembering" the men who gave years of their lives in Civilian Public Service, or in other ways were able to serve their country—it was called "work of national importance under civilian direction"—as conscientious objectors to war and killing. Of course, we always speak of soldiers "giving their lives," but never of the lives they "take" in the course of their patriotic service.

Perhaps this benign neglect of our own "heroes of conscience" has something to do with the fact that not all young Quaker men of draft age register as COs, or in a few cases refuse even to register, and take the consequences. Are our young people aware that there are role models in their own meetings who have taken a CO position? Is the Peace Testimony something we too often give lip service to, when we speak of the brave "early Friends" who suffered for their refusal to take up arms, suggesting "that was then, this is now"?

While most COs survive their years of service, they pay a price in disrupted lives and often are discriminated against. To recognize this would in no way take away from the recognition others give to people in the military.

Having been a CPS wife in the WWII era, and the daughter of a WWI CO, I feel it is important that as a Religious Society we pass along this heritage to the "new kids on the block," as something in which they can take pride. Our meetings can find ways to recognize—even honor—the COs in their midst, living or dead. We can buy for our meeting libraries the books about their experiences that are beginning to appear, and see that our young people have access to them. They need to know also that their fathers, uncles, grandfathers, and friends heard the message of peace and acted on it.

In the monthly newsletter, *Walking in the Light*, that I write for the teens of Ohio Valley Yearly Meeting, I intend to try to stimulate this awareness, asking Young

Friends to learn about the COs in their own families and meetings and to share these stories with us. What can other Friends who share this concern do?

Camilla Hewson Flintermann
Oxford, Ohio

Truthfulness is important between allies

I found the article "The Ministry of Dance: Friendly FolkDancers Visit New Zealand" (*FJ* Feb.) interesting and inspiring, but I have a problem with the article on one point. On p.15 Mark Helpsmeet tells the story of the Maori reoccupation of their sacred space, going beyond what had been permitted by the Pakeha (European-origin) government. I can understand (maybe only in part) the Maori sense of deep injustice and their belief that only non-institutional action and nonviolent resistance can be effective in creating true justice between Maoris and Pakeha. I also appreciate that building trust and reconciliation between an oppressed indigenous people and members of oppressor groups requires diligent and creative effort.

Nevertheless, how can decisions be made in situations like the one in New Zealand so that allies from the oppressor groups are fully involved? Specifically, it seems from the article that the visiting Friendly FolkDancers (FFD) were associated in the eyes of local Maoris—and no doubt also in the eyes of at least some of the public and Maoris' adversaries—with the decision to launch the nonviolent occupation. But it seems that FFD members were *not* included in the decision to perform the act of civil disobedience. Maori leaders may have had valid reasons for not involving FFD in this decision. Possibly Maori leaders thought the trust that had been built between the Maori and FFD meant that FFD had given *implicit* consent to nonviolent action.

But I'm still uneasy. As I understand the principles of nonviolence, a key element is truthfulness, particularly when making important decisions. This applies not only to dealings between nonviolent activists and their opponents, but also to those between activists and their allies. Was truthfulness fully observed here? I would appreciate it if Mark Helpsmeet could clarify this for FRIENDS JOURNAL readers.

John MacDougall
Westford, Mass.

Thanks for the memories

The May 2000 issue on Friends General Conference brought back fond memories of old friendships. It was much appreciated.

I first attended FGC in the 40s as a member of the High School Section housed at Star Villa. Beginning in 1954, I served on the staff of the High School Section, and later I chaired that part of the Conference until 1966. Having 400 high schoolers in a seaside hotel, many away from home for the first time, was always a challenge, but a satisfying experience.

Over the years we had many fine speakers: Dorothy Hutchinson, Jan de Hartog, Tom Mullen, Colin Bell (AFSC), Glenn Smiley (FOR), Ralph Rose, Harrop Freeman, Tom Brown, Robert Blood, Lowell Wright, Justice William O. Douglas, Victor Paschkis, Alex Hay, Henry Cadbury, E. Raymond Wilson (FCNL), Dick McFeeley (George School), and many others.

I had the privilege of working with a number of the clerks and general secretaries of FGC: George Walton, Earl Edwards, Clarence Pickett, Barrett Hollister, and finally Larry Miller and Mary Middleton, who were most supportive. The High School Section also brought together many fine staff members from many yearly meetings who guided the students during their time at FGC: Oscar Janson, the Forbushes, Thornton and Margo Brown, Wayne and Marian Dockhoru, Paul and Esther Goulding, David and Kathleen McInnes, William Waddington, John and Bertha May Nicholson, Ray and Dorothy Trayer, Mabel Elliott, Elwood and Joy Cronk, Charles and Ellen Brown, Nate Morgan—who led over 100 students in early morning bird walks, and many others who are remembered by the participating young Friends.

Watching over that many young people, leading discussion groups, organizing lectures, recreation, meals, and "bed-time" left little free time for staff. On one of the rare occasions when I got to the beach, I was interviewed by a group of Friends. Without being aware of it at the time, this led to my appointment as founding head of Friends School in Detroit.

Friends General Conference has had much influence on a great many individuals over the years. My wife, Dot, and I are thankful for the opportunity to be part of these experiences.

Hali Giessler
Clinton Township, Mich.

Kara Newell visiting an AFSC program, Vietnam, 1998



Blueprint for the future

The cover of the June issue highlighted "A Love Letter to Newcomers and Others Who Wonder What to Do with Their Hands," but perhaps it should have highlighted the remarkable hands-on love letter to be read within the interview of Kara Newell by Cameron McWhirter on her direction of AFSC and its wider relationships over the past eight years.

Her in-depth answers need to be taken well beyond the reading, for they provide us with a blueprint for the future, framed by some needful and thoughtfully subtle references to our past learnings. Her insights should be etched into the seemingly endless controversial dialogs that often serve only to subdue AFSC's relationship to our wider Quaker world. From where I've been sitting, Kara Newell's light has been overshadowed by the ongoing habit of segments of our Religious Society to misunderstand what AFSC is about.

I've been troubled by this hiding of her light, but now I've learned something about the whys of that situation. Apparently, when an entity such as AFSC is "planning for change" it needs to be careful, quiet, and persistent. One has to read between many of the lines captured by the interview but this in itself is thoughtful. The interview demonstrates not only our having been guided by a gentle and intelligent spirit, but it also provides some necessary generic

honesty about where we have been and where we need to go.

Brett Miller-White
Swannanoa, N.C.

Surrogate grandparents can help

The June issue very much spoke to my condition. I hope that all first-time attenders of every meeting could have a copy of "A Love Letter to Newcomers and Others Who Wonder What to Do with Their Hands" handed to them as they walk in the door. It would help them realize that they are not alone in trying to figure out what to do during this hour of silence.

The other article that touched me greatly is "Sounds and Silence: On Children and Distractions in Meeting for Worship." I have always advocated that young children will behave as they are expected to behave. If the children are expected

to sit quietly, they will, and without books or toys. If the parent expects a child to misbehave, he or she will.

At one time in my meeting I instituted a surrogate grandparent program. Those of us who were beyond the age of having small ones with us "adopted" a child for meeting for worship. An adult would invite a child to sit with him or her. They would sit where the parents could not see them, if possible. Sometimes the child would sit beside the adult; sometimes the child needed to be held in a lap. Seldom did the child become noisy. The benefits were great for all. The parents were able to enjoy meeting. The child learned how to act in meeting. The surrogate grandparent had a chance to bond with a child. The child and adult were able to get to know each other.

This might be tried in meetings. I would be interested to hear how it works if any do try.

Sheila N. Bach
Harper's Ferry, W.Va.

Do we worship silence?

Martha L. Viehmann ("Sounds and Silence: On Children and Distractions in Meeting for Worship," *FJ* June) perfectly expresses thoughts I have struggled to put into words since an experience similar to hers years ago. It's too bad that she had to suffer an encounter with a thoughtless Friend to be in a position to speak for what

are probably many Quaker parents over time. I'm grateful to her, and tempted to add that I think our Religious Society sometimes turns silent worship into silence-worship bordering on idolatry.

Dee Birch Cameron
El Paso, Tex.

That Friend spoke my mind

Marjorie Schier's superb Viewpoint piece "Never More Than Now" (*FJ* June) addressed a concern of mine—why I haven't seen more articles in *FRIENDS JOURNAL* about how Friends are responding to the crisis of the sanctions on Iraq. I spoke on the subject of Iraq at Amesbury (Mass.) Meeting recently, and from the discussion and the meeting for worship following, it's clear that the Spirit is moving among New England Friends.

My meeting, Mt. Toby, in Leverett, Massachusetts, has joined the Campaign of Conscience and has sent a contribution to help pay for water purification equipment for Iraq. Other New England meetings that have acted include Providence, Smithfield (R.I.), and West Falmouth (Mass.). Also endorsing the campaign are Northampton Friends and South Berkshire (both in Mass.). In addition, a weekly vigil has been held in Northampton since December 1998. I'm sure there are many other meetings across the country that are working to end the sanctions. Please let us hear about them.

I hope that the Campaign of Conscience will come up in sessions of New England Yearly Meeting in August [*this letter was received prior to NEYM sessions—Eds.*]. I will be there showing the new film on Iraq made by John Pilger, a British filmmaker, "Paying the Price: Killing the Children of Iraq." This is an excellent resource for meetings, a 90-minute documentary on the human damage being done by the cruel sanctions. It includes footage of Denis Halliday, Hans von Sponeck, and Scott Ritter, and is available from Fellowship of Reconciliation (FOR).

The Campaign of Conscience is a project of American Friends Service Committee and FOR. They hope many individuals and organizations (up to 25,000 of them) will agree to contribute dollars to supply needed but embargoed water purification equipment to be sent to Iraq. Permission has been sought to legally send these materials to Iraq, but if permission is refused, the materials will be sent illegally. The purpose of this action is to achieve an end to the

Continued on p. 37

by Elise Boulding

For some time I have been haunted by the realization that over 100 years ago, the 20th century was envisioned as the turning point for humankind. The Hague Peace Conference in 1899 was called to put an end to war. New ideas, new institutions, and wonderful new networks of transnational, nongovernmental organizations all aiming at making the world a better place kept blossoming through the decades in spite of the eruptions of World Wars I and II and the long Cold War. Still, in these last decades violence is out of control on every continent and there is a strong temptation to despair.

Are there any grounds for hope? George Fox spoke of coming into the "covenant of peace, which was before wars and strifes were." That which was before wars and strifes was the love that begot creation. We must never forget that love was the first motion. Every human being who comes into the world is capable of that love, but how to give expression to it has to be learned. Learning is a complicated process, both for individuals and societies, and that is where our problems lie. The culture of peace, the embodiment of the covenant of peace, has to be learned. It has to be learned because every human is unique and different from every other human. We are born needing each other, but because we are also born different, we have to learn how to give each other space, how to deal with our differences. That is

*Elise Boulding is a member of Wellesley (Mass.) Meeting. This article was presented at the March 16-19, 2000, Pendle Hill conference on building a culture of peace. Her book *Cultures of Peace: The Hidden Side of History* has just been published by Syracuse University Press.*

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PEACE CULTURE

The Vision and the Journey

what the culture of peace is about. It consists of a mosaic of identities, attitudes, values, beliefs, and institutional patterns that lead people to live nurturantly with one another without the aid of structured power differentials, to deal creatively with differences, and to share resources. Through the centuries we have done better at certain times than at others in getting the hang of the social learnings needed to deal with our differences.

The grounds for hope lie in recovering our understanding of the human capacity for love, coupled with the realization that we cannot take it for granted. That capacity needs to be nurtured. What each of us is doing with our lives is finding ways to develop the skills of loving across differences, conflict, and violence—the skills of peacebuilding.

The history books are against us, presenting a false image of humanity as being essentially war-prone. In fact, humans spend most of their time in essentially peaceful activities; utopian longings for peace and actual practical works of peacebuilding are even more central to lived human history than the wars that crowd them out of the history books. The restorative justice movement and the truth and reconciliation movements of today are between them uncovering more and more of that reality. Ancient practices of community gatherings to deal with conflicts and wrongdoing through patient listening, public acknowledgment of wrongs, restitution, and reconciliation are being revived in war-torn societies in Africa, Asia, and the Americas as an alternative to the retributive justice systems of the West. The process is slow, but it may be the most important movement of the 21st century.

Can we say that the concept of the covenant of peace is being reborn in the new term “culture of peace”? Edward Hicks’s vivid paintings of the Peaceable Kingdom, now newly popular, give a wonderful symbolic embodiment to the covenant as he brings the words of Isaiah to life:

The wolf shall dwell with the lamb,
and the leopard shall lie down with the
kid,
and the calf and the lion and the fatling
together,
and a little child shall lead them. . . .
They shall not hurt or destroy
in all my holy mountain.

The beauty of the concept of the culture of peace is that we know culture has to be learned. The peace capabilities are there, but so are the capabilities for violence. UNESCO’s famous Seville statement that warfare is not genetically determined laid the groundwork for the UN declaration of the year 2000 and the decade 2001–2010 as a time to educate for a culture of peace and nonviolence in all the 189 member states of the UN. What an opportunity for us as Friends!

*That which was before wars
and strifes was the love that
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world is capable of that love,
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How are we using it? It is a time for deep reflection on the kinds of learnings that need to take place to move public discourse away from a preoccupation with military solutions and the use of force in situations of conflict, and toward mutual-ity and problem-solving. Committed Friends have undertaken a searching examination of past and present peacebuilding work in many parts of the world. How can we relate the extraordinarily creative conflict transformation work Friends are now carrying out in specific local settings, such as the Balkans and the Great Lakes Region of Africa, to the macro-level abuse of the planet itself by military and corporate alliances?

On the one hand each local peacebuilding activity is a living example of what can be. Kenneth Boulding always used to say, “What exists is possible.” Every local area of reconciliation is testimony to the possibility of a world at peace. But the culture of peace is a mosaic of attitudes, behaviors, and institutions—so complex! That means we have to pay attention to every aspect of the culture, from our own individual selves, families, and local communities to school systems, courts and prisons, political and economic institutions, and human behavior in relation to the living biosphere. The transformation of age and gender roles and rela-

tions between races and ethnicities in a culture of peace is as big a challenge as any of the other features of our current social order. All these problems are in addition to the extremely difficult reconciliation work so many Friends are doing among people engaged in brutal physical conflict in war zones.

It is overwhelming. It is too much. How shall we think of what we do? Yes of course we must begin where we are and do what comes to hand in our daily lives and where we live. There is also much to be said for attending to the development of better working relationships between the growing number of peace, development, environment, and humanitarian NGOs that are crowding the world scene. Skills of collaboration are unfortunately in short supply. How to develop listening partnerships with those who would be our competitors in doing good works is a serious challenge. Also gaining access to macro-level processes through developing working relationships with intergovernmental institutions such as the Organization of American States, as our European sisters and brothers are doing in working with the Council of Europe, is an area we have not sufficiently explored. We have ignored the possibilities of working with civil society and governmental structures that make possible nuclear-weapons-free zones around the world from Tlatelolco to Raratonga to Pelindaba. They can be the foundation of a planetary zone of peace, with nuclear weapons forever banished from the earth.

No, we can’t do everything, but we must be open to opportunities to make connections, keeping alive at all times our sense of the interdependence of all life systems on the planet, biological and social. We can celebrate the growth of the Truth and Reconciliation movement around the world. Fifteen countries that have experienced grievous internal violence now have such commissions. At last there seems to be a growing realization that cycles of vengeance and counter-vengeance can completely destroy the societies involved and must be stopped. There is a space, somewhere between vengeance and forgiveness, where enemies can live together again and societies can begin to heal.

Such commissions are not panaceas, but they involve a deep spiritual searching process for a significant number of social groups within the countries undertaking this process. Public acknowledgment of

harm done and public grieving are critical to rebuilding relationships involved in re-creating a viable peace culture in torn-apart societies. The whole process is intensely local at the same time that it is national in scope. As Friends we have a special responsibility for carrying through this acknowledgment of harm done and undertaking the work of grieving in our own countries. For example, in the United States we have never adequately acknowledged and grieved over the unleashing of nuclear bombs over Hiroshima and Nagasaki, and we as a nation remain an unrepentant advocate of nuclear war. So many deeds to grieve over! Some Friends retrace the steps of the slave trade back to Africa in a journey of repentance. Others continue to work with our Native American brothers and sisters for the return of lands forcibly torn from them. Voices in the Wilderness would lead us to restitution for the barbarous bombing of Iraq,

and many Friends work for the rebuilding of NATO-bombed Kosova. But the United States as a nation does not grieve. And it never apologizes.

There is a very difficult spiritual journey to be undertaken if we are serious about contributing to the development of a durable peace culture in our own country. A very special part of that journey is the process of visioning how things would be, if we indeed came into the covenant of peace that George Fox spoke of. We are so distracted by the violence in the world that we don't even see how much actual peacebuilding goes on every day. Even worse, we don't see in our imaginations how things could be if more of that peacebuilding energy were released into the world. We are forgetting that it is the overall quality of peace culture in everyday life that determines national policy and international behavior. We can't expect diplomats to engage in a type of

cooperative, interactive problem-solving between states and at the United Nations that is alien to our local behaviors. So what would a world look like that had viable local peace cultures on every continent? We can't work for something we can't imagine! We urgently need, individually, in our families, in our meetings, and in all the groups we work with, to spend significant periods of time in deep reflection about and envisioning of an earth-world that has become the peaceable garden it was created to be. A more local earth-world, in which all living things are attuned to one another and learn from one another. A world full of music, the joy of work, and the joy of play. Our vision will empower our action as each of us begins to use the tools we have, in the settings in which we move, in ways that will sustain the peaceable garden. We are all gardeners, and the vision is the journey. □



Ken Miller

Earl Coleman lives in Montville, New Jersey.

WORKING GARDEN

There was an autumn chill
Upon the melons, acorn squash
As twilight came to terms with night.
My bushel baskets yawning patient,
To be loaded up next day,
Me taking stock, as artists might,
Of all that had gone right,
What I'd accomplished with my muscle
And some salt mulch hay;
Connection with the land.

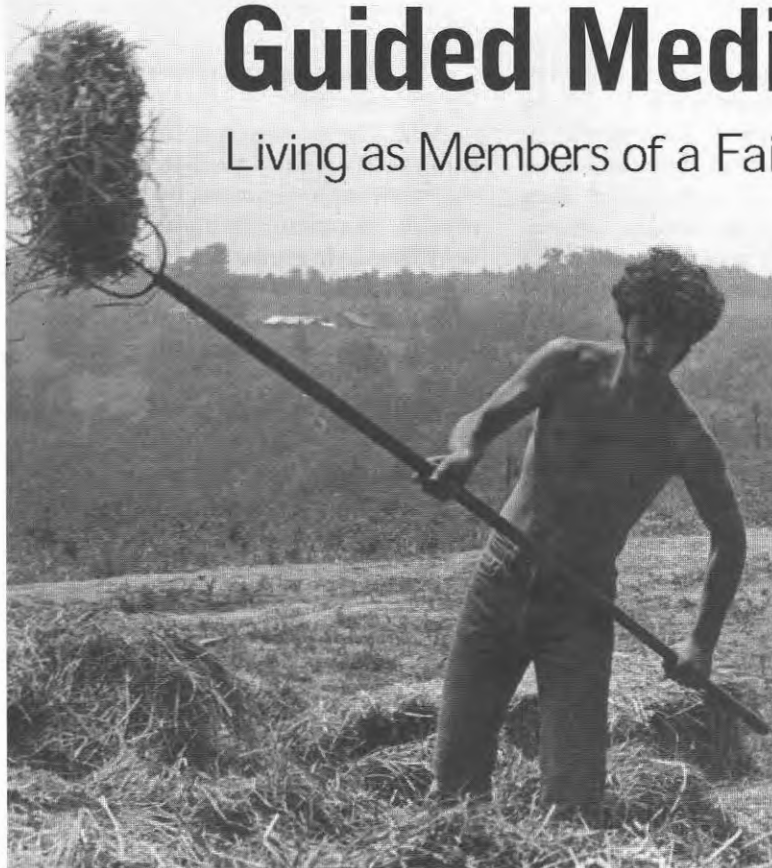
The toneless hush of evening fell,
And overwhelmed me with a boundless awe
At the tomato-ness of Big Boys I had grown
Until it seemed to me that nothing
Could now break the golden spell
Of what the loam and I had formed,
When *ex tempore*, from a chestnut's bough,
Reminding me how small was my control,
Two grosbeaks sang their sparrow-like brief song
To me, and flew off to some well-constructed hole.

—Earl Coleman

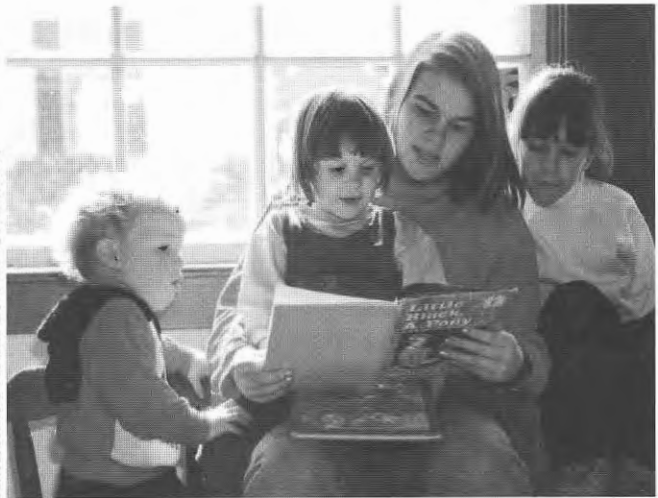
Guided Meditation on Work

Living as Members of a Faith Community in a Secular World

by Wendy Sanford



American Friends Service Committee



Kevin Lee

In the meditation below, “work” can be defined as you wish to define it. It could be paid or unpaid work, volunteer work, work in or outside the home, or a particular project or service.

Picture yourself at your work, this week perhaps, or at another time. This work may be in an office, at home as a homemaker, in a classroom, on the road, on a scaffolding, in a daycare center—wherever you work. The work may be paid or unpaid, well paid or underpaid. Picture yourself at a moment in this work—what are you wearing, how do you feel, with whom do you interact, what are your goals in the work?

If you were to make a drawing or painting or collage of this picture of you in your work, where would you portray God (the God of your understanding)?

Do your workmates know that you are a Friend/attender at a Friends meeting? What clues do they receive from you that you are a person of faith? Do you

Wendy Sanford, a member of Friends Meeting at Cambridge, Mass., offered this meditation at a meeting retreat in November 1999.



and your workmates talk about faith matters (broadly defined)? If so, what is an example of this?

In what ways are your faith, and/or your experiences as a Friend, resources for you in your work? Do you pray over your work? If so, what’s an example?

Have you ever felt led by Spirit in the area of work? If so, what were the challenges for you in seeking to follow this leading? What learnings would you want to pass on to others?

Do you have an avocation—that is, a pursuit about which you feel passionate, engaged, and committed? How close is this to the work you are or have been paid for?

What is one aspect of your work situation that you are happy about in terms of being a Quaker, a person of faith? What is one aspect you would like

to change? What is a step you might take towards such a change? How might your meeting support you in this?

I invite you to consider the possibility that in your current life and work you may be in preparation for some work that Spirit will ask you to do. What comes to mind as you consider this?

When a Quaker friend recently felt led to campaign for public office and lost, she said afterwards that she felt she was waiting for further instructions. How

Friends Select School



are you at awaiting further instructions? What might help? Again, how might your meeting support you in this?

How are our meetings nourished, challenged, or strengthened as faith communities when we bring to them our experiences, learnings, questions, and leadings about work?

What question haven't I asked that is important to you regarding your work or your desire for work in a secular world? If there is such a question, what does it open for you?

As you come out of this meditation, I invite you to name the thoughts, reflections, or insights that you would like to get back to—in your journal, in conversation, in prayer. *(Pause)*

Then, if you would, as we prepare to share with each other in small groups, please highlight a specific story that arises from this meditation for you that you would like to share with others.

In groups of four (for 20–25 minutes), each of you please tell a brief but specific story from your own experience that came to mind as you meditated on these questions. Then, once each person has told a story, please reflect with each other in your small group as you are led, making sure everyone gets a chance to speak.

We will come back together for a period of worship sharing. □

Friend Mark Hulbert's name appears regularly in *The Wall Street Journal*, *Forbes*, and other financial journals. Recently financial editors of *The New York Times* retained Mark to write a biweekly Sunday column. Several times he's been a guest on PBS's *Wall Street Week*, and in the summer of 1999 he was a guest on an Acapulco to San Francisco cruise with the nation's leading investment wizards. His book *The Hulbert Guide to Financial Newsletters* has been through five editions, and his primary occupation is publishing a nationally circulated monthly newsletter, *Hulbert Financial Digest*.

Who is this 44-year-old Quaker who's earned a position in the rarified circles of Wall Street? The following interview, conducted at Hulbert's home in McLean, Virginia, provides some answers.

Wilmer Tjossem: How did your Friends background prepare you for a

WT: What best describes your growing up in Kansas?

MH: The meeting was central to our family, and my three brothers and I were vigorously supported throughout our years of public education. There never was doubt we'd ultimately get the best higher education available. Debating and part-time management of a local restaurant were among my principle extracurricular activities while at home.

WT: What happened next? *Please don't be demure!*

MH: I went to Haverford and graduated *magna cum laude* with majors in philosophy and political science. Two or three professors there had a great impact on me. During two years at Oxford I came under the timely influence of a fine scholar, Simon Blackburn. After my final 24 hours of exams, I earned a "first" on the tests, which means my score was in the upper ten percent overall. Oxford was uniquely strong in training and discipline for writing.

Tracking Investment

An Interview with Mark Hulbert

career at the center of U.S. and global capitalism?

Mark Hulbert: Little in my Quaker home and background determined what I'm doing now. Perhaps one explanation was a firm family discipline for integrity, frugality, and education.

My late father, Lloyd, was in Civilian Public Service during World War II and joined Friends in Minneapolis, Minn., while doing graduate work in botany and plant pathology. Then he and my mother, Jean, moved to Manhattan, Kansas, where he was a state university professor, and where my folks joined in starting Manhattan Meeting.

Wilmer Tjossem and his wife Joan are members of Des Moines Valley (Iowa) Meeting. Wilmer is retired from 38 years as a finance secretary for AFSC and currently serves on the Board of Trustees of FRIENDS JOURNAL.

The last thing I thought about then was a career in investments; quite the contrary, I viewed financial markets as the embodiment of greed and evil.

WT: You have said your parents preferred you would go into one of the sciences, perhaps medicine. Why didn't you?

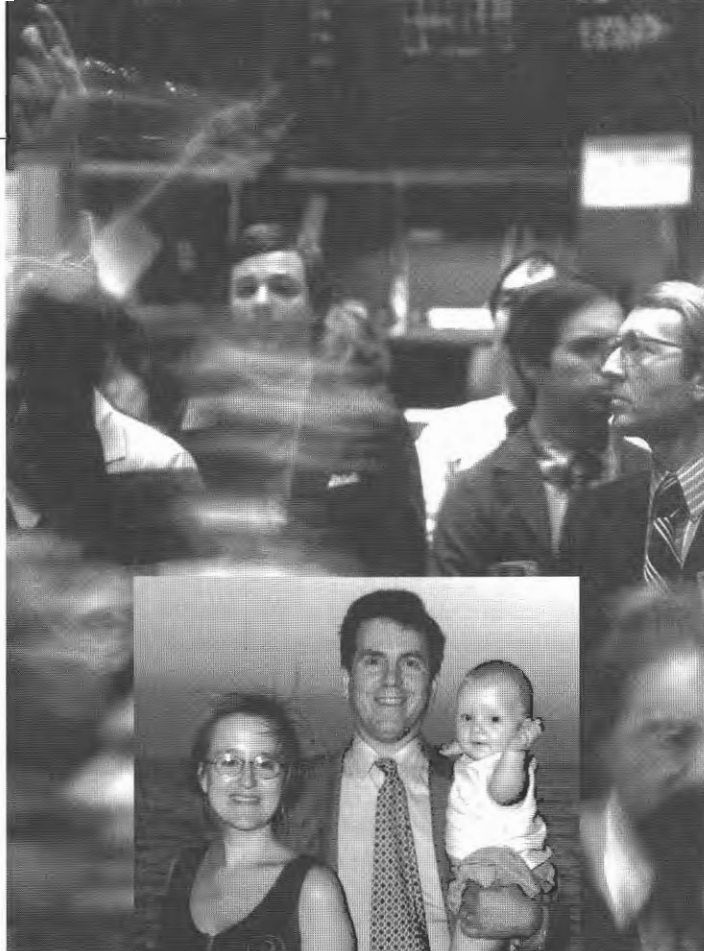
MH: In my youth it was expected that smart students would opt for one of the sciences, though my parents didn't insist on that route. Manhattan High School didn't value humanities as much as natural sciences, so it wasn't until Oxford that I discovered fascination and aptitude for a career in investigative journalism. For a first assignment I was enrolled in an investment seminar in New Orleans where I was promptly shocked by the speakers' transparent dishonesty and refusal to examine data.

Personally, and as a Friend, I was appalled at this lack of integrity and accord-

ingly felt compelled to do an article about it. I soon became a freelancer while simultaneously writing my first book, *Interlock: The Untold Story of American Banks, Oil Interests, the Shah's Money, Debts, and the Astounding Connections between Them*, published by Richardson and Snyder. It was an enormous joy to write but a commercial flop. However, the research experience eased my lingering ideological conscience enough to allow me to commit my life to tracking investment advisers.

WT: What got the newsletter going and what brought you so rapidly to prominence in the investment community?

MH: After *Barrons* published two pieces focusing favorably on my work, I had several appearances on *Wall*



**Left: Wall Street scene
Inset: Mark Hulbert and
his family aboard a cruise
with other leading
“investment wizards”**

large checks and bequests. When it comes time to raise money, many Friends welcome it from the same sources they disdain; and successful business people often are made to feel “outside the loop” when serving on some of our committees and boards. In my book this approaches spiritual duplicity.

Nevertheless, my career so far leads me to ever-greater appreciation of Quaker values. As I’ve been back and forth between Wall Street and Friends organizations I’ve been struck, if not

shocked, by how completely different their two worlds at first appear, yet in certain fundamental ways they’re similar. In their knee-jerk reactions and smugness towards each other they become more alike than either so far is willing to acknowledge.

WT: What do you see as your ongoing Friendly mission in the investment community?

MH: So far in my career I’ve been sued four times for libel by powerful investment advisers, and each time vindicated because my published evaluations were objective and without malice. In some instances, I’ve been more effective in uncovering fraud than the Securities Exchange Commission itself because I’m not burdened with bureaucracy and political considerations.

I believe it behooves Friends to recognize commerce and investing for what they are, imperfect and flawed, yet inescapable in our shared existence. Historically, Friends and their testimonies have measurably brought improvement in business ethics and economic justice, especially in England and the United States, and there’s much yet to do! □

eral Quakers. Some feel I’ve sold out to a financial system they view as having little or no redeeming social or spiritual value.

WT: How do you answer that?

MH: Not only have my wide-ranging pursuits not been inconsistent with my humanitarian and religious background, they’ve actually strengthened my spiritual understanding. I regard a sound spiritual life as viewing life from many perspectives.

WT: What is your advice for the Religious Society of Friends?

MH: Now and then I become impatient with many Friends’ questioning attitudes about wealth. On the one hand, Friends today remain generally disdainful of the money culture and believe most financial corporations are inherently evil, cause wars, exploit the helpless, etc. On the other hand, historically, most major Friends organizations, schools, and colleges have greatly prospered by wealthy Friends’ (and wealthy friends of Friends’)

Courtesy of Mark Hulbert

Free Library of Philadelphia

Advisors

by Wilmer Tjossem

Street Week. (I was only 25 when I first appeared). These and other connections brought me impeccable credentials among the most conservative business leaders—and as a liberal-leftist, I felt at times like a fraud myself, allowing each side to think I was one of its own. However it was, *Financial Digest* hit a popular nerve and took off, and my uneasiness about publishing an investment newsletter steadily abated.

WT: How has your success affected your relationship with Friends?

MH: While my family and I (wife Merideth and daughter Emma Claire) are active with Friends Meeting of Washington (D.C.) and Thornton Friends School, and I’m on Guilford College’s Board of Trustees and on committees of Haverford’s Board of Managers (and, until recently, Friends Committee on National Legislation), I feel increasingly isolated from lib-

Quakers in Business Today

by Lee B. Thomas Jr.

In the early days of our Religious Society of Friends, many Friends gravitated into business. When they were denied access to the professional schools, business was an alternative. Today many Friends would be unhappy if their children became business people. Many in our Society are socialists or seem to consider a private business career as somehow immoral. I think this is unfortunate.

Those of us in business have a unique opportunity to follow the leading of the Eternal Spirit. Of course there are "no-goodniks" in business, and sometimes it takes too long for market forces to punish them, but generally people want to deal with businesses that have moral principles. In the businesses with which I have been associated, the world beat a path to our door because we tried to do what we thought was morally right, including integrated hiring and avoiding government contracts.

When I was first hired by a large accounting firm, I stipulated that I would audit anyone, but as an engineer I was uncomfortable doing consulting work for a defense contractor. That was not a problem. The firm wanted people of principle.

At Vermont American Corporation, a very large public company that manufactured power tool accessories, we refused government contracts. It was good business to do so, because the contracts were either awarded in response to personal favors or were bid down to an unprofitable price. We were leaders in diversity back when it was unpopular. People disagreed, but they were proud to be associated with a company that stood for something. It was also good business because we were utilizing talent that others ignored. We developed partnerships with customers and suppliers long before Ed Deming, the management guru who helped Japan turn itself around after World War II, made it fashionable. When

you work together to improve product quality and reduce costs, everybody benefits, including the consumer. Just taking competitive bids and throwing out somebody for an extra five percent is poor human relations as well as bad business.

Industrial concerns have long been major contributors to the deterioration of the environment. Some of this deterioration occurred before we knew better. We now have laws and the Environmental Protection Agency to make people behave. While mere compliance with the law is not going to be adequate, there are encouraging signs. The International Standards Organization has established a voluntary standard to require companies to

improve their environmental performance. It is called ISO 14000. Some of the largest transnational corporations have agreed to comply with ISO 14000 even though it required an external certification audit. Many companies have found that a proactive stance on environmental issues is cost-effective. Savings from product redesign, saved disposition costs, and the elimination of compliance costs can all be substantial. A few large companies have stated that they will require their sources to be ISO 14000 compliant within the next few years. This will affect the smaller companies as well, and now there is real hope for improvement.

Another issue that troubles Friends is offshore sourcing. Some shortsighted people want tariff barriers to keep the jobs in the United States. As Friends we must be citizens of the world. Decent jobs in the developing world can reduce tensions and encourage a private sector to provide some check on government excesses. The exposé of NIKE for what they were doing to children in the Pacific Rim made decent people sick. It can be different. Levi Strauss has been lauded for a policy of not employing children and providing scholarship help to move the children from factory to school. The Council on Economic



Those of us in business have a unique opportunity to follow the leading of the Eternal Spirit.

Priorities (CEP) has developed a series of standards for the workplace patterned after the ISO standards called SA 8000. This standard requires basic worker safety, no child labor, a living wage (locally a living wage), gender and racial equality, and freedom of association. For any standard to be effective it must be subject to

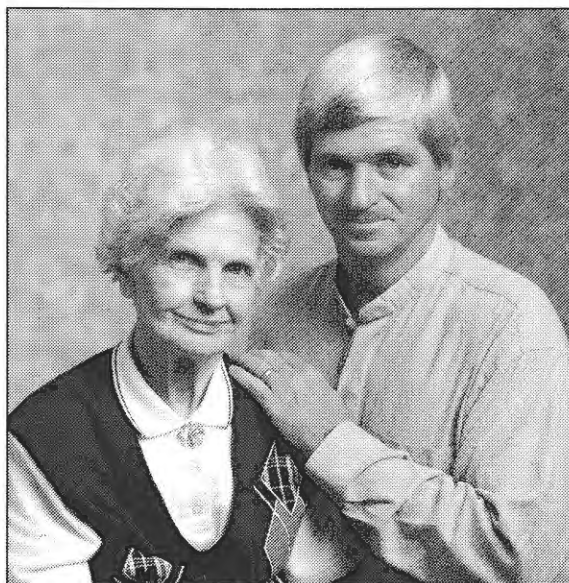
Lee B. Thomas Jr., a member of Louisville (Ky.) Meeting, is the former CEO of Vermont American Corporation. He is currently owner of Universal Woods, Inc., and Executive-in-Residence at the School of Business at Bellarmine College.

an external certification audit. Auditors have been trained and certified by CEP, and companies are now being audited. Correction of abuse is just beginning. NIKE refuses to cooperate with SA 8000; they merely sent their CPA firm to visit some factories. I think this was a white-wash. At the other end of the compliance spectrum, Avon is in the lead in requiring certification of their sources. The trend is in the right direction.

Over ten percent of all money under management today requires a social screen. One by one the big mutual fund managers are establishing socially screened mutual funds. Many do not have my recommendation. The best managers should be proactive; they should be looking for well managed companies. Some just screen out alcohol, gambling, and tobacco companies. Examples of ways in which consumers can demonstrate their social conscience may be found in the bestselling *Shopping for a Better World*, published by CEP, which also publishes ratings on companies' performance on social issues. Pressure from investors and consumers can force companies to better behavior.

There are no perfect companies, just as there are no perfect individuals. Sometimes we are faced with choosing the lesser of evils. We make mistakes. Sometimes these mistakes leave us with unfortunate choices. I have failed on occasion. I have had to close plants because we were not able to make a viable product in those plants. This put people out to look for jobs. We helped them, but the jobs they found were not as good as those they left. I was unsuccessful in protecting Vermont American Corporation against a takeover. Many of our concerns are no longer the policy there. In spite of all this, I think on balance that I was able to do more constructive work in the private sector than I could have done otherwise.

My purpose here is to encourage idealistic young Friends to consider a career in business, then after they get there, to work toward making the world a better place. I also want to encourage their parents to take a positive attitude toward such a choice. □



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Ritual in Unprogrammed Worship

by Paul Buckley

Ritual *n* 1: the established form for a ceremony; *specif*: the order of words prescribed for a religious ceremony 2 *a*: ritual observance; *specif*: a system of rites *b*: a ceremonial act or action *c*: any formal and customarily repeated act or series of acts (*Webster's New Collegiate Dictionary*)

Sunday Morning

9:57 I meant to be here earlier today. Bob is in the doorway, "Good to see you, Paul." Bob is this week's greeter. "Good to see you" means I'm now a regular. When I wasn't coming so often, it was (big smile), "So glad to have you back again." At least I avoided the hearty "Welcome! Come in!" that Bob reserves for those he doesn't recognize.

10:00 From the Poole Room, I hear "Open my eyes that I may see. . ." Mari has started the premeeting hymn singing. The

kids are here so we will get to the George Fox song, and Gretchen will signal that it's time for meeting when she asks for "Spirit of the Living God."

10:29 The last chord is still echoing as we march into the meeting room. As usual, Samuel awaits us. He doesn't sing. He has arranged the chairs into a circle and placed the Bible and *Faith and Practice* on the table along with a nice bouquet of wild flowers.

10:45 The children troop out. I'm still not used to this. Wouldn't it be better if they came for the last fifteen minutes of meeting? Oh well, we used too many business meetings on that topic. At least Martha didn't give another "children's sermon" this week.

10:52 First message. I'm not really settled and can't completely pay attention. Something about how the weather

reminds Mary Ellen of God's mercy and justice.

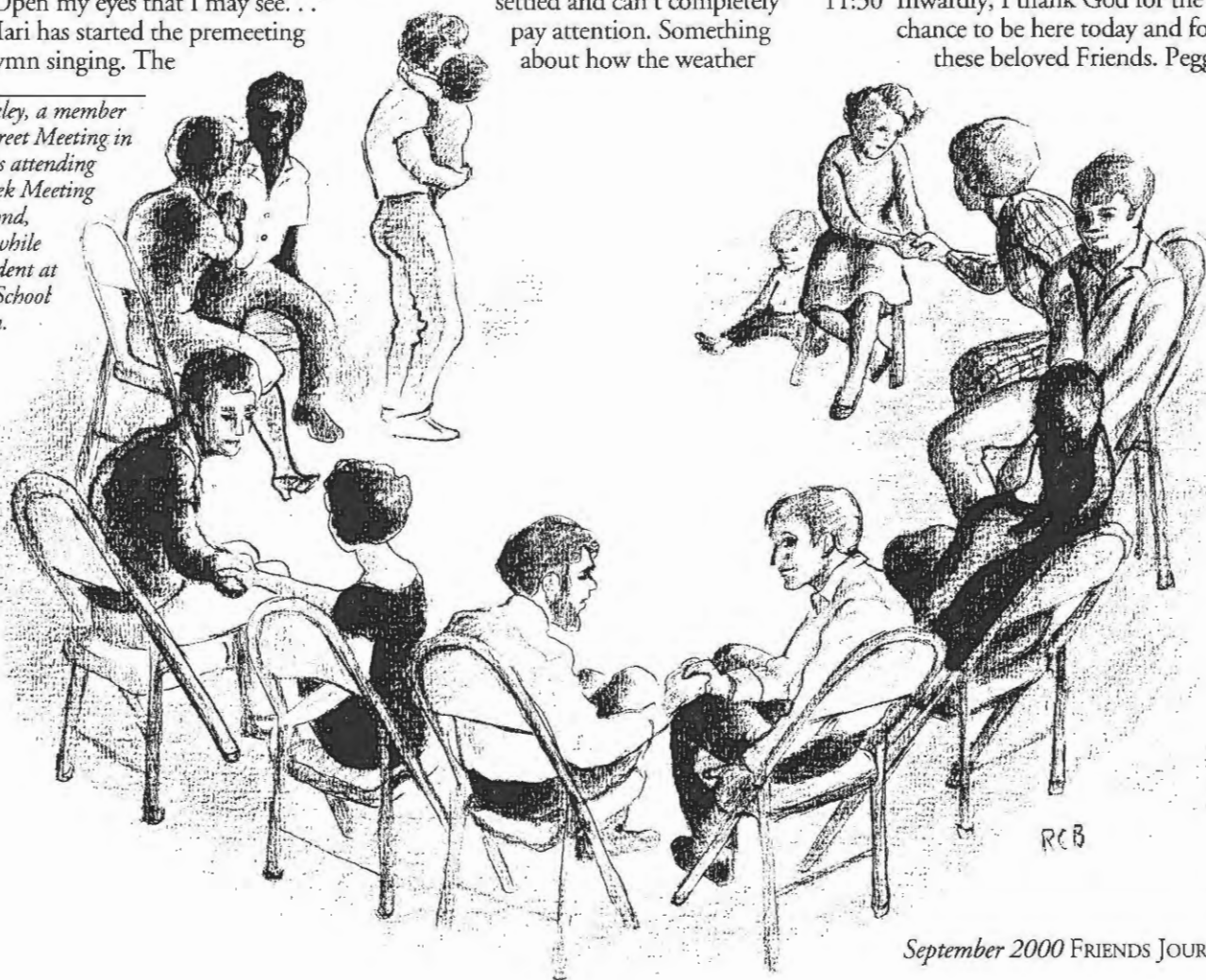
11:07 Josh breaks the deepening stillness by reminding us of the woman caught in adultery: Jesus exemplified mercy to the woman and justice to those who wanted to stone her.

11:10 Mercy and justice, again. A little too soon for me to absorb Josh's message. Ron doesn't like Bible references and has "balanced" it with a story of the compassionate Buddha.

11:14 I hadn't noticed Brenda here. She is correcting Ron's version of the story and expanding on it. Brenda took a course on some form of Buddhism, so I guess she knows what she's talking about. I just wish she wouldn't do it in meeting.

11:30 Inwardly, I thank God for the chance to be here today and for these beloved Friends. Peggy

Paul Buckley, a member of 57th Street Meeting in Chicago, is attending Clear Creek Meeting in Richmond, Indiana, while he is a student at Earlham School of Religion.



RCB

Rosamond Buskirk

and I shake hands to close meeting.

11:31 Guests and newcomers are introduced.

11:34 Announcements.

11:40 We move back to the Poole Room. Bob has coffee, juice, and cookies out. We have 20 minutes for socializing before the Second Hour program starts.

Unprogrammed worship looks like the simplest thing in the world. We assemble in a room and wait quietly until either someone is moved to speak or it is time to leave. What could be more effortless? What could be more unadorned, obvious, or natural? As "unprogrammed" Friends, we avoid all the clutter and dead ritual of other religious services. Maybe so. Maybe not.

Let's examine the concept of ritual and use that to explore our manner of worship. The first definition in the dictionary says that a ritual is "an established form for a ceremony," specifically "the order of words." That would seem to preclude Friend's ceremonies. We don't have an established form or an order of words, do we? Is sitting together quietly "an established form?" Or to look at another part of the definition, is there a "customarily repeated act or series of acts" in our weekly gatherings? If we look at what we *do*, rather than what we might call those activities, do they look like rituals? More than that, how might our understanding of what it means to be Friends change if we regard our "customarily repeated acts," whatever they may be, as rituals?

Basic Rituals

Obviously, we gather in the same place and at the same time by prearrangement. Some early Friends tried to eliminate this ordering, believing that the Holy Spirit would call God's people together whenever and wherever it was necessary—First Day or not, meetinghouse or tavern. That experiment failed.

We also agree to sit quietly together—rather than walking around the room, lounging on the floor, chatting together, or drinking coffee and eating sweet rolls. And we agree to give each other space to pray, to speak, and to listen. At the close of meeting, someone will signal—usually by a handshake—that the period of formal worship is over. Still pretty simple. Per-

haps this is the minimum set of rules necessary. But if we look a little closer, there are more personal and corporate "customarily repeated acts"—our own unprogrammed rituals.

The Sequence of Rituals

In some meetings, this starts at the door. A greeter welcomes people as they arrive. While particular Friends will receive a personal greeting, frequently there will be several standard phrases: one for the regulars, another for the occasional attender, and one more for the obvious newcomer.

In one meeting I attended, hymn singing always preceded meeting for worship. People took turns requesting their favorites, but we seemed always to finish with the same one. Not by explicit prearrangement; it was just the way things were done.

In a sense, our meeting room is itself ritualized. Lighting, chairs, and other furniture may be rearranged if the space is shared with other activities during the week. Some meetings sit in a circle, others in sets of facing rows. In either case, the layout may remain invariant over a period of years or decades. There may be a table in the room, with books—a Bible or a Book of Discipline—and sometimes flowers. If so, it will be that way week after week.

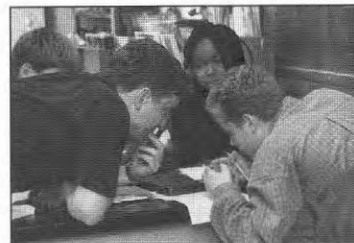
After finishing our greeting rituals, we enter the meeting room. Traditionally, the meeting for worship begins when the first person sits down. Each person following enters quietly and finds his or her place. And it *is* his or her place—I sat in the same chair every Sunday for nearly seven years.

Worship itself follows a series of regular practices. One that periodically exercises meetings is the question of whether the children will be in for the beginning or the end of meeting. The time that we devote to debating this seemingly trivial item reveals the significance it truly holds. The presence of children changes the character of the meeting. For some it is a distraction, for others, a reminder of God's blessings. Some meetings have children in at the beginning and find that the ministry offered early is enlightened by their presence. Others prefer the children present for the last part so that younger Friends can more often experience a centered meeting.

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corporate activity. We each have our own ways of becoming personally quieted and entering the corporate stillness. We send our children and each other subtle signals to nourish and sustain the deepening stillness. Gathering a Quaker meeting is not meditation—an individual discipline—but a learned corporate practice and one that we help each other in achieving.

Ministry is rare early in meeting. For any given meeting, the regular attenders know how long to wait before first speaking. We know how long our centering takes, and it is an extraordinary message that would be welcome too soon in the process.

Likewise, there are unstated, but established, rules for subsequent ministry. Messages on similar themes are common, but a response to or discussion of a previous message is un-Quakerly. Brevity is valued. The interval between messages should be sufficient for serious contemplation.

Finally, we have our closing rituals. In most meetings, the worship is closed not by the clock, but by someone designated to discern when we have done what we can do together. Usually, handshakes are exchanged among those present. This marks the end of the worship, but not the end of the worship service. In a "customary series of acts," visitors are invited to introduce themselves and announcements are made.

Not all meetings follow each of these rituals. There may be exceptions to each one, but it is hard to imagine an unprogrammed meeting that did not observe most of them. Moreover, individual meetings develop additional practices that become part of their standard Sunday routine.

The Benefits of Ritual

The development of these practices was not accidental. Each of our customs, from the early agreement to specify times and meeting places to the more recently adopted general handshaking to close meeting, arose to meet a need felt by the community. We humans are creatures of habit, and when we find a process that seems to work well, we tend to stick with it and to share it with others. The development and spread of common practices, habits, and customs is natural in any group. The longer the group lasts, the more likely it is to find those practices that really meet its needs. Over time and particularly in

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religious groups, the word "ritual" is applied to these practices.

Rituals have power—living rituals have the power of life, but dead rituals have the power of death. Early Friends recognized this power and condemned dead rituals where they saw them. Early Friends also knew that rituals can be of great value to those who use them. They understood, for example, the power of refusing to offer "hat service" to their social betters. Doffing your cap was a dead ritual. Keeping it in place was a living one.

Significance

Does it matter whether we have rituals or not? How does it change anything? I believe there are several ways in which this understanding of what we do changes things: it allows us to know ourselves better, it gives us a glimpse of how we appear to others, and it may let us see and understand others better. Finally, it may help us in our individual and corporate worship.

By naming the things we do as rituals, we gain a new way to see them. It allows us to ask what it means to participate in the activity. The adoption of new rituals can alert us to how we have changed from who we (the Religious Society of Friends) were in the past to who we are now. Not long ago, for example, singing was extremely rare among Friends. Does contemporary singing tell us something about how we understand our relationship with God? Is it an accommodation to "worldly ways" of worship or a way to worship better? Does it make us more faithful Friends?

Likewise, our practices tell others who we are in ways that our words cannot. A Sunday-morning visitor may learn more during the meeting for worship than in the 15 minutes of intent discussion that follow it. With an understanding of what our outward acts tell others about ourselves, we can better judge the worth of those acts. We may choose to eliminate some existing practices as no longer valuable or appropriate. Similarly, we may decide to take on new ways of expressing ourselves as Friends.

For example, sharing "joys and concerns" just before or just after closing meeting has become popular among Friends lately. This practice may be valuable as a community building activity. Friends who share the joy of a new grandchild or the

pain of a lost job open themselves to their community. They invite others to join in their celebration or their sorrow. In an age when interpersonal isolation seems to be the natural condition, this can break down barriers and allow real communication between people. This would seem to be a valuable practice. But what does it do to our worship?

When we examine this practice as a ritual, we gain a perspective from which to evaluate it. Does it affirm our identity as we are and as we wish to be? Are we borrowing a closing benediction from another tradition? Does it achieve the goal of increasing our sense of community? In a religious society, worship is community building; community building is not worship. When we change our worship practice to build community, are we changing the focus of that worship from God to ourselves?

Looking at our "customarily repeated acts" may also help us to appreciate the value of other religious traditions. In examining how and why we came to have our rituals, we may be able to understand better how and why others have come to have theirs. This may especially apply to understanding "programmed" Friends. Are their worship practices simply different outward manifestations of the same inward states that we experience? Does naming our own rituals help us to see ways in which we are truly members of the same religious society?

Perhaps most importantly, embracing the word "ritual" may help us better to worship God. Distinguishing between living ritual and dead ritual is easier if we acknowledge that ritual is what we are dealing with. Some rituals—gathering at the same time and place—are necessary for us to worship together. Other rituals may be significant to the spiritual life of a meeting or of an individual. If we automatically reject all ritual, we may deny ourselves the tools we need to strengthen our relationships with God. We each need to ask ourselves, what are my own "customarily repeated acts"? Do they enliven my religious life? Do I do these rituals because "it's time" or because they open me to the grace of God?

Finally, embracing the word "ritual" may be simply a matter of integrity. If an act has all the characteristics of a ritual, our testimony of integrity and of simplicity requires that we acknowledge it as such. □

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Walking With God

AS CLOSE AS WE WANT TO BE

by John M. Haynes

God is immutable, permanent, unchanging, all-loving, all-caring, and all-forgiving. God is simply there and is there at all times.

If this statement is essentially true then we must ponder the problem: if God is always there, unchanging, why do we feel at times closer and at other times farther away from God? Clearly, God does not move closer and farther away from us. We move back and forth in our awareness of, and therefore our relationship with, God. We choose when to be closer and, probably not by conscious choice, we decide when to drift apart.

This raises another question for us regarding our central belief that we gather in silence in a mood of expectant waiting for the Holy Spirit. Are we waiting for the Spirit to come closer to us or for us to move closer to the Holy Spirit? Most Friends believe that centering in meeting is an activity involving emptying the mind of extraneous thoughts, and then waiting for the Holy Spirit to enter the free space. But it seems more likely that the Holy Spirit is there waiting for us to move close enough to experience the Word of God.

If this is so, what activities in the silence

John M. Haynes, a member of Westbury (N.Y.) Meeting, where he served on Ministry and Oversight, died on December 22, 1999.

move us closer to God? We can argue that simply being inactive about our normal human concerns frees us up to enter into the space in which communion with God occurs. Even when we are empty of daily concerns, an action must happen to make us closer—we must move. The activity that moves us from the silence in which we have emptied our minds into a direct, unmediated relationship with God is prayer. A prayer becomes the bridge we build to cross the barrier we have established between the individual and God in the rush of everyday life. Thus, this act is proactive, a deliberate step we take in the depth of the uncluttered mind, created out of silence.

Each prayer is different, and as Friends we are constantly looking at what holy prayer is. I think there are three basic forms of prayer: prayers for others, prayers of praise and gratitude, and prayers for ourselves. Each of these takes us over the bridge and closes the gap between ourselves and God.

A prayer for others involves sharing with God our concerns for and about the other person. They should not be requests for action on God's part since we assume God already knows the needs of the other person. Our conversation with God is about our concern. In holding others in

the Light we do so without knowing the answer but as a way of drawing closer to the other person in need through a sharing with the Holy Spirit. We trust that as we hold the other in the Light the Holy Spirit links us with the other person, giving the other our concern and strength to pull through their crisis.

A prayer of praise involves giving thanks for the wonders of the day, for life, for God's loving and caring. Praise takes us out of this world that we believe we control and places us into another world where we accept our lack of control on the one hand and express our thanks to God on the other.

The prayers for self are the most difficult prayers. They are often pleas for help and divine intervention. Sometimes we make a promise in return for an anticipated action, since we too are influenced by those religions that sell interventions on our behalf. They see a God who loves a trade and who responds to people rather than leads them. These prayers reduce God to a superhuman, motivated by the same desires and fears as us. Rather, God is all-loving, all-caring, and all-forgiving. No deals are required, simply acceptance of Grace.

So, what is the way to pray to God? I think there is one simple prayer that is



Julie Lonneman

useful in all situations and all conditions. It is simply, "Dear God, what can I do differently?" The remarkable thing is that when we have crossed the bridge and are in true conversation with God, there is always an answer. There is always a different way to think about the problem distressing us. There is always something different we can do in our interactions with others. There is always another way to think about or to handle a concern. God will not cure my illness. God does not choose some to cure and others to suffer. But God will provide me with a different way to handle it.

When we ask for this help, God places us back in control of our lives and reminds us that there is a more Godly way of responding and that we can make the shift necessary to be closer to God in heart and deed. In this relationship with God we ask for no miracles, no interventions for us or against another. We never ask for things to which we are not entitled, and we never ask God to be ungodly. We ask only what we could do differently to place us closer to God. We maintain a simple relationship with God. We maintain an obedient relationship with God by making the suggested changes.

Sometimes we ask for a shift—something different that we can do—but do not hear an answer. One possibility is that what we are already doing is God's work, or more likely, we have asked a question to which we do not want an answer since we don't intend to do anything differently, but it makes us feel good that we asked. My experience is that if I ask the question honestly, an honest answer is always returned and a different way opens for me.

This simple prayer, "Dear God, what can I do differently?", can be asked at any time. All it takes is a momentary withdrawal from daily life, an honest appeal, and a receptive heart. It is the most empowering prayer that lifts me up when I am down, turns me around when I am going in the wrong direction, helps me look at the glass as half full rather than half empty. It is a question that reminds me that the answer is always there inside me. God is always there; I determine the proximity. When I accept God's grace, the way opens at any moment for a different approach. God helps reconnect me to my own inner wisdom. And that inner wisdom takes me closer to God, walking with God, which is where I want to be. □

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South Africa's Truth and Reconciliation Commission

by Rosemary Smith

When we [South Africans] feel despondent about the "beloved country," we would do well to turn to the final report of the Truth and Reconciliation Commission. Whatever its flaws, it is a document the nation should be proud of. It has been described as the most important political testament to emerge from South Africa and one of the more important documents of the 20th century. [The Truth and Reconciliation Commission attempted to bring about healing after the official end of Apartheid by offering amnesty in exchange for confessions of crimes by those guilty of violence.]

I recall watching the commission at work and marveling at the stoicism and patience of the commissioners who sat daily listening to the stories of South Africa's holocaust. Each day a lighted candle had pride of place and was lit in a simple ceremony to commemorate the upholding of truth and the burning of the past. The candle looked like an Advent or Paschal candle and gave a religious air to the proceedings. For Quakers the candle shone like the Inner Light.

In 1996, the Grahamstown Black Sash Advice office employed a researcher to peruse its records of oppression during the states of emergency. [The "Black Sash" was a peaceful resistance movement against Apartheid led by women who stood silently in protest wearing black sashes.] The purpose of the research was to identify those who met the criteria of the Truth and Reconciliation Commission and for those people to have the choice to tell their story. It was a hard task sifting through material that told of assault, torture, murder, deprivation, and the all-pervading fear people suffered.

For those of us interviewing the victims it was a hideous reminder of those Apartheid years when the Black Sash and Dependents Conference in Grahamstown did its best to support the victims and their families through traumatic times.

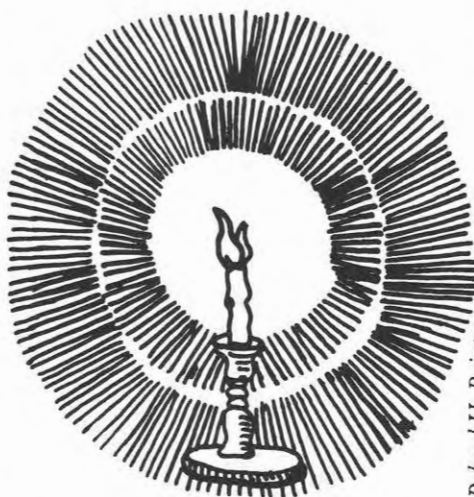
Mzi Maholo wrote in a poem:

When the Truth Commission opened its sanctimonious arms

Rosemary Smith, a member of Cape Eastern Regional Meeting in South Africa, was involved in the Truth and Reconciliation Commission hearings both as a personal witness and as part of a broader Friends presence. This article is reprinted with permission from the September 1999 Southern Africa Quaker News.

Waving the holy book
out of their crevices
for hugs and admonition
crawled the "born again" souls
suddenly remembering
The weeping rivers
Conveying guiltless ashes
of our soil's sons.
We wondered.

Like Mzi we too wondered how much agony and bitterness the commission would unleash. We were concerned that each victim knew the process of taking this story to the



Roland H. Bainton

Truth and Reconciliation Commission and the various factors involved; for example, the full implications of amnesty, that if a perpetrator was granted amnesty then he or she could not be prosecuted.

It was often the details of people's lives that caught the imagination and stayed in the memory. The woman chopping the cabbage, listening to her favorite serial on the radio, with her shoes kicked off to rest her tired feet after a day as a domestic worker, whose life changed forever seconds later. Municipal police went on the rampage, kicked open the door, and raked her shack with bullets, killing her husband in the process. Then there was the description of the sad little procession going to the cemetery to bury a beloved baby in a small cardboard box. The family had been banished to a small karoo town because of the father's political involvement. [The karoo is an arid plateau.] There they endured constant police harassment, and when the baby died there was no money to buy a coffin or to have a proper funeral.

We heard people asking at the commission's hearings for headstones and proper graves so that the deceased might have death with dignity.

Mzi Maholo continues in this poem:

For too long their hearts quivered with
grief
As they searched for the vanished
The dead
In graves with no holes.

It will be hard to forget the parents who lost children as the result of police bullets at weekend funerals. One family whose grief had been intense went to the Commission hearing and found it cathartic. They felt that in the telling of their story, and in meeting other parents who had similarly suffered, their process of healing was begun.

Watching the perpetrators, I thought that if I passed them in the street nothing would have alerted me to their past. They seemed like ordinary citizens. In Cradock [a town in the Eastern Cape] we heard of torturer and tortured coming together in a church nearby and of reconciliation taking place.

Mzi Maholo ends his poem thus:

The sun of our land
will ease the wrinkled spirits
Thread those devalued hopes
Mend their fractured souls.

Who can forget the scene played out many times in dusty town halls up and down the land as the minutiae of life during the apartheid era was spilled out. Every now and again a mother would keen, head in hands, and the counselor/comforter would put her arm around the mother's shoulders until the sobbing ceased. A murmuring, a sighing would come from the audience, and we would don headphones to hear the translation.

Antjie Krog [a leading African writer], in her powerful poetic way, writes of the Truth Commission in her book *A Country of My Skull*: "And I waded into song in a language that is not mine, in a tongue I do not know. It is fragrant inside the song, and among the keynotes of sorrow and suffering there are silences where we who belong to this landscape, all of us, can come to rest."

There is much to despair about in our beloved land, but we must be proud of the people's testament and the mending of fractured souls and find the silence, so we too can come to rest. □

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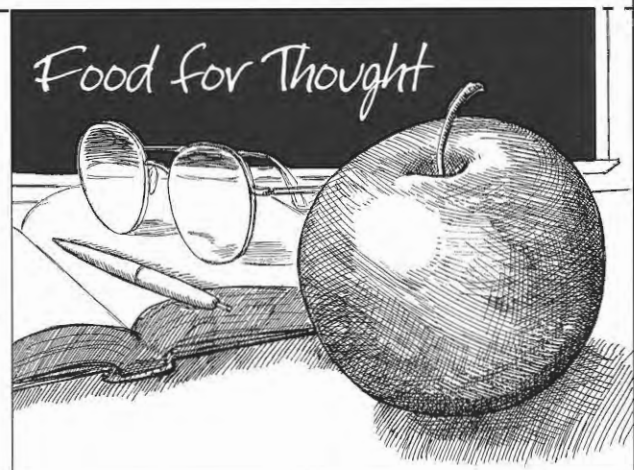
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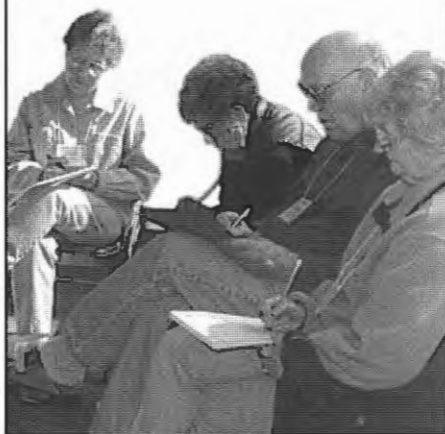
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Reports

Quakers Uniting in Publications

From April 27 to 30, 2000, about 30 Friends (authors, publishers, booksellers, and journal editors) gathered at Twin Rocks Camp in Oregon for worship, fellowship, and professional sharing and support during the annual meeting of Quakers Uniting in Publications (QUIP). Representatives from all branches of Quakerism were well-represented. We spent three days nestled in a beautiful redwood lodge next to the ocean sharing our hopes and plans for our particular Quaker publishing endeavors and possible cooperative ventures.

We began the weekend at Powell's City of Books in Portland, talking with Michael Powell about the state of bookselling and how to succeed as a small publisher or niche bookseller today. His comments spoke directly to the perils and possibilities we all face. Then we caravanned over the lush green hills to Twin Rocks. Business sessions focussed on QUIP's first truly cooperative publishing project, *George Fox's Book of Miracles*, and other cooperative endeavors.

There were a few educational sessions during the weekend. On Friday evening Rebecca Mays of Pendle Hill Publications and Lucy Duncan of the FCG Bookstore presented a session about recent advances in electronic publishing and marketing capabilities and how we, as Quaker publishers, might use these new technologies well and mindfully. Martin Kelley, FGC's webmaster, presented an overview of website development and offered tips for designing an attractive and workable shopping-cart-capable online catalog. We also had a session in which Friends learned to stitch and worked on the QUIP panel of the Quaker Tapestry. On Saturday Bob Baird, owner of the Book Bin Bookstore in Corvallis, Oregon, Dick Sleeper, small publisher and distributor, and Graham Garner, manager of the Quaker Bookshop in London, made a presentation on "Methods for Discerning the Needs on Which We Base Planning." Their Spirit-led and practical suggestions were very inspiring.

A highlight of the weekend was the centered meeting for worship on First day morning. Messages were offered about the special opportunity for Friends with significant theological differences to come together, to share openly about our work, and to set aside judgments in order to learn from one another. QUIP offers a unique context for Friends from all branches, concerned with the ministry of the written word, to gather together in retreat. A first-time attender to the session spoke eloquently about it: "I found it not only extremely useful, but very exciting and spiritually uplifting. After all, how often do evangeli-

cal, universalist, FUM, liberal, and independent Friends from the U.S. and 'across the pond' gather together for worship and business? I was utterly delighted by the warmth and depth of sharing on all levels."

The 2001 QUIP annual meeting will take place March 22 to 25 at Pendle Hill in Wallingford, PA. The focus of the educational sessions will be Quaker periodicals. Friends interested in finding out more about QUIP should contact Bruce Hawkins, Promotions Clerk, 61 Henshaw Avenue, Northampton, MA 01060, e-mail <bhawkins@science.smith.edu>, or look for more information at <<http://quaker.org/quip/>>.

—Liz Yeats, clerk

A "Precious Meeting"

In Estonia there is only one actual member of the Religious Society of Friends. In addition there is an attender, who works in Tallinn and has a long association with Quakers, together with a new enquirer from Tartu who has recently discovered Friends through the Internet.

As you would guess, meetings for worship are not frequent in Estonia. To my knowledge there have been only two during the last handful of years, both of which were supported by Friends coming over from Helsinki. For some time, Quakers in Helsinki and Stockholm have been talking about the possibility of organizing a joint meeting in Tallinn. That became a reality during the weekend of May 6-7.

Altogether there were 16 of us, of varying ages, coming from Estonia, Finland, Lithuania, and Sweden. The program was centered around two meetings for worship. It was also an opportunity to "compare notes" of our respective meetings and Quaker experience.

As the first of its kind, it is hard to measure in terms of whether it met the expectations of everyone who made the effort to be there. It could be that the lasting value was simply that of isolated Friends connecting for meeting for worship—although if there are to be similar meetings in the future, it might be useful to think in terms of developing it as a meeting for learning. This time, though, there was an underlying expression of delight at being able to be a tangible part of the European network of Friends.

One participant put his finger on the pulse when he said to me afterwards, "I think it may have qualified as what George Fox liked to call a 'precious meeting.'"

—Sue Glover

A plea for information comes with this article as contact seems to have been lost with the only member in Estonia. If anyone knows the whereabouts of Vivian Märk, could they please contact Arthur Kincaid via his e-mail address: <kincaid@easy.net.co.uk>.

News

At its June 25, 2000, meeting, the board of directors of American Friends Service Committee selected Mary Ellen McNish as its new general secretary. She will formally take up the position in mid-September. McNish's most recent work experience has been as executive director of development for Weill Medical College of Cornell University and New York-Presbyterian Hospital in New York and as assistant vice president for development and alumni relations for Medical College of Pennsylvania and Hahnemann University in Philadelphia. She is a former chief operating officer of Planned Parenthood of Maryland. Prior to that she was a branch director for YWCA of Camden County, N.J., and Vicinity, a program coordinator for the Burlington County, N.J., Community Action Agency, and for 13 years before that an educator with public school districts and Head Start programs. "Mary Ellen brings an impressive blend of Quaker service, knowledge of nonprofit management, and demonstrated leadership to this position of overseeing staff and programs of AFSC," said Don Gann, clerk of AFSC's board of directors. A native of Scranton, Pa., Mary Ellen has been a member of Byberry (Pa.) Meeting in Philadelphia for over 20 years and is a former clerk of this meeting. Over the past 15 years, she has served in several roles in Friends General Conference and is currently assistant presiding clerk. She is a former member of the board of trustees of Friends School of Baltimore and a founding trustee of Glen Foerd Conservation Corporation. "This chance to serve the Religious Society of Friends in one of its most important organizations is one in which I feel my faith and life's work have come together to create a wonderful opportunity," she said. She holds a B.S. degree in education from East Stroudsburg University and an M.S. in business from Johns Hopkins University. She lives in Philadelphia with her husband and teenage daughter. AFSC has programs in 43 U.S. and 22 international locations.

Monthly meetings, citing in particular the Peace Testimony and witness of Friends, report in their newsletters that they continue to address concerns about social, political, and economic issues and international relations. Albany (N.Y.) Meeting approved a minute calling on the New York State Legislature, the United States Congress, and all legislative bodies to repeal all laws giving the government the power of execution. "We believe that the so-called 'death penalty' is government sponsored murder . . . ; execution is not a right that the state can claim or possess. We hold that the irreversible judgment to end a human life lies with God," the minute affirms. Meanwhile, Norristown (Pa.) Meeting approved a minute calling for the destruction

of all nuclear weapons. "Friends believe in the simple premise of thoughtful deliberation and resolution of conflict by peaceful means, arising from respect for every person as embodying 'that of God,'" the minute affirms. "We therefore call upon our legislative representatives at all levels of our government to move forward with the development of governmental initiatives for nonviolent conflict resolution that are based upon understanding and compassion. We petition our government representatives urgently to pursue a process leading to the dismantling and destruction of all nuclear weapons," it concludes. At the direction of the meeting, the minute was to be sent to Abington Quarter for further consideration as well as to state and federal legislators. And Olympia Meeting in Tumwater, Washington, approved, "through its witness and Peace Testimony," a minute calling for the end of economic sanctions against Iraq. Asserting that these have caused "an almost total breakdown in the fabric of Iraqi civil society," in terms of "lives lost, economic dislocation, the collapse of health care, and inability to rebuild the educational, sanitation and water systems," the minute calls "upon all Friends and other communities of faith to petition our government" to use its influence to end economic sanctions against Iraq.

Quaker United Nations Office reports that 300,000 children worldwide serve as soldiers. The children, ranging in age from 8 to 18, are being used in 30 armed conflicts around the world. They are soldiers, spies, porters, minesweepers, and sexual slaves. Some are forcibly recruited, while others join "voluntarily" because of poverty, a lack of schooling, separation from family, manipulation by adults, abduction by militia groups, or conscription by governments. The Convention on the Rights of Children, which only the United States and Somalia have not signed, establishes 15 years as a compromise minimum age for combatants. The draft optional protocol that has been developed raises the minimum age of combatants to 18 years and places a ban on compulsory recruitment below 18. But governments will be allowed to recruit volunteers below the age of 18 as long as they have adopted measures to ensure that the recruitment is not coercive and those recruited will not be sent into combat. For more information visit the QUNO Geneva site at <www.quaker.org/quno/index.html>. Information is also available at <www.child-soldiers.org>. —QUNO

About 200 people, including Quakers, gathered to tear down fencing around Greenham Common, according to the April 26, 2000, issue of *The Friend*. In the 1980s, Greenham

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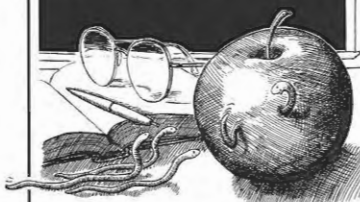
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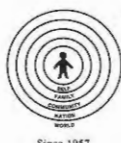
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Common was used to store U.S. cruise missiles. The 900-acre base was the focus of protests throughout the 1980s. The base has been closed since 1989, and this April former protesters gathered to tear down the military fencing. The area is set to become a nature reserve.

UN Secretary-General Kofi Annan has brought the subject of AIDS in Africa before the Security Council as a security concern. Traditionally, security threats are understood to include war, civil strife, and terrorism. According to *In and Around the UN*, the newsletter of Quaker United Nations Office in New York, "The Secretary-General argued that the impact of AIDS on Africa is proving to be no less destructive than warfare. The AIDS pandemic is overwhelming health systems, creating millions of orphans, decimating health workers and teachers faster than they can be replaced, and wiping out public and private elites."

Friends Committee on Restorative Justice (FCRJ), a nonprofit committee in the process of obtaining 501 (C) (3) status, was founded in Colorado in March 2000 to offer Friends and other people of faith a place to become involved in implementing community restorative justice programs. Members of FCRJ have worked on community restorative justice programs for almost two years. Soon a website at <www.quaker.org/fcrj> will be operating and will post minutes and programs. FCRJ recently received a grant from the New Initiatives Fund of AFSC Central Region. The grant will fund Re-Integrative Strategy Classes for offenders between the ages of 10 and 18. A central part of the grant is a mentor program that will work with the juveniles. FCRJ encourages meetings to adopt a minute of support for restorative justice and asks meetings in the area to appoint representatives to an advisory council that will work to find a sense of how a Friends program should operate. Tom Cavanagh, a restorative justice practitioner who lives in Fort Collins, Colorado, recently wrote a paper on the common good in restorative justice; copies of his article are available from FCRJ. For more information, contact FCRJ at (970) 667-4279 or e-mail <friendsrj@juno.com>.

Columbia (S.C.) Meeting approved a minute affirming that the "same term, marriage, will be used to designate the celebrations of commitment under the care of Columbia Monthly Meeting for both heterosexual couples and homosexual couples." The minute further affirms, "The procedure for marriage under the care of the meeting outlined in *Faith and Practice* shall be followed for all couples seeking clearness for marriage under the care of the meeting. . . . The meeting looks to the day when every married couple will enjoy the range of legal privileges and

social acceptance, regardless of the respective genders of the members of the couple. . . . The meeting takes seriously its commitment to couples under its care, and encourages them to turn to the meeting for support and counsel." Columbia Meeting also approved a minute expressing appreciation to AFSC "for its statement on sexual and gender identity" and commended it for its "long record of work for justice and equality." —*Columbia Meeting newsletter*

Rahway and Plainfield (N.J.) Meeting is observing completion of the restoration of the historic meetinghouse in Plainfield. The plain wooden structure, dating back to 1788, is the oldest religious site in Plainfield and is listed on state and national historic registries. "That is the most important building in Plainfield," city preservationist Gail Hunton said, according to an article in the *Courier-News*. The restoration was supported with a matching grant of \$90,693 from New Jersey Historic Trust. Rahway and Plainfield Meeting raised \$60,462 toward the restoration. —*Rahway and Plainfield Meeting newsletter*

Durham (Me.) Meeting donated \$100 to the Elizabeth Jonitis Fund set up by Lewiston Public Library, Lewiston, Me., to purchase books for adult new readers. A teacher since 1955, Elizabeth Jonitis has taught adult new readers, as well as those learning English as a second language, for the past 17 years. She even went back to school herself so she could help people decipher their tax forms. In recognition of her achievements, the Lewiston Public Library and Lewiston Adult Education established the Elizabeth Jonitis Fund to help purchase high-interest reading material for adult new readers. "There is no one who is not a lifelong learner. We are all lifelong learners," Elizabeth Jonitis said, as reported in an article in the *Lewiston Sun Journal*. —*Durham Meeting newsletter*

Monthly meetings in Philadelphia Yearly Meeting reported a net gain in membership during 1999 for the first time in the 20 years for which statistics are readily available. There was a net gain of 33 members during the year. As of December 31, 1999, PYM had 11,792 members, including 9,503 adults, 2,094 minors, and 195 associate members (youth whose membership ends at age 21 unless they apply for full membership). Twenty years ago, PYM membership stood at 13,758. Statistics are not collected on attenders because that category cannot be precisely defined. During 1999, PYM meetings accepted 298 applications for membership, 59 resigned, 59 were released, 12 newborns were recorded as members, and there were 153 deaths. —*Allen R. Reeder, PYM News*

NEW from the FGC Bookstore

FOR ADULTS

George Fox's 'Book of Miracles'

edited by Henry J. Cadbury, with forewords by Rufus M. Jones, Jim Pym & Paul Anderson
FGC & QHS, 2000, 176 pp., paperback \$17.00

The Pure Principle:

Quakers and Other Faith Traditions
by Jim Pym
Sessions of York, 2000, 128 pp., paperback \$14.00

Forgiving Justice: The Swarthmore Lecture

by Tim Newell, Governor of Grendon Prison
QHS, 2000, 160 pp., paperback \$16.00

Faith in Action: Quaker Social Testimony

essays by Jonathan Dale and others
QHS, 2000, 292 pp., paperback \$20.00

A Western Quaker Reader:

Writings by and about Independent Quakers in the Western United States, 1929-1999
ed. by Anthony Manousas
Friends Bulletin, 2000, 386 pp., paperback \$19.95

Light in Their Consciences:

Faith, Practices, and Personalities in Early British Quakerism, 1646-1666
by Rosemary Moore
PA State Univ Press, 2000, 296 pp., hardcover \$29.95

No Alternative?:

Nonviolent Responses to Repressive Regimes
contributors include John Lampen, Michael Bartlett, and Diana Francis
Sessions of York, 2000, 140 pp., paperback \$13.00

Daily Readings from Quaker Spirituality

ed. by Edward Cell
Templegate, 1992, 96 pp., paperback \$4.95

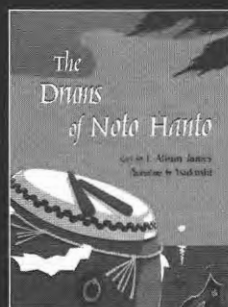
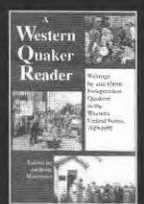
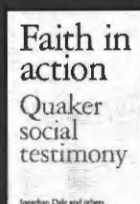
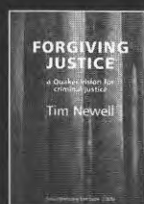
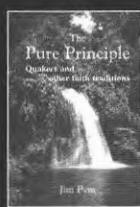
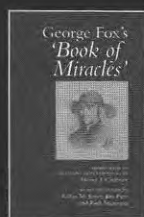
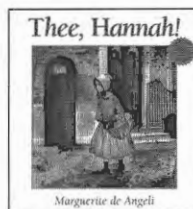
FOR CHILDREN

The Drums of Nato Hanta

by J. Alison James, illus. by Tsukushi
Dorling Kindersley, 1999, 36 pp., hardcover \$16.95

Thee Hannah!

by Marguerite de Angeli
Herald Press, 2000, 99 pp., paperback \$15.99



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Fathers and Their Adult Sons and Daughters:

Sidney Simon
October 20 - 22

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Bulletin Board

Upcoming Events

•October 6-9—Be Not Conformed to this World: Young Quakes Conference 2000, "a YouthQuake-like experience in the unprogrammed Friends tradition to explore our Quaker biblical and universalist roots for high-school-age young Friends," sponsored by Friends General Conference, at Illinois Yearly Meeting, McNabb, Ill. Registration fee increases after Sept. 23. Contact Michael Gibson at FGC, (215) 561-1700 or <michaelg@fgcquaker.org>.

•October 14-15—Newport (R.I.) Peace Festival. Website at <www.as220.org/npf>.
—Smithfield (R.I.) Meeting P.S.C. Committee

•October 21—Friends Medical Society conference, Philadelphia. Call (215) 438-6897.

•November 9-12—FCNL Annual Meeting 2000, Washington, D.C. Theme: Peace Testimony, History, or Possibility? Keynote speaker: Landrum Bolling. Deadline for reservations: October 13. Contact FCNL at (202) 547-6000 or <fcnl@fcnl.org>.

•April 6-8, 2001—State College (Pa.) Meeting will host a Quaker Peace Roundtable, "a time for those involved in peace work to share concerns and projects, seek mutual support and encouragement, find new information and insight, and join in fellowship and worship." Organizers would like to hear from Friends with regard to current peace issues and concerns and are soliciting proposals for workshops and presentation topics. Contact Quaker Peace Roundtable, State College Friends Meeting, 611 E. Prospect St., State College, PA 16801 or <www.quaker.org/qpr>.
—Dorothy Habecker and Chuck Fager, QPR

Opportunities

•During an Earlham conference on education in June, several people envisioned a book with the working title "Wait to Be Gathered: A Collection of Quaker Pedagogies." "By the term 'Quaker pedagogies,'" they write, "we intend to embrace a range of teaching practices consciously informed by Quaker faith. We are imagining a volume of new pieces, aimed for a non-Quaker audience, which would describe our teaching from kindergarten through the graduate level, both within the classroom and at sites (such as prisons and work camps) outside it. We hope that the essays we collect will include an experiential dimension, describe particular teaching practices as well as larger theoretical/theological principles, and not be limited to describing what is, but point the way to broader, deeper structural change." If you would like to join in this work, send a one-page proposal for an

essay to Anne Dalke, English House, Bryn Mawr College, Bryn Mawr, PA 19010 or <adalke@bryn-mawr.edu> by November 15, 2000.

•As an outgrowth of a series of spiritual healing weekends at Powell House, New York Yearly Meeting's conference center, a group is beginning the process of creating a Quaker spiritual healers network in the Northeast for sharing information and support. Members and attenders of your meeting who are involved in spiritual healing (hands-on healing, alternative or complementary healing practices, meetings for worship for healing, or similar efforts) are asked to contact Rosalind Zuses, if possible by September 1, 2000, at 233 Ashton Road, Ashton, MD 20861, (301) 774-3543, e-mail (preferred) <rtzhealing@yahoo.com>.

Resources

•From 1939 to 1943, 185 refugees from Nazi-occupied Europe found safe haven at Scattergood Hostel, a refugee center run by Quaker farmers and college students in what had been an abandoned Friends boarding school in Iowa. This little-known "Schindler's List on the Prairie" has been described in the book *Out of Hitler's Reach: The Scattergood Hostel for European Refugees, 1939-43*, and in a public television documentary. The author of the book, Michael Luick-Thrams, will bring the Scattergood Hostel story to audiences in the Northeast from September 2000 through mid-February 2001. The presentations will range from 45 minutes to a weekend workshop. Surviving refugees and former SH staff will speak at select presentations. Institutions that are interested in sponsoring this presentation should contact Sally Campbell, (203) 453-3820, e-mail <scampbel@portone.com>, or Michael Luick-Thrams, <AlizaMichael@hotmail.com>. The book *Out of Hitler's Reach* is out of print, but copies are still available from the author. The related dissertation *Creating 'New Americans': WWII-Era European Refugees' Formation of American Identities* can be read on-line via <http://dochoost.rz.hu-berlin.de/dissertationen/history/Luick-Thrams-Michael-1997-07-02/HTML>.

•Baltimore Yearly Meeting has revamped its website, including a new section for younger Quakers. The site can be found at <http://www.bym-rsf.org/quaker/>.

•A guide to finding Friends meetings and churches on the Internet has been published in the Quakerism topic on Suite101.com. Many people find it difficult to locate Friends in their area; the guide is designed to make this task easier. The United States is particu-

larly confusing due to the considerable overlap among yearly meetings. A large number of yearly meetings have directories of their member meetings/churches on the Web, but it is difficult, particularly to those new to Friends, to find the appropriate yearly meetings. For that reason, the guide includes a supplemental page with a listing of each state and the yearly meetings operating in that state, with the yearly meetings presented as links to their Web page or e-mail address. All are invited to use the guide at <<http://www.suite101.com/article.cfm/quakerism/42798>>. For more information, contact Bill Samuel, contributing editor, Quakerism, Suite 101.com, <wsamuel@mail.com>, (301) 946-7735.

•“FCNL Perspectives” is a new series of papers produced by Friends Committee on National Legislation staff in response to specific legislative issues, each providing an in-depth look at a current issue. FCNL Perspectives contain the information and analysis missing from most news programs and daily papers. Activists will find FCNL Perspectives useful for legislative advocacy, and they are equally helpful to anyone who would like to learn more about an issue. You can use an FCNL Perspectives paper as the basis of a discussion group in your Friends meeting/church, congregation, or social action network. Use it for discussions at school or with youth groups. Copies of FCNL Perspectives can be obtained by contacting FCNL. They will soon also be available in PDF format on FCNL’s website (www.fcnl.org/newinfo/indx.htm). Two papers are currently available and a third is in preparation: Women and Poverty; Gender-based Economic Inequity and Its Causes; Economic Sanctions and Iraq; Death Penalty Information Packet. For further information, contact Chrysanthi Settlege (chrysanthi@fcnl.org).

•The Muslim Peace Fellowship has printed pre-addressed postcards for its National Campaign Against Iraqi Sanctions. The postcards are addressed either to the White House or the UN Security Council, and they urge an end to the sanctions imposed after the Persian Gulf War. The cards are for sale: \$1.50 for ten, \$8.00 for 100, \$50 for 1,000, shipping included. For more information, contact the Muslim Peace Fellowship, Iraq Campaign, Box 271, Nyack, NY 10960, call (914) 358-4601, e-mail <mpf@forusa.org>, or visit their website at <www.nonviolence.org/mpf>.
—*Fellowship, March–April 2000*



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Richard Brady & Susan Murphy October 13–15

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Books

Witness for Humanity: A Biography of Clarence Pickett

By Lawrence Miller. Pendle Hill Publications, 1999. 367 pages. \$20/paperback.

At the end of a century, or at the close of any significant period of time, it is customary to look to the past for fresh direction and perspective on the host of challenges and promises the new age offers us. It is fitting, therefore, that Lawrence Miller chose this time to publish *Witness for Humanity*. Given the challenges Pickett faced and overcame during what is arguably the most precarious time in Western history, Pickett's life provides an ideal medium through which to meditate on the tasks that await Friends in the century to come.

Growing up on a farm in Kansas, Pickett had his horizons widened at an early age. Whether it was his sister Minnie's decision to teach in Japan, his avid reading of the foreign news sections of such papers as *The People's Sentinel* or *The American Friend*, his mother's wish for him to become a missionary, or his discussions with Henry Stanley Newman, editor of *The Friend*, Pickett matured with a profound sense of the events taking place (and consequently, the work that needed to be done) beyond the scope of his immediate surroundings.

These interests in global affairs and humanitarian service were used to their full potential when Pickett took on the duties of executive secretary of American Friends Service Committee after pastoring in Toronto. At AFSC he spearheaded relief efforts for the bituminous coal miners in 1931-32 as well as



Lilly and Clarence Pickett on his 65th birthday, October 19, 1949

Pickett family papers

for victims of persecution (both foreign and domestic) during the First and Second World Wars. He also assumed a chief role in peace developments in Palestine, and he did his utmost to improve relations between the Soviet Union and the United States. In recognition of his efforts and those of fellow Quaker Rufus Jones, the city of Philadelphia honored them with the Bok award in 1939. In addition, again along with Jones, he was one of the principal reasons AFSC and Friends Service Council were awarded the Nobel Peace Prize in 1947.

After his official retirement as executive secretary in 1955, Pickett served as executive secretary emeritus, traveling to Montgomery, Alabama, to speak to both sides in the burgeoning racial conflict there. He also accepted a position on the Police Review Board, a panel instituted to investigate and curb police misconduct in Philadelphia, and he was appointed honorary consul general for Japan. He would hold both positions until his death on March 17, 1965.

Although Miller records the aforementioned actions unfailingly, it must be said that he does so almost to the total exclusion of Pickett's domestic life. More importantly, Miller does not venture into the psychology behind Pickett's actions, never directly confronting what people or events influenced him to act as he did. These omissions lend Pickett an almost mythic quality at times, making him seem not only inscrutably remote but also somewhat two-dimensional.

Those criticisms aside, the biography is a success not only for chronicling Pickett's accomplishments, but perhaps more importantly for reminding us to ask ourselves the question that Pickett constantly asked himself: "What can be done?" After all, if a farm boy from Kansas was able to achieve all that Pickett did, who can predict what the rest of us may be able to do?

—Stephen W. Wheeler

Stephen W. Wheeler is a banker who attends Newark (Del.) Meeting. He is in the process of moving from Delaware to California to pursue a writing career.

Nourishing the Spiritual Life

by Paul A. Lacey. Quaker Home Service, 1999. 51 pages. £3/paperback.

"It might be useful, if it were not so frightening, to ask how many people sitting in any particular meeting for worship find themselves in a dry period, getting nothing but a little peace and quiet from the silence and virtually nothing from the spoken ministry," writes Paul Lacey in the opening paragraph of *Nourishing the Spiritual Life*.

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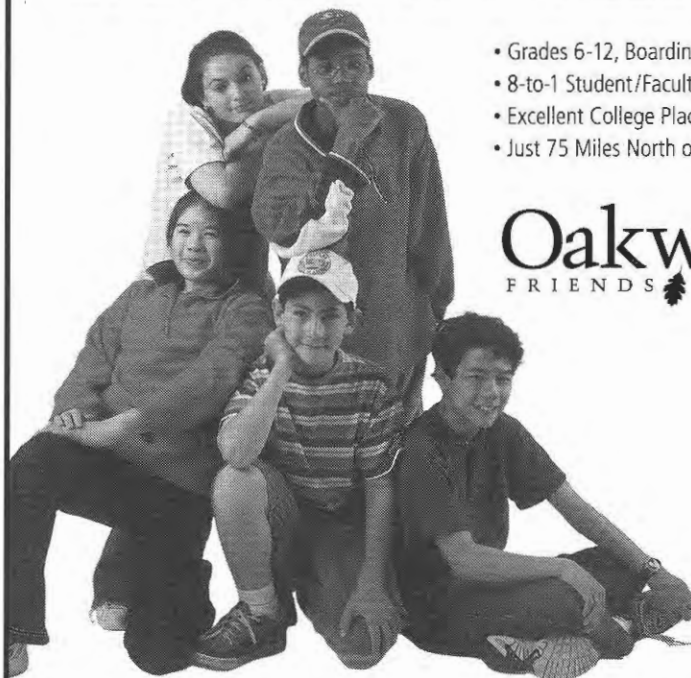
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fessor at Earlham College, yanks our heads out of the sand, forces us to confront the far-too-common problem that few worship committees are willing to address, and then sets about telling us precisely how to turn meeting for worship into the dynamic and deeply gathered experience we need it to be.

As Lacey sees the problem, meeting for worship is "dry" when those of us who sit on our benches are spiritually malnourished—when we don't take the time to think about what's necessary for a rich spiritual life, and when we don't give ourselves the time to practice the disciplines that will create it.

Lacey outlines five sources of spiritual nourishment from which he draws sustenance: the companionship of other seekers, the pleasures of solitude, the satisfactions of obedience, the support of prayer and worship, and the gifts of joy. It's easy to skim over the sources of Lacey's spiritual feast and say, "Yes, yes, so what else is new?" But in fact, Lacey takes each of these five traditional disciplines—community, solitude, obedience, prayer and worship, and joy—and offers unexpected insights into how each one nourishes our individual spirit, and thus the life of our meetings.

In a discussion of the "companionship of other seekers," Lacey points out that this type of nourishment comes from two sources, "... the words of those with whom we agree, who seem to speak to our experiences, beliefs, and opinions with great clarity; and the words of those with whom we disagree, who speak of other experiences and beliefs than ours, sometimes truly alien experiences and beliefs, with such genuineness and clarity that we are grateful for their witness, even when it challenges our own."

Whether the syllables of faith are uttered in person or offered on the written page, the words of someone who speaks of other experiences and beliefs than ours can illuminate our own struggles in unimaginable ways, Lacey says. "For many of us, the experience of finding spiritual companionship among people profoundly different from us is a joyful one."

But, Lacey also points out, even when we are willing to listen to those who disagree with us, we frequently fail to grant the Quaker on the next bench the same degree of respectful listening that we accord a stranger in a strange land half a world away. "The greater the difference, the more careful we are to treat our companions with respect," he observes. "What is far harder for many of us is listening respectfully to and finding the spark of truth in those who are in our immediate family. If one is a religious liberal, which is easier to imagine finding companionship with—the Buddhist or the evangelical Christian? The unbeliever, or the fundamentalist Christian? If one is an evangelical Quaker, how easy is it to listen

respectfully to the liberal Quaker who says "there is that of God in everyone?"

Paul Lacey sees into the heart of things. He reveals where we fall short in nurturing ourselves, then shows us how to make it right. His words belong on every Quaker's bookshelf.

—Ellen Michaud

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

Tall Poppies: Supporting Gifts of Ministry and Eldering in the Monthly Meeting

*By Martha Paxson Grundy, Pendle Hill
Pamphlet #347, 2000. 32 pages. \$4/softcover.*

This pamphlet will serve as a wonderful resource for ministry and oversight committees and clearness committees of all kinds. Martha Paxson Grundy gives us a concise yet detailed account of some of the formal and informal ways that gifts of ministry or eldery were supported by earlier Friends' meetings, then asks how modern Friends might reclaim this heritage.

Grundy expresses her belief that the key to supporting ministers and elders within a meeting is "a corporate climate that speaks openly of God." She goes on: "We need to talk freely, frequently, and frankly about the reality and movement of the Inward Teacher who informs and leads Friends individually and as a body. Such a climate will develop, I believe, an expectancy that God . . . will bring forth the gifts that are needed to move us forward."

Although she outlines a practical approach to recognizing and recording gifts, Grundy returns our attention repeatedly to the source of these gifts in the Spirit at work among us. We should be concerned not merely with the question of recognizing individual accomplishments, but with the much larger question of appreciating the workings of God that may be expressed through ministers or elders in our meetings.

—Kirsten Backstrom

Kirsten Backstrom is a writer and a member of Multnomah Meeting in Portland, Oregon.

Correction

The audiocassette *Love All Around This World: Peace Songs for Kids*, reviewed in FJ July 2000, did not originate in the Unired Kingdom. It is available from William Joliff at the Center for Peace Learning, George Fox University, Newburg, OR 97132.



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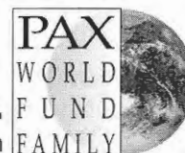
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1. As of 6/30/00. Morningstar's proprietary ratings reflect historical risk-adjusted performance, change monthly and are calculated from the Fund's 3-, 5-, and 10-year average annual returns in excess of 90-day Treasury bill returns with appropriate fee adjustments, and a risk factor that reflects performance below 90-day T-bill returns. The top 10% of the funds in a category receive 5 stars; the next 22.5% receive 4 stars. Pax World Balanced Fund was rated among 3642, 2328, and 783 Domestic Equity Funds for the 3-, 5-, and 10-year periods, respectively. 2. Figures include reinvested dividends, capital gains distributions, and changes in principal value, and represent past performance, which is no guarantee of future results. Investment return and principal value may rise or fall so that shares, when redeemed, may be worth more or less than their original cost. August 2000. Distributor: H.G. Wellington & Co., Inc.

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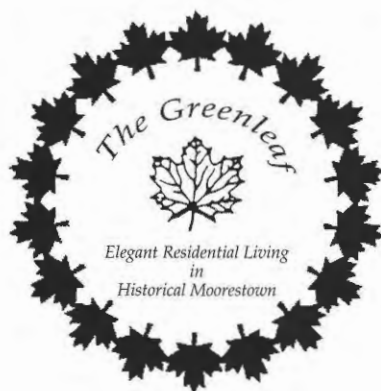
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Milestones

Deaths

Baker—*Margaret S. Baker*, 90, suddenly, at home in Hillsboro, N.Y., on February 10, 2000. Margaret was born in Boston on October 22, 1909. After graduating from Medford High School and Lesley College, she served as a teacher in Istanbul, Turkey, and in Medford, Mass. After her marriage to Donald Baker, the couple moved to Collegeville, Pa., where she served as a Girl Scout leader, emphasizing practical living skills, camping, and enjoyment of the out-of-doors. Together with her husband, she helped revive meetings for worship in three historic meetinghouses: Schuylkill (Pa.), Heniker (N.H.), and Quaker City Unity (Vt.). She took her four redheaded children to these small meetings and frequently invited visitors to her home for dinner afterwards. Margaret had the gift of hospitality, welcoming everyone who came to meeting, encouraging some later to join Friends. She assisted young mothers of each meeting in which she was a member and often served on religious education, hospitality, and nominating committees. She was a source of strength for her husband and daughters, who became active leaders among Friends. She enjoyed all kinds of music and played the piano. She was a founder of the annual candlelight carol sing before Christmas in the Heniker, N.H., meetinghouse. Margaret took joy in the simple things: wildflowers, chickadees outside her window, friends, neighbors, and relatives. She was a friend to all. In her humble, quiet way she made this world a friendlier, more joyful place over her nine decades. She is survived by her husband, Donald Baker; four children, Louise Malcolm, Elizabeth Wenny, W. Wilson Baker, and Marian Knapp Baker; seven grandchildren; and six great-grandchildren.

Cope—*Ann Reeves Cope*, 80, suddenly, on May 1, 2000, in Sandy Spring, Md. She was born in 1919 in South Dayton, N.Y., the daughter of Alfred Kennedy Reeves and Marjorie Buell Reeves. The family moved frequently when she was growing up, so she lived in Indiana, Ohio, and New Jersey as well. Her high school years were spent in Ithaca, N.Y., and there she continued at Cornell University School of Home Economics, from which she graduated in 1941. She married Cornell classmate Harold Cope in 1943. Following the wedding in Ithaca, she joined Hal in Coleville, Calif., where he was serving in Civilian Public Service. She worked as a dietitian and for two years as a teacher before they were transferred to Orlando, Fla. In 1946 they began 26 years at Earlham College in Richmond, Ind., where Hal held administrative positions while Ann looked after the home and became involved in the community. During these years they raised their four children and opened their home to numerous college students, many of whom have remained part of the extended family. It was in Richmond that Ann's strong ties with the Religious Society of Friends began. She became a member of Clear Creek Meeting and later First Friends Meeting, and she was actively involved in Friends United Meeting and Indiana Yearly Meeting committees. In 1972, Harold became president of Friends University in Wichita, Kansas, and until Hal's retirement in 1979, Ann's life focused on being the president's wife and serving the college, the community, and

the Religious Society of Friends. She was active in United Society of Friends Women and Friends World Committee for Consultation as well as University Meeting in Wichita. Ann and Hal served as Friends in Residence at both Pendle Hill and Woodbrooke Quaker study centers in Pennsylvania and England respectively. In 1982, they stayed in Kenya for eight months to help local Kenyans prepare for a Triennial and World Conference of Friends. In 1984 the couple moved to Friends House Retirement Community in Sandy Spring, Md. Here Ann became a member of Sandy Spring Meeting and continued her work with FCNL, AFSC, Earlham School of Religion, and Sandy Spring Friends School. In her final 16 years of life, Ann felt richly blessed to be part of the caring community of Friends House. She will be remembered for her beautiful gardens, love of music, clear faith, and life of service and caring for others. Ann is survived by her husband, Harold; son David Cope; daughters Sarah Putnam, Beth McDonald, and Hannah Richter; a sister, Marian Reeves; two brothers, Alfred Reeves and Ken Reeves; and nine grandchildren.

Kreidler—William J. Kreidler, 48, a pioneer in the field of conflict resolution for schoolchildren, from AIDS complications, on June 10, 2000, at his home in Boston. Born in Dansville, N.Y., on March 26, 1952, he graduated from Boston University and earned a Master's degree in Education from Antioch College. As director of conflict resolution programs for Educators for Social Responsibility, Bill conducted workshops for students and teachers. He helped develop curricula that promoted conflict resolution and cultivated what he called the "peaceable classroom." In his words, "Many children and young people don't experience conflict as escalating; they experience it as an express elevator that goes straight up." He used a combination of workshops and in-class staff development to slow down that "elevator," and he trained elementary teachers to integrate problem-solving into all subjects: reading, science, social studies, and math. With older children he used role-playing, discussions, and drawing; he said younger children respond better to puppets and storytelling. He was certain that children do not want to be fighting all the time, and that they need and want new ways of solving their problems with each other. It is estimated that 100,000 teachers are now using Bill's conflict resolution methods in their classrooms. He was the author of several books, including *Conflict Resolution in the Middle School*, *Creative Conflict Resolution*, and *Early Childhood Adventures in Peace-Making*, and he co-authored *The Violence Prevention Curriculum for Adolescents*. He was a member of Beacon Hill Meeting in Boston and Friends for Lesbian and Gay Concerns. He is survived by his partner, David Aronstein; his parents, Walter and Ruth Kreidler of West Palm Beach, Florida; and three brothers, Tom Kreidler, Lee Kreidler, and Dick Kreidler.

Stabler—Pauline Frederick Stabler, 90, on April 10, 2000, in Sandy Spring, Md. Pauline was born on October 7, 1909, in Parkersburg, W. Va., into a Southern Baptist household and was only three when her mother died. Her father remarried and moved to California, leaving Pauline to be raised by her grandparents, aunts, and uncles. She en-



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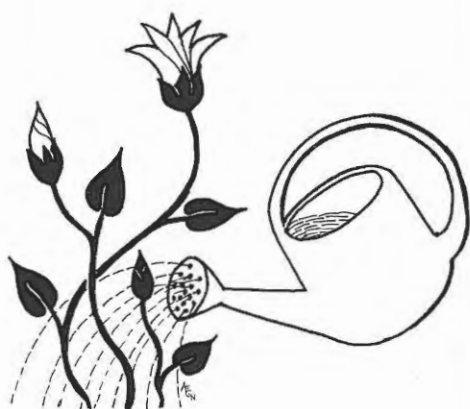

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rolled in Marietta College and graduated in 1931, then stayed on to work as a teaching assistant, dorm mother, and librarian. In 1935 she attended University of Nebraska and received her Master's degree in Classics in 1936. She then moved to Washington, D.C., where she worked as a librarian at the Department of Labor and sang in church choirs. She never really accepted being a Southern Baptist as her spiritual path and dabbled in other faiths, eventually discovering the Religious Society of Friends. In 1939 she met William Wilson Stabler, whom she married on June 14, 1940, at Friends Meeting of Washington. In 1940 she joined her husband's meeting in Sandy Spring, Md., and remained an active member until her death. She resigned from the Labor Library in 1942 to raise her two children, Caleb Frederick and Eugenia Rebecca. During this time she was active in the PTA and taught neighborhood children to play the piano. In 1948 she joined the first Friends House Board when it was still a vision. Following the death of her husband in 1956, Pauline returned to school at Catholic University and received a degree in Library Science. She worked at the University of Maryland Engineering and Physical Sciences Library from 1957 to 1979. In 1962 she began renting rooms to foreign students; one of the first was Ren Fang Chang. She gradually came to love him as a foster son, and in later years he became her almost constant companion. She was a member of several professional library associations and enjoyed concerts, theater, community clubs, seniors centers, recycling, and traveling. She visited all 50 states and every continent except Antarctica. In 1979 her daughter was killed in an automobile accident. In May 1998 Pauline moved to Sandy Spring Friends Nursing Home. She was diagnosed with lung cancer from second-hand smoke and asbestos. While Pauline received comfort care she was still able to attend meeting for worship and other activities. She died with Ren and her son Fred at her side. She is survived by her son, Caleb Frederick Stabler, and long-time companion, Ren Fang Chang.

Steward—Margaret Markel Steward, 91, in Santa Rosa, Calif., on October 17, 1999. Born in Colorado on October 11, 1908, she grew up on a farm in Petaluma, Calif., and graduated with honors from University of California at Berkeley. Margaret married Bill Tynell and with him had two daughters. The marriage did not last, and Margaret raised her young children alone while doing social work and going back to graduate school. The family lived in Alhambra, Calif., where Margaret settled into a life of work and community involvement. There Margaret met Newell Steward, a Quaker who shared her vision and would help her find the best ways to live a life of service. She married Newell and became a Quaker, attending Orange Grove Meeting. For a while they lived on a farm in Arkansas, where Margaret worked on the farm and taught English in grade school. Next they accepted a post in Lilbourn, Missouri, where, under the auspices of the Congregational Church, they became the first community coordinators on the Delmo Homes Project for sharecroppers. Margaret worked tirelessly garnering donations from churches and establishing thrift shops to be run by the women of Delmo, demonstrating early that

she knew, valued, and fostered the power of women. Then Newell, an economist for the World Council of Churches, accepted a post in one of the poorest districts of Athens, Greece. Here he and Margaret managed to bring about important changes for poor families, including helping many Greek children obtain educations they would otherwise have been denied. Because of her background in social work, Margaret was asked to help inaugurate a school of social work at Pierce College in Athens, Greece, where she eventually became president. During her 15 years at Pierce College, Margaret became an international traveler and received many accolades. She attended the Women's World Conference on Peace in Zambia and the World Day of Prayer in Nairobi. She met Kwame Nkrumah, Margaret Mead, and other dignitaries. After Newell died in Greece and upon retiring, Margaret returned to California, where she was active in Orange Grove Meeting and, with her own failing eyesight, at the Los Angeles Lighthouse for the blind. She later moved to Santa Rosa and became a member of Redwood Forest Meeting, serving on committees and helping to build community with her annual Epiphany dinners and her hospitality to all. As it had been throughout her life, preparing delicious food for friends was one of her great joys. Her messages in meeting were not frequent but always spirit-inspired. Margaret is survived by two daughters, Joy Bryden and Alex Thompson, four grandchildren, and five great-grandchildren.

Welch—*Charles Luis Welch*, on January 18, 2000, in Sutter Creek, Calif., with his wife Mary and family at his side. Born on February 15, 1911, in San Luis Obispo, Calif., Charles was the son of Emma and Charles E. Welch, who raised him within the Swedenborgian Church in Los Angeles. Because his father felt that business skills would be most important in his son's life work, Charles spent only one semester in high school followed by four more years in business college. Later, planning to become an engineer, he began studies at Cal Tech. During this time Charles met Mary A. Hodges. With a mutual commitment to peace and nonviolence, Charles and Mary sought out Orange Grove Meeting. They were married in 1936. Charles was accepted at medical school, but ill health changed his plans, and he attended graduate school in agricultural studies at U.C. Berkeley, then U.C. Davis, where he earned a degree in Agriculture Education. His first teaching position was at a high school in Blythe, Calif., a center for troop training. Charles had declared his CO status at the onset of World War II, and emotions ran very high in this desert community. As a result, Charles was fired from his teaching post. By this time Mary and Charles had two children and a third on the way. Even so, the family was forced to move within one day. For a time, the young family had to be separated: Mary and the children lived with families from Orange Grove Meeting, where Mary soon gave birth to their third child, while Charles and other COs found employment in Hemet, Calif., where they managed and oversaw groups of junior high and high school boys sent from the cities to harvest sugar beets. During this difficult time, Charles's commitment to peace and service strengthened. John Way of Orange Grove Meeting introduced



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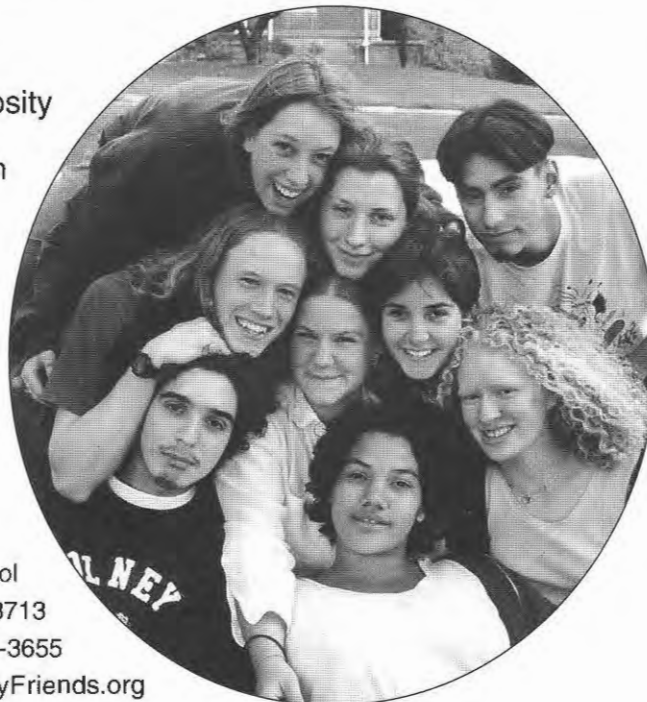


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Charles and Mary Welch to Ruth and Bob Boyd (the latter was also a CO), after which Charles and Mary and their family moved to the Boyd's land in Tracy, Calif. There they began a community that eventually welcomed several other COs and their families who likewise were misunderstood and having a difficult time. The little community worked in agricultural jobs and resisted the war effort, and in spite of fear and adversity, it grew and its people became very close. Charles and Mary and their family lived in this intentional community for 14 years. There was no Friends meeting in Tracy, but the Welches held worship in their home in the manner of Friends. When attendance outgrew their tiny quarters, worship was held in the Boyd's home. The number of children in the community grew until there were as many children as adults. Attempts were made to plan a suitable school for all these young people; eventually about half the community left and founded the Friends School in Argenta, British Columbia. Those remaining, including the Welches, became close to Delta Meeting, which was forming in Stockton, Calif. Charles began a home gardening business, and Mary became a teacher in French Camp, Calif. Soon Charles began teaching again and worked in Mary's little school. Mary went on to teach children with special needs. Together they taught for 18 years in the valley and the foothills. Charles devoted himself to Delta Meeting for ten years. He and Mary then moved to Sutter Creek, Calif., where they again opened their home for worship, which evolved into Amador County Worship Group under Delta Meeting. Charles, with Mary, continued to mentor numerous people, holding a special place in his heart for young people. One summer the couple worked for AFSC in Linnell, Calif., where they helped children of migrant workers. For eight weeks they coordinated the efforts of 14 idealistic but inexperienced young adults in bringing early education to the children of farm workers. Under Charles's tendering leadership, Delta Meeting sponsored several retreats in the foothill and valley regions. He served on Amador County Council for Human Rights and Amador County Peace Committee. He taught the young his skills and passion for gardening. Charles considered himself a seeker, never tiring of learning and exploring the unknown. He viewed his own approaching death from this well-ordered perspective, allowing those closest to him to share his new adventure. He is survived by Mary, his wife of 63 years, and children Laurel Ann Norman, Nancy Rowan, and Dan Welch. He was preceded in death by a daughter, Jeannie Campbell.

We publish Milestones that meetings and families send us. If you would like to have items listed here, please send them within six weeks of the event to FRIENDS JOURNAL, Milestones, 1216 Arch Street, 2A, Philadelphia, PA 19107. Please include your address and e-mail address or phone number.

sanctions by showing widespread and strongly felt support for ending them. Individuals also may contribute funds for humanitarian aid and materials to repair the civilian infrastructure of Iraq.

Frances Crowe
Northampton, Mass.

FRIENDS JOURNAL relies heavily upon its readers to provide reports of social action and discussion of social concerns. Please be encouraged to send such material for possible publication.—Eds.

Bringing together spirituality and knowledge

Mt. Toby (Mass.) Friends deserve both praise and thanks for their thoughtful and clearly articulated thoughts on the proposed Sustainability Testimony from Netherlands Yearly Meeting (FY July). Many of their thoughts, if put into practice, would greatly strengthen our efforts for earthcare: for example, that "we need to help one another to develop a spiritual foundation for responding . . . to the growing environmental crisis;" that "we are part of the earth, not above it;" that we have a "deep fear of fundamental change;" that we need to live mindfully from day to day, rather than wait for the "whole picture" to become clear. Also, that we need to pursue all these in a spirit of joy.

Importantly, they also acknowledge that sustainability has multiple aspects—among them ecological, economic, and social. But rather than pursue any of these, they conclude that the issues are "so immense and intractable" that it would serve our purpose better to take more seriously the testimonies we already have. Just because the concept of sustainability is extraordinarily complex and elusive—and subject to abuse by some for selfish reasons—would hardly seem cause to abandon the attempt to realize it as "not necessary" or "not useful."

Few would question, I imagine, that if Friends (and a lot of other people) were to

follow our testimonies more faithfully, it would both strengthen our spirituality and help lighten our destructive footprint upon the earth. But current testimonies in themselves cannot address the issue of limits (of population and resource consumption, for example) so crucial to sustainability.

People in search of sustainability have in mind a larger goal than either attitudes or lifestyles, indispensable as they may be to realizing the end. "Sustainability" suggests a point—not simply a point of view—a point beyond which the earth's life processes are critically and irreversibly impaired, thus jeopardizing the continuation of planetary life as we know it.

Let me propose that we view sustainability as the interlocking of our traditional testimonies with the technical. Further, that it resides at the precise point where the two intersect. No one yet knows where that point is, though many are seeking it. But what is certain is that we will never discover that point if we do not "take the time and care to ground ourselves in some of the technical complexities involved," as the "Full Moon" group itself concedes.

When a problem involves the entire culture, I believe that both spirituality and knowledge must be brought to bear equally. And if it is done prayerfully, with the faith that we are working in concert with the divine forces of creation, problem solving of this magnitude can be a great joy. I am looking forward personally to the Resource Handbook being prepared by New England Friends in Unity with Nature (NEFUN) for this year's yearly meeting to help us come to grips with the challenge we face [this letter was received prior to sessions of NEYM —Eds.].

Robert Hillegass
Greenfield, N.H.

Background printing deters reading

I didn't read John C. Morgan's piece (FY July) because of the distracting background print. It is hard to read, and harder still to focus on what is written. Beatrice Warde had it right: keep it simple. Good typographic design helps the reader to grasp the message. When the design intrudes by calling attention to itself, it has failed.

Ken Champney
Yellow Springs, Ohio

We are experiencing some technical difficulties with our printer and apologize for the deterrent to reading this article.—Eds.



Miloslav Novacek

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Peace Fleece yarns and batting in 35 colors; kits, buttons, needles. Sample card \$3.00. Yarn Shop on the Farm, 1235 Red Run Road, Stevens (Lanc. Co.), PA 17578. (717) 336-5860.

Quaker Heritage Showcase. Visit our website for Gift Items. <www.store.yahoo.com/quakerheritage>.

Opportunities

Quaker Household Near Boston seeks residents for cooperative living in spiritual community. Opportunities for shared meals, housework, worship in large Victorian home, accessible on public transportation. (781) 643-1023.

Friends Center with unprogrammed Christian orientation at Barnesville offers personal retreats with spiritual consultation available. Also September 29 and May 18: **Spiritual Formation Retreats** with Bill Taber; October 13: **The Leap into Homesteading, Cottage Farming** with Scott Savage; March 3: **Reading the Bible with Quaker Eyes** with Tom Gates; March 30: **Silent Retreat** with Jean Cooper and Frances Taber; April 27: **Nurturing the Spiritual Life: Eldering** with Susan Smith and Frances Taber; June 1: **Spiritual Guidance from the Writings of Isaac and Mary Penington** with Virginia Schurman. For information write Bill Taber, 61357 Sandy Ridge, Barnesville OH 43713, or phone (740) 425-1248.

Travel to Tuscany and Provence
Taste of Tuscany and Friends in France trip programs offered each fall and spring. Learn about art, culture, and cuisine in small groups of 8-12 people with excellent accommodations, food, and expert guidance. Guests stay at historic villas in the country near Lucca and Avignon. Information contact: Mark Haskell, **Friends and Food International**, 1707 Taylor Street, NW, Washington, DC 20011, USA. Tel/fax (202) 726-4616, e-mail <MkHaskell@aol.com>.

Guatemala: Spanish immersion, volunteer work, internship. College credit. <www.casaxelaju.com>, (512) 416-6991.

Selected Pendle Hill Fall Conferences

September 29-October 1: **Dialogues with Jesus from the Gospel of John**, led by Paul Anderson
October 6-8: **Inquirers' Weekend: Basic Quakerism**, led by Claudia Wair and Chel Avery
October 13-15: **Mindfulness Practice for Educators**, led by Richard Brady and Susan Murphy
October 22-27: **Experiencing Shakespeare**, led by David Gray
October 27-29: **Shakespeare in Our Lives**, led by David Gray
October 29-November 3: **The Ministry of Writing for Publication**, led by Tom Mullen
November 5-10: **Jubilee 2000: End the Burden of Debt**, led by Marie Dennis and Angie Berryman.
For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099; (800) 742-3150, extension 142; <www.pendlehill.org>.

Consider a Costa Rica Study Tour. Jan. 25-Feb. 5, 2001. See the real Costa Rica! E-mail: <jstuckey@sol.racsa.co.cr>. Write: Sarah Stuckey, Apdo. 46-5655, Monteverde, Costa Rica. Phone or fax: +506 645-5065.



Join the FRIENDS JOURNAL family! FRIENDS JOURNAL occasionally needs **graphic design/production help.** Must be comfortable working in Pagemaker and Photoshop on a Mac and available to work in our office. Layout and typography experience, as well as familiarity with the JOURNAL, is desirable. Great workplace. Send résumé and work samples to FRIENDS JOURNAL, attention Barbara Benton, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835.

To consider affordable retirement property near an established Friends meeting in the beautiful southeastern Arizona high desert, visit the website <arizonafriends.com>, or write to Roy Joe Stuckey, The Arizona Friends Community, 6567 North San Luis Obispo Drive, Douglas, AZ 85607.

Quaker Writers and Artists!

Join the Fellowship of Quakers in the Arts. FQA's goal: "To nurture and showcase the literary, visual, musical, and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness, and outreach. To these ends, we will offer spiritual, practical, and financial support as way opens." Help build an international network of creative support and celebration. Membership: \$20/year. FQA, P.O. Box 58565, Philadelphia, PA 19102. E-mail: <fqqa@quaker.org>. Web: <http://www.quaker.org/fqa>.

Monteverde Studios of the Arts, Monteverde, Costa Rica: "Where Craft and Culture Meet." Participate in weekend classes in a community founded by Quakers in 1951. Attend Quaker meeting. Take classes in ceramics, painting and drawing, textiles, stained glass, jewelry, basketry, woodworking, dance, photography, leatherwork, storytelling, cooking; also personality studies. Work in studios of your teachers and share in the same inspirational, luxuriant surroundings of the rain forest. All artists are residents of this multicultural community where North Americans and Costa Ricans live in seamless contiguity. Brochure: (800) 370-3331, <www.mvstudios.com>. P.O. Box 766-F, Narberth, PA 19072.

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

Personals

Concerned Singles

Concerned Singles Newsletter links compatible, socially conscious singles who care about peace, social justice, racism, gender equity, environment. Nationwide. All ages. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; or (413) 445-6309; or <http://www.concernedsingles.com>.

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (610) 358-5049.

Positions Vacant

Resident. Redwood Forest Friends Meeting, Santa Rosa, Calif. Residents performing hospitality and caretaking duties are sought for a dynamic Friends Meeting north of San Francisco. Post inquiries to Resident Committee, RFFM Box 1831, Santa Rosa, CA 95402.

Director, Quaker House

Quaker House of Fayetteville, N.C., is seeking a Director to counsel military personnel and to undertake peace work. Quaker House serves the Southeastern U.S., and the Director works with a nationwide organization of counselors as part of the G.I. Rights Network. We would like to hear from potentially interested candidates and will send the full job description—when finalized—to those who contact us. Send your contact details to: Search Committee, Quaker House, 223 Hillside Avenue, Fayetteville, NC 28301. <Quakrhse@foto.infi.net>.

Friends House Moscow

Friends House Moscow is seeking a **Friend or Attender** or someone in sympathy with Quaker principles to help with its work in Moscow from the fall of 2000 for about ten months. Must be able to speak good Russian and English. A small salary would be paid, plus allowances. Would particularly suit a recent graduate. Further details by email from <j.silvey@nottingham.ac.uk> or <FHMUS@aol.com>.

Hospitality Manager. Provide a Friendly presence at William Penn House, a Quaker Seminar Center on Capitol Hill in Washington, D.C. Duties include hosting meeting for worship; scheduling, admitting, orienting groups; supervising cleaning, food preparation, and maintenance; assisting with group programming. Room, board salary, insurance. Send résumé and letter explaining your interest to Errol Hess, WPH, 515 East Capitol Street, SE, Washington, DC 20003.

The Center on Conscience and War/NISBCO, a small interfaith organization in Washington, D.C., advocating on behalf of conscientious objectors to war, seeks an Executive Director for December 2000. For more information see website <www.nisbco.org> or contact Jonathan Ogle, Board Chair, Westtown School, Westtown, PA 19395; (610) 399-1435; <Jonathan.Ogle@westtown.edu>.



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

Interns, 9-12 month commitment beginning January, June, or September. Assist with seminars and hospitality at William Penn House, five blocks from U.S. Capitol. Room, board, and small stipend. WPH, 515 East Capitol Street, SE, Washington, DC 20003.

Rentals & Retreats

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

Quiet Cabin outside Asheville, North Carolina. Sanctuary setting with creeks. Environmental experience. \$55 week-end days or \$275 per week. Beautiful! (828) 683-5463, or e-mail: <cpickett@ioa.com>.

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

Seeking quiet? Healing? Deeper prayer? Study time? Individual retreat facilities. \$30/day room, board, and guidance if desired. Beautiful mountain views, hiking trails. Faith-based and interfaith. **East Mountain Retreat Center, Lois Rose, Director** (UCC minister and Ignatian spiritual director), 8 Lake Buel Road, Great Barrington, MA 01230-1450. P/F: (413) 528-6617. Website: <www.eastreretreat.org>.

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

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

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

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



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

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, wood shop, computer lab. CCAC Accredited. Reasonable fees include medical care. 500 East Marilyn Avenue, Department F, State College, PA 16801-6269. For more information, call Lenna Gill at (800) 253-4951. <www.foxdalevillage.org>.

Schools

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.

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

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.



Orchard Friends School. A school for children, ages 4–12, with language-based learning differences. 16 East Main Street, Moorestown, NJ 08057. Phone: (856) 802-2777. Fax: (856) 802-0122. E-mail: <OrchardLD@aol.com>.

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

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

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

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

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

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

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

Services Offered

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

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

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