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FRIENDS JOURNAL

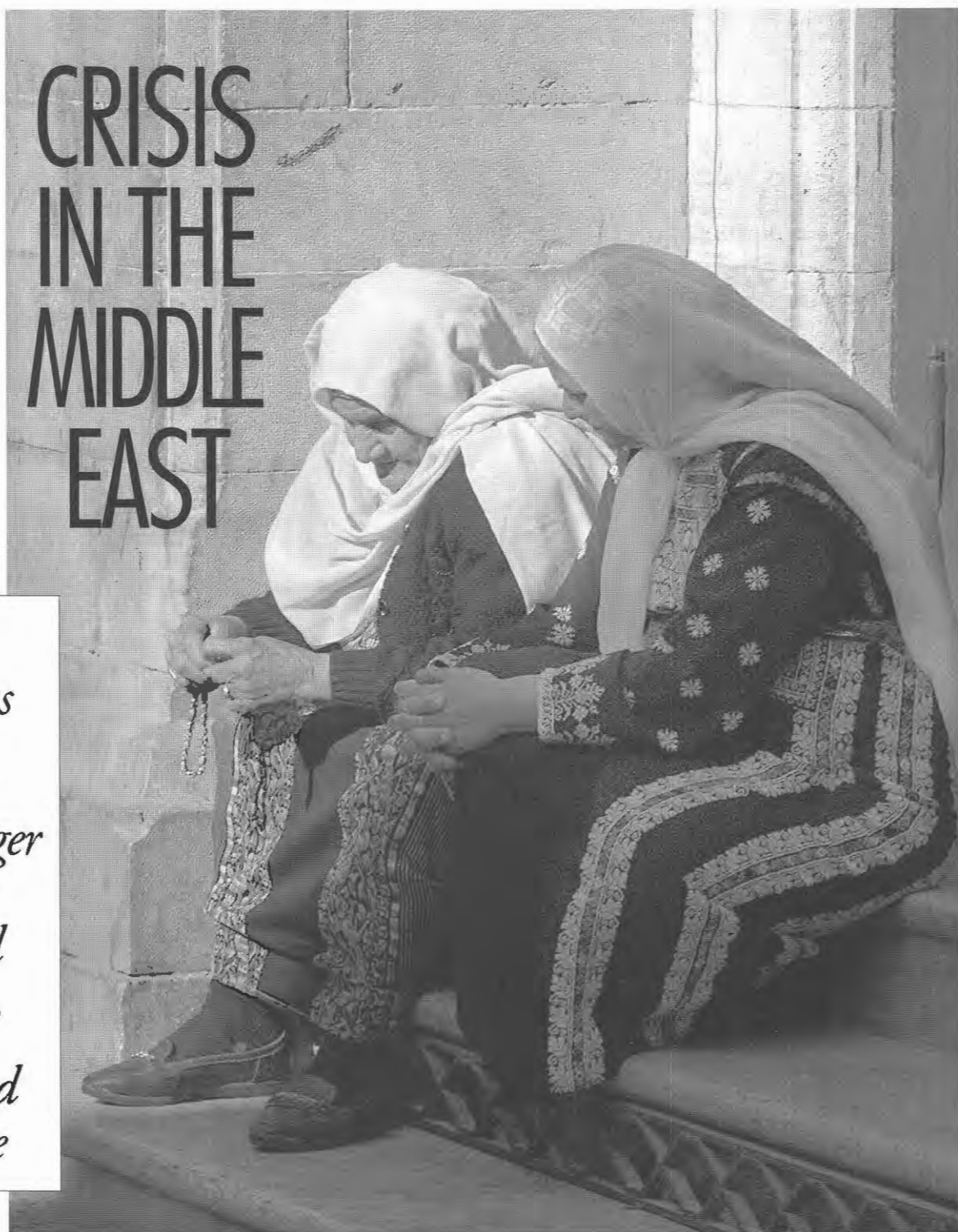
Quaker
Thought
and
Life
Today

CRISIS IN THE MIDDLE EAST

*Heron
Reflections*

—
*Prayer:
The Changer
and the
Changed*

—
*Gifts of
a Weekend
in Silence*



An independent magazine serving the Religious Society of Friends



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Among Friends

Seeking Justice—Praying for Peace

And when they were in the field, Cain rose up against his brother Abel, and killed him. Then the Lord said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" And the Lord said, "What have you done? The voice of your brother's blood is crying to me from the ground." —Genesis 4:8-10

The story of our human cruelty towards each other appears in the very first book of the Bible in the legendary first family, putting into writing the ancient reality of murderous animosity between brothers, a reality that still appears today, thousands of years later, between peoples and tribes around the world. No wonder we sometimes feel frustration and despair in the effort to seek reconciliation for ourselves or to help mediate it for others. There is so much blood crying out from the ground!

Nowhere is this animosity more vividly tragic than in the Holy Land—the part of the world that three great religious traditions hold sacred. Perhaps it is the juxtaposition of the deeply sacred with the equally deep profanity of violence between peoples that renders the circumstances in the Middle East so painful to behold, and so unbearable for those who must endure them.

In this issue we bring you the voices of several Friends whose lives and vocations have taken them into the midst of this land of conflict. Mary Ellen McNish, executive secretary of American Friends Service Committee, shares details of her recent trip to the Middle East with an interfaith delegation (p. 6). In an open letter written last December, Jean Zaru, presiding clerk of Ramallah Meeting, urges Friends to become more actively involved in searching for a just peace (p. 9). Colin South, director of the Friends Schools in Ramallah, and his wife Kathy share their immediate reactions to the murder of two Israeli soldiers and the retaliatory bombing of the police station where this took place, adjacent to the Friends Boys School (p. 11). And Maia Carter, who has been living in the Middle East during the past year, shares her reflections on the current crisis in her Christmas letter to family and Friends back in the U.S.

Despite the extensive news coverage of the tensions in the Middle East, we believe that some of the facts reported here and the perspectives they represent are missing from the usual coverage we in the West receive. There is much blood crying from the ground, and grave injustices and atrocities on both sides of this struggle. As Friends, it is our tradition and our obligation to reach for understanding and pursue peace—not as partisans, but seeking that of God in all parties involved. It is easy to find that Inner Light in those with whom we agree or sympathize. How much more difficult it is to pursue that Light in those whose actions repel us—and yet how necessary. Is there any human alive not in need of forgiveness and redemption? Some, certainly, far more than others. But isn't that the heart of peacemaking? To find our common humanity, to acknowledge our own failings, to seek forgiveness, make restitution when necessary, and then to embrace new understandings and new behaviors that can move us beyond our old animosities?

The ecumenical delegation that traveled to the Middle East came back convinced of the necessity of sharing the realities they witnessed. But in addition, they were convinced of the need to hold both Israelis and Palestinians daily in the Light. In the end, as we seek truth and pursue justice, our prayers for *all* who are caught in this struggle may be our most powerful contribution to its resolution.

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Cover photo by Mike DuBose, United Methodist News Service

Rod McIver <www.heronandance.org>

Forum

There are other ways to simplicity

Having read the articles by Mark Helpsmeet and by Fred and Judy Ceppa on their Quaker practices (*FJ* Dec. 2000), I reflect on my own life journey. Helpsmeet made a cogent point. It is too late in life for my wife and me to coin a non-chauvinist last name. She gave up her family name 55 years ago without a thought of the implications inherent. I can see Helpsmeet's point, and were I to marry again, I would have the same qualms he did.

Harder to understand is the Ceppa wardrobe transition. Wearing one's Quakerism on one's sleeve does not tempt me. My grandmother wore the Quaker habit as was customary at the time. Bonnet and gray made Quakers as distinguishable as the Amish are today. Anachronistic clothing went out, as did the speech that held over into my youth.

Lucretia Mott avoided wearing anything that supported the slave system. That I understand and endorse. I would avoid buying clothes made in degrading sweatshops if someone were to show me the way. In the article by the Ceppas, I found no socially redeeming reason cited except simplicity. It seems to me that one can reach that goal without so much trouble. Reflecting on those who attend my meeting, I can think of no ostentation. Blue jeans are most common. My generation is the best dressed with long pants and shirts. And we don't take off our shoes.

The community knows us as Quakers only when we write letters to the newspaper or demonstrate at the mall for peace and justice or environmental concerns. Our clothing does not betray us. Should it?

Philip Kelsey
Somers Point, N.J.

Quakers rebuilding hope

The real story of Friends in the Great Lakes Region of Africa (*FJ* Dec. 2000) is not to focus on Ray Boucher and my daughter, Joy Zarembka, throwing dirt into a wheelbarrow, but rather the people and the bricks in the background. All those bricks were made by the members of Kamenge Church (Burundi Yearly Meeting) out of mud found on the site and water from the nearby stream. They were built into a big kiln and fired on the spot—the bricks were still warm when they were given their resting place in the walls. Quakers in Burundi, as everyone else there, are making bricks

because bricks imply hope, rebuilding, a more peaceful future. Let me describe a few peacemaking activities of Quakers from this region unassisted with funds from worldwide Friends.

In Eastern Congo, whenever there is a massacre, Friends build a monument. That is, they have a memorial service where everyone from all sides is invited to come and bring a stone. During the praying and singing, these rocks are placed together to form a monument for those who were killed.

In Burundi at up-country, out-of-the-way Masawa Friends Church, members have identified 98 vulnerable families—the elderly, women with missing husbands—and if their modest houses are destroyed during the fighting, the church community rebuilds them. I visited the house of an elderly blind man whose house had been rebuilt four times!

In Rwanda, Kidaho Friends Church did not seem to be doing much until we went into their church office and found three-and-a-half 240-pound bags of beans. I asked what the beans were doing there and was told that at harvest time the women bring in the beans, which are kept and given to needy people during the dry season.

In Uganda, a small one-room Friends Church has a training trade school during the week. At night it is a homeless shelter for families whose homes and livelihood have been destroyed by mud slides on Mount Elgon.

The Swahili word "mgeni" means in English both "guest" and "stranger." East Africans welcome everyone most warmly. I hope that many more Quakers can visit these remarkable African Quakers, particularly those in the hinterlands, and observe their peacemaking activities for themselves. For advice on getting there, contact me at <davidzarembka@juno.com>.

David Zarembka
African Great Lakes Initiative
Friends Peace Teams

Who are our Quaker "National Treasures?"

I am collecting material for a lengthy documentary on unprogrammed Friends in the U.S., and would like to interview some of our wiser elders, including local, low-profile Friends. I'd appreciate suggestions of Friends who have lived their convictions to a great degree and/or who have exceptional clarity about the Spirit. You may send their name(s) and address/phone/e-mail address

and a brief comment to me at the following address. Other forms of support are also welcome: financial, historical, videographic, and archival.

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Recognizing that of God does not mean condoning wrong actions

It is not often in a busy single mother's life that I manage to get the *JOURNAL* read at all, especially soon after it comes out. Even more rare is that I find something in it so disturbing that I am led to offer an immediate response.

The well-meaning (for I am sure of that of God in her) arrogance of Janet Minshall's letter (*FJ* Dec. 2000), which denounced the bright, well-informed, and dedicated activists of the Seattle and other protests of the World Trade Organization as an "uninformed and angry mob," defies my imagination! Janet Minshall may be a "trained economist," but it appears her training was acquired from one of those many learning institutions that have almost as great a stake in the status quo as those multinational corporations she champions. The fact that she agrees with other "trained economists" who defend multinational corporate expansion does not give her the right to demean the intelligence and truth-seeing ability of those committed people in Seattle. They represent a vital alternative perspective to that of the heretofore secretive and still manipulative WTO.

The simple fact that the Seattle protests managed to get the WTO's unpublicized, carefully protected goal of establishing a purely profit-driven global economic policy brought more into the open is reason enough to cheer those who went there to speak truth to power. As for recognizing that of God in multinational corporations, the Friends testimony, as I understand it, is for human beings, not for constructed legal entities. Certainly, the individuals who make up the WTO, just like the individuals on both sides of an armed conflict, need and deserve our respect and understanding, and our loving support to live their lives ever more fully in the Light. That does not mean we condone the WTO members' wrong actions and policies that ignore vital issues such as environmental sustainability, fair wages and workplace safety, and basic human needs. Further, recognizing that of

New beginnings

God in a person does not mean condoning wrong actions.

The "peacemaking tradition of Quakers" Janet Minshall mentions is not one of ignoring actions and policies that, for example, deny the humanity, intelligence, and basic needs of workers worldwide, or condone the placing of steadily increasing numbers of men and women—a majority of whom have skin color darker than most of us who read this JOURNAL—into a prison-industrial complex that is deeply intertwined with the policies and goals of the WTO. True peace comes only through justice for everyone. True peace globally requires looking beyond the entrenched perspectives of an educational establishment whose interests are too often dependent on keeping good relations with the very forces in our current economy that we most need to question.

A truly "impartial economic history," one that takes into account the effect of the actions of multinational corporations and the policies of the WTO, does not attempt to justify what they have done and propose to do. It looks honestly at all sides of the issues. Fortunately, there are thinking people who are looking more deeply. They are questioning the increasingly obvious links between policies of the WTO and other transnational groups dominated by big business/big money interests and the pervasive poverty and exploitation of workers and poor people all over the globe.

I have no doubt that Janet Minshall cares as deeply as I do about having a healthy, sustainable world. I hope that she will reexamine her assumptions and be willing to look longer at some of the thinking that informs the protests and the protesters. Among many sources, *Globalize This!*, published by Common Courage Press, Monroe, ME 04951, draws on thinking and facts offered not only by some who were in that "uninformed and angry mob," but by notable "educated" people and groups such as Paul Hawken, Deborah James, and The Environmental Research Foundation. They clearly explain the statistics and other facts that establish good, sensible reasons to question global capitalistic expansion. Further, they offer excellent suggestions for new directions and policies that support the creation of a democratic, sustainable global economy on which our very survival may depend.

Ellen Deacon
Philadelphia, Pa.

As clerk of the Sing Sing Quaker Meeting, I am blessed to have the opportunity to receive and read FRIENDS JOURNAL each month. As I am a prisoner, the November 2000 cover, depicting a prison cell and the words "Friends and the War on Drugs" caught my attention. The article "Silence Is Complicity" by Sam Chamberlain was a well-written representation of the present state of affairs concerning the criminal justice system. As I pondered the article's contents, a thought began to grow, urging me to share during silent worship at Sunday morning meeting.

Several days later, when a Friend from Purchase (N.Y.) Meeting brought the same article to my attention, I commented that I also had read it. An interesting discussion ensued. Later I began to realize that another war, the war against our spirit, is being waged with silence; and it is growing stronger all the time. Many wars are being fought in places around the world, but it seems as though the soundless wars of racism, false imprisonment, injustice, discrimination, etc., are the most dangerous wars, as they are kept quietly tucked out of public consciousness. Could the reason be fear that our own conscience will hold us accountable?

As a man in prison for the first time, in a world very different from my upbringing, I have become painfully aware of the struggle that many people have faced throughout their lives. Yet prison, my home for the last 15 years, has been the greatest learning experience of my life. I am not proud of causing two people to lose their lives. I am deeply sorry this tragedy occurred. It is a debt I will carry with me always. However, I have worked very hard to become educated and understand my behavior in the past and present. Today I am well aware that when we help others, we help ourselves.

As a legal rights advocate (jail house lawyer), I have witnessed a gradual deterioration in the number of prisoners who litigate important issues because of their inability to pay the filing fees now required. Issues such as poor medical care, due process violations, guard brutality, discrimination, and other important concerns are being swept under the rug, and the battle to preserve human rights

is being lost. The struggle against a political force that cares nothing about rehabilitation, constitutional rights, those who have made a mistake, or those who live on the other side of life's fences has become my labor of love. It is an endeavor that has brought greater purpose and meaning to my life. And in spite of being denied parole on two different occasions based solely on the nature of the crime, I will continue to do positive things while I am in here and when released. I am sure these issues are significant both inside and outside of prison.

I am impressed by the article "Silence Is Complicity." I am convinced God leads us to new challenges each day—and I am thankful. It is time for us to come together in spiritual oneness and listen to the voices of our spirit, what I call "soul talk." Our ability to communicate spiritually connects us in our diversified unity. George Fox, founder of the Religious Society of Friends, was so moved by the inner experience that he said, "The Lord . . . let me see His love, which was endless and eternal, and surpasses all the knowledge that men have in the natural state, or can get by history or books." Gustavo Gutierrez, a Catholic priest, says it very simply and beautifully: "Theology will then be speech that has been enriched by silence."

People of faith, any faith, need to be conscious of the wars being waged against those who "stand with their backs to the wall" and need to return to their beginnings, standing up for what is right and doing what is right. Howard Thurman, a mystic and author of *Jesus and the Disinherited*, said it forthrightly:

We must abandon our fear of each other and fear only God. We must not indulge any deception and dishonesty, even to save your lives. Your words must be yea-nea; anything else is evil. Hatred is destructive to hated and hater alike. Love your enemy, that you may be children of your Father who is in heaven.

It matters not where we are; it matters what we are willing to stand up for.

John Mandala
Ossining, N.Y.

TOWARD A JUST PEACE IN THE MIDDLE EAST

Report on an Interfaith Delegation

by Mary Ellen McNish

The delicate and complex issues of the Israeli-Palestinian conflict and the American Friends Service Committee role in the Middle East were brought home to me when at a recent family wedding my brother-in-law told me he thought the Service Committee had been too pro-Palestinian. A member of AFSC's International Executive Committee echoed this perception just this week. "All these reports make it sound like Israel is the sole aggressor and that we have taken sides with the Palestinians," she said.

I believe this view points out a real dilemma for AFSC. It is a dilemma the organization has faced many times in its history. Are we reconcilers or are we a prophetic voice shedding light on the underlying causes of conflict? And if we choose to be that prophetic voice what role does advocacy play? Does advocacy inhibit our historic role as reconcilers?

Since 1948 AFSC and other Quaker organizations have been working with Israelis, Palestinians, and others in the region to support peacemaking on all sides. From providing logistical support to the Palestinian refugee camps in the 1940s and '50s, to quiet, behind-the-scenes diplomacy at the United Nations, to a long history of service projects in the region, we have been actively involved with and deeply concerned about the conditions that have evolved over the past 50 years.

On November 18,

2000, I was asked to join a delegation of Christian church leaders going to the Middle East. My first glimpse into how interesting the trip would be was when my seatmate on the flight, a retired grandfather on his way to Israel to see his grandchildren, was approached by a Hassidic man to come to the back of the plane to form a minyan (minimum of 10 men praying together). "No thank you," he said. "Why not," said the man? "I pray privately," said my seatmate. "This is for our soldiers at the front," said the man. "No, but thank you for asking," said my seatmate. We had an interesting flight discussing how the conflict has affected the common people.

This trip was organized by Churches for Middle East Peace, and we were invited by our counterparts and the Middle East Council of Churches to witness what was really happening, offer comfort and support, and then to tell that true story to the people back home in the United States.

There were 26 in the delegation, eight of whom were bishops, representing the Episcopal, Lutheran, Methodist, Presbyterian, Roman Catholic, Greek Orthodox, and Armenian Apostolic Churches as well as the United Church of Christ (Disciples of Christ). Also represented were Church World Service and Witness of the National Council of Churches, Mennonite Central Committee, and American Friends Service Committee.

The first half of our trip was geared toward meeting with and touring Palestinian areas, and the second half was meeting with representatives of Israeli organizations and the government of Israel.

It became clear very quickly what some of the issues were as we drove to Bethlehem on the first day. Since September 28, 2000, when the "Al Aqsa Intifada" began after a visit to the Al Aqsa Mosque area by Likud Party leader Ariel Sharon and thousands of troops, all Palestinian towns have been cordoned off. Palestinians can't go into

Mary Ellen McNish, a member of Byberry (Pa.) Meeting, is executive secretary of American Friends Service Committee.



Photos by Jim Matlack/AFSC

Israel proper without special permits. This means a severe disruption to commerce, social life, and civil society activities and an end result of 370,000 Palestinians losing their jobs, as well as disruption to the Israeli economy. We even had to change buses because the bus that brought us to the checkpoint did not have license plates cleared for travel in Bethlehem.

After we left the checkpoint we stopped to meet John and Vera Baboun, who owned a car repair shop on the road to Bethlehem. It was near the Tomb of Rachel, where outbreaks of violence had occurred. The Israeli Army outpost nearby bulldozed the shop and their home at midnight the week before our visit. They claimed there was sniper fire coming from the trees surrounding the shop. The Babouns, a Roman Catholic family, were deeply shaken, emotionally wounded, and very angry.

After meeting with the mayors of Bethlehem and Beit Sahour and the president of the city council of Beit Jala, we toured the demolished home of Dr. Nakhli Qaisieh's family in Beit Jala. They live on the edge of town, about one mile across the valley from the Israeli Gila Settlement. Walking through their home, Donnell Clemens of Mennonite Central Committee remarked that it reminded her of a line in a poem about the Middle East, "crunch, crunch, crunch . . . walking on broken glass and pieces of plaster." In the kitchen of the home, Ted Schneider, the Lutheran bishop of Washington, D.C., picked up a mortar shell labeled "made in USA." It shocked us into silence. We later met a family in Gaza who has tended the same olive groves for seven generations. Because they lived too close to a bypass road, the Israeli army bulldozed their home and orchards in the middle of the night with no warning and for no reason other than "security." We prayed with each family we met.

Over the next several days we met with many Palestinian leaders, including Palestinian Authority President Yasser Arafat and many Christian church officials. We also met with Muhamed Hussein, preacher of Al Aqsa Mosque. The information was the same from everyone. The accords reached in Madrid, Oslo, and Camp David

are not working. Those agreements, to work on the framework of talks while deferring the decisions on the Palestinian demands, have allowed Israel, over these years, to build up an unchecked, powerful presence in the occupied territories of the West Bank and Gaza.

The Palestinian position is clear and has been from the beginning: creation of a Palestinian state based on the pre-1967 territorial borders, shared control of the holy city of Jerusalem, recognition of the right of Palestinian refugees to return to their homes, and compensation for the property that was confiscated from them. A plea was also heard from everyone, "Tell the truth about what you have seen": home demolitions; destruction of forests and of farms; destruction of centuries-old olive groves; continual building of Israeli settlements, which ring the Palestinian towns in the West Bank and Gaza; building "bypass" roads that isolate and strangle Palestinian towns and on which Palestinians are not allowed to travel; the disproportionate use of military force by Israel, financed by the U.S. government.

The highlight of my trip was attending meeting for worship at Ramallah Friends Meeting. Jean Zaru, clerk of the meeting,

graciously hosted the meeting in her home. It was wonderful to worship with Friends in this significant place at this critical time. Members of the meeting confirmed that the information we were receiving was correct, and the views we were hearing did in fact match their own views. Delegation members who attended their own denomination's services reported back the same conversations.

We then began to meet with people from the other side of the conflict. The delegation, filled with a deep concern for the injustice we saw, met with Israeli government officials and representatives of Rabbis for Human Rights, one of whom was director of the Inter-religious Coordinating Council in Israel. Just as the first part of our trip was a profound experience, so was the second, in a different way.

Our discussions with the Israeli mayor of Jerusalem and the deputy minister for religious affairs in the Ministry of Foreign Affairs were unproductive and troubling. Their view was that Israel was under siege and in a state of war. Thus, they believed it was essential to demolish homes, build more settlements and bypass roads, separate the two peoples, restrict movement,

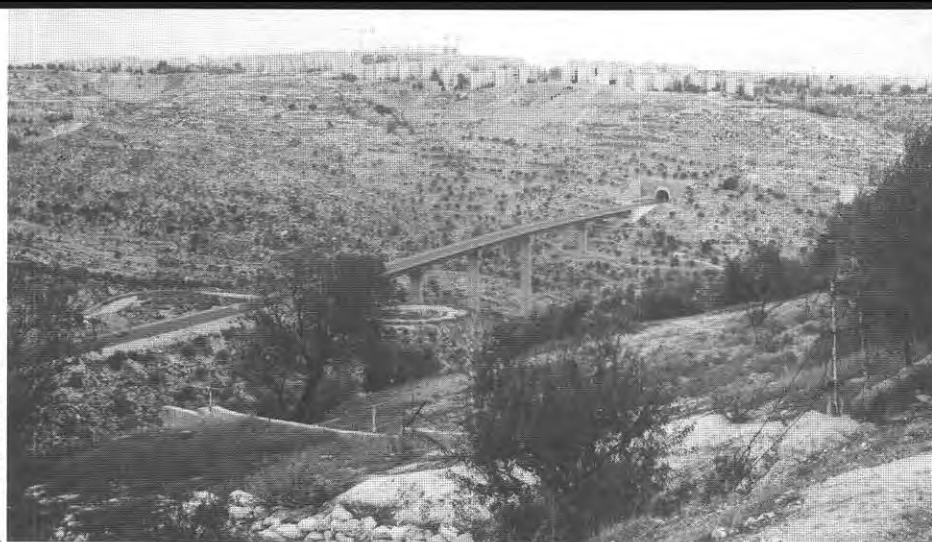


Page 6: The delegation of church leaders walks toward the Dome of the Rock Mosque in East Jerusalem.

Left: An Israeli checkpoint entering Gaza

Below: A Palestinian home close to a bypass road destroyed "for security reasons" by Israeli forces





Left: A bypass road connects Gila settlement with other Israeli settlements on the West Bank.

Below: Delegation members join a candlelight vigil on Manger Square in Bethlehem.

and respond with military might. The delegation left those meetings feeling frustrated.

The meeting with the delegation from Rabbis for Human Rights was deeply moving and informative. They were from the liberal side of the political spectrum of Israeli politics, and as such they were feeling very isolated within their communities. Two of them had immigrated to Israel from the U.S. during the Vietnam years and now found themselves on the "wrong side of the war of independence." One asked, "Is this the country we dreamed of?" "It is tragic, painful, and corrupting, and the more we deny it the more corrupt we become," said another.

When our discussions went to a deeper level about why the two peoples fear each other so much, they confessed that practically every moment is taken with a fear that a child, loved one, or even oneself is about to be blown up either on a bus or shopping for groceries. In fact, the media fans this flame of fear by broadcasting an index of possible terrorist attack every morning on the news just like a weather report. "Threat of terrorist attack is very high today. Keep your children home."

The rabbis believe that Israeli security and Palestinian liberation are two sides of the same coin. They believe that the Palestinian macro-wound of 1948 must be healed and that patterns of dehumanization be broken. "We must make space for another identity, one of peaceful coexistence . . . We have to pull each other up and have a healthy settlement for all who will live in this land."

Once all the conversations were over, the members of the delegation sat together to compose a statement. Everyone united behind it. A press conference was held, the statement read, and questions asked. A follow-up plan was developed



that declared, "We must not lose our moment for witness." Each member of the delegation committed to actions that would raise awareness, activate our own denominations, bring the issues to higher church bodies (where appropriate), approach the federal government, inform through the media, and continue to work together. Each denomination committed to holding a prayer vigil until peace comes to the Middle East. Started by the Evangelical Lutheran Church in America, the vigil is an opportunity for congregations to incorporate the welfare of the people of the Middle East into the heart of their church life: in their worship, in their learning, and in their advocacy. The prayer vigil is an outpouring of concern for Pales-

tinians and Israelis—Christians, Muslims, and Jews—whose lives are overtaken by broken relationships and the conflict that flows from these divisions. (To learn more about the prayer vigil go to <www.cmep.org> and click on Prayer Vigil.)

As for American Friends Service Committee, we have called together a Middle East Emergency Crisis Response Team, and we are meeting with our counterparts from Britain Yearly Meeting. We are creating a program to address concerns in the region based on our work in the territory and our work in some U.S. cities.

Our work in the Middle East includes the following programs:

- The Quaker International Affairs Representative based in Jordan, who closely follows the evolving Middle East situation. The QIAR is in regular contact with leaders in government, nongovernmental organizations, peace movements, and academics across the lines of conflict. The QIAR also works on issues of regional concern, for example organizing a regional conference in Jordan on the international convention banning child soldiers.

- The Palestine Youth Program, which has branches in Gaza and Ramallah. The AFSC team works with youth serving institutions in Palestine to develop programs with an emphasis on projects related to cultural preservation and heritage, accessibility for physically challenged youth, and youth leadership training.

- The AFSC Israel Program, which provides grants to Israeli grassroots organizations working for Arab-Jewish coexistence in Israel. Support has been given to organizations bringing Arab and Jewish youth together to jointly plan and implement programs. Support has been given to community organizations in the mixed neighborhoods of Acre and Haifa.

We believe our history, as one of the few U.S. organizations working on Middle East issues in cities around the country, will enrich our planning. We ask you to hold us in the Light, learn the facts about the issues, educate your friends and colleagues, challenge misrepresentations, respond when called upon, and be ready to absorb lots of people's anger. *Peace, Shalom, Salaam.* □

DEAR FRIENDS

(an open letter)

by Jean Zaru

Jean Zaru, presiding clerk of Ramallah Meeting in the West Bank, wrote this letter in December 2000 to describe conditions in the West Bank from her point of view as a Palestinian.

The Oslo Accords have presented the world with misleading images of peace [between Israel and the Palestinians], and now we are left with a difficult and hard reality on the ground. The international media speaks of the accords as historic because they brought peace and reconciliation. I often quote Ezekiel 13:10, "Because they mislead my people saying peace when there is no peace" or the words of Isaiah 59:14-15, "Justice is turned back and righteousness stands at a distance, for truth stumbles in the public place and uprightness cannot enter. Truth is lacking and whoever turns from evil is despoiled." To have peace we must tell the truth; without truth-telling there is no peace-making.

It is not easy for me to analyze the peace process and its shortcomings, because the local and international media have made it seem as if whoever is against the process is against peace, is not rational, is not moderate, and furthermore, is often labeled a fanatic or terrorist. I recall September 1993 in Selly Oak Colleges and 1994 in Sweden, when I spoke about the Oslo Accords, that some could not understand why a Quaker, a peace activist, would warn of a sad outcome rather than rejoice.

Jean Zaru is presiding clerk of Ramallah Meeting, West Bank.

Why? There is poor coverage and a misreported Middle East process in the United States and Europe. Palestinian and Arab views are rarely included in the mainstream media. For that reason, there has been unanimity in the public discourse of the West that the peace process is a good thing.

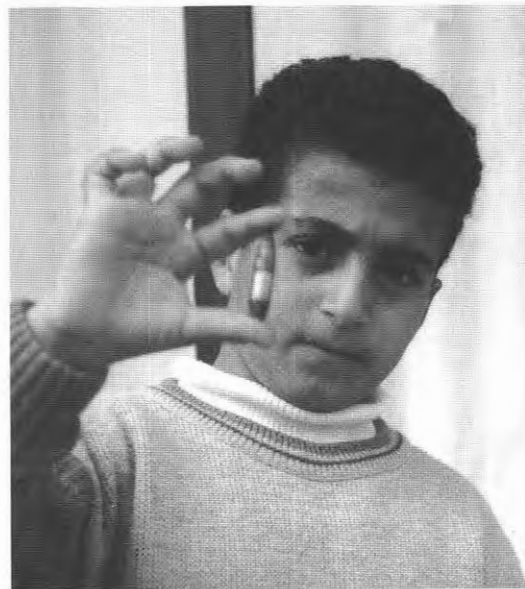
"Oslo can only be genuinely understood as an economic, political, and disciplinary restructuring of Israel's relationship with the occupied territories, based on the unanimity of given Zionist agendas within Israel." (*News from Within*, October 1999) Or, according to Edward Said, "How do you spell apartheid? O-S-L-O."

During the past three months, over 360 people have been killed and over 10,000 wounded. Reports of these and other incidents of torture and killings of Palestinians are seldom connected to the deeply flawed Oslo Accords nor with the Israeli policy that maintains hundreds of settlements on our land—a policy that continues to increase and enlarge them, even during Israeli Prime Minister Barak's government. Many rejoiced for Barak's election and hailed him as a man of peace, including Arab leaders. According to a report released on September 26, 1999, by the Israeli advocacy group Peace Now, the so-called "growth" during the first three months of Barak's government includes the issuing of tenders for the construction of 2,600 new settlement units. This may be compared to an annual average of 3,000 settlement units under Netanyahu. Coupled with the army's closure of 23,000 *dunums* [568 acres] of Palestinian land west of Hebron, it becomes clear that Barak is not at all interested in international law that states that settlements are illegal.

When the military attorney warned him about this, Barak answered, "No international law can change our approach. Our decisions are not made according to international precedents but according to our needs and interests." Neither is Israeli law his frame of reference when it comes to deciding the legitimacy of any settlement, despite the fact that the rule of law was a central issue in Barak's election campaign. Only seven "strongholds" out of 42 built after the Wye River Agreement were declared illegal by Israel—that is not having permission from the Israeli government to exist. And only two of the seven illegal settlements have been evacuated.

Settlement growth is driven by political and ideological considerations that serve the strategic military and economic interests of Israel as well as its scheme of national assertiveness. The number of settlers has reached a total of 349,327, of whom 180,000 live in Jerusalem and 6,166 in the Gaza Strip. These settlements are united by a system of highways or bypass roads and industrial areas that prevent continuity between Palestinian towns and villages and have also been built upon confiscated Palestinian land. There are 177 settlements in the West Bank, including Jerusalem, and 18 settlements in the Gaza Strip.

Israel has permitted these settlements to cause environmental degradation to adjacent Palestinian communities. Untreated sewage, for example, is often allowed to run into the valleys below settlements, threatening the agriculture and health of neighboring Palestinian towns and villages. The very existence of these settlements is a direct violation of internationally binding agreements and regulations, as international humanitarian law explicitly prohibits the occupying power



A young Christian Palestinian boy whose house was bombed holds a bullet he found in his living room.

to make permanent changes that do not benefit the occupied population.

Not only is our land being confiscated, but also our water resources. Israel controls all the water resources of the West Bank and the Gaza Strip, pumping 85 percent for its own use and leaving us Palestinians with only 15 percent of our



A banner "thanking" the U.S. for its Christmas gifts—artillery shells used to destroy several Palestinian homes in the area—flies from a tent encampment in the West Bank.

own water for all our needs, domestic and agricultural. While Israelis enjoy the annual per capita use of 344 cubic meters, Jordanians are limited to 244 cubic meters, and Palestinians have to survive on a mere 93 cubic meters. In terms of domestic use, the average Palestinian is limited to 39-50 liters per capita per day, while Israelis consume more than 220 liters per capita per day. In Jewish settlements, each settler is provided with 280-300 liters daily. And thus, Palestinians have become less and less able to use water for irrigation or even to water backyard family vegetable plots, let alone flower gardens, trees, and basic needs at home. All the while, Jewish settlers water their grass lawns and fill their swimming pools.

In the Gaza Strip, one million Palestinians use 25 percent of the water, and the remaining goes to a settler population of fewer than 6,200. In Hebron, 70 percent of the water goes to 8,500 settlers, and only 30 percent is allocated to the city's 250,000 inhabitants. Israel remains in grave violation of the Hague Regulations, the Fourth Geneva Convention, and the International Covenant of Economic, Social, and Cultural Rights.

Israel continues to confiscate and build on Arab land in East Jerusalem as part of the "judaization" of the city, while Arab Jerusalemites not only are deprived of their land but also are often denied building permits. Furthermore, many suffer from house demolitions and the loss of their Jerusalem residency rights and accompanying social services. Since March 1993, Israel has closed off the city of East Jerusalem from the rest of the West Bank. Palestinians who are not officially residents of the city are not allowed to enter Jerusalem

without a proper permit issued from the Israeli military authorities. This closure essentially divides the West Bank into north and south cantons and has greatly increased the fragmentation of the Palestinian community.

I am a pacifist and declared publicly, as early as 1975 at the Nairobi 5th Assembly of the World Council of Churches, my aspirations for peace and reconciliation based on the mutual recognition of the rights of both Palestinians and Israelis, including a two-state solution according to international law and United Nations resolutions, the right of return for Palestinian refugees, and equality for Palestinians living in Israel.

I was a lonely voice then, and I was asked by dignitaries and church leaders (all men) not to stick my neck out and make any suggestions. However, I did not stop. I continue until this day because the cries of my people for peace with justice are loud and clear, and my will to resist injustice has not been defeated. I do admit that often I feel tired, frustrated, and drained and that it is people like you, who still care to be open to the truth, who empower me and give me courage and hope to go on.

What Israel offered the Palestinian leadership (and this includes the Nobel Peace Prize winners, Peres and Rabin) was restricted to overseeing the Palestinians living in the occupied territories as it relates to matters of internal security, health, education, sanitation, tourism, and postal services. Israel still controls the land, water, overall security, economy, and borders. Thus, Israel gave Palestinian president Arafat responsibility for the people without the land, without sovereignty, with-

out a commitment to end the occupation, and in addition to that, the responsibility to discipline and control anyone who resists the occupation or the Oslo Accords.

Can we have peace without self-determination and sovereignty? Without land and water that are essentially a question of survival? Can we develop our society economically while Israeli-imposed restrictions remain in place: roadblocks; closures; isolation; unemployment; economic marginalization and exclusion; exploitation of water, land, and people's work; and in addition, no protection whatsoever?

How can we have peace when millions of Palestinian refugees still live in refugee camps in the Gaza Strip and the West Bank, in Jordan, Syria, and Lebanon? The refugees had hoped that the Oslo Accords would address the issue of their right of return—which is a basic human right—and compensation, or at least improve their economic situation, but have been disappointed again and again.

Refugees suffer from overcrowding, poverty, scarcity of water, lack of sanitation systems, and unemployment, as well as a decrease in the services offered by UNWRA, the United Nations Works and Relief Agency for Palestinian Refugees. The situation of refugees in Lebanon and the Gaza Strip is worse than those in refugee camps in Jordan and the West Bank, but all share the frustration of growing unemployment and the lack of progress on the refugee question in the political negotiations. The Palestinian refugees would like to participate in setting the agenda in defense of their rights according to UN Resolution 194 and international law, which supports their right to compensation and property rights.

Your values, as well as the Universal Declaration of Human Rights, do not allow for racial, ethnic, or religious segregation. You call that racism. You are alarmed if right-wing political or religious leaders encourage racism and exclusiveness. But what we Palestinians cannot understand is how, in our own country, on our own land, can we be denied water or land or building permits, or the right to free movement, or right of return, or self-determination, all because we are not Jewish? And how can this be tolerated by the

enlightened world in light of the hundreds of UN resolutions that have been passed condemning Israel for its practices and demanding justice for Palestinians?

Why are Palestinians living in the occupied territories forced to live in bantustans without the right to resist (because this will be interpreted as terrorism)? And why is this not called apartheid? Is this racism or is it a peace process? Why should we have to drop our priorities for independence, statehood, or human rights just to improve Israeli security? Is this really democracy? Is this equality? Is this a mutuality that will discourage all forms of direct and structural violence and bring about peace and reconciliation?

Can we go on endorsing the Oslo Accords and the Israeli-Palestinian negotiations assuming a type of symmetry that views contending parties in conflict as equals? After all, the conflict is there because of the incompatibility between the two parties. Can we go on with these arrangements while Israel dictates rather than negotiates and does so without regard for the deteriorating day-to-day reality of Palestinian life, where insecurity, unemployment, poverty, and frustration

have become almost unendurable?

Can the world continue to be indifferent, as is President Clinton and his government, to the daily abuses of Israeli power and never say a word in public expressing the slightest understanding of our Calvary? Can the world go on distorting truth so that even these bad agreements, which do not offer much to Palestinians, are not even applied by Israel itself? Can we and you continue to be silent when Palestinians are killed by U.S.-made weapons, such as the apache attack helicopters?

As you know, our misfortunes are not few. Our country is becoming one gigantic prison and one vast cemetery. As a result of this recent Intifada, one-third of those injured have been permanently handicapped and 100 of those killed have been children. The people, land, houses, and trees have been brutally treated. Fear and insecurity have replaced compassion and trust. Relations have become hard and tense. The situation has called on all our resources—mental, physical, psychological, and spiritual. And at times, we feel drained. People need time to mourn, to heal their wounds, to pacify their children, and to find their daily bread.

War and violence are rooted in untruth, as is all sin. And the truth here should be known. For there is no plan, no deal, and no imposed peace process—no matter how powerful—that can completely destroy our alternatives. We must have faith in our rights and in the signs of hope in our midst. Understanding structural violence enables us to consider our situation not only at the level of symptoms, but more importantly, at the level of underlying and systemic causes.

Structural violence is silent. It does not show. Television captures direct violence and, most often, the violence of the powerless and hopeless, which is then usually qualified as terror.

We must work hard to find nonviolent ways of overcoming political, social, economic, ecological, and religious violence and to join hands with all those who are committed to not give in to the forces of darkness. In order to hope for justice and to hope for peace, we must work for peace.

Now the work of Christmas begins: to find the lost, to heal the broken, to feed the hungry, to release the prisoners, to rebuild the nations, and to bring peace to the world. □

DIFFICULT TIMES IN RAMALLAH

by Colin and Kathy South

This account first appeared in the October 20, 2000, issue of The Friend, London, just after the killings of two Israeli soldiers and the bombing of a Palestinian police station adjacent to the Friends Boys School in Ramallah, West Bank.

This is a difficult note to write. So much has happened and there is so much to say. It has taken me some weeks to begin to understand the depth of the quality of the work at Friends Schools, Ramallah. It is so easy just to see a good school and to miss the richness of Friends' work at the school over a full century and its impact on the life and living of the community of staff and students, past and present.

One of the reporters who questioned me on our verandah at the Boys School, just before the first missile attack, pointed to the violence on the streets and at the checkpoints, the destruction of the car in which the two Israeli reservists had mistakenly entered Ramallah and their subsequent murder in the police station next to the school, and said to me it was clear that our witness to peace and reconciliation in the schools had failed. He further claimed that only the Christian church leaders and a few Jewish rabbis had such a clearly lame

message of peace and reconciliation. This message was not shared by the imam of the mosques, he said.

How do we reply to such a charge? The last 15 days, at one level, have been a wonderful God-given gift to me in that the real values of the school have emerged so clearly before my eyes. If you had been there on the morning of the death of the Israeli soldiers it might have brought tears to your eyes. Here was a community of students at the high school, some of whom, particularly some of the older ones, wanted to be out there where the action was. They wanted to demonstrate their indisputable loyalty to the Palestinian flag and nation, to demonstrate with passion their frustration, anger, humiliation, and pain at the loss of friends and family during this latest Intifada, and to make a statement by their action that they too could and would stand up as their fathers and brothers had done before them for a retributive justice, and that they would not be subdued by dangerous and sometimes lethal rubber-coated metal bullets or by tanks and machine-gun fire.

But the staff contained them, talked

Continued on next page

Colin and Kathy South are members of Witham (UK) Meeting. Colin is director of the Friends Schools in Ramallah.

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Photos by Annis Blecke/FWCC



Ramallah Friends Boys School: the auditorium (right photo) is next to the police station where two Israelis were killed.

with them, calmed them down, and persuaded them that this was not helpful and would not solve the problem, and that for

the sake of the school and their brothers and sisters here they should return quietly to their classrooms and continue the day until they were told otherwise. Now imagine it—by this time the riot on the streets just 50 yards away was at its peak, the police station was surrounded, the noise

of an angry crowd was everywhere. The riotous crowd could be seen from the classroom windows as they forced their way into the police station and overwhelmed the police and the army doing their best to prevent entry. The Israelis were shot, and the rest was covered by the news that you

Christmas Newsletter

by Maia Carter

As I sit down to write this Christmas [2000] newsletter, I cannot help but reflect on last Christmas, which I spent in Ramallah, Bethlehem, and Jerusalem. At the current time, Ramallah is sealed off by the Israeli military. . . .

I hear the news, . . . but I know from my experience living in Ramallah for the past two years that I cannot trust anything I hear. I know how to interpret the Israeli news in order to decipher what really occurred in "Judea and Samaria" that day, and I have learned the euphemisms and language swapping that occurs. Most Westerners who hear these clips, however, have not had my experiences and do not know the reality of the situation. Not knowing otherwise, they believe the falsehoods, and the vicious cycle continues.

. . . Since I am living in Amman, I have the dubious privilege of hearing the latest reports of casualties, human rights abuses, and attacks by settlers.

Maia Carter, a member of Friendship Meeting in Greensboro, N.C., is living in Amman, Jordan.

When I see the headlines in the international news or look at the Internet webpages, what I do not see is even more disturbing than the inaccurate reports I hear. There is a lack of press coverage regarding the situation, and stories which are written about the present struggle are edited down or kept from the presses altogether. . . .

I wrote last year about the discrepancy between the lyrics of Christmas hymns and the reality of life in the Holy Land. This year I imagine the contrast is even greater than before. The light of the star would be obscured by the flash of Israeli rockets and fire from tanks encircling the Palestinian cities, including Bethlehem. The wise men would be diverted from their path by settlers attacking their caravan, the shepherds' land would have been confiscated, and they would therefore not be on the hillside to hear the angels. Moreover, Mary and Joseph would not have been allowed into Bethlehem, being stopped by the Israeli border guards for holding improper IDs. Even if Joseph held a 500-year document proving ownership of property within Bethlehem, his request to enter would be denied. Such is the contemporary life of the Palestinian people.

My feelings from this side of the river are tumultuous. I am grateful that I am not in the midst of the gunfire, but feel guilty because I am not. I am worried for my friends and students who remain under a constant barrage and who are trapped within the city limits. I have to listen to the news, knowing it will only

bring more sad stories and inaccurate reporting, but feel compelled to follow the latest bulletin. If I don't listen, how can I spread the story of their plight? If all, like the majority of citizens in Western democracies, turn a blind eye to the current violation of human rights, who will come to the aid of the Palestinians?

Although I may be physically located in Amman, Jordan, my heart is on the other side of the river, and my thoughts and prayers are with those I know who remain behind. . . .

I always find this time of year difficult. The short days and long nights, the onset of the cold, and distance from family at Thanksgiving and Christmas makes one lose perspective and wax nostalgic. I am grateful for F(f)riends and family members who continue to reach out and remind me that although I am geographically distant, I remain in their hearts, where they continue to hold me in the Light. If only there were equal numbers of people holding each Palestinian and Israeli in the Light, perhaps the situation would change.

As you celebrate Christmas, may you remember the current situation in the land of Jesus' birth and reflect on the discrepancy between his message and the reality of what is now occurring. With the dawn of the new year, may you recommir yourself to a life dedicated to peace, equality, and social justice. □

have undoubtedly seen and heard.

The school was evacuated because everyone expected the worst. Within half an hour of the incident the Israeli helicopters with their ferocious firepower circled overhead, and everyone knew that an attack was imminent. The children were frightened and so the staff were anxious. The school was evacuated to the Jim Harb Hall, which is the furthest point from the police station and the best place for worried parents to collect their children. The evacuation started by 11:00 a.m. and was complete by 12:30 p.m. In the face of the situation, it was a miracle. It was orderly and, in the circumstances, brilliantly conducted. Mahmoud Amra, the head of school, was calm, cool, and collected. He oversaw the whole process with a professionalism and a compassion that was admirable. When faced with a classroom of 30 teenagers overlooking the police station, he said to them before the evacuation and before the murder, "Think about the situation, why is it happening, what should be done. Talk about it with each other, express your feelings clearly, and reason out the implications and remedies." The class listened, reordered their desks, and their teacher was able to function better in the face of this volatile situation. Shortly after, they were on their way to Jim Harb Hall.

The story in the Girls School, with children from five years old through to eleven, was the same although the immediacy of the violence was not so transparent. Nevertheless the children were very frightened, there were tears from some of the younger ones and from some parents, such was their concern. Diana Abdel Nour, the principal, and her staff were thoroughly professional and compassionate and led the children to their parents' arms in safety. The last child left the care of the school at almost the same time as the Boys School, one-and-a-half hours after the ministry of education ordered the schools to close.

Over the last few weeks, I have gained a much better understand-

ing of our schools' response to the present situation. I challenged our staff too, asking them how they saw the schools witnessing, in this situation, to our historical testimonies to peace with justice and to nonviolence as a proper response to aggression. Both my Christian and Muslim colleagues answered with wisdom and maturity and out of the experience of a previous Intifada and 50-odd years of structural oppression of the Palestinian people.

Humbling would be the right description of my feelings. There was care, compassion, faith, hope, and love alongside frustration and the frailty of our humanity. There was a concern for all God's people whether Christian, Muslim, Jew, or just for all human beings in apparently impassible or impossible situations.

Well my friend, reporter, only my heart could reveal the quality of Friends' witness in these schools and only your heart could appreciate it if it were ready to see it.

Following the death of the Israeli soldiers, the interview with Channel Four news, the *London Times*, and that of the *Boston Globe* and following the missile attack on the post office and at least five other targets that we heard—eight others according to Channel Four—we decided it was best to leave the city for a few days and travel with a news team to Jerusalem.

Now as I rest with Kathy, my wife, here at St. Andrews Scottish Hostel and know in conversation with my colleagues in Ramallah that life is returning to Ramallah, we realize how stressful it has been for us and for countless other families over the last two weeks. We need these few days before we try to return to Ramallah on Monday for rest and recuperation. The schools were unharmed, no students or staff were hurt on the day of revenge. The accuracy and precision of modern weapons is somehow comforting and somehow deeply disturbing. The schools in Ramallah reopen today, and our thoughts and prayers are with them. □

Ash Wednesday

Remember me.
I am of the air,
A lesson in light and
The swift motion of birds.
I am moving in places
You keep most secret.

Today
Is a day of recollection.
The day to stand in the crowd
And know the source
Of the silent tear
Down your cheekbone
You do not wipe away.

Remember
The ashes
And the rising
Persistent as the grass of spring,
The migration of birds,
The new moon's curve,
Thirst and
The longing of young girls.
And remember
The dark, wet shadows,
Rotting timber,
Gray, drenched leaves,
And rain soaked moss
Filled with cold and
Forsaken dreams.

Practice this:
Remember
The sway of birches.
Remember
The lazy float of sea birds.
Remember
Swimming alone in warm waters.
Remember
Early summer sun full on your face,
The salt breeze whispering,
The shush of the waves,
The moon still up
In the morning sky.
Remember
The day you need nothing else.
Remember
Forgetting.

Today
The recollection gathers strength
To call us to ourselves.
All the memories call
Remember me?
I am the pillow
And the cradle.
I am the steady hand
Rocking you gently.

—Peg Edera

Peg Edera attends West Hills Friends Church in Portland, Oregon.

Heron Reflections

by Caroline Balderston Parry

On the road home from the wedding of Muriel Bishop and Douglas Summers, reunited after many years apart, a beautiful, hot, end-of-summer day, we stopped for a stretch at the Black River, dark yet sparkling in the sunlight, its margins golden and purple with September flowers. Still tranquil and open-hearted from the loving event, I strolled along the river bank. Suddenly, up flew a heron from the reeds quite near us! He spread his great wings and called out hoarsely as he flew across the blue-black water, into the autumn-colored trees beyond. Somehow I felt the heron was saluting us, felt inspired to be equally strong-winged. Then he flew on, way on down the river, steadily pumping those wonderful blue-gray wings. Another "Quoo-oon-nnk" echoed across the distance.

Over the past ten years I have gradually grown into a sense of deep and sacred connection to great blue herons. In the beginning, I was surprised by this connection to the natural world, but now I have come to accept that these large, long-legged, wide-winged birds are a very precious part of my spiritual life. To me, herons are graceful, not at all ungainly, and their appearance always seems portentous. My encounters with herons—or even with just a consciousness of herons—always seem to help me find Spirit, reminding me of my divine center.

This set of journal entries about those encounters and my life during this period, integrated

with my reflections upon both, are meant to share some of my spiritual journey. The journey is often punctuated by stillness.

I. Heron Stillness

On my run today I ended up at my lookout point in the conservation area and spotted a sentinel heron about half-way across the lake. I had binoculars with me, so I observed him closely for a bit, as he waited—for what?—quite motionless. Then I simply stood still myself, asking for help to quiet my internal dialogue, my rushing mind with its lists of all there is to do.

Many years of trying to get the day-by-day business of moving forward right have taught me to start from that core place of Spirit. And in recent years herons have helped my learning. Over and over I have seen them, standing still in a lake or river or along the margin of a swamp or pond, reminding me in some mysterious way to "be still and know that I am God."

What does it mean to be still, then?

For a heron I imagine it means merging into a timeless now, fully present in each moment, aware of water, fish, lily pads, wind. Herons seem so good at this, not moving at all for long stretches of time, then perhaps simply cocking an angular head, or taking a few steps, spreading out a wing and folding it back inward again, turning to face another direction if need be, and returning to watchful stillness.

As I watch this straight gray-blue shape, I think being here now, fully myself, means a total immersion in knowing that all is well, being relaxed in faith that my life is unfolding as it should. This understanding helps me to still my incessant inner chatter. I salute that heron, nod towards yet another one fishing farther beyond the first, and turn

toward home, holding heron stillness within my heart.

*Reflecting pool—
blue heron balances
on itself.*

—Pamela Miller

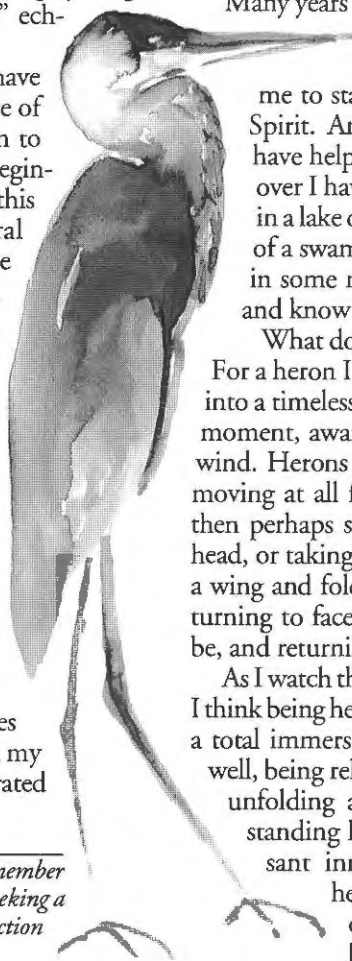
For it is only framed in space that beauty blooms. . . . Here on this island I have had space. . . . Here there is time; time to be quiet; time to work without pressure; time to think; time to watch the heron, watching with frozen patience for his prey. . . . Then communication becomes communion and one is nourished as one never is by words.

—Anne Morrow Lindbergh
Gift From the Sea

II. God-ness through Herons

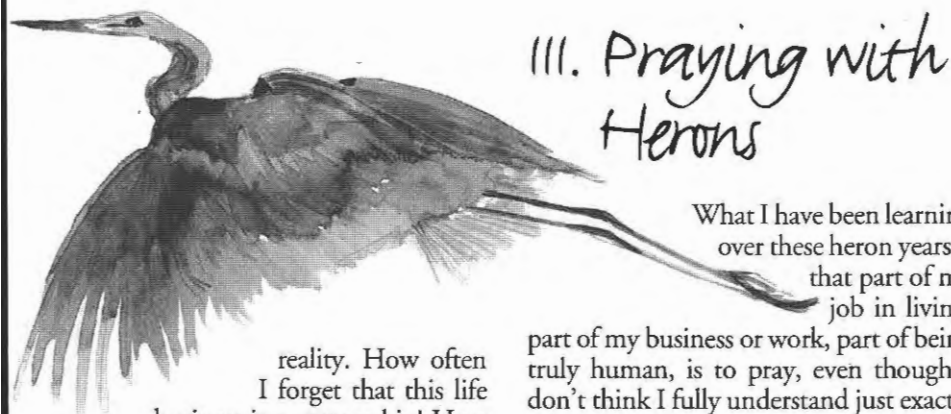
Some days I am filled with a pervasive sense of inclusiveness, that God is the herons and all the other birds, yes, and their reflections in the still water; and God is the snapping turtle that lurks beneath the surface, and the tiny feathers, the minute duckweed, the foraging snails, and even the rotting logs. At the same time I play with the paradox that I myself am a spark of God, have my own divine core. Other times the phrase "and know that I am God" pushes me right outside my immediate personal thoughts into a new framework that starts me saying my prayers.

Just what does that phrase mean? It's puzzling because I find different responses in myself as I move through differing moods and modes of being. Some days those words admonish me, tell me sharply to just stop and relax. Other times, more gently, these words remind me to let go of all my small worries, schedules, and questions and to realize I am part of a bigger



Artwork by Rod McIver <www.heronance.org>

Caroline Balderston Parry, a member of Ottawa (Ont.) Meeting, is seeking a publisher for a book-length collection of *Heron Reflections*.



III. Praying with Herons

What I have been learning over these heron years is that part of my job in living,

reality. How often I forget that this life business is a partnership! How lucky it is that we get frequent nudges to remember Spirit.

I recollect that many years ago, reaching seven-year-olds in England, I had a table on which I assembled all sorts of finite images of God, brought home from my travels in the East. There was a brass statue of the elephant-headed Ganesha, the Hindu god who grants humans access to all the other gods; a sandalwood statue from Kerala of flute-playing Krishna; pictures of Buddhist stupas; an oil lamp from Pakistan (Moslems have no images), and lots more. I meant to raise the question "What *does* God look like, anyway?" and to broaden the horizons of children whose cross-cultural experiences were very limited. We spoke of pictures they were familiar with, taken from Christian traditions, pictures of Jesus or angels.

Today I know I would add a heron image to that table, and we would talk about moments of feeling at one with the natural world as a way of apprehending God, of feeling connected to meaning bigger than ourselves. Interestingly, the children I have worked with recently seem to understand my sense of the profound beauty of herons, and they eagerly tell me about herons they have seen. Also, I hear bird stories from many people, telling of powerful moments of meaning, seeing God's hand in their lives—when a bird seems to be present or even an agent for Spirit. It's all so rich and huge, although hard to fully understand; that probably is a good definition of the Divine!

... our learning comes from this, when a heron blurs the lines of our Divinity.

—Craig William Andrews
quoted in the magazine *Heron Dance*,
August 1997

part of my business or work, part of being truly human, is to pray, even though I don't think I fully understand just exactly what prayer is. Once at Canadian Yearly Meeting I signed up for a small group discussion on prayer led by Lyle Jenks, a man whom I love for his clarity. Only eight of us gathered in a small room to share our experiences, but several were very dear Friends and wise older women. It was a very close time—a precious time, in Quaker language.

Lyle opened our session by saying he didn't know what the boundaries of prayer were—and to my dismay I burst into quiet tears that continued for some time. I felt fragile not only then and when it was my turn to share my thoughts, but also later over supper. Still I chose to be open and to tell the group about herons and their importance to me in general. I specifically spoke about one summer day on the bike path when I had seen herons in an abundance that electrified me, and I said, "Whatever it means, I pray with herons." Later I remember the sense that this sharing-which-felt-like-confession was seminal, a turning point in acknowledging my relationship to these magnificent birds.

Another time, in a different Quaker workshop, a leader referred to prayer as "absolute attention," which made profound sense to me. When I am giving thanks or seeking help for myself or others, the more I am totally absorbed in that process, the more connected to the Divine Spirit I feel, the more I intuit I am truly praying as the world's wise ones speak of it, attending to the absolute moment of love or need or gratitude. And when I meet herons, for reasons beyond my understanding but miraculously acceptable to me, I am attentive in the deepest ways I know. And so it seems that I indeed pray with herons.

We use imagery to translate the immense unknowable Sacred into symbolic terms we can relate to. We pray to a "Thou," not an

"it." We have "peopled" the heavens with angels and attributed the earth and sky with familial ties: Brother Sun, Sister Moon, Mother Earth. We look for ways to be in relationship with the energy of the universe.

—Christina Baldwin
Life's Companion

IV. Herons Rising Fearless—vs. Flapping Ducks

I run to the edge of Mud Lake where the large bare log makes a good sitting place and find the opening blocked by a big maple sapling. The beavers have chewed it down—they perennially resume activity in the fall. I heave and pull on the sapling, leaving it in the water where I hope the beavers will claim their rightful booty, but I scare a lot of bird life in so doing. Dozens of ducks fly up, quacking and fussing, and a number of grebes are frightened away. Far off two herons move on down into the swamp, their wings startling white in a sudden burst of sun between gray clouds.

As I stand and watch, the sound of the ducks flying is very noticeable—they flap out of the water, awkward and noisy in contrast to the great blues' silent rising, and then the ducks' wing movements actually whistle—in a rusty, inefficient-sounding way—as they go. Herons, in comparison, seem so deliberate and slow, so sure. They may fly off, but do so prudently, never in a panic like the ducks so literally "in a flap." It's as if they decide to move on merely because their human observers are being inconsiderate. Despite their size, those great, gray wings seem hushed, and when the herons quonk at me, they may be annoyed in a superior way, but they do not seem to scold out of fear, like their smaller feathered fellows.

In fact, the herons seem quite fearless to me, whether stranding their watery ground or wisely departing when conditions are not good for them. And this I ask for myself, for all of us: fearlessness. Further, I ask for the wisdom to know when it is a moment to be still and stay where we are, remembering our deep connection to the Divine, or when it is time to move on.



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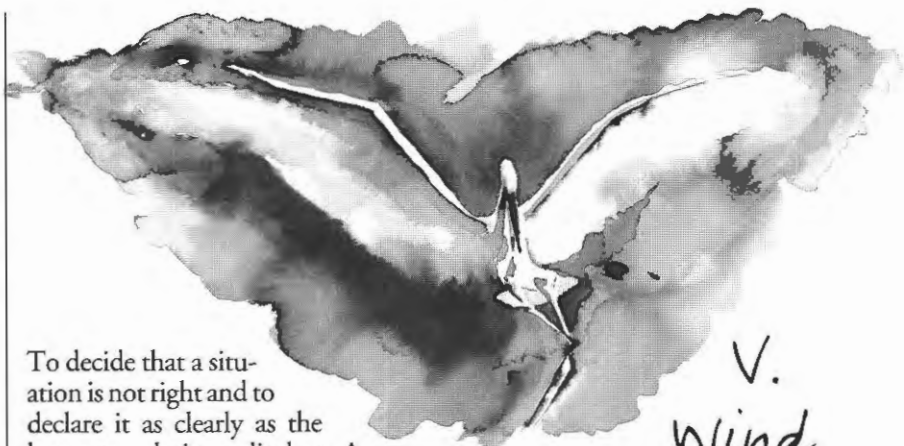
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To decide that a situation is not right and to declare it as clearly as the heron quonks is a radical act. As a child I did not have these wise models and actually learned an opposite sort of behavior. A young girl in a large, judgmental family, I adapted an accommodating, equivocal pattern, trying to please or at least second-guess everyone around me. But now I can choose a different stance as I relearn how to be centered in self, realizing that it is different from being self-centered.

At midlife, the herons call to me to leave behind those old ways and proudly fly my own course. May we all stretch and affirm our sense of self, stretch our wings, and rise with care and purpose; deciding for ourselves where to stand or settle. May we, like the herons, move beyond fear.

*The Great Blue Heron
spreads his grace-filled
wings in a meditative flight,
having never known
the need to rush, all he ever
needed is within his reach.*

—Patricia G. Rourke
"The Great Silence"
FJ Aug. 1998

Might not prayerfulness be part of our survival instinct belonging more to the wilderness than to the church? And just as we have become somewhat alienated from nature and its cycles, could it be that we are also estranged from our instinctive capacity for prayer and need to understand it afresh from the example of the natural world?

—Michael Leunig
The Prayer Tree

V. Wind Rushing Herons, Autumn Energy

Late October: no frost yet and a salmon-striped sunrise seen through the woods beyond my fence. Time to climb over the fence to jog and enjoy the season before I get to work. A windy morning, chilly, the sky gray, the red-yellow-brown leaves more than half blown from the trees around the lake. Just as I emerge at my lookout spot on the point, a heron rises up from nearby, and then a second one comes winging over my head. I stand and follow their paths as they fly first east with the wind and then west against it.

Oddly, they aren't just moving farther off from an intruder, they are circling around and around, across the wind-ruffled lake and back again several times. Each time they wing slowly towards me against the wind and then zoom away like feathered rockets, with the wind behind them. Soon they are joined by a third heron, sweeping low along the water and exposed tree stumps, angling high into the sky to make a triangular pattern of windborn black silhouettes.

I try watching these windy-day herons through binoculars but can barely keep focus on two at a time, never all three. Occasionally I lose sight of one or another, or one alights briefly on the lake or a tall pine; but they don't seem to want to settle, and first one, then the other, ascends once more, confidently breasting the wind. More accurately, perhaps the herons are disinclined to be still on a day so stirred by wind. Like the leaves being tossed and torn off their branches, the herons do not resist, but soar and swoop with the rushing air.

Such energetic company! The wind is cold but invigorating today, and the herons of this morning are fast-moving sky artists, not their usual stately selves. I turn into the wind myself, ready to trot home through the swirling autumn leaves, and know that I too will be vigorous and joyful.

*Great herons rising
high against buffeting winds:
May we soar with them.*

—Caroline Balderston Parry

VI. Winter Heron Thoughts

Out early in the cold air, snow crisp underneath, and the sunlight brilliant, I decide to ski right across Mud Lake, passing the newer beaver lodge, inspecting a muskrat home en route, all the way to the swampy-now-icey east end and back. As my skis rhythmically skim the surface, crunching more than cutting through the snow, I realize that I seem to be on a kind of heron patrol, visiting all the sites where I so often see herons standing in the warm weather, when I am usually confined to the shore. Near the old beaver lodge I even find some of the silvered curving stumps that in some lights deceive me into thinking they themselves are herons.

Winter seems so absolute in mid-February that it's hard to recall all the growing season colors of green leaves, orange jewelweed, and purple loosestrife stalks—all I can see of them today are dry brown stems and branches, sharp outlines against the hard whiteness of the lake. And yet, just as I know the herons will return, so will summer. I tell myself firmly that this is always so, despite the snow—and notice with joy how the sun has melted a little hollow around each stump and stick protruding through the ice. Wherever there is a darker surface to soak up the sunlight, the warmth is slowly winning. The days are lengthening, and soon this frozen white expanse will crack and melt. Then there will be feathered wings beating across Mud Lake, making different sounds than my swift sliding skis.

So too, the spiritual life with its mystical inner heartbeat is always beating around me, around all of us, if we can only stop to notice. Sometimes we sense a divine uni-

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versal pulse as
we watch the seasons
shift or listen to the wild
birds or the rushing river
rapids. Sometimes we need
silence to remind ourselves;
sometimes it comes upon us
in medias res, in the middle of
the river of life—or of a frozen lake.

*Now, in the evening, I sit by the window,
look out at the mountain, close my eyes,
and hundreds of wings come toward me.
So many wings inside me, a heart full of
wings, arms, toes, brain, tongue, all wings.
And a huge motion goes through me, and
we travel together.*

—Burghild Nina Holzer
A Walk between Heaven and Earth

VII. Herons and a Sense of Homecoming

During the months I was teaching in Oxfordshire, I hardly saw any herons, let alone had any real moments of what I might call heron communion. I wondered about this lack from time to time, especially as my initial visit to the school had been crowned by a slow heron winging across those green hills, steady, high, and confident. That heron seemed to confirm my sense that this opportunity was the right next step for me to take. After I came back to work at Sibford School as "writer in residence," however, I never saw another heron in that area. Undeterred, I kept writing away faithfully on this manuscript, periodically musing about any possible meaning in my lack of actual heron sightings that felt spiritually important.

When I come home to Britannia and Mud Lake once more, and when the flurry of arrival and unpacking, visitors and

neighbors welcoming me back subsides, I naturally head off to look for "my herons." It is the third evening after my return, and the end-of-August light is golden across the dry fields and trees. I bike along the northern edge of Mud Lake, following the little supply road to the filtration plant until I come to the gates, and I turn off onto a spit of land where the beavers have gnawed down all the saplings and even some substantial maples.

Parking the bike, I follow a short trail through the tall loosestrife and reeds. I quietly step out onto the damp earth at the end of the point, and a big fellow, vivid and still, immediately catches my gaze! More accurately, the late sunlight illumines the broad white streak of feathers beneath the bill of a standing heron. Near enough to be very clear, yet too far off to be alarmed by my appearance, he seems to be basking in the evening while all around him other waterfowl are busy with their incessant swimming and feeding. Far off, where shadows reach across the lake, I can also make out the fast-moving shape of a beaver, the quiet prow of its black head only half visible, water rippling softly behind.

Sudden tears stream down my face. Taking all this old familiar beauty in, especially sighting the heron, touches me deeply; my spirit feels jubilant. It is as if I am inwardly exclaiming, "Oh there all you creatures are at last!" When I spot another and then another heron in the distance, it seems as if they respond, "Of course, we are always here, what did you expect?" Blowing my nose, eyes blurry, I watch one heron fly low across the glassy lake waters that reflect the wide-winged image I hold so dear. Inwardly, I reaffirm that I will continue to spread my own wings, continue to trust that Spirit will match and meet my human efforts. Tearfully, thankfully, I truly know I am home once more.

VIII. Heron Alignment

I am lying on a towel on the floor in a body awareness class, along with about half-a-dozen other women, and the leader is talking us through a series of moves. It is early on a Saturday morning in June, warm enough to be wearing just a T-shirt and shorts. My T-shirt happens to sport a glorious heron image; it was a birthday gift from a friend who knew how pleased I would be with it.

The floor is hard beneath my back, yet my body is fairly relaxed and my mind feels present in the moment, aware of each small movement task we are asked to do. "Notice your shoulder blades," I hear the leader say, "check whether they are both equally in contact with the floor. Are they different? Feel how your spine touches the floor, feel each vertebra." When she finishes leading us through our trunks and limbs, she suggests we concentrate on our heads. "Turn your head to the left side and try not to be tense in your neck. Now let the plane of your chin be parallel to the top of your shoulder. With your eyes closed, in this position imagine that your nose is pointing to the left, and breathe in deeply."

Suddenly I am filled with an unexpected merriment, an inner chuckling contentment! As I focus my awareness on my nose, I realize my own nose is lined up with the sharp, pointing beak of the large heron head-and-shoulders portrait on the T-shirt that covers my breast. My T-shirt heron is drawn in a side view, with its S-curve neck, head plumes, and strong beak all turned to the left, as my head now is. It is totally surprising, yet seems so fitting, and funny too, to consider that I myself am long-necked and also have a straight, pointed nose!

I often think of myself as like a heron, but this moment carries more meaning than that simple recognition. Here, aware of the warm summer air around me and the position of each bone and fingertip resting on the rough towel surface beneath me, I have a profound sense of once again lining myself up to the Divine. It's as if the heron image has drawn my attention to—no, literally pointed the way to—the Great Alignment. My nose is parallel to the painted heron's, my heart is open to the universe, and quiet happiness suffuses me, top of head to tip of toe. □

On Earth As in Heaven

Everything in the universe
has its place and orbit
it would seem,
Mercury, Jupiter, Neptune, Mars,
moon around earth,
earth around sun, even
the comets hold steady
to the course
however tight
they cut the curves.

In my mother's kitchen
teaspoons spoon with teaspoons
knives with knives.
The woven baskets frame the window
and the toaster
sits confidently always
southwest of the cutting board.

Like a rogue asteroid,
somehow cut loose and singular
in a patterned sky,
I, however, lose my track
and the objects that should
by rule of gravity—
I believe—
hold fast
to the space around me.

Keys, rings. My car
in an infinity of parking lots.
Brand new glasses, gone
when I was nine, despite
a crack commando team
sent to search and recover,
They emerged days later
from their nest between the sheets
in the linen closet.
Where else would they be?

Most inconveniently,
I lose myself.
"North is up,"
my fifth grade teacher said,
pointing to the compass between
the continents,
but directions do not hold.
The sun rises sometimes here
sometimes there.
North migrates erratically
beyond my grasp
shifting with each turn I take
and leaving me
to wonder lost on a simple
mountain path
or between the market
and my piano teacher
in a town with two traffic lights
and one short street of stores.

Mornings
how grateful I am
for light
seeping through the city streets
like an incoming tide,
washing over each cold pole
and Edison eye
to call all the world
into the ocean of day.
Waking me to silence
where I can seek and find
the Center
that sways and shines
through the fingers of my faith
and illuminates
my every
way.

—Kesaya E. Noda

*Kesaya E. Noda is a member of
Hanover (N.H.) Meeting.*



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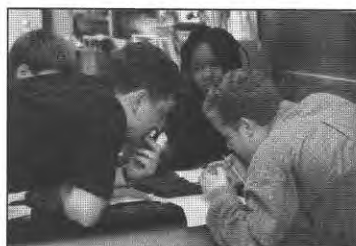
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PRAYER

The Changer and the Changed

by Barry Zalph

Not coming from a prayer-oriented family or community, I found the idea of praying for someone vaguely embarrassing. "What's the point of lobbying God? Doesn't God already know our every need and desire?" Praying for help had a taint by association with manipulative "faith healers" and their simpleminded flocks. Armies on both sides of nearly every war have prayed for, and presumed, divine aid. This sounded like the sort of nonsense to keep out of my life.

Still, enough convincing books and trusted friends recommended prayer that I could not write it off. In 1983, the brain cancer of my then-wife's mother gave me the impetus to pray. I settled alone in silence and, without a plan, pictured my mother-in-law's head surrounded by light. In a little while particular spots, which I envisioned as the tumors, appeared deep red. I focused on the red spots and "pushed" them gradually through the spectrum to blue, and then to white. I felt healing energy flowing, clearly from the divine source. At the end of this unexpectedly visual prayer, I felt reassured in a completely new way. A few days later, we received word that the tumors had inexplicably shrunk. The news did not surprise me. I became aware, though, that my mother-in-law and her immediate family were waiting for her death. I did not

have the strength or sureness to pray, alone, for her miraculous recovery. The remainder of my prayers focused on her comfort rather than her healing. She died a couple of weeks later. Oddly, I do not remember asking anyone for help with my prayer conundrum. Despite my confusion, this experience made the power of prayer undeniably real to me.

Doubts still nagged me:

*Enough
convincing books
and trusted friends
recommended prayer
that I could not
write it off.*

• When should I pray? Should I reserve prayer for singular occasions such as terminal illness? Somehow it seemed disrespectful to invoke this power for my comfort or convenience. Where should I draw the line?

• How should I pray? As a highly verbal person, rather unskilled at visualization, I con-

sidered my first prayer experience anomalous. While it showed that effective prayer need not conform to a familiar formula, I suspected that there were more and less beneficial ways to pray.

• For what should I pray? Though I never entertained the notion that my prayers controlled my mother-in-law's destiny, I knew that they unleashed power. How could I know whether I was praying for the right thing, particularly in situations when another concerned person was hoping for something else? Even if everyone united in the same wish, would it necessarily be right in the grand scheme of things?

• How does prayer work? Does intercessory prayer mean trying to change God's mind? Are certain outcomes good only by virtue of people caring enough to pray for them? This seems to imply very mushy

Barry Zalph is a member of Louisville (Ky.) Meeting. He served from 1998 to 2000 on the Traveling Ministries Oversight Committee and the Advancement and Outreach Committee of Friends General Conference.

boundaries between good and bad. If "good" really means something, why wouldn't God choose it every time, irrespective of our petitions?

Not surprisingly, these questions paralyzed my prayer life for some time.

My discovery a year later of Friends and waiting worship did not quickly result in prayer taking a central role in my life. Friends asked me to pray for various people facing various challenges. I might agree to "hold them in the Light," but more as a vague statement of goodwill than as a commitment to some concrete action. Friends spoke glowingly of the value of prayer in their own times of trial. Somehow, expectantly awaiting the blessed Voice during meeting for worship came more easily to me than attempting to enlist divine assistance in a specific situation.

The next several years brought a gradual easing of my reluctance to pray. Usually, I played it safe and prayed for big, distant causes that seemed unquestionably good and worthy of God's attention. In about 1990, a Friend shared in vocal ministry her efforts to pray that the Light would find its way into the hearts of evildoers. This message challenged me to love the despots and murderers and recognize that the Holy One could reach and redeem even them. What seemed impossible to me rested easily within the grasp of the Divine. Although I no longer remember who shared that message or what words she used, the message opened a new era in my prayer life and faith.

Timidly and tentatively, I began to pray for help in personal challenges facing me and my friends and relatives. It felt like something I ought to do. I suspended my questioning and decided I did not need to know how prayer worked. By and by, I became convinced that it *did* work.

Eventually it dawned on me that prayer has nothing to do with influencing God. Rather, prayer proclaims my conscious decision to unite my will with the divine will. In other words, by praying I assert my desire to align my actions and thoughts with right order. I lay a concern at the feet of the Holy One and ask for the clarity to discern and the strength to follow divine guidance. I open myself to God's incomprehensible, unlimited love, power, and grace to heal, transform, and transcend. I offer myself to serve in any way divinely directed. Instead of telling God what to

do, I ask what God would have me do. This frees me to pray in any circumstance, because at heart is the prayer of Jesus, "not my will but thine be done." (Luke 22:42)

Yet my practice rarely approaches the ideal of prayer without ceasing. Many times, laziness or stubbornly-held hopelessness shackles my prayer life. When I have a hard time imagining a good outcome to a painful situation, I resist praying. My fitful prayer has less in common with that of Jesus than with the plea of the father of the demon-possessed boy: "I believe; help thou my unbelief!" (Mark 9:24) Despite my contrariness, grace has a way of finding me and gently reminding me to return to prayer.

Praying for other people has become one of the most reliable ways for me to experience the quickening presence of the Holy Spirit. As I imagine in prayer a healed person, relationship, or society, I feel a thrill of awe and gratitude at the capacity and willingness of the Holy One to transform anyone or anything to a whole and blessed state. I do not know what this wholeness might entail. A glance around me confirms that the Creator can solve any problem in ways more beautiful and profound than I could ever envision.

As I immerse myself more frequently and deeply in prayer, a web of interconnected benefits manifests itself. Focusing on the struggles and sufferings of others decreases my self-absorption. Laying their troubles at the feet of God reminds me of my powerlessness to heal others. Conversely, it reminds me that I can serve as an instrument of divine love and healing if I make myself available for that service. Prayer increases my hopefulness and turns back the tide of fatalism. This in turn eases my anxiety and makes me better company and a steadier worker. Prayer reassures me that the works of the Divine, including those in which I play a part, face no constraints of time and resources. Through prayer I become less frustrated and more patient.

As a spiritual companion to a traveling Friend invited to help a meeting through a painful situation, I participated in a very intense threshing session. As I intently held that meeting in the Light, a prayer overtook me: "Oh, that I could pray so fervently for my own meeting!" Upon returning home, I sought to hold my meeting in prayer during worship, during business, and throughout the week. This has



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deepened my appreciation for the vocal ministry shared in worship and reduced my tendency to judge messages and their speakers. Meetings for business especially bring out my spiritual weaknesses; here, prayer (when I practice it) has made the greatest difference. Another member of my meeting has joined me in this discipline. In a recent meeting for business, I began to feel agitated as an unscheduled item of business appeared ready to derail the agenda into a long and inconclusive discussion. Seeing my friend across the room silently praying, I followed his example. Remembering that God alone held the key to the way forward, I calmed. The meeting respectfully referred the concern to the appropriate committee and moved on to the next agenda item.

I pray that all of us who gather for worship encounter the Holy Spirit there. In so doing, I begin my own expectant waiting. I pray for everyone who offers or receives vocal ministry. During a visit to a friend, I worshiped at the small meeting that he had stopped attending because "nobody ever speaks during worship." Throughout the hour of worship, I prayed that the Spirit would manifest itself. I struggled with my desire to bring forth a message, but became clear that I was to stay silently focused in prayer. During that hour, three Friends gave voice to the Spirit's stirrings in them. Afterwards, my friend commented, "It was like a miracle that three people spoke." He said "miracle" offhandedly, but I experienced it literally. He has attended meeting much more frequently since then.

Prayer reminds me that I cannot rely solely on myself. As I demand less of myself, I demand less of others. Asking for and accepting divine forgiveness, I learn forbearance toward myself and other flawed people. Resorting to prayer when I feel annoyed with someone tempers my self-righteousness and makes it possible again for me to "answer to that of God" in him or her. This improves my relationships, especially with those for whom I pray. Several of my dearest friendships have grown from the transforming power of prayer in relationships that I would otherwise have seen as troublesome.

The more I pray, the more willing I am to pray for miracles. Seeing some of these miracles occur has led me to pray all the more shamelessly! The repeated experience of God's gracious help in the here-and-now continues to transform my life. ☐



Gifts of a Weekend in Silence

by Mary Stacie

I don't know exactly what attracted me to the idea of a silent retreat last April at Woolman Hill in Deerfield, Massachusetts. In all my relationships, I've been driven to communicate, to understand, to be understood. Admittedly, this adds effort to interacting with others, but I've never known any other way to achieve genuine contact. In signing up for the retreat, perhaps I was drawn to the possibility of discovering what was there, inside, if I just stopped. At the very least I figured, I'd get to spend some extended time in nature. I pictured sunshine, birds, and soft spring breezes.

Driving from Connecticut that Friday, I scanned the battleship gray skies, hoping against all weather predictions for the promise of a white cloud or even a lighter patch of gray. I arrived early at the old farmhouse where I'd be staying, dropped off my bags, and began to take a walk down Keets Road. The air was heavy with moisture. Breathing in the fragrance of field grasses and budding trees, I'd gone half a mile before a pinpoint drizzle turned into a downpour. When I returned, sopping wet, the others had arrived—nine of

us in all. I found my room, changed my clothes, and joined the group.

After a relatively quiet supper, we gathered to speak briefly about our expectations for the weekend. Like me, everyone there had come with their life's concerns. I shared what was uppermost in my mind—a love relationship that was ending. Most of the others spoke more generally about transitions they were going through, or "some different things" they were dealing with.

It is this very reserve, the way people hold back from disclosing who they are, that so often makes me feel alone with my life's struggles and joys. In another setting, I might have asked questions, prompted conversation, or at least shown my empathy. This time, I tried to accept people's guardedness without judgment or personal involvement. From someplace deep inside, a sigh of relief welled up in me.

During the churchlike quiet of the rest of the night, slight sounds stood out—the shuffling of slippered feet, the clink of a spoon on a cup, logs crackling in the wood stove. As I sat on a couch, flipping through books a group member had spread on the table to share, one by Wendell Berry caught my eye. I found this line about the ease of old friendships in his poem *Kentucky River Junction*: "Though we have been/apart, we have been to-

gether." The words filled me with longing for the man I still loved, whose presence was ever in my heart.

Alone upstairs, I cried for the many gifts this good man and I had brought to each other's lives; for the courage it took us both to let go with love; and for the knowledge that, despite our differences, we'd always remain connected. I pulled his borrowed sleeping bag over me and slept soundly.

A heavy rain was battering the roof when I awoke Saturday morning. After my shower, as I prepared to join the group, I noticed myself tensing up—a lifelong reaction to being with people I don't know. Downstairs, I poured coffee, smiled at a couple of people, helped myself to breakfast.

Sitting at a long wooden table, I ate, chewing slowly and deliberately—really tasting the eggs, the toast, the home fries. As we sat together, I noticed each person around the table: savoring a bite, lost in private thought, or staring out the windows as rain fell. In our silence, I felt a sense of belonging.

It helped me to see how much of an outsider I usually feel in groups. I compare myself to others who seem more "popular" or at ease, worry about things to say, or feel compelled to ask (or answer) tiresome questions. Here, with no pres-

Mary Stacie attends Hartford (Conn.) Meeting. Another silent retreat is scheduled at Woolman Hill in April.

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sure for social talk, I allowed myself to just eat, just observe, *to just be*. How wonderful, I thought, if being with other people could always feel this relaxed.

During the day, I found that even smiling began to feel like an imposition—the demand to be friendly, to prove friendliness. I began to opt for nods or eye contact, instead, intimating simply, *I appreciate your presence*. I had never before realized how much reassurance we ask of each other all the time in daily life: I, perhaps, more than most.


I lost track of time. Around me, people sat at windows watching the rain, napped on the couch with comforters, read books—respectful of, yet minimally involved in, each other's presence. I felt alone, but not left out. Not lonely.

At different times I'd stop to reflect on something I'd read, and I'd notice, as if for the first time, someone else staring away from the open pages of a book or slowly knitting or writing feverishly in a journal. My heart would soften to each person upon whom my gaze fell. I was struck by the irony that, with all the words we say to each other, we cannot ever really tell anyone who we are, nor expect to find the reality of other people in what they tell us. It is perhaps when we least intend to communicate that we most reveal ourselves.

Being together in this effortless way also gave me a chance to see how strained I generally am around other people as I attentively try to find out who they are. It occurred to me that getting to know other people is a slow process that cannot—and need not—be rushed. Here, I felt the implicit assumption that *whoever you are, whatever you are doing here, I accept you*. It was a subtler shift for me to ease into the flip side of that assumption: *whoever I am, whatever I am doing here, I accept myself*. If I could remember these truths, I could enjoy people even before I got to know them well.

I began to see that in conversation we have only the details of our thoughts and feelings in which to find mutuality. In silence, the specifics of a person seemed not only unimportant but potentially divisive, one more way I would judge myself similar or dissimilar to someone else. The fact was, we were all connected—we were all part of God—and I was one of them and they were one of me, and we were part of everything around us.

That evening, during a temporary letup



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in rain, I walked outside again, feeling unbounded love for single drops of rain on soggy branches; for another walker who'd stopped to listen to a bird's trill; for the roadside stream that sloshed musically over rocks. I breathed love in. I exhaled love. In my room that night, I cried at the thought of love's abundance—and at the strange human pull to assign such strong feelings to only one special person.

Sunday morning, the moment I woke up, I stripped my bed and packed my clothes. I found myself thinking ahead, almost frantically. Would I encounter a lot of traffic going home? Should I stop at an antique shop? What did I need to take care of when I got back?

As my mind began its old race, I realized that already, even before leaving, I'd forgotten to stay present. This, I could see, was going to be my greatest challenge in keeping the gifts of the weekend alive in daily life. For if I could not experience the moment I was in, how could I have a true experience of anyone or anything existing in that moment? How can I connect with *what is* when I am temporarily disconnected from the place where it exists?

After morning worship, our group remained sitting in a small circle in the dining hall, and as the rain beat upon those tall windows, we shared whatever parts of our retreat experience we chose. This time, people spoke more specifically about themselves, their struggles and insights. I cared about what they said, but I no longer needed to hear their stories to feel connected to them. The silence had given us a framework in which we could fit together while finding our separate places. It was as if we had been putting together a puzzle—individually and collectively—that only now could be revealed.

One woman seemed to sum up what I felt about this group of people whom I hardly knew, but felt closer to in silence than so many people I've known more personally. So often, she said, she'd missed the moments of her life by doing one thing while focusing on something else. She had been more herself with us, she said—more present in the act of living—than she had been hundreds of other times in her life, with hundreds of other people.

"I was really here this weekend," she said, giving me the final insight I would bring back into the larger world of strangers, friends, and loved ones. "And you were really here with me while I was living my life."



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"Completing this documentary has not been an easy process. I sat every day and listened to women speak. It was their voices and their opinions I listened to. I looked for hidden symbols in what they were speaking. I looked within myself by reversing the questions. What was independence to me? By what standard did I judge a strong woman? I didn't know how to make these stories come to life on screen. I didn't know how to do women justice. I found myself sitting on the edge of my seat as I listened to the interviews, as if it were my first time hearing what they had to say. I read literature about third world feminism and I entered into this academic world where I felt almost inadequate and "out of my league." ... I can only hope that the viewers of my film will walk away not judging the women they have just listened to, proclaiming that they are or are not independent; [I hope that viewers] can realize that many different definitions of independence exist, regardless of culture".

—Student's reflective entry submitted with documentary video
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Quaker Profiles

Loida Fernandez

by Kara Newell

Conversation with Loida Fernandez focuses on family, Quakers, and her current work. Her life seems shaped by her Quaker heritage and faith journey. "I am the youngest of three daughters. I have a son, Emiliano, who is 19 years old and in his second year at Haverford College, doing sciences. He is my pride! He grew up bilingual and got a full scholarship to Haverford, after doing high school at Olney Friends."

In 1950, Loida Eunice Fernandez Gonzalez was born in Ciudad Mante, in Northeast Mexico. Education is important in her family: "my mother's relatives went to a Quaker school, and she graduated from high school." All family members on her mother's side were Quakers; she characterizes her family as Quaker Christian, and she notes that "Loida Eunice" is a biblical name (grandmother and mother of Timothy). Her grandfather was the first Quaker in Mante.

Her story is best in her own words:

"Both of my parents are deceased. I was able to care for each of them in their last days, which gave us the opportunity to finish our business and feel good about our relationships."

"As a young adult I moved to Ciudad Victoria, where our meeting is. I had rarely attended our meeting for worship because it is a two-hour drive to Ciudad Victoria from Mante. But living in Victoria, I got to participate in the meeting. I had always felt close to people in the meeting; in many ways, we were like an extended family, so natural in Mexico."

"Early in the '50s the pastor of our meeting, Don Genarito G. Ruiz, and a member of Mexico City Meeting, Heberto Sein, had the vision of bringing Friends together regularly to consider a theme in worship-sharing. Out of those meetings in the '50s grew what is now the General Reunion of Mexican Friends."

"My mother was an early clerk of the General Reunion of Mexican Friends. As clerk, she received epistles from Friends around the world. They were in English, which I didn't understand then, but I did understand that my mother had connections with people who believe more or less as I do. Growing up knowing about the larger family of Friends was like a small lab for the kind of things I do now with Friends World Committee for Consultation."

Kara Newell, a member of Reedwood Friends Church in Portland, Oregon, retired as executive director of AFSC in 2000.

© 2001 Kara Newell



Kara Newell

"I moved to Mexico City to study theology and work at Friends House. By 1969 I was a Quaker by conviction. Through participation in the student Christian movement, which was very ecumenical, I was exposed to all kinds of people, ways of thinking, theology, and actions. Many Christians I respected got involved in liberation movements in Latin America; but that was not my response. As a Christian I needed to find my way to participate in changing the world. Quakerism was a way to put together faith into action, my natural path."

"I participated in the 1969 Young Friends of North America conference, in Kansas. I spoke very little English but the spirit I felt there was very deep. Someone in prison was being tried as a conscientious objector. There was a vigil, and for the first time I experienced holding someone in the Light. I also discovered an alternative to liberation theology in the 'Lamb's War,' the Christology written and talked about by T. Canby Jones, Lewis Benson, and others. It was a turning point for me to have another option for embracing peace and nonviolence."

"I have been working for Friends World Committee for Consultation for seven years as the staff person for the Latin American Region, Section of the Americas. I also worked for FWCC earlier; I was the first person to act as executive secretary for COAL, an organization of Latin American Friends formed after the Wichita conference of 1977."

"My job is keeping different groups of Friends in Latin America in touch with each other and responding to the needs of these Friends. I relate to Friends in nine different countries, most from the Evangelical tradition, some who call themselves pastoral Friends, as well as a small group of unprogrammed meetings."

"I am facilitating the production of Quaker literature in Spanish—translations of excerpts from different books. Right now we are emphasizing Barclay's *Apology*. We put into a booklet two of the propositions having to do with the outward sacraments; we're also doing workshops on Barclay."

"Where 99.9 percent of the non-Catholic groups practice both communion and baptism, our tiny Friends minority needs a response to people who say that Friends are not Christians. We help Friends say, 'My church

has a very long history; I'm not a member of a new church. We Friends have been here for more than 300 years and we are active today.'

"Another project is facilitating a two-way dialogue between Friends from English-speaking countries and those from Latin America about their faith experiences. We're putting together Latin American Quaker reflections or meditations on specific themes in a bilingual way.

"Important models and influences in my life are first of all, my mother, and then my aunt. They were very strong, kind, faithful women, also known by their deeds in the community. In our small town, my mother began a dialogue between Catholics and Protestants, which was no small accomplishment.

"Several other Quakers are important to me. I had a dialogue with Heberto Sein about his silent vigil and witness that there has to be a way to resolve conflict other than through violence. Mike and Margaret Yarrow were at Woodbrooke when I was there, their lives a testimony to nonviolence. Domingo Ricart, a Spanish Quaker, inspired me with his very deep concern for the translation of Quaker literature.

"I nurture my faith in two ways. One is prayer, and the other is participation in the meeting for worship. In the last year, particularly, I have been able to have a worship-sharing group with my family, which has been very important.

"I enjoy writing poetry, mostly in Spanish, though I have written two or three things in English. I also like to write stories. Music is one way to make me happy. I am taking singing lessons!

"For the past few years I have lived with my 94-year-old aunt, Cointa. Sometimes I'm tempted to think I am taking care of her, but in my heart I know that she's taking care of me! We do a lot of praying together; she's a wise woman, and she's really fun, too, always making jokes. She reads two newspapers a day and two weekly magazines. She watches the news on TV. Her sense of justice is very important. She reads the Bible, of course—that's central to her life.

"Recently we have been looking at women characters of the Bible. It is fascinating to see how, at her age, she questions some of the roles women have played in the Bible, and she doesn't agree with those!"

Hearing Loida Fernandez speak about the influences in her life, as well as her ministry, makes it clear that she has absorbed many admirable qualities and lessons from her family and her Quaker upbringing. She is an international Quaker, doing important ministry, strong in her beliefs, articulate in her witness, and a delightful person with whom to spend time. □

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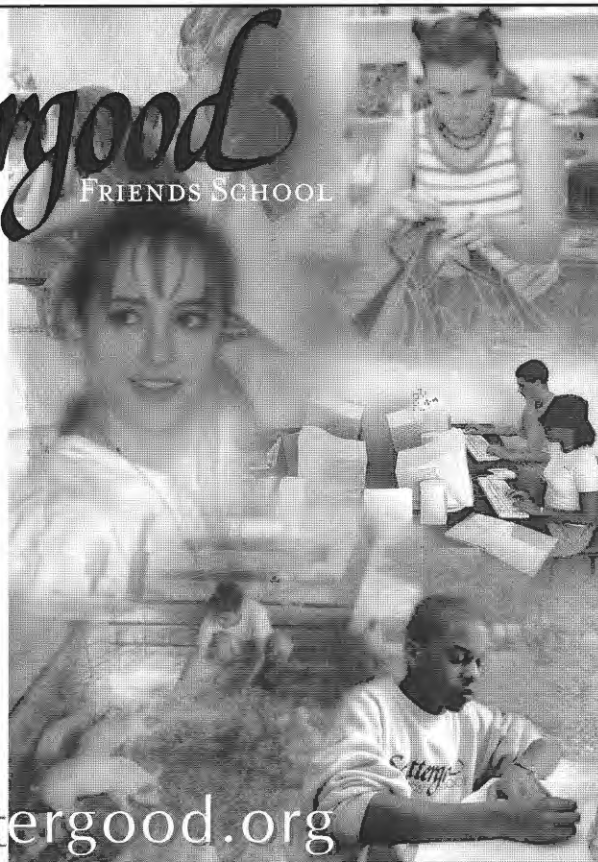
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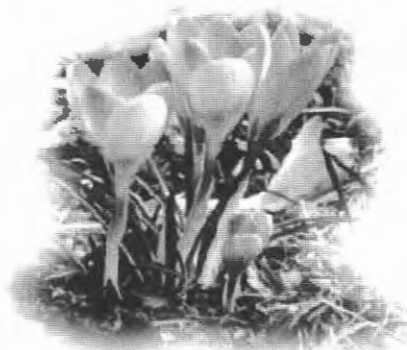
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Witness

As Way Opened

by Clare Sinclair



Marietta's little daughter was murdered. Through her anger, grief, and devastation she struggled until she found peace with her God and the path to forgiveness. This was the powerful message Marietta Jaeger Lane gave us at the 1999 summer gathering of Montana Gathering of Friends (MGOF). It was in this message that we saw an opening to put into action our belief in the sanctity of every life and to work toward eliminating the death penalty in our state. Jean Triol and I volunteered to represent MGOF at the Montana Abolition Coalition, an alliance of church and human rights organizations formed to stop state-sanctioned killing.

At the September meeting of the coalition, Eve Malo, the district coordinator of Amnesty International, said she had a preposterous idea. She wanted to travel to many of the smaller towns in the state and hold dialogues on the issue of the death penalty. I asked if I could join her. I had been waiting for such an opening. I longed for a meaningful focus for my life. The year 2000 seemed special to me as in it I would celebrate 80 years on this planet. Over the next months we planned the itinerary and sought contacts in each of the towns we had chosen to visit. This was a more difficult task than anticipated. With patience and hard work we were led to someone in each town who would help us find a place to meet and hand out flyers for the meeting. The 42 towns chosen encompassed all four corners of the vast state and the seven reservations of Native Americans.

We considered walking this journey but for a state that is 240,000 square miles this would take several months, so we settled on Eve's pickup truck pulling a sheep herder's wagon, which would be our home for the journey. The wagon represented Montana's rural life of sheep and cattle ranches, is antiquated just as is capital punishment, and is in keeping with Quaker simplicity. Our mission, "Lighting the Torch of Conscience," was written across both sides of the wagon. The chosen route followed that of peace and women's rights activist Jeanette Rankin when she ran for representative to the U.S. House in 1917. The choice of the wagon proved a real

gold mine for publicity. Almost every newspaper in the state carried a story of our visit. There were excellent articles and photos. The publicity given us by newspapers, television, and radio stations provided openings we had not anticipated. I am certain this publicity carried our message to many we would not have otherwise reached.

March 19, 2000, was the date chosen to depart from the old state prison at Deer Lodge, Montana. The hope was that at the coming of spring the snow would soon disappear. Twenty-six brave souls joined together on a very cold night and became a circle of loving support for the venture. "We shall overcome" and "Peace I give to thee, oh river" rang out in the icy air. After silence Father Pins, chaplain at the prison, led in the prayer of Saint Francis.

The reception in each of the communities was different. In all of the towns, openings came to speak with and listen to groups in churches, schools, colleges, senior centers, and libraries. We found respectful citizens in every community. Many did not agree with our mission, and the confrontations with those who aggressively opposed it gave opportunity to learn to stay centered, listen to the truth within, and speak with clarity and compassion. We both look back on this as a gift.

Each meeting started with a short presentation of the spiritual basis for abolishing the death penalty and the need for forgiveness. Eve, a member of Murder Victims Families for Reconciliation, told her story of how her family learned to forgive her uncle for killing her grandmother. After listing the injustices of the death penalty the meeting was opened for dialogue. We carried a simple resolution for signatures. These names, as witness to those who oppose capital punishment, were to be presented to the state legislature in January 2001.

We went to teach and to inform. But as usual, we found ourselves learning. The sorrow in these small communities was palpable. So often people opened up their hearts and shared their stories of encounters with the justice system, of relatives from their own families on death row, narrow escapes from death row sentences, their personal fears, and the grief of victims' families. We felt their pain.

Speaking to high schools and colleges brought some of the liveliest and deepest discussions. It was from these groups that we

Clare Sinclair is an active member of Missoula (Mont.) Meeting and the Montana Gathering of Friends.

March 2001 FRIENDS JOURNAL

Photos courtesy of Clare Sinclair

Left: Clare Sinclair and Eve Malo with their sheep herder's wagon
Below: parked in front of the state prison at Deer Lodge, Montana

heard personal stories of how violence, the judicial system, prison, and the death sentence affect their lives. One story told of how the community had rejected the entire family because of the acts of their relatives. Support was scarce for many friends and families. Occasionally even their faith community had turned against them. Students were encouraged to ask questions, and we answered from our knowledge and insights. When we did not have sufficient time to answer, we took the questions with us and sent answers to the teachers so that the students could have our input. After returning from the journey we received word that one of the teachers had included a question on the death penalty in the final exam. She was pleasantly surprised that many quoted us accurately. She said she felt our visit had influenced the thinking of her students and thanked us for coming.

Wherever we went we found eagerness to explore the causes of violence in our communities and nation, how we could prevent it, and how to heal both the victim's and the offender's families. Our focus was on restorative justice and finding paths to forgiveness and healing. We found ourselves telling Marietta's story over and over again.

Visits to the seven reservations gave opportunity to hear the concerns of some of our most oppressed people. Since the native population has suffered greatly by the death penalty, we found much support for its abolition. In spite of tremendous difficulties we found great courage and hope in the students and faculty of the community colleges of the reservations. From older Native Americans we heard of the tribal practices of the "old days." This gave us insight into their view of the death penalty. Many still believe that the spirits of the victims cannot find rest until the murderer is killed. We were told that these restless spirits are often seen wandering the reservation at night eagerly awaiting peace. We also realized how difficult and confusing

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it can be to obey both the tribal laws and those imposed by state and nation.

Many wonderful stories remain with us, but perhaps the most poignant is that of our visit to the very small town of Lincoln, Montana. In rural Lincoln Ted Kaczynski, the Unabomber, lived undetected for a number of years. Our contact person there was the librarian, who told us frankly that there would be few interested in attending our presentation but she was happy to have us meet in the city library. The audience was small. At the evening discussion the librarian told us of her contact with Ted Kaczynski. He often used the library, and she found him a most interesting and intelligent man. She told us how he liked children and was very caring of them. His identity was not discovered for many years, but when it was and he was convicted, the whole town turned against him. She said she had always believed in the death penalty but now she was not sure. She knew both sides of him. She had known his goodness and now she knew the evil side, but she was still his friend. Through tears she came to the place of her own truth about this man. She said she realized that probably all these people who had committed such crimes had two sides to them. She signed the resolution.

There were some surprises. While traveling I-90 a red pickup truck motioned us to the side. A young man came up to our window, and we talked about the death penalty. He said he was for it, but he was glad we were doing this and was impressed that two old white-haired women would take on such a challenge. He gave us money toward our gas. Several times we found notes under the windshield wipers with messages like "Drive Safely" and "Thanks for doing this." One time we found a \$20 bill tucked under the wiper.

Our journey ended at the state capital, Helena, on May 4th with the odometer reading 4,129 more miles than when we started. In 46 days we had witnessed most of the weather phenomena of Montana including 7 degrees below zero (F) at West Yellowstone, two new snows where the four-wheel drive was needed, and winds that rocked the wagon like a boat on water. We also had sunshine, blue, blue skies, and witnessed the new life of spring on this magnificent planet.

As Quaker women have done throughout history, we went to witness to truth as we knew it. Openings came in many unexpected ways. We come away from this venture with renewed faith in the power of love to open doors and hearts. We find ourselves with greater appreciation for the citizens of these small towns of Montana. We share their pain. We look forward to new openings where we can continue the work of healing our world, our communities, and ourselves. □

News

Members of Radnor (Pa.) Meeting are being asked to save their Pennsylvania real estate tax refunds and, as suggested by the Peace and Social Concerns Committee, contribute that money to a fund to help James Rhoads Elementary School in Philadelphia. "It is distressing that the state of Pennsylvania is returning a portion of our real estate taxes to us when Philadelphia public schools so need the money," Radnor Meeting declares. James Rhoads Elementary School is described as "one of the more distressed schools" in Philadelphia. Volunteers are checking with the school social worker and teachers to determine where the need is greatest. —*Radnor Meeting's Monthly Bulletin*

Lancaster (Pa.) Meeting is encouraging an effort to restore and preserve Bird-in-Hand Meetinghouse. The small, stone meetinghouse, surrounded by a cemetery, is located just east of Lancaster on Route 340 (Old Philadelphia Pike). When the Quaker meeting in Bird-in-Hand was laid down years ago, Sadsbury Meeting took possession of the meetinghouse. Several years later, Sadsbury Meeting asked Lancaster Meeting for assistance in caring for it. Two trustees for the property were appointed. A group of Conservative Friends began to use the meetinghouse and made some improvements to the building. This group continues to use the meetinghouse on an irregular basis. Meanwhile, after some research on the history and use of the property, Andrew Mongar has a view toward eventually using the building for meeting for worship and as a Quaker outreach to the thousands of tourists who pass the site daily during the summer. He has been named a trustee for the property as he continues his research and vision for Bird-in-Hand Meetinghouse. —*Lancaster Meeting newsletter*

Cambridgeshire Friends sent more than 350 kilos of academic journals to Ethiopia as part of an effort to provide educational material to the developing world. The bulk of the material was given to Addis Ababa University, and the rest was distributed among ten other educational institutions. The meeting plans to keep gathering journals, especially those relating to agriculture, and shipping them to Ethiopia and other African countries. The group spends about £5,000 to ship more than 500 kilos of material each year. —*The Friend, Sept. 29, 2000*

Monthly meetings affiliated with North Pacific Yearly Meeting are being asked to recommit their support to a yearly meeting minute opposing capital punishment. Approved 15 years ago, the minute states, in part: "We reaffirm our opposition to capital punishment . . . based on our belief that there



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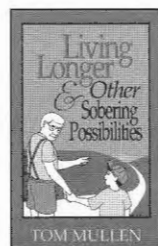
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In the end, this book makes a convincing case for the value of laughter in our lives. "Life is serious, and in the back of our minds we recall we're eventually heading for the cemetery. Fortunately, the Christian faith says the graveyard is not the last stop. Thus, we are free to enjoy funny things that happen along the way."

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is that of God in each person. . . . Just as we cannot condone one person's choice to kill another, neither can we condone the state's choice to kill any individual. We encourage Friends in North Pacific Yearly Meeting to act publicly to help focus opposition to the use of the death penalty." —*Multnomah Meeting (Portland, Oreg.) Newsletter*

Central Philadelphia (Pa.) and Chestnut Hill (Pa.) Meetings have changed the name of their overseers committees with the intention of making their meetings more welcoming to African Americans. Both meetings took this action after a Friends conference on racial concerns held at Burlington (N.J.) Meetinghouse at which African American Friends spoke of the issues with the name "overseers" because of its use in slavery. Central Philadelphia changed the name of its committee to membership care, and Chestnut Hill changed it to care and counsel. Central Philadelphia is exploring whether other language used by Quakers may unintentionally exclude or offend people. —*Peace Piece, newsletter of the Peace Field Secretary of Haddonfield Quarter, December 2000*

Hartford (Conn.) Meeting recently celebrated the 50th anniversary of the construction of its meetinghouse. A weekend of activities included a potluck dinner, a musical program with Quaker singer Susan Stark, and reminiscences from meeting members about the past 50 years. Over 100 present and former members participated in the event. The observance "helped us to be more aware of and appreciative of the history of the meeting." The presence of Quakers in the Hartford area dates back to 1799 when a meetinghouse and school were erected on Quaker Lane in West Hartford. This meeting was laid down in the mid-19th century after a mass exodus of Quakers to the Midwest. The current meeting was established in 1940, and the present meetinghouse was constructed in 1950 on the site of the original one. —*Ed Paquette*

Philadelphia Yearly Meeting's experiment in providing local meetings with outreach grants appears to be paying off in higher attendance. In 1997, the Membership Development Support Granting Group launched a five-year effort to see if grants to local meetings might reverse a two-decade decline in attendance. Last year, PYM saw an increase for the first time since the 1970s. —*PYM News, November/December 2000*

Carolyn Keys, a member of Montclair (N.J.) Meeting, arrived in Bujumbura, Burundi, in October 2000 to begin work with the Burundi Trauma Healing and Reconciliation Center. The Center is sponsored by Burundi Yearly Meeting, with the assistance

of the African Great Lakes Initiative of the Friends Peace Team Project. Support for Friends in Burundi is also provided by American Friends Service Committee, Canadian Friends Service Committee, Quaker United Nations Office, and Alternatives to Violence. Montclair Meeting is administering the Keys Fund, established by New York Yearly Meeting, as an ongoing means of financial support for the project in Burundi. The Keys Fund participated in the purchase of computer equipment that Carolyn took with her to Africa. —*Montclair Meeting Newsletter*

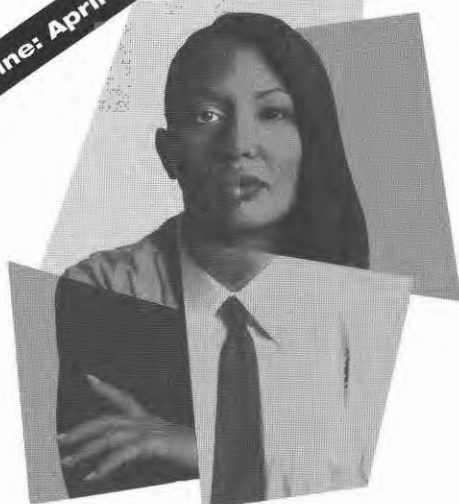
Gilbert F. White, distinguished professor emeritus of geography at University of Colorado and a member of Boulder (Colo.) Meeting, was one of 12 U.S. scientists selected to receive the National Medal of Science for 2000. White has contributed to the study of water systems in developing countries; global environmental change; flood-plain management; nuclear winter; the mitigation of natural hazards including earthquakes, hurricanes, and drought; and geography education in general. He is a former president of Haverford College. —*University of Colorado at Boulder*

Jonathan Rickerman has been appointed the first full-time head of George Fox Friends School in Cochranville, Pa. He worked at Friends Community School in College Park, Md., while earning his Master's in Education at George Mason University, then spent two years in Moscow with U.S. AID programs. George Fox Friends School began five years ago with 5 students at Oxford (Pa.) Meeting. It now has 36 students in preschool through the sixth grade. Classes are limited to 16 students, 10 students in preschool classes. —*Friendly Voices Newsletter of the Brandywine Region of Philadelphia Yearly Meeting*

Two young people with Quaker connections have been in the news: The new Miss Teen USA, Jillian Parry, 18, has strong ties to Middletown Meeting in Bucks County, Pa. Her father is a member and all of her family are attenders. And Emily deRiel, 26, of Haverford (Pa.) Meeting, won the silver medal in the women's modern pentathlon at the Summer Olympics in Sydney. —*PYM News, November/December 2000*

Earlham School of Religion is asking for nominations for the Leatherock Chair of Quaker Studies and one other faculty position. Both positions require extensive knowledge of Quaker history and theology. Nominations, résumés and references should be sent to Phil Bailey, Earlham School of Religion, 228 College Avenue, Richmond, IN 47374, <Baislp@earlham.edu>, or call (800) 432-1377, ext. 1715.

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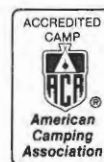
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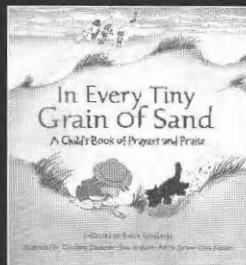
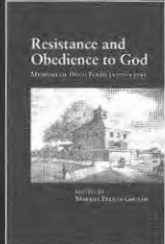
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Bulletin Board

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•March 2-4—American Confusion from Vietnam to Kosovo: Coping with Chaos in High Places, led by William R. Taylor, M.D., at Woolman Hill New England Quaker Center, Deerfield, Mass. Contact (413) 774-3431 or e-mail <WoolmanH@gis.net>.

•April—Bundelkhand Yearly Meeting (India)

•April 5-8—Inela Yearly Meeting (Peru)

•April 6-8—Preparing the Way: Writing, Developing, and Using Quaker Curricula; a Religious Education Institute, at Pendle Hill, Wallingford, Pa., cosponsored by Friends General Conference. Call (215) 561-1700 or e-mail <michaelg@fgcquaker.org>.

•April 6-8—Quaker Peace Roundtable, State College, Pa. Contact <qpr@quaker.org>, or visit <www.quaker.org/qpr>.

•April 13-15—South Central Yearly Meeting; Southeastern Yearly Meeting

•Easter week—Central Yearly Meeting (Bolivia)

•April 19-22—Ireland Yearly Meeting

•April 21-24—Philippines Yearly Meeting

•April 27-May 1—Meeting for Friends in Central Europe, Budapest

•April-May—Piedmont Friends Fellowship

•June 22-26—National Convocation of Jail and Prison Ministry, Columbus, Ohio. Contact Rick Walker, chair, at (330) 297-7745, or e-mail <ccprison@juno.com>.

•June 30-July 7—Friends General Conference Gathering at Virginia Tech, Blacksburg, Va. Plenary speakers will include Steve Curwood, Quaker host of National Public Radio's *Living on Earth* program; Stan Becker of Baltimore Yearly Meeting, who is under a concern about rapid population growth; Joe Volk of Friends Committee on National Legislation, on witnessing in Washington; and performances by Virginia folksingers Robin and Linda Williams (frequent guests on *A Prairie Home Companion*). The Gathering features weeklong workshops, Junior Gathering, High School and Adult Young Friends programs, interest groups, the Lemonade Art Gallery, and much more. Call (215) 561-1700, e-mail <gathering@fgcquaker.org>, or visit website at <<http://www.fgcquaker.org/>>

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•July 21–August 4—Quaker Youth Theatre invites young people ages 14–23 to join them at Britain Yearly Meeting in Exeter, UK, in producing a new music drama, “Elizabeth of Newgate,” which tells the story of Elizabeth Fry’s work in Newgate Prison in the early 19th century. Financial assistance is available for overseas participants. Contact Rachael Veazey at <qyt@leaveners.org> or phone +44 (0121) 414 0099.

(The 2001 Calendar of Yearly Meetings is available from FWCC, 1506 Race St., Philadelphia, PA 19102.)

Opportunities

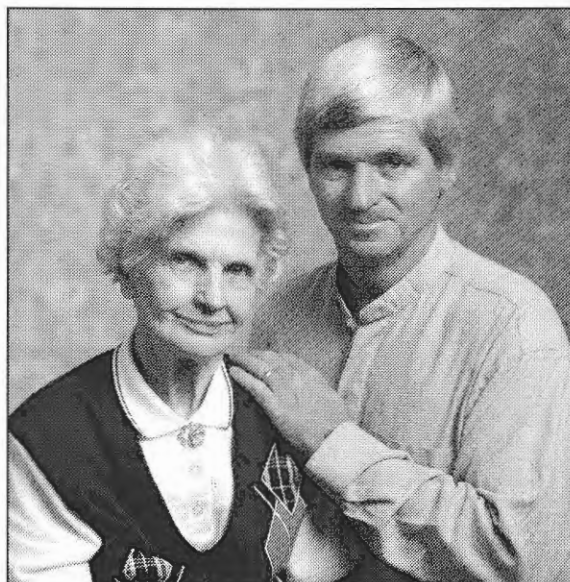
•Lisle Intercultural Programs offers educational trips, including “Costa Rica: Cultural Diversity; Cooperative Living” (May 26–June 16), “India: Seeking Ways to Empower” (July 7–28), “USA, Pacific Northwest: Building a Sustainable Future” (July 8–28), and “Bali: Arts and Community” (July 29–August 19). Academic credit and financial assistance are available. Call (800) 477-1538 or visit <www.lisle.utoledo.edu>.

Resources

•A bibliography of educational material on how people in the developed world can help others in the Third World is now available from Right Sharing of World Resources, Inc., a Quaker organization committed to improving the lives of those in the developing world. If you would like a copy, contact Roland Kreager, 3960 Winding Way, Cincinnati, OH 45229 or e-mail <rswr@earthlink.net>.

•The newsletter of Philadelphia Yearly Meeting, *PYM News*, is now available on the web at <http://www.pym.org/publish/pym-news/>.

•The senior choir of Farmington (N.Y.) Meeting has released a CD. It costs \$10; cassettes are \$8; add \$2 for shipping. Make checks payable to Farmington Friends Senior Choir CD Fund and mail to Marion Cole, 5950 Allen-Padgham Road, Farmington, NY 14425.



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Books

Listening Spirituality, Vol. II: Corporate Spiritual Practice among Friends

by Patricia Loring. Openings Press, 1999. 299 pages. \$15/paperback.

I cannot say enough about how helpful and important this second volume of *Listening Spirituality* is for me personally and for the continuing vitality of our beloved Religious Society. I am excited, I have been nurtured, and I am very thankful for Patricia Loring's labors.

Patricia has followed a clear and challenging leading as she has "birthed" this and the first volume of *Listening Spirituality*, both with support from her meeting and a discerning clearness committee. In Volume I, Patricia described and interpreted many personal spiritual practices that are compatible with a Quaker life, and she has begun work on a third volume on Quaker ethics—or how Friends are led to live in the world.

In this second volume, Patricia considers our corporate spiritual life. She enters this with an understanding that contemporary Quakerism has been heavily influenced by the dominant culture's emphasis on individualism. She knows that many of us celebrate the centrality of direct personal experience of God or Truth or however we name the Divine. But this is only one part of Quaker spiritual life:

Quakerism has placed as great an emphasis on corporate discipline as on personal spiritual experience. Quaker structures have been grounded in and shaped by what is experienced in favored times of corporate worship: mystical unity with one another in the Love of God; being drawn together around the burning bush; the melting of boundaries of ego; being gathered together in the Fisherman's net.

Patricia writes with much insight (and in clear and simple terms) about modern "pseudocommunities," about the limiting effects of an overemphasis on rationalism and reductionism, about the perils of post-modernism, and the countercultural, even subversive nature of Quakerism in both the 17th century and today.

For me, Patricia's chapter on "Discernment: The Heart of Listening Spirituality" is indeed the heart of this volume. She defines spiritual discernment as "a growing ability to distinguish the spiritual intentionality, directionality of being, or tropism toward God in ourselves, in words, or in a speaker, from other impulses, words, or speakers that are perhaps worthy but arise from a different source." And I love the way she describes what is being discerned as a dynamic rather than a plan:

Among earlier Friends, faithful responsiveness to inward promptings was experienced as obedience to the requirements of a transcendent, yet utterly present, deity. In the 20th century, the response has often been felt more nearly as cooperation—sometimes articulated as co-creation—with God. Co-creation implies a still unfolding creation in which the Creator continues to work with and through us when we respond in faithfulness to the promptings of Love and Truth in our hearts.

Both interpretations reflect Friends' felt sense of the Divine as a dynamism rather than as an entity. By and large, Friends have sensed God not only beyond history, but also moving within history and nature—rather than standing outside and giving orders, pulling strings or whispering instructions in order to stage-manage history. The sense of the dynamic, ongoing work of God within and through us and the rest of creation is part of the Quaker experience of "God with us."

Patricia cites one of Thomas Merton's talks about how it is useless to go hunting for the divine plan for our lives. There is no such plan, Merton said. "Rather the movement of the Spirit is unfolding in a kind of great improvisation in every instant as history goes on. We participate by moving with the dynamism, Spirit or Life, trying to discern the direction of the movement and to stay with it. Our cooperation or lack of it is part of the creation of the next instant." This is what Friends mean by "waiting for way to open!"

Listening Spirituality is also eminently practical and usable. It is well organized, making it easy to locate topics of special interest to the reader. Most sections in each chapter conclude with a set of perceptive and helpful queries as well as a listing of resources and references for further reading. And this is one of the most beautifully designed books I have ever read. It is clear, full of space, and further enhanced by black-and-white brushwork in an Asian style—all thanks to Quaker artist and designer Bob Schmitt. All of this makes the book ideal for use in study groups or meetings.

Let us hold Patricia Loring in the Divine Light as she continues her labors on Volume III of this extremely important work.

—Bruce Birchard

Bruce Birchard, a member of Central Philadelphia (Pa.) Meeting, is general secretary of Friends General Conference.

Milestones

Marriages/Unions

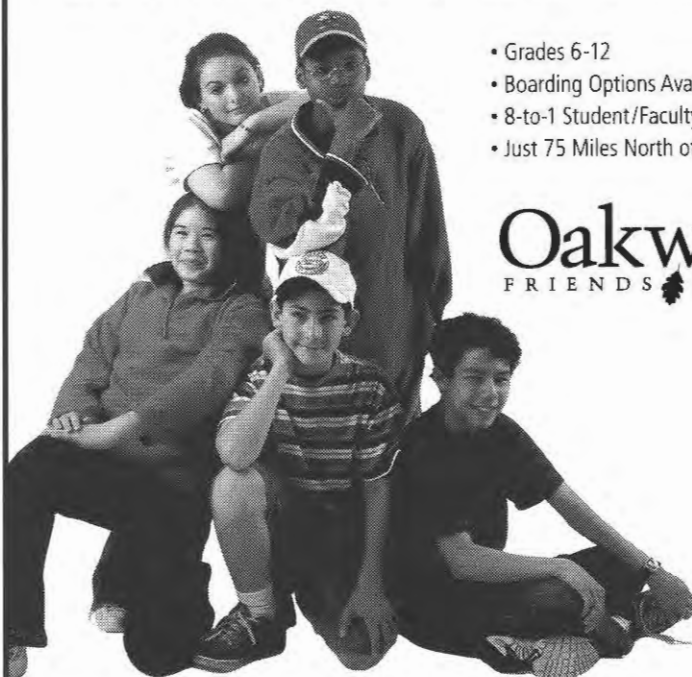
Brown-Schultz—*Dorothy Schultz* and *Elmer H. Brown*, on November 11, 2000, in the meeting-house at Friends Homes, Guilford, N.C. Dorothy, formerly a member of Charlotte Meeting, is a member of Friendship Meeting in Greensboro. Elmer is a member of Friends Meeting at Cambridge, Mass.

Deaths

Bradley—*William (Bill) Earle Bradley Jr.*, 87, on September 19, 2000, at his home in New Hope, Pa. Born on January 7, 1913 in Lansdowne, Pa., Bill graduated from University of Pennsylvania in Electrical Engineering and had a long career as Director of Research at the Philco Corporation specializing in television technology. During World War II at Philco, in collaboration with the Radiation Laboratory at Massachusetts Institute of Technology, he worked on the development of radar. In 1957 he joined President Eisenhower's Science Advisory Panel and led research programs for the Institute for Defense Analyses in Washington, D.C. Bill returned to Pennsylvania in 1970 to found his own company, the Puredesal Corporation. He was interested in developing modern methods of making clavichords, constructing telescopes, experimenting with Stirling engines, exploring new methods of home heating, and working on land use and pollution control issues. He made geological field trips and lectured entertainingly on a wide variety of subjects. He was a member of Wrightstown (Pa.) Meeting and taught First-day school for several seasons in his retirement years. Bill was predeceased by his wife, Virginia Meyer Bradley (1912–1983). He is survived by two children, Albert Bromer Meyer Bradley and Virginia Louise Meyer Bradley Scarlet; his child by inclusion, Liu Hong; four grandchildren; and a brother, Donald Belcher.

Dockhorn—*Marian Dockhorn*, 92, on October 25, 2000, at home in Southampton, Pa. Marian Frances Siddall was born on August 10, 1908, in East Cleveland, Ohio. She graduated from Oberlin College and earned a Master's in Religious Education from Columbia University. Marian moved to Philadelphia in 1933 and took a job with YWCA, where she began working for racial integration at the local and national levels. She and her husband-to-be, Wayne Dockhorn, participated in 1934 in the first workcamp in the United States, organized by AFSC in Westmoreland, Pa. In 1935 she and Wayne married in Marburg, Germany, where Wayne was an exchange student. Upon their return to Philadelphia, they worked at Bedford Center, a Quaker-led settlement house. In 1940 Marian and Wayne joined with 12 other families to found Bryn Gweled Homesteads, an interracial, cooperative community in Southampton. That year they became Friends by joining Middletown Meeting in Langhorne, Pa. In 1947 they were among the founders of Southampton Meeting and remained members there for the rest of their lives. During World War II and the postwar years, Marian and Wayne opened their home to refugees from Europe and to Japanese Americans from the West Coast who had been placed in internment camps. Marian worked for many years as membership secretary of Women's International League for Peace and Free-

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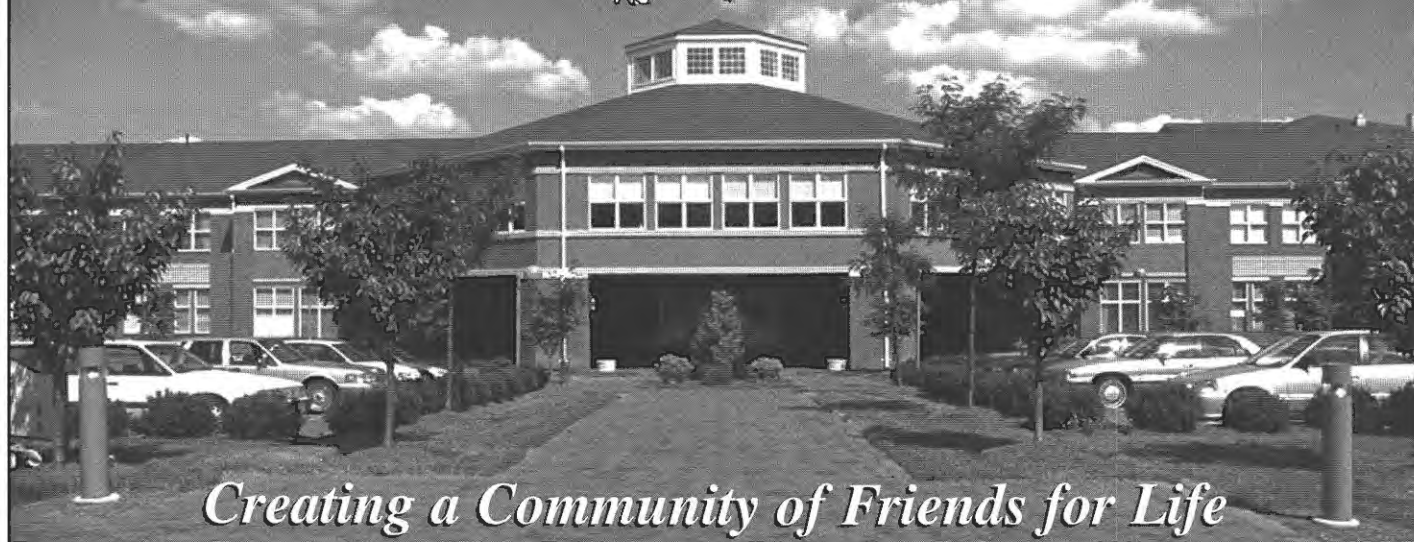
dom. During the 1950s, she and Wayne were leaders in the high school program of Friends General Conference in Cape May, N.J. After Marian's three children were grown, she became a community worker for the Frankford Branch YWCA in Philadelphia, where she organized civic groups, a community cupboard, and an interfaith response to hunger, enlisting the support of the two Friends meetings in Frankford. Marian founded the Bucks County Peace Fair in 1958, and after she and Wayne retired in 1975, she revived it. It drew up to 5,000 attenders with nationally known speakers and performers. During the 1970s she became a prison visitor for men at the maximum security U.S. penitentiary in Lewisburg, and for women at the state prison in Muncy, both upstate Pa. She was recorded as a prison visitation minister by Southampton Meeting. In 1983 her dream of a Bucks County Peace Center became a reality. During the 1980s she was led to become a war tax refuser. In 1987, at age 78, she went on a three-week trip to Nicaragua with Witness for Peace, where she and a group of much younger companions maintained a friendly, nonviolent presence in the mountains, sometimes near gunfire and fighting. Upon her return, she adamantly spoke out against military support for the Contra rebels by the United States. Despite various health problems, Marian remained clear and firm in her desire to stay in her Bryn Gweled home for her final years, and she was able to do so with loving support of her family and caregivers. Her husband died in 1977. Marian is survived by her three children and their families: William Dockhorn and Carol Wengert of Southampton and their daughter, Catherine; Robert and Roma Dockhorn of Philadelphia and their three sons, Carl, Julian, and Michael; and Elizabeth Hinchman of Fairfield, Iowa, her husband, David Hinchman, and a stepson, Brooke Hinchman.

Enion—*Ruth Charles Enion*, 78, on August 10, 2000, at her summer home on Vinalhaven Island, Maine. Ruth was born to Sylvanus and Myrtle Charles on March 4, 1922, in New York City. She graduated from Swarthmore College magna cum laude in 1943 and was elected to Phi Beta Kappa. She taught school in Rose Valley. Later in life, with her husband Dick Enion, she founded Enion Associates, Inc., a management consulting company that they ran successfully for 35 years, initially handling recruiting assignments for Fortune 500 companies and later broadening into conducting comprehensive management and organization studies for manufacturing, banks, and public utilities as well as nonprofit organizations. A Friend for most of her life, Ruth was president of Swarthmore Press, Inc., and for ten years served as a teacher and superintendent for Swarthmore Meeting's First-day school. After she and Richard moved their membership to Willistown (Pa.) Meeting, Ruth served as a member of Worship and Ministry Committee. She was active with the women's discussion group and represented the meeting on the board of The Hickman in West Chester. Her voice and manner were gentle, but she was so often right on the mark. She was an active leader in Girl Scouts, Swarthmore Handicrafters Luncheon Club, League of Women Voters, and a member of the Swarthmore Economics Discussion Group. Ruth loved her summer home in Maine and organized an annual fund drive to support the island medical center when its federal funding was withdrawn. She was

a voracious reader, and her island farmhouse was lined with books of all sorts. Ruth's courage in dealing with the physical problems that beset her at the end of her life was an example to all who knew her; she rarely complained and bore constant pain with grace and humility. A daughter, Sara Enion Smith, predeceased her. Ruth is survived by Richard, with whom she shared 58 years of marriage; a daughter, Laura Enion Blankertz; and six grandchildren.

Kantor—*Mabel S. Kantor*, on October 12, 2000, at Kendal at Longwood, Pa. She was born in Harrisville, Ohio, in 1904, the first child of Gilbert E. and Rachel Bundy Thomas. She graduated from Lone Oak School in Harrisville, Friends Boarding School at Barnesville, and Westtown School, where she worked before going to Muskingum (Ohio) College, from which she also graduated. In 1937 she married William M. Kantor and moved to the Philadelphia area, where she became an active member of Race Street (now Central Philadelphia) Meeting, serving on and as clerk for several committees. She was for many years a skilled First-day school teacher. Throughout her life she served a variety of causes in her own quiet way, including Friends Peace Committee and the Needlework Guild. Mabel was adept in the household arts and excelled in fine needlework. In 1974 Bill and Mabel moved to Kendal at Longwood. Bill died in 1980. In later years Mabel worked on genealogy, poetry, and a biography of her father. She is survived by her daughter, Joyce Kantor, and several nieces and nephews.

Manby—*William (Bill) James Manby*, 81, on May 13, 2000, at his home in Leaf River, Ill. He was born in Oak Park, Ill., on March 20, 1919. He entered Northwestern University to study geography, geology, and—at his parents' insistence—courses that would allow him to teach, should the need arise. Soon after his graduation from Northwestern, he was drafted as a conscientious objector and sent to Buck Creek CPS Camp in North Carolina, where he first encountered Quakers. He was impressed by the Binfords, who were the camp directors, and by visiting Quakers, including Rufus Jones, who worked in the kitchen during visits. Bill also worked in camps in Gatlinburg, Tenn.; Mount Weather, Va.; and Big Flats, N.Y. While still in CPS he married Adah Frances Ellicott. She became a teacher in Lincoln, Va., where the couple joined the Religious Society of Friends. After four years of service, Bill was released from CPS and, although he had not studied math since high school, took a job teaching all the math classes at Lincoln High, which gave him great satisfaction. When school was out in Lincoln, the couple hitchhiked back to Oak Park, where they became active members of Oak Park Meeting and began teaching at Park Ridge Junior High while attending graduate school at night. In 1948, they received their Masters Degrees and immediately left for England with a group of 30 U.S. Young Friends. They bicycled 800 miles, visiting Quaker meetings and staying in the homes of members. A highlight of the summer was attending London Yearly Meeting in Edinburgh, Scotland. Bill's next position was in the small village of Seward, Ill., where he was principal and teacher of seventh and eighth grades, coach, PTA advisor, and part-time driver of the school bus. Later he taught in nearby Rockford, where he taught in junior high and was department head until his retirement. He was a



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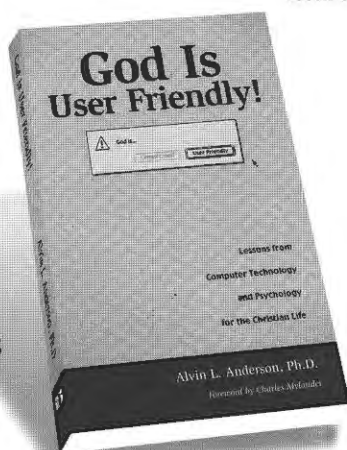
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member of Rock Valley Meeting, and for many years a member of the Freeport Worship Group, which he helped to found. When their children were two and four, he and Adah directed an AFSC workcamp in Potter County, Pa., organizing a recreation program for migrant workers involving 12 college students. He was an avid traveler, and wherever he went, he attended Friends meetings when possible. He reached his goal to bicycle at age 80. In addition to his commitment to peace, Bill was always actively involved in promoting good race relations. He also worked with the Rockford International Student Fellowship to bring students from other countries into local homes for Thanksgiving. Bill is survived by his wife, Adah; son, Paul; daughter, Ann; four grandchildren; and two sisters, Margaret Roberts and Dorothy Smith.

McCoy—Richard Hugh McCoy, 91, on October 10, 2000, in Cranberry Township, Pa. Born in 1908 into a rural Friends family in Wilmington, Ohio, Dick grew up plowing fields with mules and milking cows by hand. He left farm life at age 17 and entered Earlham College, graduating in 1929. In graduate school at University of Illinois, he became a teaching assistant, discovering a lifelong passion for academia. He earned his M.S. and Ph.D. degrees in 1931 and 1935. While at Illinois, he published a paper describing the isolation and identification of threonine, the last of the identified essential amino acids that are necessary for animal growth. This paper was reprinted in 1974 in *Nutrition Review* as a classic. After graduate studies, Dick spent five years in nutritional biochemical research, first at University of Chicago and then at Wistar Institute in Philadelphia. In 1940 he came to University of Pittsburgh, where he spent the next 38 years as a researcher, teacher, and administrator. He taught biochemistry within both the liberal arts college and the school of medicine. In 1957, he became assistant dean of the Division of Natural Sciences, and in 1967, the first associate dean for graduate programs. During his deanship he helped initiate a graduate program for teachers from nine historically Black colleges. At his first visit to Friends in Pittsburgh, on December 15, 1940, the group attained official recognition as a monthly meeting, and he became a charter member. He remained a member of this meeting until his death and served it in many capacities, including as clerk. In 1952 he married Margaret Stockdale. That same year he served as a delegate to the Friends World Conference in Oxford, England, celebrating the 300th anniversary of the founding of the Religious Society of Friends. Dick applied his scientific knowledge to pragmatic social concerns, particularly world hunger. In 1974, he and Margaret attended the United Nations World Food Conference in Rome as part of the Pennsylvania delegation. In his last five years at Pitt, he was involved in the Health Center Nutrition Program and taught seminars in nutrition. After his retirement in 1978, Dick, Margaret, and others founded Sherwood Oaks Retirement Community, the first facility of its kind in western Pennsylvania. He also researched and wrote a book, *Early Transportation in Pennsylvania*. Macular degeneration took away his vision at age 81. Dick's friends saw him as honest, caring, fair-minded, appreciative of the integrity of others, and the possessor of a quiet sense of humor. He is survived by his wife of 48 years, Margaret Stockdale McCoy; a sister, Marga-

ret B. McCoy; a daughter and son-in-law, Carolyn McCoy and Bill Sanderson; and two grandchildren, Matthew and Margaret Sanderson.

Mott—Eugene W. Mott, 62, on November 2, 2000, at University Hospital in Iowa City, Iowa. Eugene was born on March 2, 1938, in Iowa City to Lewis and Emma Moffitt Mott. He was a lifelong member of Bear Creek Meeting near Earlham, Iowa. He taught elementary school in California and was a substitute teacher with the Des Moines school system. He had also been a nursing home administrator in Oskaloosa and Corning. He will be remembered for his upbeat attitude and cheerfulness. Eugene was predeceased by a sister, Ruthanna Mott. He is survived by a brother, Wendell Mott, and a sister, Karen Walek.

Poynter—Frances W. Poynter, 92, on September 14, 2000, at Panorama City Convalescent Center in Lacey, Wash. Frances was born on June 15, 1908, in St. Joseph, Mo. Her parents were Harmon Sandusky and Frances Ruttan. Frances graduated from Benton High School as class valedictorian. She left her home to travel to Oklahoma A&M (now Oklahoma State University), where she received her B.A., then graduated from University of Pittsburgh with a Master's in Social Work. While working in the relief office, she met Brooks Poynter, and they were married on October 15, 1937. In 1949, after many moves, the couple settled in Pasadena, where they lived for 23 years. Frances worked in her field, later becoming a full-time student in the Graduate School of Religion at University of Southern California, where she helped set up the Ph.D. curriculum, which became the School of Theology at Claremont. Early on Frances became affiliated with the American Association of Pastoral Counselors and with Friends. While in Pasadena she was Director of Consultation and Counseling Services for the Los Angeles Council of Churches and was instrumental in setting up two mental health clinics in local churches. Frances was active with Pacific Southwest Region of AFSC. She was First-day school teacher for the young teens at First Friends Church in Pasadena. In 1972 Brooks retired and the Poynters moved to Salem, Ore., where they lived for nine years. Frances was a member of Salem Meeting, serving as representative on North Pacific Yearly Meeting Steering Committee, as Budget Committee clerk, as clerk of Ministry and Oversight, and representing Friends on the Legislative Commission of Ecumenical Ministries of Oregon. Frances was a vital supporter of "New Call to Peacemaking," reaching out to other peace churches to form coalitions for action. In 1981 the couple moved to Panorama City, specifically designing their new home with a living room big enough to hold meetings. Frances was an active member of Olympia Meeting. She served on numerous committees including Ministry and Oversight and Nominating Committee, as liaison to Associated Ministries, Steering Committee, and AFSC. Brooks died in 1993. In a 1999 interview Frances said, "I cannot think of anything in life that is not spiritual. Even at the checkout line at the grocers, one's relations with others in the line, the checker, all of life has a spiritual component." In her last year she initiated at Panorama a focus on end-of-life issues.

Salyer—John Salyer, 86, on September 13, 2000, in LaJolla, Calif. John was born in Paw Paw, Mich., on May 4, 1914, the second of four boys. His father

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Tuesday, July 3–Thursday, July 5, 2001

Year End Conference
Scripture as Liberation with Richard Rohr, OFM
Sunday, Dec. 30–Tuesday, Jan. 1, 2002

6-Day Immersion Internships

These Arms of Ours: The Journey of Embracing Active Nonviolence
Monday, Feb. 5–Saturday, Feb. 10, 2001
(Also Offered May 21–May 26, 2001)

Contemplative Action Retreat
Friday, March 30–Wednesday, April 4, 2001

Bearing Witness: Experiencing Borders
Sunday, May 13–Saturday, May 19, 2001

Street Retreat
Thursday, April 26–Sunday, April 29, 2001

12-Day Internships
Jan. 15–26, Mar. 5–16, Aug. 6–17, Sept. 10–21

28-Day Internships
October 15–November 10, 2001

was a Baptist minister in mission churches. When John was 12 years old, his father moved to a young Baptist church in Richmond, Ind. John attended Earlham College, majoring in Biology and English. There he first encountered Quakers, and he became interested in Fellowship of Reconciliation. When his father died at the end of his first semester, John worked to earn money for the family. These were Depression years, and his mother served meals to the public in their home. After graduation, John attended an AFSC workcamp project on soil conservation on an Oklahoma Indian reservation. He entered graduate studies in Forestry at University of Michigan in Ann Arbor, but he had to drop out for lack of money. He worked as a naturalist at Turkey Run State Park in Indiana, and he led a Boy Scout troop. There he met Ann Heap, who worked in the Girl Scout office in St. Louis. John and Ann were married two years later. In 1942, John became clear that he could not participate in the war. He was a personal friend of a local Selective Service officer who knew him to be sincere, so he was inducted into Civilian Public Service, where he was assigned to work on the Blue Ridge Parkway in North Carolina. Ann eventually came to the camp as head of food processing, but when their daughter Kari An was born, Ann and the baby moved back to her mother's home in Missouri. John petitioned for transfer to Eastern State Hospital for the mentally ill in Virginia, where the staff had been decimated by military conscription. Eventually Ann joined him there, working as director of the patient feeding program. Kari An spent many of her early days in a bureau drawer in their small quarters. After 1946 John got a job teaching in an Indian school run by the Presbyterian church in Tucson, Arizona. He served several impoverished Indian schools until 1953, teaching science and working as assistant principal. He and Ann joined Tucson Meeting, where John later served as clerk for seven years. He worked at the Tucson Post Office, but lost his job when he sent out a mailing to high school boys explaining the conscientious objector position in the draft. When the Vietnam War escalated, a schism in Tucson Meeting occurred, and eventually John and Ann, with other Friends, formed the new, unprogrammed Pima Meeting. Feeling washed out by these difficult years, they applied to AFSC for assignment, and in 1962 they went to Nigeria for four years in multinational work camps. They organized projects for some of the young people who had strayed away from their parents in country villages. Later, they moved to a village to help in construction and function of a threadbare incipient hospital organized by the Mennonites. They returned to California in 1966 to direct programs at the AFSC Inter-Tribal Friendship House in Oakland, until an Indian director was found two years later. Then they worked at Friends Center in Honolulu for five years. They became friends with Marybeth Clark through the Hawaii International Volunteers Association. During this time Ann developed breast cancer. She died in 1973 at 60 years of age. In 1974 John and Marybeth were married, and after Marybeth accepted a post as head of the Vietnamese language program at Australian National University in Canberra in 1983, she and John became active in Canberra Meeting. The couple worked in Australia for eight years, then moved to San Diego to be near



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Marybeth's parents. John is survived by his wife Marybeth Clark, a daughter, Kari An Salyer; four grandchildren, and seven great-grandchildren.

Satterthwaite—*Henry F. Satterthwaite*, 91, on September 29th, 2000, at Capital Health System at Fuld Hospital in Trenton, N.J. He was born on September 10, 1919, to Grace Fletcher Satterthwaite and Harvey T. Satterthwaite, and became a member of Trenton Meeting by application of his parents in 1927. A quiet boy who never talked much, he and his brother attended meeting and quarterly meeting regularly with their parents. A 1938 graduate of George School, Henry went on to graduate from Swarthmore College and Rutgers University School of Law, and served in Civilian Public Service during World War II in Patapsco, Powellsville, and with the U.S. Coast and Geodetic Survey. He was a lawyer in private practice and an attorney for the Washington Township Planning, School, and Utilities Boards and East Windsor Township Planning Board. He was active in quarterly meeting affairs, and Friends counted on him for expert legal advice. Even in later life, Henry was an enthusiastic camper, driving a station wagon with a trailer hitch and small boat. He was a man willing and able to wield a snow shovel to clear the meetinghouse walks, and to guide his meeting with advice on legal and insurance matters. He served Trenton Meeting as treasurer, on the steering committee for Burlington Quarterly Meeting, and many monthly, quarterly, and yearly meeting committees. He is survived by a brother, John R. Satterthwaite; and two cousins, Alice Thorn Larquer and Ridgway Satterthwaite.

Spelman—*Leslie Pratt Spelman*, 97, on May 28, 2000, in LaJolla, Calif. Pratt was born in Covert, Mich., on March 7, 1903. Primarily known as a musician, Pratt studied organ at Oberlin College and received his Ph.D. in 1946 from Claremont Graduate School in California. He taught at University of Redlands, retiring in 1968. His last public performance took place at the World Conference of Friends in Greensboro, N.C., in 1967. His 1975 book *Organ Plus* is a catalogue of ensemble music for organ and other instruments. An avid flower gardener, Pratt brought fresh flowers to LaJolla Meeting every First Day for years. He is survived by two daughters, Julie Young and Mary Ince, and a son, Rusty Spelman. Two other children, a son, Leslie Spelman II, and a daughter, Laura Rafferty, did not survive him. He is also survived by 13 grandchildren and 14 great-grandchildren.

Taber—*Stephen Randall Taber*, 61, on January 17, 2000, in Philadelphia. Steve was born near Philadelphia on May 3, 1938, the son of Robert and Lois Taber, members of Chestnut Hill Meeting. He graduated from Antioch College and did graduate work in demography at University of Chicago. With his wife, Judy, one son, and another child on the way, he began research in a demography project in Uganda, where he and his family stayed for eight years. His work contributed to knowledge about Ugandan population dynamics and ultimately helped in the country's battle against AIDS. He worked through the '70s and '80s for the City of Philadelphia and for the Demography Research Group at University of Pennsylvania. Toward the end of this period, he suffered a decline in his work and personal life, his marriage ended, and he was diagnosed with a brain tumor. The tumor was

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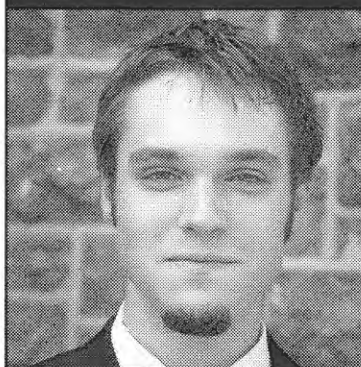
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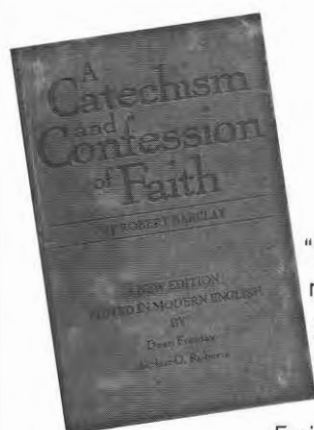
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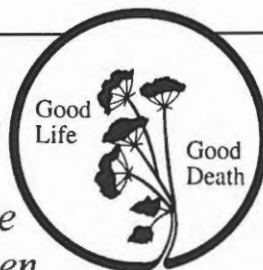
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treated with radiation and surgery, with apparent success, and in 1988 he married Joan Enoch, a physician in psychiatry. Although he worked again briefly in Uganda, he suffered the effects of brain damage due to his treatments, and he was forced to stop working in his profession. In 1991 Steve and Joan moved to Flagstaff, Ariz., where they became attenders at Flagstaff Meeting. Steve used his talent to repair donated computers for the benefit of others with disabilities. He also became an active advocate in Flagstaff's independent living movement. In 1996 he transferred his membership from Chestnut Hill Meeting to Flagstaff, but because of his increasing disability and health problems made worse by Flagstaff's altitude, in 1998, with the help of Flagstaff Friends, he moved back to the Philadelphia area to be near his sons and brother. Joan continued working in Flagstaff and later took a job in Oregon. Back in Philadelphia, Steve's and Joan's families' attempts to settle him in a Friends-related retirement community failed because the staff was not prepared for such a young, brain-damaged retiree. Long-time friends arranged a living place for him in a familiar neighborhood and helped him reconnect socially. This brought Steve in close association with another person affected by a disability, Linda Gottschling, who has advanced multiple sclerosis, and the needs of each were mutually complementary. Steve died in her home. He is survived by sons Patrick Roy Taber and Colin Randall Taber, and by his brother, Richard Hallock Taber.

Wengert—Robert Wengert, 73, on June 20, 2000, in Eugene, Oreg., of cancer. Bob was born on August 4, 1926, in Idaho Falls, Idaho, to Elmer and Shirley Lane Wengert. He attended University of Utah for two years and moved to Eugene in the mid-1950s. On November 11, 1970, he married Mira Knutson. He was a longtime member of Eugene Meeting, where he served as clerk in the late 1970s, was very active with Junior Friends, and served on several committees. He played the French horn and was an original member of the Eugene Symphony. He also played in several chamber music groups. He repaired musical instruments for a living and worked at Lights for Music in Eugene for 17 years before retiring. He is survived by his wife, Mira; three sons, Robin Wengert, John Knutson, and Mark Knutson; a daughter, Karen Madeira; a sister, Marian Alter; and eight grandchildren.

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Call 800-247-7421 for a free copy of *"Assisted Dying as a Moral and Ethical Choice: A Physician's View"* or visit www.hemlock.org

We welcome Milestones that meetings and families send us. If you would like an item listed here, please send it to us within six weeks of the event (see p. 2 for contact information). Please include dates, locations, and meeting affiliation of the parties. For death notices (maximum of 600 words), include date and place of birth and death, meeting affiliation, highlights of the person's life as a Quaker (including personal life, family, and career), and full names of survivors. Please include your contact information. Publication depends on available space. Milestones may be edited for length, and we cannot guarantee publication date.

Classified

For information call (215) 563-8629.

Classified rates 65¢ per word. Minimum charge is \$15. Logo is additional \$15. Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six. Appearance of any advertisement does not imply endorsement by *Friends Journal*.

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Accommodations

English Cathedral City. Chichester. Roman history. One room two beds. Exclusive bathroom. Walk to city centre, Friends meeting, rail station for London and Gatwick. £24 p.p. with full breakfast. Write: Crowley, 3c Georgian Priory, Westgate, Chichester PO19 3ES. Phone: +44 (0)1243 527325. Email: <marycrowley@georgian3c.freemove.co.uk>.

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

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

Quaker House, Managua, Nicaragua. Simple hospitality, shared kitchen. Reservations: +505 (2) 66-3216 (Spanish) or +505 (2) 66-0984 (English). For general information, call Pro-Nica: (727) 821-2428 or e-mail: <QuakerHouse@ProNica.org>.

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

Coming to London? Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: +44 (0207) 636-4718. Fax: +44 (0207) 636-5516.

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

An oasis of calm in the heart of London? Yes, at the Quaker International Centre, where short-, medium-, and longer-term accommodation is available as well as conference facilities. Excellent homemade food. For further information contact telephone: +44 (0207) 387-5648, fax: +44 (0207) 383-3722, or write to: 1 Byng Place, London WC1E 7JH.

Coming to DC? Stay with Friends on Capitol Hill. **William Penn House**, a Quaker Seminar and Hospitality Center in beautiful, historic townhouse, is located five blocks east of the U.S. Capitol. Convenient to Union Station for train and METRO connections. Shared accommodations including continental breakfast for groups, individuals. 515 East Capitol Street, SE, Washington, DC 20003. E-mail: <dirpennhouse@pennsnet.org>. Telephone: (202) 543-5560. Fax: (202) 543-3814.

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

Assistance Sought

Contributions and low-interest loans needed: **Northampton Friends Meeting** is constructing a new meetinghouse and stretched to the limit. Contact: Bruce Hawkins, 61 Henshaw Avenue, Northampton, MA 01060; (413) 584-2788; <bhawkins@science.smith.edu>.

Books and Publications

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Quaker Books. Rare and out-of-print, journals, memoirs, histories, inspirational. Send for free catalog or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748. Visit our Web page at: <http://www.abebooks.com/home/HAINES>.

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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.

Opportunities

Help maintain order at FRIENDS JOURNAL.

Volunteer needed to assist the senior editor one day a week. Draft and send correspondence with authors, track manuscripts, maintain files and archival material. Must be comfortable using a computer (will train). Congenial environment, opportunity to see the internal process of a monthly Quaker periodical. Send résumé, letter of inquiry to FRIENDS JOURNAL, attn: Kenneth Sutton, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835.



Conferences at Pendle Hill March & April 2001

March 4-9: **Prayer: No Strings Attached**, with Chris Ravndal
April 6-8: **Preparing the Way: Writing, Developing and Using Quaker Curriculum**, with Marsha Holliday and Robin Wells
April 8-13: **Woolman, Women Traveling in the Ministry: "Love in the First Motion,"** with Liz Kamphausen
April 22-27: **Introducing the Religious Thought of Sri Aurobindo, Rabindranath Tagore, Mahatma Gandhi, and S. Radhakrishnan**, with Margaret Chatterjee
April 29-May 4: **Writing Our Memoirs**, with Margaret Hope Bacon
For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099; (800) 742-3150, extension 142; <www.pendlehill.org>.

Friend in Residence: Seeking a resident Friend or couple for Cleveland Friends Meeting. Attractive apartment in large house in University Circle area near museums, orchestra, libraries, university. Meeting attendance of 30-40 adults and children. Lake Erie YM affiliation. Start summer 2001. Prefer two-year commitment. Apply to 10916 Magnolia Dr., Cleveland, OH 44106.

Monteverde, Costa Rica Study trip w/Friends. June 13-20, 2001. Rainforest & Spanish. Call or e-mail <candyboy@aol.com>, (636) 463-2692, 3130 Darryl Drive, Foristell, MO 63348.

Friends Center with unprogrammed Christian orientation at Barnesville offers personal retreats with spiritual consultation available. Also March 2: **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 Pennington** with Virginia Schurman; June 22: **Leap into Homesteading** with Scott Savage. For information write Bill Taber, 61357 Sandy Ridge, Barnesville OH 43713, or phone (740) 425-1248.

Pendle Hill Forum Conference The Prophetic Voice in Public Life: Reclaiming the Quaker Social Testimony May 4-6, 2001

By linking the Quaker testimonies with the prophetic voice that challenges injustice in society, this conference seeks to bring people together to explore how our deepest religious convictions can be manifested in our daily lives. Featured presenters include Jim Wallis of Sojourners magazine, Thom Jeavons, executive secretary of Philadelphia Yearly Meeting, Jonathan Dale of Britain Yearly Meeting, and Rev. Elizabeth Ellis of the Unitarian Universalist Urban Ministry in Boston.

For more information, contact the registrar, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086; (800) 742-3150, ext. 142; <registrar@pendlehill.org>.

Pendle Hill's High School Youth Camp, for ages 15-18, July 8-15, 2001. Explore Quaker values and spiritual practices through service projects (including a workcamp in Philadelphia), discussions, worship, and recreational activities. An opportunity to unite with young people from all over the country in action, reflection, and community living. Contact Julian O'Reilly at extension 129, (610) 566-4507/(800) 742-3150, or at <youthprogram@pendlehill.org>.

The Carpenter's Boat Shop in Pemaquid, Maine, is offering free, one-year apprenticeships in wooden boatbuilding. The Boat Shop is an ecumenical community-school based on the Benedictine tradition. It teaches the skills of carpentry, boatbuilding, and boat use while living in simple community. For further information please write or call Rev. Robert Ives, 440 Old County Road, Pemaquid, ME 04558. Phone: (207) 677-3768. E-mail: <boatshop@midcoast.com>.

Woolman Hill, New England Quaker Center is offering: **American Confusion from Vietnam to Kosovo: Coping With Chaos in High Places** with Bill Taylor, March 2-4; **Friends in the Classroom: A Gathering of Spiritually-Minded Educators**, March 30-April 1; **Renewing Ourselves in Silence** with Susan Lloyd McGarry, April 13-15; **Emerging Ministries** with Jan Hoffman, May 4-6. (413) 774-3431, <WoolmanH@gis.net>, 107 Keets Road, Deerfield, MA 01342.

The Young Adult Leadership Development Program at Pendle Hill: a service-learning and spiritual enrichment internship for 10 young people ages 18-24. Experience community life at Pendle Hill, explore service opportunities both individually and as a group, participate in workshops with experienced Friends, worship and reflect together. June 13-July 29, 2001. Modest stipend. Contact Julian O'Reilly at extension 129, (610) 566-4507 / (800) 742-3150, or at <youthprogram@pendlehill.org>.

Consider <www.arizonafriends.com> community of F/ friendly homeowners who help one another live in a sunny place. <rjstuckey@earthlink.net>.

Teachers desperately needed in northern Ghana. All schools, primary to secondary, need adults, retirees, college students willing to teach. A term is 3 1/2 months. Write or call Rich Hiller: 46 High Street, Brattleboro, VT 05301. (802) 258-2257.

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/ghaa>.

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>.

Travel For The Socially Concerned

Join Quaker anthropologist in small-group 2001 travel/ tour to Sweden/Finland 6/20-7/11, Peruvian Amazon and Cuzco/Machu Picchu 8/24-9/8, Nova Scotia 9/21-10/3, or Guatemala February 2002. For distinctive study vacations, write **Hinshaw Tours**, 2696 W. 160 Terrace, Stilwell, KS 66085. (913) 685-2808 or <robinshaw@dellnet.com>.

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: \$22/year. FQA, P.O. Box 58565, Philadelphia, PA 19102. E-mail: <fqa@quaker.org>. Web: <http://www.quaker.org/fqa>.

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

Why pay rent or mortgage payments, when you can live rent-free? 700+ property caretaking/housesitting opportunities available, worldwide. Subscriptions: \$27/year. The Caretaker Gazette, (480) 488-1970. <www.caretaker.org>.

Allen's Neck Friends Meeting (Quaker) in Dartmouth, Mass., is seeking a part-time pastor. Duties will be: leading worship, pastoral care, community outreach, and involvement in all meeting activities. A parsonage is provided. Please send résumé to: Sharon Wypych, <SLWyp619@aol.com>, or: Sharon Wypych, 175 Division Road, Westport, MA 02790-1347.

Earlham College, Institute for Quaker Studies, seeks Associate Director. Position funded for five years; shares leadership responsibilities of Institute and Lilly Endowment-funded Project on Faith, Vocation, and Leadership. Assoc. Dir. will additionally build a network of relationships between Institute, College, and local Quaker meetings and churches; develop concrete relationships between College students and local meetings and churches; plan and carry out events which bring together Quaker and College persons and resources for mutual benefit. M.Div. or similar required. Working familiarity with faith, practice, and organization across the Quaker spectrum. Experience in Friends pastoral ministry desirable. Excellent communication skills, ability to manage several complex tasks simultaneously, excellent teamwork. Earlham particularly invites and encourages applications from African Americans and other ethnic minorities, women, and Quakers. For full description, e-mail <nugenpa@earlham.edu>. Applicants should send a letter explaining qualifications and vision for the position, résumé, and names of at least three professional references by March 10th to: Patrick Nugent, Drawer 36, Earlham College, Richmond, IN 47374. (765) 983-1413.

Friend in Residence. Individual or couple sought to be Friend in Residence at Friends Meeting at Cambridge, to begin summer of 2001. Applicant should be an experienced Friend. Stipend, benefits, apartment suitable for a couple. Applications accepted until position filled; processing begins March 1. Please send résumé and letter of interest or requests for information to: Friend in Residence Search Committee, Friends Meeting at Cambridge, 5 Longfellow Park, Cambridge, MA 02138-4816 or <FMCsearch@aol.com>.

Pastor sought, permanent or interim: Résumé and cover letter to Search Committee, Irvington Friends Meeting, 831 N. Edmondson Ave., Indianapolis, IN 46219.

Youth Secretary, part-time, Ohio Valley Yearly Meeting (covering Ohio, Indiana, and Kentucky). To provide and coordinate programs for OYVM young Friends age 14-18, at yearly meeting and throughout the year. Begins summer 2001. See description at <http://www.bloomington.in.us/~quaker/position.html>, or contact Jim Morgan, (812) 332-8709, <morganj@bloomington.in.us>.

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.



Health Care Administrator

Friends Homes, Inc., a prominent retirement community located in Greensboro, N.C., is currently seeking a qualified candidate for the position of Health Care Administrator. This position will be responsible for the skilled nursing and assisted living areas at our Friends Homes Guilford location. This individual must have a North Carolina Nursing Home Administrator's License, college degree, and at least three years of experience is preferred. Familiarity with the Eden Alternative and working with a nonprofit environment is a plus.

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. Both communities are located in Greensboro, North Carolina. To apply, please send résumé to Friends Homes, Inc., attention: Human Resources, 925 New Garden Road, Greensboro, NC 27410. Fax: (336) 854-9137, e-mail: <fhomes@greensboro.com>.



American Friends Service Committee (AFSC) Seeks Quaker International Affairs Representative(s) for East Asia

Based in China or South Korea. Responsible for program to encourage dialogue within East Asia (Korea, China, Japan) on peace and justice issues and to build trust across lines of political division. Activities currently involve advancing a program of exchange with North Korea, supporting a conflict resolution training program in South Korea, and promoting regional consultations focusing on peace and environmental issues. New emphasis will be placed on developing program activities with Chinese organizations. Responsibilities also include writing analytical reports on regional developments and managing the field office.

Requires: Compatibility with the principles and positions defining AFSC's international affairs work; knowledge of geopolitical affairs in East Asia and the Korean peninsula; capacity to communicate effectively with people of different perspectives; and significant experience in program planning and administration. Ability to speak Chinese or Korean as well as living experience or extensive travel in East Asia. This is a senior position for an individual or a couple with an established relationship. **Address letter of interest and résumé** to Elizabeth Stegner, AFSC-HR, 1501 Cherry Street, Philadelphia, PA 19102-1479.

Richmond Friends School Position Open For Fall 2001—Kindergarten and/or Lead Teacher (K-5). RFS is seeking a teacher for kindergarten-age children. RFS offers education grounded in the principles of the Religious Society of Friends. The successful candidate must have a bachelor's degree, a background in education, and embrace Quaker philosophy. Excellent personal references and teaching credentials are required. The successful candidate may also apply for Lead Teacher position. Lead Teacher requirements are: three to five years of teaching experience, an understanding of Quaker governance, plus supervisory experience. Contact: Charles Northrop, Clerk, 607 West Main Street, Richmond, Indiana 47374. Résumés due by 2/28/01. (765) 966-5767, or e-mail us @ <chiltsch@infocom.com>, or visit <http://www.infocom.com/~chiltsch/welcome.htm>.

Summer Employment

Staff Needed. Quaker owned/directed camp since 1946. Located in one of the most spectacular areas of the U.S., in Adirondacks near Lake Placid, N.Y. Positions available for cabin and specialty counselors as well as some department head and administrative positions. Good salaries and accommodations. Single or married, children of staff warmly welcomed. See our ad on page 29. Call Mike or Christine at (609) 688-0368.

Friends Camp needs talented counselors who can teach crafts, pottery, drama, sports, canoeing, and sailing. Also need an E.M.T. or Nurse, W.S.I., certified lifeguards, assistant cooks, and maintenance staff. Help us build a Quaker community, where you can put your faith into practice. Call or write: Susan F. Morris, Director, P.O. Box 84, E. Vassalboro, ME 04935; (207) 923-3975; e-mail: <smorris@pivot.net>.

Wanted: Live-In Companion/Assistant for Summer on Coast of Maine. Active 90-year-old Quaker woman seeks to share barn-home for summer months with live-in companion/assistant. Small child and/or pet welcome. Rent free with small salary. Car needed. References required. Call Chouteau (207) 729-9896.

Pendle Hill High School Youth Camp Leaders (3): Lead and be a part of the planning process for a weeklong Quaker service-learning program for ages 15-17. Facilitate work projects, field trips, discussions, games; teach Quaker values and history. Dates: July 7-16, 2001 plus one planning weekend in May. Room, board, and honorarium. Contact Julian O'Reilly, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099; (610) 566-4507 / (800) 742-3150, ext. 129; <youthprogram@pendlehill.org>.

Smith Neck Meeting in Dartmouth, Mass., seeks full- or part-time pastor for active meeting in rural seaside community. Gifts for working with youth and community outreach important. Parsonage provided. For more information, please contact Anne Lopoulos, 407 Bakerville Rd., Dartmouth, MA 02748 or <lopoulos@mediaone.net>.

Friends House Moscow seeks to add a third full-time position to the staff in Moscow. Fluent Russian is required. Duties may include oversight of projects (COs, refugees, disabled children and their families, restorative justice, etc.), bookkeeping, office management, and spiritual nurture of local Friends. AVP training is a plus. Request an application from Julie Harlow at 1163 Auburn Drive, Davis, CA 95616 or at <fhmus@aol.com>.

Legislative Interns: The Friends Committee on National Legislation (FCNL), a Washington-based lobbying organization that works to bring Quaker values to bear on national policy, seeks applicants for its legislative internship program. Legislative program internships are 11-month, full-time positions that run from September 1 through July 31. Interns participate in advocacy, research, writing, and other work to support FCNL's efforts on a wide range of peace and social justice issues. Interns attend seminars related to FCNL work, Congressional committee hearings, and meetings of relevant interest groups. Interns receive a subsistence-level stipend plus benefits (health coverage, vacation, and sick leave). Internships are open to individuals with a college degree or equivalent experience. For application materials, contact Portia Wenz-Danley at FCNL, 245 Second Street, NE, Washington, DC 20002. Phone (202) 547-6000; fax (202) 547-6019; e-mail <fcnl@fcnl.org>. Application deadline is March 1. For additional information about FCNL, contact Portia Wenz-Danley or visit our website at <www.fcnl.org>. FCNL is an equal opportunity employer.

Intern Position—AFSC Washington Office: Starting September 1, 2001, this full-time, paid, nine-month position is usually filled by a recent college graduate. The Intern will assist in varied program and interpretation tasks arising from AFSC work on peace and social justice issues and also with Davis House, an international guest house. **Applications close March 19.** Full job description and application from: AFSC, 1822 R Street, N.W., Washington, D.C. 20009.

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.

Arthur Morgan School. A small junior high boarding school seeks houseparents and teachers for 2001-2002 school year. Positions also include a mix of other responsibilities: teaching (academics and/or electives, music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, and cooking. Intimate community of staff and students; staff-run by consensus. Simple living; beautiful mountain setting. Contact or send résumé with cover letter to: Nicole Delcogliano or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.



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.

Real Estate

Child-Tested and Parent-Approved Cooperative Neighborhood. Come and live in **Crowell Gardens**, a premier 10-acre "green" community in the Blue Ridge Mountains. Share a community building with play spaces, child care, optional meals, and many other resources. Walk miles of trails from your door. Cars park at the edge, and residents are safe from traffic. <www.ndbweb.com>.

Rentals & Retreats

Prince Edward Island (Canada): Seaside cottage. Three bedrooms, two baths, large deck. Three acres. \$650 per week. Call: (610) 520-9596.

Aloha! Need a Rest? Peaceful new custom country home; tropical Big Island, Hawaii. Offered low rent in exchange for simple, loving caretaking. Starting July. <happyorchid@use.net>, (808) 328-8711.

Prince Edward Island, Canada. Seaside cottage on private point. Warm swimming, excellent birding and bicycling. Completely equipped. Regain contact with the natural world. Available July. (610) 399-0432.

Mid Maine Clapboard Cottage. Distinctive family retreat in three acres of woodland, near Washington Pond. Sleeps 4/6. Sunroom, woodburning stove, washer, canoe. Half-hour drive to coast. \$430/wk. (207) 845-2208.

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

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.

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.

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.

Retirement Living

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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.

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 Marylyn Avenue, Department F, State College, PA 16801-6269. For more information, call Lenna Gill at (800) 253-4951. <www.foxdalevillage.org>.

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

Schools

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.

Friends Meeting School. Serving 90 students on 50+ acres in southern Frederick County between I-270 and I-70. Coed, pre-K to grade 8. Strong academics, Quaker values, small classes, warm caring environment, peace skills, Spanish, extended day program, optional piano lessons. 3232 Green Valley Road, Ijamsville, MD 21754, (301) 798-0288 <friendsmeetingschool.org>.

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—Academic excellence in a nurturing Quaker environment for 170 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.

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9-12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 480 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158. <www.ssfss.org>.

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

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

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

Visit Beautiful Wedding Certificate Website
Over 30 full-color images of hand-drawn, illustrated, realistic artwork plus ceremony ideas, sample vows, and easy, on-line estimates. Ketubahs, gay celebrations of commitment, and non-Quaker examples. E-mail birthright Quaker, Jennifer Snow Wolf, at <snowwolf@att.net>. Browse online: <<http://www.calligraphicART.com>> or <<http://home.att.net/~snowwolf>>.

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.

Friendly Financial Services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 966-6127 or e-mail <JMFS@aol.com>. (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401.)

Celo Valley Books: Personal attention to all phases of book production (25 to 5,000 copies). Typing, editing, layout, final delivery. Free brochure. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

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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Summer Camps

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

Friends Music Camp—exciting, challenging Quaker-sponsored program for ages 10-18—invites your inquiries. Why is FMC's return rate so high? Music, musical theatre, friendships, canoe trip, soccer, Quaker community. Brochure, video: FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311, (937) 767-1818. <musicfmc@aol.com>.

Camp Woodbrooke: Campers thrive in a caring community where each person is challenged to explore and develop their own talents and skills. Woodbrooke is a small, noncompetitive, ecology-oriented camp located on 220 wooded acres. Daily Meeting. Woodworking, pottery, canoeing, backpacking! A great place to have fun and make lasting friendships! (608) 647-8703; <www.campwoodbrooke.com>.

Journey's End Farm Camp
is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7-12 years. Welcome all races. Apply early. Carl & Kristin Curtis, RR 1 Box 136, Newfoundland, PA 18445. Telephone: (570) 689-3911. Financial aid available.

Summer Rentals

Adirondacks—Housekeeping cabins on quiet, unspoiled lake, fireplaces, fully equipped. June thru September. (609) 654-3659, or write Dreby, Cranberry Lake, NY 12927.

PENDLE HILL

A Campaign for a New Century



A QUAKER CENTER FOR WORSHIP,
STUDY, WORK AND SERVICE



NANCY AND SCOTT CROM

Nancy Crom, who died in 1992 of cancer, believed that working for social justice was the natural expression of respecting "that of God in everyone." That conviction fueled her tireless work for peace-during the Vietnam war, on behalf of Nicaraguan villages, for nuclear disarmament and the Beyond War movement. Her involvement in Pendle Hill spanned more than 30 years – as a resident family member, a student, and member of the Board.

Scott Crom has touched the lives of thousands of students over a 40 year career as a professor of Philosophy and Religion at Beloit College. The insights Scott brings to the fundamental questions of religious belief and experience are markers in the spiritual journeys of those who have studied with him or read his Pendle Hill Pamphlets. An active friend and supporter of Pendle Hill since 1960 when he was a student, Scott has been a frequent sojourner, an occasional teacher in the resident program, and has served as Dean of Studies and as a member of the Board.

New Social Action & Witness Scholarship

Pendle Hill's Campaign for a New Century has received a generous endowment gift in honor of Nancy and Scott Crom by their son, Steve Crom, and his wife, Nike S. Beckmann. The endowment income will fund an annual scholarship to be awarded to a selected social activist to worship, study, work, and reside in the Pendle Hill community for ten weeks. Preference will be given to an applicant who:

- (1) have been deeply involved in social justice movements, or
- (2) plan to study in depth a major religious and social issue, or
- (3) are preparing themselves for service in working for peace and social justice.

Invest in the Future of The Religious Society of Friends

Pendle Hill wishes to thank Steve Crom, Nike S. Beckmann and all friends of Pendle Hill who have given or may be considering an investment in the future of Pendle Hill. For information on how you can make an investment, please contact:

Richard Barnes
Director of Development
Pendle Hill,
338 Plush Mill Road
Wallingford, PA 19086-6099
(800) 742-3150, ext. 132
E-mail contributions@pendlehill.org
www.pendlehill.org