Global Awareness and the Good Life

On Going Beyond Religion to Love, Peace, and Unity

2001 FGC Gathering Scrapbook
Among Friends

Time for Consideration

Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine; I will repay, saith the Lord.—Romans 12:19

Yesterday terrorists flew hijacked planes into the World Trade Center towers, the Pentagon, and crashed outside of Pittsburgh. I had planned to work at home on writing this column as the final piece of this issue when a friend told me to turn on the TV. Like others, I spent the day glued to the news coverage, making and receiving phone calls related to the day’s events.

As I write, we as a nation are in shock. Collectively, we witnessed devastation of an unprecedented magnitude in New York and Washington, as buildings that were symbolic of U.S. economic and military strength were severely damaged or reduced to flaming rubble, with thousands dead and many others seriously injured. Today we are learning that this devastation was wrought by 20 or fewer individuals armed with box-cutting knives—a simple tool available in every hardware store.

We have much to consider. In this grave moment, we have an opportunity to heal our nation—not just of yesterday’s tragedy, but of perceptions that can lead to escalation and further, even worse, devastation. In the days ahead, we will make tremendously important choices. Our sense of invulnerability has been shattered. Millions of dollars have been spent on high-tech missile deterrent systems—and the current administration is proposing spending billions more for its Star Wars initiative. Yet, yesterday’s attack underscores the folly of gaining a sense of security from high-tech systems when a few highly organized, well trained, determined individuals with very low-tech weapons can wreak such devastation. This is the adversary of the immediate future, and Star Wars weaponry will not keep us safe.

Those who equate elaborate weapons systems and high-tech military operations with national security will be loudly demanding that we increase our “readiness” and that we search out and destroy the perpetrators. We can see in the Middle East and in Northern Ireland that retaliation breeds further attacks from the other side and clearly brings no peace.

It may be the 21st century, but some things have not changed since biblical times. No matter what our anger or outrage, vengeance still belongs to God, not us. Jesus was very clear when he said, “Ye have heard ... thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” (Matt.5:43-44).

What does this mean in practical terms for us in the 21st century? It means not setting a horrific example by targeting civilian populations, such as we have done in Iraq. It means bringing an end to capital punishment. It means not supporting military dictatorships that enable despots to torture and slaughter their own citizens with impunity. It means condemning Palestinian terrorism (or terrorism anywhere)—and condemning the Israeli military reprisals aimed at civilian populations.

It is time for the world to find a better way to respond to the forces of destruction than with retaliatory destruction. True security lies in our relationship with a loving God and in our ability to search out and reach that of God in other human beings. Our security cannot depend on defensive human enterprises that are difficult to maintain and ultimately subject to failure. True security will only be found when we have nothing to fear from our global neighbors—when we have learned to share our abundance and to provide assistance to those in need, when we have come to understand the underlying motivations of those who resent us, and when we have turned our own swords into plowshares. Placing our faith in weapons systems or retaliatory measures is aiming too low. When we choose the path of angry retaliation, we choose our own destruction as surely as those terrorist hijackers chose to die a fiery death in the sky over Manhattan.
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Forum

Are we being held hostage?

I am puzzled by a letter in the July issue, objecting to an ad for the Hemlock Society. The writer sees people who choose suicide as having lost a battle, and furthermore feels that the ad makes him “held hostage to other people’s lack of imagination.”

The same issue of FRIENDS JOURNAL has an ad for Pax World Fund. Has someone who invests in this fund lost the battle for getting wealthy by investing in aggressive funds? Another ad promotes “Friends Committee on Overwork Relations,” expressing a belief in “other intelligent life forms in our universe.” I don’t intend to join them, but I certainly don’t feel threatened by them, and I commend the JOURNAL for accepting an offensive ad, more offensive than the Hemlock Society. After all, for a majority of the U.S. population, Quakers are quite offensive.

The writer groups together “the disabled, the chronically ill, the marginalized, and the unemployed,” and says that for them there is always a compulsion to die. I would say that for the vast majority of such people there is not even a temptation, let alone the compulsion, to suicide. But for a small subgroup of the disabled or chronically ill, those suffering from constant pain or threatened loss of brain function, suicide may well appear the lesser evil.

For those who wish to go deeper into that subject I recommend How We Die by Sherwin B. Nuland, M.D., p. 152. While reluctant to accept suicide, he gives a fairly balanced view. But the best short statement is that by Hans Küng, quoted in the Hemlock Society ad.

Edward J. Stevens
Mahtomedi, Minn.

Young artist

The layout for “Ladybug” in the July 2001 issue of FRIENDS JOURNAL was very attractive. Readers might be interested to know that the young person who did the illustrations, Lauren Hall, was a second-grade student in the William Penn Class at United Friends School in Quakertown, Pa., at the time. She and her classmates made drawings of scenes in the story which were very helpful to the writer.

Rebecca Osborn
Allentown, Pa.

Inclusive thinking needed

We found Robert Griswold’s explanation of Friends’ theology (“No Creed Is Not the Same as No Theology” FJ/Aug.) generally spoken clearly to our condition; but we wonder if his reaction to early fundamentalist experiences led to overstating his ideas, resulting in throwing out the baby with the bathwater.

Rather than discarding the Bible as “The Word of God,” might Robert find acceptable this amendment to his statement: “We do not consider the Bible as the literal word of God.” We can then further recognize that the Bible is a collection of writings by persons explaining their personal experiences with and responses to the Light, the Truth, etc., as they could interpret them. We would add further that our own perspective of continuing personal experiential revelation throughout our own history (and indeed all history—Heilsgeschichte) has trouble with the concept of a closed “canon” decided by some church council; continuing revelation reigns today.

Not unrelated, there is something to be said for the use of an Arator Greek tense which conveys both the meaning of a continuous ongoing process simultaneously with reference to a historical event in the past. We find this particularly illuminating in I Cor. 1:18, in which various English translations used either past tense or present continuous, denoting an ongoing process. So the process of God’s grace seeking us presently (through the Light within) has also that epic historical event that separated B.C. from A.D., where God’s seeking love was uniquely conveyed so clearly once and for all.

To omit either intent of the Arator tense seems either to cast our personal pilgrimage adrift, or as Robert says, become bogged in a “contract” relationship to a “boxed” “historical manifestation.” Friends, the tense is both and, not either/or. And since we have free will, let us delete the idea of “contract” from our view of God.

Alice and Bob Mabbs
Sioux Falls, S.Dak.

Grace suffices

I read Robert Griswold’s article, “No Creed Is Not the Same as No Theology” (FJ/Aug.), in which he asserts that Friends need a theology that is a unified whole.

Having never discovered a need for creeds, theologies, programmed worship rituals, or Advices and Queries, I have found that Grace is sufficient.

Geraldine Glodek
Iowa City, Iowa

We can deepen our faith life

I write in gratitude and appreciation for Robert Griswold’s article (“No Creed Is Not the Same as No Theology” FJ/Aug.). I believe for those of us born into Quakerism, or who are longtime Friends, the virtue of service is so deeply engrained that one can easily take it up out of the false self, ego, or worldly identity that Griswold describes. I appreciate his reminder of what convencement, pride, and vanity meant to early Friends.

I read his article while at my yearly meeting and felt I was treated to an extra “keynote address,” which was very useful in addressing my inward search. Sometimes I have been troubled by our sharing of our noble Quaker history and good deeds wondering from which orientation to service such sharing comes: a desire to inspire or enthrallment of self?

I also agree strongly with his title. I have found in many workshops at Friends General Conference Gatherings that when we work to define and articulate our own personal theology or understanding of Quaker faith, this may deepen and empower our faith life.

Lynn Fitz-Hugh
Seattle, Wash.

Service rendered is a gift

It was with gratitude that I read Rob Callard’s journey of serving in the U.S. Foreign Service. Last year, Rob as the Consul at the U.S. Consulate in Toronto, Canada, personally and professionally helped our Yonge Street Meeting expedite Chima’s visa for study in the U.S. Chima is a Quaker from Nigeria who had been attending our meeting. He had been admitted to Texas Southern University for a four-year special education degree course. This will enable him to return to Africa and establish a school for caregivers to help those afflicted with mental illness and developmental handicaps. The meeting was able to raise Can$13,000 for Chima’s first year of study, hoping others in the U.S. would offer help too.

Rob Callard applied his humanitarian concerns with professional skill to grant Chima’s visa quickly so he could return to his home in Nigeria, and then fly directly to Houston, Texas, to begin his four years of study.

Rob’s method is working on the inside with management—the U.S. government—to contribute to more ethical decisions and action. His article reminds us that each of us

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Healthcare at the End of Life

Medical triumphs of the late 20th century in prolonging life present dilemmas that were not contemplated by the prophets and philosophers of earlier eras, including the founders of Quakerism. These must be addressed today with little guidance beyond the precepts of the Golden Rule and the Ten Commandments. The dilemma arises from the impulse to preserve the heartbeats of one's self and others and the sense that there comes a time when the impulse to preserve the heartbeat in one's self and others and the sense that there comes a time when preservation defeats both our altruistic objectives and our desire to exit our lives with dignity. We consider here only how this dilemma affects individuals who have reached a stage of life, which we will call "post-retirement," at which their current labors are no longer essential to the support of themselves or of others. We leave for another day the problems of people below retirement age.

During postretirement we undergo an inexorable decline in our own enjoyment of existence and in the pleasure that we give to others, and an increase in the psychic and physical burdens that we impose on others (even if we are "paying for them" from savings). If we are guided by the Golden Rule, we must recognize that at some point we should stop consuming the human and physical resources that sustain our metabolism. It would be convenient if we could entrust to someone else—a physician or pastor, for example—the decision to terminate continuing life support. Unfortunately, not all of these trusted guides are prepared or willing to make these decisions for us, nor do organized society always trust them to do so. We must make these decisions for ourselves. We must do our best to define a point at which our capacity to enjoy or to contribute to the enjoyment of others falls decisively below the physical and psychic burdens that our continued physical existence imposes on others.

A few of us will reach that decisive point while we are mentally and spiritually able to make and execute that decision. A number of neighbors have done so by refusing food or dialysis. We hope to be able to recognize that point in our own lives when it arises, and act accordingly. We believe that individuals in retirement should be free to make and execute such decisions without obstruction or dissuasion by friends or healthcare providers.

Most of us will have no opportunity to act to terminate our survival by our own acts, because we will lose our capacity for decision before we reach the point at which the balance of convenience between surviving and dying favors the latter. Our most available means of avoiding this impasse is to execute a directive that refuses prospectively, in defined circumstances, life-extending routines such as blood transfusions, mechanically assisted respiration, and tube-feeding.

Prospective refusals will not, unfortunately, provide a safe escape from dependent debility for those of us who slip into this state without the occurrence of any of the conditions specified in an advance directive. To deal with such eventualities, "assisted suicide," in which a physician supplies fatal doses of drugs and advises on their self-administration, has been legislatively authorized in Oregon. We believe that Friends who live in states that permit aid in dying may appropriately avail themselves of this alternative, taking due regard of consequences for their families and friends. Many people, including some Friends, believe that God gives us life and only God should take it away. This sincere and widely held position should be honored and respected, but it should not be imposed on the conscience of all others. In Pennsylvania, whose laws are hostile to Physicians, Friends should respect the legal constraints under which health care professionals must operate, and the medical profession's fundamental commitment to preserving life.

Friends could be helpful to others by sharing with them what might be called Quaker process: waiting for the way to open through thought, contemplation, and prayer; testing one's ideas on a larger group; asking for the help and support of a clearness committee; and assisting others in formulating advance directives.

So far, we have mentioned what Friends may appropriately do for themselves. We now address what Friends should do to promote the availability of options that we approve. First, Friends can appropriately express themselves through meeting minutes and through additions to Faith and Practice in favor of individual Friends' determining the point at which they want the prolongation of their physical existence to be discontinued, and of their exercising choice by personal acts and by advance directives.

Should Friends also support legislation that would legalize choices, including aid in dying, that individuals may make? Friends should proceed carefully as way opens, taking care to recognize the valid concerns of those who oppose their position, and seeking provisions to avoid the kinds of abuses that opponents of assisted suicide legitimately fear.

Friends can apply Quaker principles of altruism most effectively by deciding at what point in their own lives the burdens imposed on themselves and others by their continued physical existence outweigh the benefits of continuance. They may implement their considered conclusions by personally foregoing life support or by directive for their future care.

The signers of this statement are all elderly Quakers residing in Quaker retirement communities that belong to the national organization American Association of Homes and Services for the Aging (AAHSA). In 1996, AAHSA published a policy that included the statement, "We are opposed to a physician or any other person assisting another person in the taking of their own life." The signers of this article believe this statement fails to recognize the demands of diverse circumstances and does not conform to Friends' respect for individual conscience.


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Global Awareness and the Good Life

by Pamela Haines

When my sister chose to volunteer at a Quaker program in Nicaragua, I thought about the country for the first time in years. The pull to visit became irresistible when my 18-year-old son chose to start his Central American trek working there with my sister's eldest daughter in another Quaker-supported project. My primary motive in visiting Nicaragua was to support my sister, her family, and my son—though exploring Latin America and speaking Spanish were attractions as well. I had not expected such a profound experience, both of connection and of pain. I came away full to overflowing with awareness of our society's deep misalignment with right order and the toll that it takes not only on others but on ourselves.

I knew a little of Nicaragua: the overthrow of the U.S.-supported Somoza dictatorship by a group of young revolutionaries in 1979, the charismatic Daniel Ortega, Reagan's support of the "anti-communist" Contras, the agony of watching our government war against and effectively destroy the revolution. I couldn't really take it all in back then. I would squint at the news and process it at arm's length, determined to stay informed and register my opinion, but equally determined to ward off an emotional impact that I didn't know how to handle. Then the country disappeared from the news. Suddenly it was back. On my first morning in Nicaragua, I joined local Friends at an ecumenical gathering where the speaker happened to be Fernando Cardenal, a Jesuit priest and active member of the Sandinista revolution in the 1980s. I couldn't possibly have had a better introduction to Nicaragua. Now out of government, after leading an enormously successful grassroots literacy campaign, Cardenal was doing community work in a poor neighborhood. He spoke of his struggle to come to terms with the limitations of a small, struggling democracy in a global economy and of the challenge of reenergizing disillusioned revolutionaries, many of whom had abandoned the pursuit of common good for individual fulfillment. There was much tragedy in his message, but no despair. He continued to be faithful, to align himself with the poor, and to invite others to lives...
weakened integrity, compassion, and of service, love, and hope. Steeped in the practice of liberation theology, he possessed profound integrity, compassion, and faithfulness to his understanding of the requirements of the gospel. I think all of those from the U.S. who were there were both humbled and inspired by Fernando Cardenal, knowing the sorry role our government had played and wanting somehow to add our weight to the tradition and spirit he embodied.

That afternoon I went with my sister and her two younger children across Managua, a 16-cent ride in an unbelievably crowded old yellow school bus (the public transportation of the country) through endless neighborhoods of one-story, patched-together housing to the long-distance bus terminal where drivers hawked their routes and vendors hawked snacks and plastic-bagged drinks. From there we took another bus through trash-strewn countryside, past signs of poverty such as I had never seen, into the dry hills of the north. In Matagalpa, where my sister works, we left the bus and walked up the steep streets of the city to an outlying barrio where the pavement stops and a rocky dirt road leads further up into the hills. We passed the plastic-tarp enclosure where the neighbors make their living by selling tortillas and finally arrived at the house where my sister’s family has a room.

Part of me was eagerly soaking up the newness of everything, another part was being an attentive aunt. But I also noticed my body feeling just the tiniest bit ill-used. There had been a lot of crowded buses, my backpack was heavy, my feet hurt, and my legs didn’t really want to do that last hard walk up the hills. A car would have been so much more convenient. Even as I thought it, I recognized the voice of privilege speaking.

The next morning we walked back across Matagalpa (we always walked—after three days, my legs were aching). We dropped off my younger niece at school on the way to my sister’s work at Casa Materna, where rural women who are pregnant and at risk come (sometimes walking for days) to await and recover from giving birth. I was impressed with my sister’s hard-won ability to communicate in Spanish, but I was shy around these women. I could not believe that I could belong in their lives.

Southeastern Yearly Meeting’s ProNica, through which my family volunteered, has no projects of its own. Rather, it has sought out locally run initiatives to support with resources and volunteers. The farm where my son worked provides an alternative living situation, and hopefully an alternative future, for formerly glue-addicted street children from Managua. On my first day of visiting my son, we walked there together through the countryside. It was much greener in the south, with tree-sized poinsettias and fruit trees of all types. The farm had brightly painted bungalows, cows, orange trees, endless lines of laundry, and lots of boys. They swarmed over my son, and he joked, wrestled, and chased with them. They laughed and begged for more. There was something deeply right here. Children should play. Poor children recovering from trauma in particular should play. A young man from the United States who has himself been well played with was a perfect match.

There was something deeply right about my niece’s work as well. She and my son boarded at the same house, but she walked in a different direction every morning to the girls’ project: newer, smaller, more bedraggled and brave-looking than the boys’ farm. There she continues to play a central role as a volunteer. Her passion for this work is intense. When my niece talks in the U.S. about wanting to work with girls around abuse, people automatically say, “How nice, a career in social work.” She is at a loss to counter the bland, bureaucratic “helping” tone. In Nicaragua, she is in charge of a soap-making project, and she pours her heart into it. She invests in these girls, loves them, grieves when one leaves, wants deeply for them, sees herself doing work that matters. She is centered. It is hard for her to imagine coming home.

Traveling with my son brought me in contact with many more young people far from their homes in North America and Europe. I heard a common refrain: They were looking for lives of meaning in Nicaragua that they could not seem to find at home. One young man almost trembled with excitement as he talked about a project to market sustainable forest products. That way natives of the rain forest can have a livelihood while the forest is being saved. This young man was incredibly respectful and thankful to be doing his small part. Somehow these young people knew that what they were doing—or what they hoped to do—could make a difference.

Day after day we ate gallopinos (the particularly Nicaraguan form of beans and rice) and drank wonderful fresh fruit frescas. We saw endless fields of drying coffee beans, stayed in a little hotel so overflowing with extended family that there was scarcely room for guests. We respected the fragility of Nicaraguan plumbing and didn’t overburden the toilets (when we had them) with toilet paper. We saw televisions on all day long, conversed with friendly taxi drivers and market vendors, ached at the sight of plastic bag litter and water pollution beyond anything we could imagine, bought fresh pineapples for breakfast, got shoehorned into buses, rested in the park that fronted the church in every town, revised our mental image of the tropics (which here have an uncanny resemblance to the African savanna), washed our clothes on the combination washboard/basin of concrete that is found in every yard, and soaked up Nicaragua.

I was north in Matagalpa again the day before my plane was to leave. A bus strike had shut down all public transportation. I arranged to take the return trip of a hired car from Managua. The car had been attacked by striking bus drivers on the way up and concern for my safety ran high. As I zoomed back to Managua in speed and comfort, past angry strikers and
hundreds of people who had no choice but to walk. I felt my privileged separation acutely. I would have given anything for a small place in a slow, crowded bus.

The Western hotel where I spent my last night, conveniently located across from the airport, felt light-years away from the shabby, rundown hostel in the middle of town where my son and I had planned to stay. The luxury seemed obscene. The loud, complacent voices of U.S. businessmen grated in my ears. At the airport the next morning, all the English-speakers seemed like people from another planet. I found a local newspaper and clung to it as if I were drowning.

I felt mad and profoundly alone. Everything seemed normal, but it was all wrong. How could I keep this life-changing experience alive in the face of the overwhelming cultural unawareness that was threatening to engulf me? I feared the same weight of normalcy that would turn my niece’s passion into blandness would turn this journey into an innocuous vacation. It was shocking to see people speaking English, driving in cars, living their lives as if there were no other way to be. I felt as if my grip on reality were in danger, that if I came all the way home I would be lost.

A New Perspective

I imagine I’m not the first to have felt this way. A trip to a Third World country (or immersion into a poor community at home) can offer a powerful perspective on the “good life” of affluent countries. We see the injustice that lies at its base, how it feeds on the oppression of the poor. Perhaps for the first time, we experience alternatives to its high-speed diet of distractions, comfort, convenience, and material goods. In an environment where less is available and the pace is slower, we notice more. We notice ourselves; we notice others; we notice the world around us. We reflect on what is really important.

Some of us are moved by a powerful attraction to the simplicity we’ve experienced. We yearn to go back and soak up a life that seems less complicated, more attuned to real human values and needs. Others are more repelled by the injustice and seek to abandon an identity that has been stained by oppression, distance themselves from those of our own group, and find ways to claim the oppressed. Most of us strike an uneasy balance, simultaneously attracted while repelled, struggling with the guilt, and working hard to be good global citizens.

I want more. I don’t want to just romanticize the poor or be pulled by motivations of anger or guilt. I want my trip, my culture shock, all of my contact outside the wealth of the United States, to add clarity and compassion to my picture of myself and my world. I want to deepen my ability to respond faithfully, wherever I am.

Experiencing life with such shocking clarity upon my return from Nicaragua made me wonder how much oppression is held in place simply by unawareness. We don’t realize that our “normalcy” is not everyone’s experience, not the full picture of reality. The expense of that unawareness is enormous, and it is good for nobody. We are dying for lives of meaning in this country. We are served a cultural diet that pleases the eye and the taste buds, but leaves us spiritually starving. Those who achieve the most status within our society are fed on the worst lies and are the most seriously malnourished. Yet we don’t even know.

Despite its seeming comfort, staying within the confines of our sheltered reality does everyone a huge injustice. Those who are comfortable are denied a larger reality and authentic connections, while others are denied a voice, respect, even the basics of survival. Everyone’s life is diminished; everyone is impoverished. How can we communicate this? How can we find attractive ways to offer the discomfort and upset of normalcy that seems critical for liberation?

I think the first step is reclaiming the “good life.” We are deeply confused in this wealthy West about what constitutes such a life—and we are exporting that confusion to the rest of the world. A truly good life must be rooted in reality, contact, and meaning. In its place, we have been offered separation and substitutes: separation from the rest of the world by injustice, separation from ourselves through addiction and busyness, separation from each other in the cult of individualism, and substitutes for meaning in things. I want to go for the real good life by finding my way to loving contact with both the poor of Nicaragua who are suffering from too little, and the rich of the U.S. who are suffering from too much.

Contact with the poor is challenging enough, but we have some points of reference in our Quaker experience. We can visit. We can encourage Quaker exchange projects, workcamps, and volunteer opportunities. Perhaps every yearly meeting would benefit from a focused relationship with a Third World country. We can give more of our young people a chance to experience life outside of this unawareness and pseudo-“good life” so they might breathe more easily and deeply of reality. We can help each other find lives that keep us centered in global awareness—not because we have been bad, but be-
cause these are the lives that most truly nourish us.

We can invite people from poor countries, and poor people from this country, into our lives at home. We can find opportunities to meet the immigrant community, make contact with foreign students, ask people with international experience over for dinner. We can make eye contact with the homeless, looking for ways we might feed each other. If we are always on the lookout for opportunities, they can be found.

We can adopt daily disciplines that keep us rooted in global awareness. My family puts money into “Right Sharing” jars by our toilet and our computer. If putting money in the jar helps me remember that I am thankful for running water or the benefits of word processing and e-mail, then I get to be more thankful every day, enriching my life while freeing up resources for others.

The question of how to stand in solidarity, in loving contact, with those who live in wealth and unawareness seems harder. I think the true motivation has to be compassion for that separation, for the loss that comes with it. I’ve found it helpful to think of those who have bought the dream of capitalism, whether as active profit makers or unwitting followers, not as evil forces to be distanced from or fought against, but as a vast multitude of lost sheep in need. I have this image of poor, blundering people who can’t see, careening around in a desolate place. They are capable of doing great harm with the big sticks they carry but have no idea what they are doing or why. They cannot see the life-giving springs of the oasis. Perhaps those of us who have been offered glimpses of true reality can be their guides.

To address the separation that lies at the root of unawareness, we must offer contact. When I showed pictures from my trip to people at a community center where I work, one woman’s response was “How quaint.” Another expressed a common sentiment when she declared that she couldn’t imagine going anywhere without her hair dryer. This is where we have to start. I want to invite these people, who are wealthy only in comparison with the world’s poor, not to guilt but to a richer, fuller life. I have to start with loving them, which I do. I think the next step is to show myself more fully to them—to share more of my life rather than less, so that contact with me can be a window to a bigger world. With others perhaps we can offer more windows: other relationships that offer a positive human reason to retell their idea of the good life.

We have a lot to learn. I think the key is keeping compassion and contact in mind, and listening closely for how people are reaching for meaning and closeness in this mixed-up world. I have a vision of setting up listening projects at malls at Christmas time, inviting people to talk about what they want these gifts to represent, how much they care, and what a poor substitute the holiday hype and stress are for what they really crave.

My own version of the good life is a work in progress. I have found meaningful work that keeps me rooted in family, neighborhood, and issues of economic justice. I love and lead in my family and my meeting, and I keep in touch with a wide circle of friends. I am present to my urban neighbors and join with others to increase the natural beauty around us. We open our house to folks from all over the world. I write a letter a month for a grassroots support campaign for indigenous environmental struggles in poor countries. I play a small but faithful role supporting a friend who runs a school in northern Uganda. I give away money with joy and systematically invite others to do the same. I work on my Spanish. I am enormously blessed.

Do I still have more than I need? Absolutely. I partake regularly of Western luxury, and though I try to hold it lightly, I know I am seduced by convenience and the ease of acquisition. Is what I do enough? No. I make mistakes, waste time, and let opportunities go by through fear and sloth: the injustice of this world is barely touched by my efforts. Should I feel guilty? I don’t think so. There is something in guilt that smells of separation to me; I think it is a trap. Am I withholding? Could I be more faithful, find a fuller expression of this deep longing for connection, and an even better life? That is the question that engages me.
ON GOING BEYOND RELIGION

by Sue Glover

It has always surprised me that there is such a thing as a Quaker Universalist Group. My understanding has been that our Quaker experience of spirituality is about going beyond all religions, going beyond the words that bind us to misunderstandings with other faiths.

Three questions are pertinent to me: First, do we find in our lives, as Quakers today, that we have a distinctive experience of the Light and the Truth? Second, if so, are we able to tell other people about it? And finally, are we really going beyond the confines of "religion" to experience the love, peace, and unity—in our meetings and our interactions in the world—that Fox and his contemporaries were so eager to share in their ministries?

Early Friends had such a strong spiritual life. Through their writings, the spoken word, and the way that they lived their lives, they communicated clearly that something very powerful was going on inside them. That powerful "something" transformed their lives, and they believed that it could change society too. In passing on their experience of it, they were actually willing to pay a high price—with their own lives.

That powerful "something" was the measure of Truth that was known in their hearts and therefore quite immediate. By waiting in the Light, early Friends did allow the Truth of their lives to emerge. As a result they were required to live in the light of that Truth. It called them to be honest, plain speaking, fair, and faithful to what they knew to be true, for Truth demanded integrity. It certainly wasn't an easy path to tread, for the Truth can be very uncomfortable. By accepting and embracing it, however, they found that Truth freed them and made them whole. Also, their understanding of "authority"—a word that gives us many problems today—was quite simple. The source of the Truth that allowed them to be more fully themselves was within, as a capacity or gift. Access to it was direct. The authority was fully traceable, through "the life" to the Truth that all could know for themselves. It couldn't be formed into a doctrine. It was an existential Truth, one that only the "I" can know by responding in the appropriate way, in one's own experience.

Our experience of practical life is, of course, very different from that of early Friends. Our experience of an inner, spiritual life and power, however, might be very similar. It is a mystery to me what many contemporary Friends do experience in their spiritual lives. We find it so difficult to express and to show. Why is that? I might suggest that we struggle because in recent years we have tried to become all things to all people, losing a lot of our distinctive witness along the way. I have seen the evidence of it in my extensive travels amongst liberal European Friends.

Many Friends are wondering about our Quaker identity and talk of having a spiritual hunger. Many have become very uncomfortable with using Christian language—although there are those who would express the opposite view. Many are questioning the concept of discernment in the sense of "the will of God," and as a result there is a growing tendency to adopt secular ways of conducting Quaker business. Many are having problems in working through interpersonal conflicts that appear in meetings. We often find it hard to listen to each other. The tendency is to ignore what is happening. That could result in those involved feeling that we don't care. Perhaps we also find it difficult to accept responsibility for one another. We love to quote Isaac Penington's words about "praying one for another, and helping one another up with a tender hand," but we are often quite unaware of his words that immediately follow "...if there has been any slip or fall; and waiting till the Lord gives sense and repentance, if sense and repentance in any be wanting." There is another sense of unease too. Although we still meet together in silent worship, I know—because I have heard it said—that many Friends are questioning the use of that very word, "worship." Perhaps we have begun to give more emphasis to individualism and the concept that anything goes. Diversity appears to be the norm.

In the spring 2000 issue of Britain Yearly Meeting's Quaker News, there was an interesting article about people coming away from a Quaker conference "comforted and inspired." That is good to know. At the same time it troubles me. The article is full of praise for helpful pointers for action, brilliant analyses of the difficult problems of the world we live in, and learning techniques for analyzing situations and conflicts and learning about social problems from knowledgeable people. It sounds wonderful—or is it? To me, it actually points out that something very fundamental is missing in our contemporary Quaker experience. In short, it leads me to wonder what our corporate experience is of Truth discovered in the Light. I didn't read anything about that in the article and so wondered if the conference was in any way different from secular ones.

We seem to be reluctant to share our own immediate spiritual experiences with others. It is interesting to note that George Fox didn't tell people what to believe, but he did indicate a way to find the measure of Light within that would show the Truth (both positive and negative) about their own lives. The Light can change you, rebuke you, heal you, and give you life. In short, as an individual it shows you what

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you need to see in order for you to be fully you, that is, to be the person that God intends you to be. It is particular to you and is immediate. Similarly, for a group of people such as in a Friends meeting, the measure of Light given to us shows us what we need to look at, develop, and perhaps make a public witness to. It is also a discipline, one which demands that we corporately test, in the Quaker community, whatever we feel to be "leadings."

Through the example of their own lives, Fox and other Friends showed people how to recognize the Light and how to trust it. While they felt they had to publish the Truth to the world, at the same time Fox was clear that the Truth was not only to be identified with the words he spoke, but also with the way he lived his life. Words could only be effective to the extent they found an echo in the experience of the hearers—a Truth or a witness in their hearts, that corresponded.

In sharing their experience of the Light and its power, early Friends used the language of the day, often referring to "Christ who was within, who could teach them." But they didn't interpret Christ's teaching, summarize it, or set it out clearly. I think that although they used the language and images people would understand,
for real too, recognizing the potential in them, so that we are led to stop judging one another. We know that by continuing to judge, we can destroy each other and leave one another behind. This actually hinders our growth. As a result of discovering the Truth of his own life, by waiting in the Light, Fox spoke about his experience of a real unity, peace, joy, and love for others that comes in a life lived in the power of God. He felt he had been set free from the bondage of the ego-self towards a much wider and encompassing vision of the world around him.

The Truth of our lives cannot be described in words alone, but has to be fully lived so that others might see it and be led to the experience of it. Thanks to the work of Rex Ambler, a British Friend who has made the writings of Fox much more accessible to ordinary folk like me, I have caught a glimpse of this possibility myself, in a way that had escaped me before. I acknowledge that I have a long way to travel on the road towards what one might call enlightenment. But what I have discovered is that if one is faithful to the process of waiting in the Light and open to what it reveals, then one can be changed. One can begin to see others—and the world—in a new way, a way that is more loving and accommodating and looks beyond the limitations to which our egos bind us.

Quaker spirituality offers an experience beyond the individual self that lets us see the unity with one another. Normally, when we look at another person we see only an image. We see the person we are afraid of, want to attract, or want to manipulate. In other words, we see them in terms of our own needs. This means we don’t really see them. When we have experienced the Light and found the Truth in our own lives, we actually begin to see other people quite differently. Because we are free from our own egos, we can begin to see and experience that we are all of one body. Each part will have a different function from another, but we actually have a unity and a purpose.

In this way our meetings become real communities of faith, where we both help and challenge each other to be faithful to the Truth that is revealed to us. By waiting in the Light, surrendering to it, and being faithful to what it asks of us, we are led to testify our concern to the world: not as a pressure group, but as a community of faith that is unified, has tested its leadings, and is moved by compassion for the world’s suffering and a longing to see it healed. The discipline of waiting in the Light to find the Truth leads us from a concern with ourselves to one for the world, and back again, in a rhythm that is part of the growth that the Light makes possible. In my experience it is the Truth that leads us fully into the ability to love and be loved, thus opening us to life and unity with everything.

If we deny ourselves that discipline, our hope for the world begins to dim and we lose sight of the dynamic character of our own spirituality. Is that happening in the Quaker movement today? The signs are that we have become confused about our Quaker testimonies and witness to the

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GOD IN LANGUAGE

by Fritz G. Renken

Language has a way of being elusive in the spiritual as well as in the secular world. Furthermore, it can be argued that language is an entity in its own right. Thirdly, as such, it affects both the spiritual and the secular worlds. Finally, the classic paradox inherent in language is involved—in the words of Wittgenstein: “I cannot use language to get outside language—Whereof one can not speak, thereof one must be silent.”

Acknowledgment, understanding, and, indeed, knowledge of God are based on faith. It is in the interpretative process, in the search for meaning, that language tends to elude us because, in our wish to be precise, we see things ever more literally, inadvertently slipping into an approach based on intellect. Reason moves in, next to faith. How do they relate? Can language tell us? Is there any other criterion we might use in place of linguistics?

A concept of God hinges on our acknowledgment of God. In this, the more we rely on our linguistic capacities, the more distant that concept becomes. Inversion occurs within language: the more conclusive it is made to sound, the more elusive it turns out to be. Were this otherwise, religion would not be notoriously divisive.

Can we learn from the story of Doubting Thomas? Was he exhorted to have faith only? Was the appeal not also to his ability to reason? Do faith and reason not complement each other in that faith lived has secular consequences and reason has spiritual overtones in charting a course by which to live!

Thomas was reminded of his limits. He, too, was to continue in the divine word, and he would know the truth, and the truth would make him free. Whereof he could not speak, thereof he must be silent. Language had slipped away from him when he tried to use it to probe a mystery on his own terms. His relationship to the mystery therefore was governed by his relationship to language. Freedom from the latter gave him freedom for the former.

The independence of language seems proved by our inability to prove it: it is continuously present—so reason tells us; the existence of God seems proved by our
world around us. Is that because we have inherited many of them rather than discovering them anew for ourselves, for our own age? Individuals may be able to work through testimonies in the various organizations they are associated with. But what about our witness as a corporate body?

What do we, as Quakers today, have to offer our fellow travelers in life? I hope that we can offer them access to the Light and Truth that lies within everyone. But to do that means we have to enter fully into the experience ourselves and then share it. I think we are very afraid of both those things. I have often heard Friends say they don’t want to find the Truth that is within. Why not? If we don’t want to find it, then have we, really and truly, sold the “pearl of great price” that early Friends told about, showed throughout their lives, and experienced to the full? And are we, in fact, denying ourselves the joyful experience of discovering Truth and being faithful to it, awakening us to love, peace, and unity in our relationships with all beings and the world?

inability to prove it: God is ever-present—so faith tells us. In the first instance, we are dealing with an entity that eludes us in proportion as we do not understand it as challenging our perception; in the second instance, we are dealing with an entity that eludes us in proportion as we do not understand it as transcending our perception.

Learning about our own limits opens us to learning about the limitlessness of God. Dealing with this mystery means dealing with language. In this, being free from language involves seeing its classic paradox in practical terms: acknowledging its limitations in our hands, as well as our limitations in its realm. Failing that, it would be all too easy for us to mistake our linguistic facility for an ability to proceed on our own terms in probing the inscrutable. We might end up secularizing a spiritual search. Along these lines, religious literalism may be said to be a form of linguistic dictate.

Dorothee Sölle speaks of mystics who despaired of language in their attempts to formulate the unformulizable. We learn of a monk in the Near East who around A.D. 500 coined the term “Cloud of Unknowing,” referring to the cloud that had covered Mount Sinai when Moses went there to receive the Ten Commandments. Quite unconventionally, the mystic had spoken of “all that God is not,” which may be taken to mean “all that language cannot do,” namely, to “get outside of itself,” which, after all, is where God is. A 14th-century English priest took that cloud metaphor as title for his treatise on contemplation as a way of finding words for the unwordable.

We learn of other such attempts at wrestling with language Thomas Aquinas, shortly before his death, had a sudden mystical experience telling him that all he had ever taught and written appeared insignificant; Meister Eckhart spoke of a mere object and useful thing to which God would be reduced if acknowledged and known on our level of understanding; Angelus Silesius, born the same year as George Fox, versified: “The more you grasp at Him, the more He hides from you.”

These mystics were on a mission to rescue language, which can elude us and slip away from us in two directions—either we speak without substance and hence lose control, or we fall silent. This is a challenge for us when we try to express the inexpressible. Saying the word “inexpressible” should be like seeing a red warning light that marks the approaching frontier of words. There is a realm of silence that speaks to us, which we can enter. We will not have fallen into it in an effort to catch up with language slipped away; rather, we will have created it.

That silence could be understood as the “thereof-silence.” Knowing that in our language we cannot speak of God, we can articulate from contemplation of the mystical. That is contemplation of language itself, an entity Michel Foucault describes as having intersected space from the beginning of time. He speaks of things having order as their inner law that “manifests itself in depth as though already there, waiting in silence for the moment of its expression.” Is this beautiful thought not a voice of reason complementing one of faith? And another philosopher, Hans Herbert Koegler, talking of dialogue, says that “the voice of the other is needed to call forth the silent features of the interpreting subject’s own preunderstanding.”

Mutuality is here suggested, which includes shared listening, to each other as well as to one’s own inner voice, this, too, being a form of dialogue. From this, we can, if open to this way, derive a willingness to show courage, given the handicap of our level of understanding, in order to find a concept of God. Not only will this be intensely personal but also in ceaseless need of interpretation. Since we lack language to formulate the last things, there will always be questions we cannot answer.

We will have to understand this. Our prayers will arise ever more fervently in our need to have God hear us. If we have confidence in prayer, we may come to realize that as this way opens before us it does indeed open before the messenger, meeting us with God’s answer to which we in turn can reply.

God in language—a means of communication which in that context we lack the comprehension to define—nevertheless implies the workings of dialogic understanding that guards the frontier of words.
Drinking the Living Water: Pilgrimage to Taizé

by Mary Kay Rehard

A convinced Friend and former Catholic, I never thought I would agree with the pope about anything . . . but God has a sense of humor! When Pope John Paul II visited the ecumenical, monastic Taizé community in France in 1986, during common prayer he said:

One passes through Taizé as one passes close to a spring of water. The traveler stops, quenches his thirst, and continues on his way. The brothers of the community, you know, do not want to keep you. They want, in prayer and silence, to enable you to drink the living water promised by Christ, to know his joy, to discern his presence, to respond to his call, then to set out again to witness to his love and to serve your brothers and sisters in your parishes, your schools, your universities, and in all your places of work.

With the help of a grant from the Elizabeth Ann Bogert Memorial Fund for the Study and Practice of Christian Mysticism, I was able to visit Taizé with my family and taste the living water.

Seeking Ancient Sources of Faith and Human Solidarity

It was Holy Week at Taizé. In the company of 10,000 other souls, I entered the story of the Passion of Jesus of Nazareth. After more than a decade of feeling separated from the gospel, praying at Taizé was a reconciling experience for me. I came to the Religious Society of Friends alienated from the Christian tradition and the story of Jesus. Later, in order to teach my children about God, I wanted to share in an ancient tradition, with accumu-

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lated wisdom of centuries to guide me. Only gradually have I come to recognize Christianity as my own tradition. In spite of the ugliness that punctuates Christian history and practice, at Taizé I discovered that I can unite with the stream of beauty and hope in the worldwide Christian Church.

Taizé’s witness bears many similarities to that of Friends: silence, simplicity, solidarity, and service are some marks of their common life, grounded in Christ’s living presence. The Taizé brothers center their work around the theme of “inner life and human solidarity.” For them, solidarity means seeking reconciliation as an expression of communion with the Risen Christ. Taizé is a place where people build ties across denomination, nationality, language, and race. From its inception in 1940, Brother Roger, Taizé’s founder, chose not to affiliate the monastic community with a single tradition. Taizé is a living experiment from the early days of ecumenism; their common life was revolutionary. To this day, the brothers come from every continent and from denominations that historically have been at odds with one another: Catholic, Anglican, Lutheran, and Reformed traditions. One brother said, “Imagine the opportunities we have to hurt one another every day.” The brothers’ monastic life together is one of daily reconciliation and solidarity; they are a living witness to Jesus’ teachings about love.

Seeking Hope and Meaning in Life

Like hundreds of thousands of others who visit the tiny village on the hill in Burgundy, I went with longing for God, seeking meaning for my life. I also went with questions about how God might shape my life: How can I live with mindfulness of God’s presence and love, and with contentment or gratitude for all I have? If I experience these gifts, can I carry them forth into my work? Will they inform the way I encounter others?

These questions arose after years of struggle, locked in darkness, feeling mute before God, far away from God’s presence, love, and saving power. The world seemed hopelessly broken, and my efforts too small to change it. Silent Friends worship was intolerable then. Only the Psalms spoke to my condition, and I filled the silence by reading them during meetings for worship, turning to them day and night for months, then years. Psalm 42 became a silent refrain: “As a deer longs for flowing streams, so my soul longs for you, O God.” Brother Roger describes this phenomenon: “For many Christians down through the ages, a few words repeated endlessly have been a road to contemplation.” In this way, the Psalms began to pray through me. Gradually I felt my soul reawakened to life and love, and I was filled with gratitude.

Seeking Guidance in Prayer

For many years I had wished to make prayer central to my life. I would begin with good intentions, only to become distracted or bored. I experimented with different kinds of prayer, and each new venture was short lived. Only in extreme need did I find myself turning to God regularly, at first only through the words of the Psalmist, then slowly with the words of my own heart. Gradually I began to encounter God once more in silent worship and daily life. Now prayer is no longer something to chase after, but a joyful necessity.

The Taizé community has developed an accessible style of worship centered on contemplating the mystery of God. At the heart of the Taizé brothers’ worship—indeed their entire life together—is silence. They often give visitors a first taste of silent prayer, framed by singing and Scripture. All of their liturgy is meditative—brief, repetitive songs flowing out of a long tradition of Christian contemplative prayer, such as the Jesus prayer (“Lord, have mercy on me, a sinner”) and the style recommended by Thomas Kelly and Douglas Steere, who was a friend of Brother Roger. Like Friends, the Taizé brothers understand that this silent worship is not empty; it

Throughout your day let work and rest be quickened by the Word of God. Keep inner silence in all things and you will dwell with Christ. Be filled with the spirit of the Beatitudes: joy, simplicity, mercy.

Sources of Taizé by Brother Roger
is filled with expectant listening for God.

I hoped to learn more about prayer at Taizé—developing a relationship with the living God—and how to share it with others, especially my family. It has been difficult to find guidance for teaching my children about prayer and silent worship, and I found few resources for nurturing faith and spirituality among families in the home. So I was pleased to discover that just as the music appeals to youth who visit Taizé, so it speaks to my small children; at Taizé we met many other families who pray with the songs at home.

During Holy Week my husband and I talked and prayed with a few of the two hundred families visiting Taizé from across Europe and from many Christian traditions. In small discussion groups each morning, parents grouped by language reflected on the day’s Bible passage and shared their struggles at work and home, telling how God and prayer play a part in their families’ lives. Early each evening there were family prayers for children too small to go to common prayer; they were invited to bring flowers and help with reading Scripture and leading songs.

Our family continues to pray together with the music of Taizé, more appealing to the children than pure silence; lyrics capture the spirit of the Psalms or the drama of Jesus’ passion and encourage a life of faith, while melodies gently lead us to silent contemplation.

Preparing to Return:
The Pilgrimage Continues

The brothers encourage visitors to spend time at Taizé preparing to return home. Look for signs of the Resurrection in the world, and be “bearers of trust,” they urge. This is the challenge Taizé poses to its visitors, indeed to all Christians. In search of my own response, I looked to them for guidance. The Taizé brothers make an unwavering witness for hope, trust, and forgiveness. They are extraordinarily gifted listeners and extend hospitality to all.

Brother Roger has always welcomed visitors. First, he welcomed Jews and other refugees; later, under his mother’s care, a group of boys who were rejected or orphaned after World War II called Taizé home. In 1970 Brother Roger launched “a pilgrimage of trust on Earth,” which continues today, not to organize young people into a movement centered on Taizé, but rather, to encourage them to be of service, carrying forth the hope of the gospel as “a leaven of reconciliation” in the world. Today the Taizé brothers number 100, offering hospitality to all who visit their home, in cooperation with the Sisters of Saint Andrew, who tirelessly attend to the practical needs of guests and share in the ministry of listening. A few brothers live among the world’s poorest, in India, Bangladesh, Bolivia, Ethiopia, and Hell’s Kitchen in New York City. They go not seeking solutions, but to share the condition of poverty, to find Christ and signs of hope in remote places where situations may seem hopeless. The unconditional hospitality of Taizé is grasped by people who encounter them, and many return home prepared to offer the same openness and welcome.

We returned home with no firm plans of action, save one: to invite others to join us for midweek Friends worship in our home, with a simple meal and time for sharing or singing. That decision has strengthened us immeasurably, and over the past year we have seen the unfolding of new ways God is working in us. One way is quite simple: listen. Listen to God in prayer. Listen to others earnestly, taking the time to really hear what is on another’s heart. Our culture enjoys togetherness, but not necessarily listening. The Taizé brothers’ attentive listening is grounded in God’s love and the discipline of listening for Christ in the silence of worship. We have been learning to listen better to one another in our family, a small advance for the cause of peace. We also have helped gather a small spiritual formation and discernment group that meets twice a month to share joys and concerns, discern how God is working in our lives, and pray together.

Brother Roger often expresses his trust and confidence in the young. Upon our return home, my husband and I both wished to listen and learn more from children and teens. Patrick asked to “teach” the school class at meeting; as hoped, he listens and learns as much as they. I joined the advisory committee for the Young Friends programs shared by three local meetings, taking time each month to support the youth leaders by listening to them reflect on their work. In addition, to address children’s spiritual needs, our meeting formed an ad hoc Family and Children’s Worship Committee on which I serve. We organize special children’s worship, and we work to make our regular worship more accessible and meaningful to children. Dramatic portrayals of Bible
stories and an overnight retreat for the very young (ages 2–11) have led to powerful worship sharing out of silence. The children’s vocal ministry is stunning and humbling. If only we give them space and listen, we learn what lies hidden in their hearts and hear their message of hope: “God is powerful. God will never leave me.” Indeed we hear God speak through them.

Brother Roger says, “the purpose of Taizé is enabling people to meet God. For that to happen, there must be space to listen to [God] and space to talk with [God]. Silence has no particular virtue in itself: it is a means to an end. It is to enable God to break the silence in us.” To this end, we also have delighted in sharing the music of Taizé in our meeting’s programmed worship and with students at Earlham College and School of Religion, where my husband teaches.

**Rooted in Prayer**

Jesus’ friends and followers withdrew after Easter, in expectant waiting to know what was next: “All these were constantly devoting themselves to prayer.” (Acts 2:1-4) Events in Scripture have meaning when we experience them inwardly and personally. Early Quakers, like the Taizé brothers and the early Christians, knew this and prayed with vigor. They were on fire with faith. They had the personal experience of God leading them out of darkness and death into light and life.

It seems contemporary Friends are wandering in a spiritual wilderness, as did the Hebrew people with Moses: sometimes losing our way, often quarreling and divided, perhaps at times altogether forgetting God’s saving deeds of liberation and redemption, wondering what God has in store for us. Without celebrating and sharing the ways God has worked in us or through us personally, we rest too heavily on our spiritual ancestors’ history. Quakers have long understood the mystical aspect of the Holy Spirit: it was given at Pentecost, yet we must continue to receive the Holy Spirit, every day and everywhere. And the principal way we open ourselves to God’s gift of the Holy Spirit, God’s revelation within us, is by rooting our lives in prayer, the way Jesus’ followers did at Pentecost.

Of visitors to Taizé, Brother Roger says: “Can they be made aware of the gift of God that is in them? Can they realize that every human being is inhabited, even if they are unaware that the Spirit of God dwells within them? I often think that what we are living with and them is like a birth process: a bringing to birth in them of the living word of God.” If we are to be faithful and not easily mediocre, Friends today need ongoing renewal. If we are not to become irrelevant or obsolete, we need to find ways to bring to birth others the living word of God. For this we need divine assistance.

Jesus’ ministry grew out of a life of prayer, of communion with his “heavenly Father,” as did the ministry of early Friends and the Taizé community. Brother Roger writes, “Prayer is a serene force at work within human beings, stirring them up, changing their hearts, never allowing them to close their eyes in the face of evil, of wars, of all that threatens the innocent of this world. From it we draw the energy to wage other struggles, to transform the human condition, and to make Earth a place fit to live in.” At Taizé they understand what the Christian mystics Bernard of Clairvaux and Teresa of Avila taught: love of neighbor is an expression of love of God. Brother Roger says, “All who walk in the footsteps of Christ, while holding themselves in the presence of God, remain alongside other people as well. They do not separate prayer and solidarity with others.”

How might we deepen our prayer into intimacy with God, rendering us vulnerable, ready for transformation and commitment? How might we strengthen our ties to one another, creating intimate, authentic community? What if Friends could be gathered up and reconciled, as Brother Roger imagined? Christians might be reconciled at Taizé? How might we act corporately, as one body, in daring faithfulness to God? Brother Roger prays, “Holy Spirit, mystery of a presence, you penetrate the depths of our being and there you discern our longing. You know what our intention is: to communicate your love and compassion through an infinite goodness of heart.” My prayer for the Religious Society of Friends is that within each meeting the living water might spring up, refreshing all, sending us forth to do the new things God wishes for us.

**Taizé publishes a bimonthly Letter from Taizé, available online, and has a comprehensive website: <www.taize.fr>**
I am a retired professor and an avid gardener. I sing a little, write a little, and I am a faithful attender at our local Friends meeting. My children think of me as an affectionate and devoted mother and grandmother. I am also a former battered wife. Are you surprised? Most people are. Despite years of women’s rights advocates saying that battering occurs at all socioeconomic levels of society, people expect battered women to be a certain sort of woman, which is a misleading stereotype. They also don't expect us to be a part of their social milieu: in their schools, workplaces, or faith communities. But we are, which is why I want to write this personal account of how and with what means Friends meetings can help individual battered women recover from their abuse.

Of course, I have spent a long time examining my life and have developed my explanations as to how I came to be abused. The only love I witnessed growing up was the love of my father, a lifelong alcoholic, for the six of us children and my mother. He was deeply affectionate, devoted, and incredibly dynamic and then occasionally, when he had been drinking, horribly and sometimes dangerously violent. The other five children in my family mimicked my dad’s life by becoming alcoholics, although some have now stopped drinking. I didn’t have a drinking problem; I just seemed to have a penchant for men who could hurt me. I suppose this explains why I chose for my first real relationship a man who could have been cookie-pressed out of my father’s mold. I did eventually leave this guy on my own, but on my fourth attempt. Every man I was with after that was an improvement on the previous one, for each hurt me a little less. I wasn’t beaten any more. But I was drawn with an inevitability that I could not relinquish to those men who would love me deeply, but with an abusiveness that manifested itself in other, less obvious ways.

But now I am healed, or at least have been given a reprieve, from this lifelong addiction. My husband is loving, gentle, and kind. These last ten years with him have been the happiest in my life. However, I wouldn't have been able to allow him near me without the healing that I found within my meeting.

Quaker meetings can help battered women in three ways: first, by offering us a chance to examine our actions in the nonjudgmental silence of meeting for worship; second, by offering help as a corporate body; and third, by providing opportunities for friendships that allow us to feel valued and liked for ourselves, not as someone who is to be helped and pitied. Mt. Toby Meeting in Leverett, Massachusetts, provided all these things for me.

The silence, coupled with a safe environment in which to speak, was extremely important. It allowed me to sort through my actions during the week and to begin to understand my part in the cycle that kept being repeated in my life—and my responsibility for it. Self-knowledge comes slowly when it is shrouded in learned be-
Being able to think in the loving, shared atmosphere of meeting for worship, being able to voice the truth of my life out loud to people who would hold me kindly in spiritual communion, allowed me slowly to stop my harmful actions. I was able to turn towards a more positive love.

Mt. Toby Friends reached out as a corporate body in many ways. The meeting came up with emergency funds to help me through a financial crisis that my divorce caused. Various members volunteered as moving crews. Our divorce clearness committee worked better than marriage counseling to help my former husband and me reach decisions. Several members stayed on as a support committee for me through frightening and messy divorce proceedings.

Perhaps the most important aspect of this sort of corporate care is the spreading of the healing responsibility. It didn't take too much for individual people to talk to me, to join with me in spirit. I was allowed to walk away from a business meeting where I had revealed my identity as a battered woman, without the questions and accusations that would have thrown me back into the cycle of despair and self-loathing.

I didn't have to feel greatly beholden to one or two people, a burden many abused women carry that can cause us to give up our attempts to remedy our situations. After all, it's bad enough that we got ourselves into our problems; dragging anybody else in feels almost irresponsible.

During one meeting for worship, a Friend defined love as helping someone to grow and change. This the Friends of Mt. Toby have done for me. Probably other meetings have done it for other battered women, perhaps unwittingly. Helping a woman out of the cycle of abuse could mean keeping her children from beginning their own cycle, which in turn has an impact on their children. Helping one woman may seem to be a small act, but it has ramifications that last generations in exponential numbers. We Quakers have so many large causes that we undertake and sometimes despair of; that it is important to keep in perspective the smaller, perhaps unseen victories that meetings gain—like me, able now to say that I am a former battered woman.
Imagine a well-loved, respected member of your meeting, say, a woman of about 70. Do you have her competent, friendly, loving face firmly in mind? OK, now imagine her behind the wheel of a golf cart—yes, I know she doesn’t play golf, but stay with me. Our Friend and her golf cart are on a large, moderately hilly, immaculately groomed university campus in the mountains of southwestern Virginia. There’s a beautiful blue sky overhead, and the temperature is comfortably warm. Is the picture becoming clearer?

It’s time for you to enter the image. You’re walking along a wide, smooth sidewalk on your way to a meal. Suddenly, around the corner of the building in front of you appears our Friend, driving the golf cart, filled with elderly or mobility-challenged Friends, at maximum speed! You carefully step to one side of the sidewalk; she whizzes by with her passengers on the other. As she passes, you see that her face is transfigured by the blissful combination of service and power.

Speedy golf carts notwithstanding, it was a mellow week. Was it the theme? Was it the large campus with lots of walking? Was it the beautiful weather? Was it sugar-shock from the nearly always available ice cream? Whatever the cause, this year’s Gathering of Friends General Conference seemed notable for the absence of major crises and for the simple pleasures of being together for a week.

The 2001 Gathering offered the typical, wide range of morning workshops, with several afternoon workshops to address the needs of youth workers and others. Evening sessions offered plenary speakers, music, and interest groups. New England Friend Steve Curwood, host of National Public Radio’s Living on Earth, encouraged us to apply our testimonies of plain speaking (and plain thinking) to a deeply holistic appreciation of being part of all of life on Earth. Quaker theologian Ann Riggs, fresh from a consultation of the Historic Peace Churches in Bienenberg, Switzerland, offered several arresting images of stillness: the peaceful stillness of a warm summer afternoon, the deceptive stillness of silence in The Magic Flute, and the transformative stillness of Jesus dead upon the cross. Folksingers Robin and Linda Williams, familiar to many Friends from A Prairie Home Companion, gave a rousing, two-set acoustic performance. Baltimore Friend Stan Becker used quite a variety of slides to convey his concern about population growth and the future of the planet with a combination of humor, humility, and urgency. After an evening devoted to interest groups, Joe Volk, executive secretary of Friends Committee on National Legislation, finished up the week by sharing stories of social witness arising from Quaker stillness.

Committees are already hard at work, preparing for next year’s Gathering in Normal, Illinois, to be held from June 29 to July 6, under the theme “To Be Gathered Still.” Friends in Illinois Yearly Meeting and FGC staff and volunteers look forward to welcoming you there.
Formal and informal interest groups at the Gathering provide opportunities to learn about the many concerns and projects of individual Friends, meetings, and organizations. At an evening interest group on "listening between the words," based on skills that telephone helpline volunteers use, Nancy Esther James offered this poem.

TELEPHONE HELPLINE

You are a voice without portrait,
I, a listening ear and heart
naked of ego or agenda.
Let me make for you a safe place,
an expanse in which your cries
may wind through the wires, coil
back, whisper to your higher self.
In our meeting room without walls
may your grievances against others
pace the labyrinth of resentment
to the sudden discovery of a mirror.
May your regret for past mistakes
turn that dull coin over,
read with surprise
the bright face of your worth.
May you talk your way deeper
from shallows filled with rocks
toward sunless depths
where older hurts began.
Then, when your fingers brush
the crusted treasure there
and lift it from the silt,
may you rise toward other hands,
other helpers—
follow your own lifeline
up toward air and light.

—Nancy Esther James © 2001
Folding paper cranes, looking at exhibits, seeing friends, drumming, eating ice cream—there was something for everyone.

![Image of people engaged in various activities at a gathering]

_Friend Journal_ October 2001

**Creativity abounds at the Gathering.**

**ARE YOU LED?**

Are you led
or just well-read?

If it comes from the Spirit,
We all want to hear it.
No matter how odd.
It's a message from God.

But I get the blues
When I hear book reviews;
Don't call it a leading
If it involves reading.

I'm glad you're informed,
But my heart isn't warmed
By today's _New York Times_- I want the Divine!

—Selden Smith
The 2001 Shadow Gathering
Blacksburg, Virginia

WORKSHOPS

Your Excuse (Making Space for Spacing Out)
Do you “just like being” at the Gathering, but don’t want to really do anything in particular? Enjoy the vibe and the hugs, but don’t particularly want to take any more steps along your spiritual journey? Me too. But like me, you might find yourself feeling a little guilty about not taking a workshop, not going to worship that often, and just kind of floating around soaking up the scene. As we all know, the best remedy for guilt is a good excuse, so let this workshop be yours. This is an “emergent workshop.” Talk to whomever you want to, just keep on reading whatever you happen to be reading (cereal boxes? OK!), do whatever activity you may feel like—all of that is the workshop. Now you can honestly say, “My workshop is great! I’m getting a lot out of it.”

INTEREST GROUPS

How Does Your Garden Grow?
Do you have a concern that almost all of the time you can see how things could work a lot better? Together we will create a safe space for Contrary Friends. Almost all of our time will be devoted to discussion of how we should run the session. The remainder of the time will be spent in dialogue about how we can run things better next time around.

What Canst Thou Do?—The To-Do List as Centering Prayer
Can the Light shine through a cluttered spirit? Stop fighting yourself and center in through mental compositions and evaluation of To-Do lists for the rest of First Day, the upcoming week, and the rest of your life.

Turn Off the Light when You Leave:
Making the Transition back to the World
Friends often experience difficulty in leaving the Gathering and returning to their everyday lives, communities, and obligations. Often, these difficulties involve conflicts of conscience, feelings that the everyday routine lacks true meaning, disappointments that our emotional needs are not well met by everybody, and a general sense that other people are just not as nice as the people who go to the Gathering. In this session, we will explore ways to leave your spiritual journey behind as you begin your journey home.
Quaker Profiles

Joseph and Herbert Hoopes
by David Runkel

In these days of frequent moves for jobs, schools, and retirement; of times when even older Quaker meetings have experienced major turnovers in seasoned Friends, the steady connection between the Hoopes brothers and Little Falls Meeting in Harford County, Maryland, is one of the exceptions.

Nineteen-year-old Joseph Hoopes and his younger brother, Herbert, 91, were born into Forest Meeting, a preparative meeting under the care of Little Falls, and since it was laid down some 60 years ago, they have been active members of Little Falls.

Both brothers have served the meeting, now in its 263rd year, in various capacities. Herbert has been clerk several times, nearly 20 years in total, and Joseph is active as a historian of the meeting, served as treasurer, and still helps his son Paul tend to the grounds and cemetery.

And, earlier this year after long discussion of the issue of same-sex unions, it was Joseph who came up with the language of a minute that the meeting approved providing for such ceremonies of commitment. Meanwhile, Herbert gave a history of Forest Meeting at a summer picnic on the meeting site, now known as Friends Park, a part of the county park and recreation system.

As the meeting struggles with the question of opening a Quaker school—a summer business meeting was almost entirely devoted to a review of a successful weeklong summer school session for a dozen children on the Underground Railroad—the Hoopes brothers will be involved.

Their work is in the family tradition. One great-grandfather, Darlington Hoopes, came to Harford County in the 1850s from Baltimore and was a noted traveling minister, recognized as such by Baltimore Yearly Meeting in 1894. A grandfather, William Watson, was also a Little Falls Meeting member.

What do they remember most about attending meeting as children? “We were dairy farmers and didn’t get to meeting often,” recalled Joseph. “The cows had to be fed and milked every day.”

Herbert added, “I remember sitting on the back bench at Forest Meeting and watching the one 'Ma and Pa' (Maryland and Pennsylvania Railroad) train of the day go by. It was a signal for meeting to come to an end.”

While Herbert remembers that “seldom was there any speaking in meeting,” Joseph’s recollection is that there were “quite a few traveling ministers who spoke too long.”

“Oh yes,” Herbert agreed, as they reminisced while sitting on the porch of the old stone meetinghouse, their legs dangling over the side.

Herbert said his contributions to Little Falls include encouraging more vocal ministry because “I couldn’t visualize any meeting keeping alive without anything ever being said in meeting for worship.”

In Little Falls’ 250th anniversary booklet, it is noted that “although not a recorded minister of the Little Falls Meeting, Herbert R. Hoopes has been recognized for many years as the spiritual leader of Friends by the membership of that organization.” After listing his many activities at Little Falls, it concludes, “But of much greater importance than all of these, Herbert R. Hoopes has quietly demonstrated by example the true values and principles of Quakerism.”

Mary Ellen Satterlee, a distant cousin, said both brothers are profoundly respected in the meeting. “When they talk it is often about some experience in their lives,” she said, “It’s something that is worthwhile to new members, as well as to those of us who have known them a long time.”

“We are convinced Quakers. We started coming in 1989 and joined the meeting a year later, and Herbert and Joseph have been guiding lights for both of us,” said Nancy Varner. “They are both so inspiring.”

Dale Varner, the current clerk, noted that the Hoopes brothers “provide a real sense of continuity, from generation to generation” for Little Falls Meeting. “It’s an inspiration to have them here. They are wonderful examples of what it means to be Christian Quaker role models. Herbert frequently contributes to the vocal ministry of the meeting. Joseph do they see today? ‘Look at all the children here,’” Herbert said. “We didn’t have a First-day school. There weren’t enough of us.” Little Falls is a small but growing meeting, with 25 to 30 people in attendance on the average First Day, and ten or so children present on a hot summer morning.

The Hoopes brothers graduated from University of Maryland’s dairy husbandry program and are retired farmers, although Joseph still lives with his daughter Lois across the road from the family homestead. Herbert and his wife have moved to Broadmead, the Quaker retirement center 20 minutes away in Cockeysville, Md., and their son Donald runs their farm.

What’s their secret to living? Both gave credit to their wives. “We lucked out in marriage,” Herbert said. Both added that they “enjoyed physical labor” and remain in surprisingly good physical condition today. In response to a question about the meeting, Joseph all but dashed the 100 or so yards, with the help of his cane, to the meeting’s school building to retrieve a copy of the history of the meeting published by the Historical Society of Harford County.

One key to their longevity is keeping active. Until recently, Joseph was a regular volunteer at the county library, putting in 2,000 hours of service, and he’s signed up for his second basket-weaving course at a county senior center.

Herbert, a former master of the Maryland Grange and leader of the Jersey Cattle Association, is busy at Broadmead. He and his wife Elizabeth recently celebrated their 60th wedding anniversary. On their 50th, they renewed their vows at Little Falls.

As Little Falls Meeting continues to be a presence in a once rural community, but is now encountering suburbanization and some growth in membership, Joseph and Herbert Hoopes and the memories of their many ancestors and relatives who have contributed so much to the life of the meeting are not only reminders of Quaker history, but living examples of Quaker life today.

David Runkel, a member of Bethesda (Md.) Meeting, serves on the FRIENDS JOURNAL Board.
**Witness**

**Children in Haiti**

**by Christian M. Hansen Jr.**

From all appearances, Theodore doesn't look sick. The tall, lanky 14-year-old smiles easily as he polishes a miniature table and chair set he made as a gift for me by flattening bottle caps. He lives in a primitive building with 30 other children, all Haitian orphans. After several bouts of heart failure as a result of rheumatic fever, Theodore is hopeful that money will become available to send him to the United States for surgery to fix his heart valves. Until then, he amuses himself with bottle caps that he gathers from the street behind his shelter. Like so many children of the Third World, his future without surgery is very poor.

Located to the west of the Dominican Republic on the island of Hispaniola, Haiti is the poorest country in the Western Hemisphere. Ninety percent of the Haitian people live in extreme poverty. Most homes, like Theodore's, have no piped-in clean water for drinking or bathing. Raw sewage is everywhere in the streets of Port-au-Prince. Often families of six to ten people have to sleep in shifts in one-room cinderblock shacks with dirt floors and no more than a tin roof over their heads. Under these conditions, the poor health of these children is not surprising.

RENMAN, a childcare center in Bon Repos, just north of Port-au-Prince, helps more than 200 disadvantaged children from birth to ten years and provides schooling, health care, and food. Florence Thybulle, its director, is responsible for the program's success and does much in so many ways for the health and well-being of these children whose basic needs are immense. She started the program out of the goodness of her heart several years ago. With the support of Philadelphia Yearly Meeting, I have tried to provide some clothing, bedding, and food. Florence also provides a shelter in her backyard for over 30 homeless children. Occasionally a parent from the neighborhood will hear of her kindness, drop a child off, and not return. She readily takes such children into her care. She is also a foster mother to several teenage girls, even though the concept of foster care is not well known in Haiti, and she provides care for a mother and infant infected with AIDS. The mother is pregnant again, and unless she gets AZT early enough in her pregnancy, she may have a second child infected with AIDS.

The needs of these children influenced me to use my professional skills alongside Haitian doctors to try to improve the health of a small group of children in a country where the infant and maternal mortality rates are the highest in the Western Hemisphere. We started a basic health-screening program including physical exams and blood studies, as well as a primary effort to treat the children's acute and chronic health problems. Polaroid photographs of each child were included in a basic medical record.

I was not surprised to find that almost 40 percent of the children had iron deficiency anemia. This can cause cognitive delays in one- or two-year-olds that may not be completely correctable with iron therapy alone. Some of the children with anemia, the result of low iron stores in their mothers while pregnant, were born prematurely. This could have been prevented with better prenatal care, which is often beyond the reach of poor Haitian mothers.

The best way to treat this anemia is with iron-rich foods such as fortified cereals, green vegetables, eggs, and meat. The chance of poor Haitian children getting enough of these at home is unlikely. Some of the children had blood counts that were 1/3 normal. We also measured a sample of the children and found that their height for age was below commonly accepted standards indicating mild to moderate chronic undernutrition. Our impression is that they are growing better now as a result of Florence's program.

We also tested for malaria, parasites, and HIV infection. Probably the most important thing we can do on an ongoing basis is to screen for cognitive delays. Then we must try to do something about the problems that we uncover.

The Haitian pediatrician who donates his time to the project continues to be a critically important resource for health maintenance including immunizations that the children would not otherwise receive. He also provides in-hospital care for children who have become seriously ill.

I have tried to use personal, professional, and Philadelphia Yearly Meeting resources to strengthen this project. Our funds supported building projects for new classrooms for 35 children in a beginners' class, improving the nutritional meals, and monitoring the quality of food purchased and served to the children. It is likely that the meals they receive at the center are the only nutritional meals they get each day.

We are involved in a continuous assessment of the general health of the children. We have supplied school materials for the different classes in addition to packets provided by children in the First-day school of Haverford (Pa.) Meeting. We have provided pediatric consultants and a Haitian consultant in public health for long-range planning in order to make the project self-sufficient. We have helped to make the new classrooms an improvement over their previous condition: no roofs, flimsy walls, and crude and unfinished floors. Now there are waterproof roofs, cement floors, and, in some cases, painted plaster to lighten the interior walls.

This program is not unique. There are many similar health projects all over the Third World. But our "right sharing" may have made both short- and long-term differences for these children.

It is amazing how these children with all their health and social problems have such energy and vitality. In presentations to Friends meetings with photographs, I have tried to...
NEW!

Transforming Power for Peace
Lawrence S. Apsey, James Bristol, Karen Eppler
This book of short essays on nonviolent philosophy and history gives the reader a deep understanding of how the Quaker testimonies lead to powerful action for justice and peace. Examples from the work of Gandhi and Martin Luther King, Jr. among others illuminate what can be accomplished by following the light within and seeking and speaking the truth. Anyone interested in spiritually grounded social action will find useful information and inspiration in this easy-to-read volume.
QP of FGC and AVP/USA, (1960, 1986), 2001, 96 pp., paperback $7.00

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Historic Peace Church Consultation
To our brothers and sisters in the Historic Peace Churches and in the wider ecumenical fellowship of Christians
From the International Historic Peace Church Consultation “Theology and Culture: Peacemaking in a Globalized World” at Bienenberg Theological Seminary, Switzerland, June 25-29, 2001

Greetings in the name of the Prince of Peace.
We, members of the Historic Peace Churches—Mennonites, Friends, and Church of the Brethren— are gathered in Bienenberg, Switzerland, to assess our contemporary theologies of peace and justice in preparation for the World Council of Churches Decade to Overcome Violence. We come from all parts of the world, although we lament the disproportionately small participation of those from outside Europe and North America. We come with a commitment to listen to each other, to honor our differences and celebrate our commonalities, and to work together for the culture of peace which is God’s will for our broken world.

Affirmations
Together we affirm the following:
• Essential to the good news of the gospel is the teaching, example, and Spirit of the crucified and risen Christ, who calls us to witness to the transforming power of God’s Kingdom of peace, justice, and reconciliation—for this nonviolent way of life is at the very heart of the gospel.
• The good news of the gospel is more than a renunciation of violence in the struggle for justice and reconciliation. It is a call and a gift to seek to develop a culture of peace that creatively addresses and overcomes the many causes of violence in the contemporary world.
• The good news of the gospel calls us to regard seeking justice as central and integral to a nonviolent way of life. The commitment to nonviolent love and to the struggle for justice belong to one another and are not to be separated.
• A careful study of the Scriptures discloses this unity of nonviolent love, the struggle for justice, reconciliation, and the creative search for a culture of peace. In the Sermon on the Mount, love for the adversary includes reproof and creative confrontation of evil, but does not include competing with the violent methods of evil. In the New Testament ac-
count, the early church did not avoid confrontation for the sake of the Truth.

- We are called to find creative nonviolent ways to address situations of conflict in the search for justice. These include solidarity with the victim, binding the wounds of the oppressed, addressing the needs of the poor, seeking genuine understanding and empathy with all partners of the conflict, efforts for reconciliation when possible, learning to forgive, and genuine love of enemy.

- We are called to witness in the hope and anticipation that God may use our witness to bring reconciliation and a culture of peace with justice. Therefore the effectiveness of our witness is always an important consideration, but not the only consideration. We are called to a patient and persistent trust that God will make use of our obedience in ways that often surpass our understanding. The willingness to accept suffering is therefore a part of our witness for peace.

- We are called to experience the providential intercession of the Spirit that may carry us through situations where the use of violence, even as a last resort, has been renounced.

- Our witness proceeds from worship, prayer, study, and discernment within the discipline of the community of faith. At the same time our witness reaches out to the civil societies and ecological environments within which we all live. Peace in its depth includes spiritual, communal, and political dimensions as well as a care for Earth.

- The different ways of understanding these affirmations in our various doxological, theological, and ecclesial traditions serve to strengthen them, rather than to weaken our commitment to them. Indeed, the affirmations themselves express our belief in a reconciliation that allows for difference.

Confession

At the beginning of the 21st century, does the title "Historic Peace Churches" fit the Church of the Brethren, Mennonites, and Friends? In many places, we have become indistinguishable from the society around us. Some of us would challenge the extent to which we identify with and conform to our respective states. Is our peace witness simply historic, or does it stand as a challenge to the modern forms of national religion? Our churches' peace witness arose within contexts of suffering and persecution. Today, many of our churches, especially in the North, exist in a position of privilege in our societies and no longer speak from the vantage point from which our ethic arose. This fact, far from calling into question the radical nature of the gospel, could instead stand as a call to repentance. Many of us have been too inattentive to our brothers and sisters who live in situations of real suffering, whether

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in the Southern Hemisphere or in the North, and even within our churches and homes. We do not seek suffering for its own sake; yet too many of us practice a comfortable and conformist ethic of peace, which is incompatible with God’s mission to overcome the evils of this world. We deplore the apparent inability of this very consultation to more fully reflect the realities in which many of our churches in the Southern Hemisphere find themselves.

Commitment to the Decade to Overcome Violence

We who are gathered here express our commitment to the Decade to Overcome Violence, and to all ecumenical work which serves the cause of peace, justice, and reconciliation. We urge our churches, whether they are members of the World Council of Churches or not, to commit to active engagement with other Christians in the service of God’s will for peace.

We intend to continue the discussions begun here this week, and to broaden the participation to include those who are not here. We intend to share the gifts of our tradition with the ecumenical community of churches through the decade. We intend to make this a time of renewal and energy for our active nonviolent work for peace, justice, and reconciliation.

As we begin this Decade to Overcome Violence together with the ecumenical fellowship of churches, we make the following commitments:

• We wish to deepen our understanding of the peace God wishes to give us, the righteousness with which God graces us, and the justice God requires of us.

• Our witness for peace and our calling to Christian unity are two aspects of the same gospel imperative “that all may be one” (John 17). We admit that we have not always ourselves understood or embodied the necessary link between reconciliation among Christians and the Christian ministry of reconciliation in the world. We pray that, through the Decade to Overcome Violence, we can discover that a commitment to nonviolent peacemaking need no longer be a church-dividing issue.

• The search for peace is not the possession of the peace churches, but is a deep, common yearning of all Christians, people of other faiths, and all of humanity. We recognize that, in committing to ecumenical dialog and action for peace, we are called to lay aside any prideful tendencies within ourselves to lay special claim to this concern. Instead, we are called to listen humbly to the earnest commitments of others to peace. We must understand and willingly embrace the fact that through ecumenical encounter, we too may be changed. Indeed, a vulnerability and openness to the “other” is constitutive of the peace witness we profess.

• We commit ourselves to urge our respective
institutions, with their resources, to engage fully in the ecumenical dialog and action of the Decade to Overcome Violence. Now is the time to bring forward our gifts with a spirit of generosity.

**Suggestions for the Decade to Overcome Violence**

From our perspective as members of peace churches, we offer the following suggestions for the Decade to Overcome Violence:

- For the churches of our traditions, a commitment to nonviolent action for justice and reconciliation is a mark of the church, a point of confessional status. We suggest pursuing an ecclesiological approach to nonviolence, following on the WCC's recent work in Ecclesiology and Ethics. We strongly affirm the statement from that study, that "ethical is intrinsic to the nature of the church," and suggest this might be a fruitful avenue for building ecumenical consensus in the decade.

- Much of the world's energy and resources are channeled into preparing for and engaging in violent attempts to resolve conflict and in misguided attempts to create security. The governments of the world continue to outdo themselves in arming for war. In addition, much creative imagination and energy is absorbed by the interpersonal, social, structural, economic, cultural, and ecological dynamics of violence. We all suffer from a lack of energy and resources for creative, nonviolent conflict transformation. Through this decade, we urge that significant resources be devoted to experimental methodologies for positive alternatives to violence, so that our "no" to violence can be followed by the "yes" of love, justice, and transforming power.

- Our experience in peacemaking has taught us that overcoming violence is very difficult. We therefore suggest committing ourselves to utilize resources from beyond ourselves, to pray for the courage of our convictions, and to practice patience so as not to impede God's spirit of peace.

**Continuation from This Consultation**

The participants here this week are clear that this is not an isolated experience, but is rather one chapter in a story which began long before us and will continue into the future. We feel the need for more consultations of a similar nature. More fundamentally, we feel the need to continue together, to witness together, to share our differences in love, to embody the reconciliation we seek to call forth in the world, and to strengthen ourselves and the entire community of Christians in our shared ministry of peacemaking.

May you be blessed by the One who calls us to be peacemakers.
POSITION ANNOUNCEMENT

Senior Editor

FRIENDS JOURNAL, an independent monthly Friends magazine, publishes "Quaker thought and life today." Our readership is located in all 50 states and 42 foreign countries, and includes members of every yearly meeting in North America, across all the branches of Quakerism.

We are seeking a Senior Editor. In collaboration with the Executive Editor, this individual will select manuscripts for publication, provide oversight of technical production of the magazine, create the annual production schedule, read and respond to approximately 400 submissions annually, supervise editorial volunteers and student interns.

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Send résumé and three references by October 1 to: Susan Corson-Finnerty, Publisher and Executive Editor, FRIENDS JOURNAL, 1216 Arch Street, Suite 2A, Philadelphia, PA 19107. Fax: 215-568-1377. No phone calls please.

News

In an incident widely covered in the international media, Susanna Thomas, a Quaker college student, was arrested July 22 by Italian police following the protests at the G8 conference held in Genoa, Italy. Thomas, 21, a junior at Bryn Mawr College, was one of dozens of people arrested at the protests. She was held for three weeks until a Milan judge ordered her and several others released on Aug. 15. But not all the protesters have been released. "I am glad to be free and I'm concerned for all the Genoese political prisoners," Thomas told the Associated Press after being released from the jail. "They all need help and support and prayers and solidarity." Thomas's parents, Rick and Cathy, have a website on the situation: <http://home.att.net/~Su.support/>

— Cam McWhirter

Jorge Arauz, a member of Chestnut Hill Meeting, walked this spring from Philadelphia to Washington, D.C., to speak to the International Monetary Fund (IMF). Arauz, who frequently travels to his native Ecuador to train Alternatives to Violence Program facilitators, felt led to do more. He received a minute from Chestnut Hill Meeting and from Philadelphia Quarterly Meeting. Arriving in Washington, D.C., after walking through Pennsylvania, Delaware, and Maryland, Arauz met with John Thornton, the official in charge of the IMF's relationship with Ecuador. — PeaceTeamsNews

Twin Cities (Minn.) Meeting is participating with St. Paul Area Council of Churches and Project Homes to help families in need. Under the direction of their Community Service Committee, members of the meeting contributed start-up kitchen kits that were distributed to nine shelters for battered women in the East Metro area. Twin Cities Meeting was also prepared to welcome 18 homeless guests in the meeting's Community Service Center during the evening and through the night was to be held in September. An orientation and training session for volunteers to assist during the evening and through the night was to be held in September. — Twin Cities Meeting newsletter

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institutions, with their resources, to engage fully in the ecumenical dialog and action of the Decade to Overcome Violence. Now is the time to bring forward our gifts with a spirit of generosity.

**Suggestions for the Decade to Overcome Violence**

From our perspective as members of peace churches, we offer the following suggestions for the Decade to Overcome Violence:

- For the churches of our traditions, a commitment to nonviolent action for justice and reconciliation is a mark of the church, a point of confessional status. We suggest pursuing an ecclesiological approach to nonviolence, following on the WCC’s recent work in Ecclesiology and Ethics. We strongly affirm the statement from that study, that “ethic is intrinsic to the nature of the church,” and suggest this might be a fruitful avenue for building ecumenical consensus in the decade.
- Much of the world’s energy and resources are channeled into preparing for and engaging in violent attempts to resolve conflict and in misguided attempts to create security. The governments of the world continue to outdo themselves in arming for war. In addition, much creative imagination and energy is absorbed by the interpersonal, social, structural, economic, cultural, and ecological dynamics of violence. We all suffer from a lack of energy and resources for creative, nonviolent conflict transformation. Through this decade, we urge that significant resources be devoted to experimental methodologies for positive alternatives to violence, so that our “no” to violence can be followed by the “yes” of love, justice, and transforming power.
- Our experience in peacemaking has taught us that overcoming violence is very difficult. We therefore suggest committing ourselves to utilize resources from beyond ourselves, to pray for the courage of our convictions, and to practice patience so as not to impede God’s spirit of peace.

**Continuation from This Consultation**

The participants here this week are clear that this is not an isolated experience, but is rather one chapter in a story which began long before us and will continue into the future. We feel the need for more consultations of a similar nature. More fundamentally, we feel the need to continue together, to witness together, to share our differences in love, to embody the reconciliation we seek to call forth in the world, and to strengthen ourselves and the entire community of Christians in our shared ministry of peacemaking.

May you be blessed by the One who calls us to be peacemakers.
Books

The American Paradox:
Spiritual Hunger in an Age of Plenty


"Since 1960, Americans have been soaring materially and, until recently, sinking socially," says David Myers in his disturbing and encouraging new book, The American Paradox: Spiritual Hunger in an Age of Plenty.

Myers is a professor of Psychology at Hope College in Michigan who’s best known as “an expert on happiness.” His work has been covered in periodicals as diverse as Cosmopolitan and the New York Times.

Myers, who says that he’s part of a profession “hardly known for its piety,” admits that his “sympathies are colored by his religious faith.” Still, The American Paradox is concerned with “assembling an accurate picture of reality.” He tells his tale of America’s spiritual hunger in the midst of plenty through research findings more than interesting stories. This can make for rather heavy reading as opposed to much of what passes for social psychology today.

Still, it’s a tale worth telling—and reading. Myers examines sex, marriage, children, violence, money, individualism, community, media, education, and faith as he takes readers on a tour of U.S. social scenery. His tale is cautionary, warning us that “we had best get intentional about identifying and effectively teaching our shared values.”

Reading the phrase “shared values” can make us nervous, but there’s no need. Myers’s approach is neither liberal nor conservative. “If it is ‘liberal’ to report the toxic consequences of materialism, economic individualism, and income inequality,” he says, “then the liberalism is in the data I report. If it is ‘conservative’ to report that sexual fidelity, co-parenting, positive media, and faith help create a social ecology that nurtures healthy children and communities, then the conservatism resides in the findings.”

Myers’s work is not just descriptive, it is prescriptive as well. He offers advice for ways of dealing with the downside of many of these issues. His advice, like the rest of the book, is based on his research, coupled with his admitted faith. He ends by urging us to imagine a culture of shared values that:

- welcomes children into families with mothers and fathers who love them, and an environment that nurtures families;
- rewards initiative and restrains exploitative greed, thus building a strong economy that shrinks the underclass;
- balances individual liberties with communal well-being;
- encourages close relationships within extended families and with supportive neighbors;
- values our diversity while finding unity in shared ideals;
- develops children’s capacities for empathy, self-discipline, and honesty;
- provides media that offer social scripts of kindness, civility, attachment, and fidelity;
- regards relationships as covenants and sexuality not as mere recreation but as life-unifying and love-renewing;
- takes care of the soul, by developing deeper spiritual awareness of a reality greater than self and of life’s resulting meaning, purpose, and hope.

Most of these are things that Friends have long been interested in and worked for. Myers gives us hope, assurance, and encouragement that our Friendly testimonies, far from being outdated, are needed now more than ever. His book is worth reading and studying—as individuals and as a community of faith.

— J. Brent Bill

J. Brent Bill is associate director of the Indianapolis Center for Congregations, an attendee of First Friends Meeting in Indianapolis, and assistant book review editor of FRIENDS JOURNAL.

Friendly Consensus: Speak, Listen, Unite


Friendly Consensus: Speak, Listen, Unite (Teacher’s Manual)


Developed by the Earlham Quaker Foundations of Leadership Program, Friendly Consensus and its accompanying teacher’s manual is a short, workbook-style publication that translates the faith-based decision-making process Quakers use into a step-by-step, non-religious guide that is intended to teach teens how to build consensus.

Breath-taking in its simplicity, this publication is divided into six lesson plans that are designed to fit into the 50-minute periods common in public schools. It encourages young people to think through their own beliefs, speak up for themselves, take a stand, actively listen to others, respect differences, negotiate win/win solutions to problems, and...
In Brief

Live the Questions—Write into the Answers.
By Barbara E. Parsons and Mary C. Morrison. Pendle Hill Pamphlet #354, 2001. 39 pages. $4/paperback. Drawing upon the Quaker tradition of journal-keeping and other aspects of Friends’ faith and spiritual practices, this writing guide is gentle and easy to follow. The voices of the two authors alternate; a reader may feel more at home with one or the other (as I did), yet appreciate both approaches. Morrison and Parsons create a harmony of illustrative stories, concepts, quotations, exercises, and ways of looking at ourselves through writing, including methods for evading the inner critic, addressing our ideal listener, exploring our past and our dreams, paying attention, taking time, embracing paradox, and collecting “moments of being.” We are encouraged to ask ourselves the questions that are most deeply meaningful in our lives. The pamphlet is a kind of extended query, in which we are asked how we are faring in our lives, how we may describe this journey—how to “live the questions” and learn where we are going through “writing into the answers.”

—Kirsten Backstrom

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

Public Lives, Private Prayers
By Mary Reath. Sorin Books, 2001. 127 pages. $14.95/paperback. Ever had a day when you felt you didn’t have a prayer? Then this is the book for you. Mary Reath, a former elementary school teacher and author of God and the Starlight, an anthology of prayers of many faiths for children, has compiled this collection of prayers and poems from some very public people. In it are prayers for almost any occasion—from living and loving to doubting and dying. The contributors range from Ann Landers to Wendy Wasserstein. There are singers (Jean Baez and Pete Seeger), baseball players (Yogi Berra), actors (Lynn Redgrave and Jerry Lewis), politicians (Julian Bond and Mario Cuomo), religious leaders (Jonathan Sacks, office of the chief rabbi of London, and P. N. Jain, the Interfaith Center of New York), and many more. Mary Reath has done a wonderful job granting us some insight into the spiritual lives of people we don’t often think of in spiritual terms—and reminding us that prayers, even on days when the words just won’t come, are ascending all about us.

—J. Brent Bill

J. Brent Bill, an attender of First Friends Meeting in Indianapolis, is associate book review editor of FRIENDS JOURNAL.

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News

In an incident widely covered in the international media, Susanna Thomas, a Quaker college student, was arrested July 22 by Italian police following the protests at the G8 conference held in Genoa, Italy. Thomas, 21, a junior at Bryn Mawr College, was one of dozens of people arrested at the protests. She was held for three weeks until a Milan judge ordered her and several others released on Aug. 15. But not all the protesters have been released. "I am glad to be free and I'm concerned for all the Genoese political prisoners," Thomas told the Associated Press after being released from the jail. "They all need help and support and prayers and solidarity." Thomas's parents, Rick and Cathy, have a website on the situation: <http://home.att.net/~ support/>

— Cam McWhirter

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ally wrong and does not lead to peace. . . . We urge the United States government to seek nonviolent solutions when problems arise in its dealings with adversaries," the minute concludes. — William Doggette, clerk

More Meetings are affirming their opposition to the death penalty:

Penn Valley Meeting in Kansas City, Missouri, described capital punishment as "a practice based on the fleeting value of vengeance. . . . It is hypocrisy in the name of justice to take a life in response to a life taken. . . . A greater emphasis should be placed on rehabilitating convicted violent offenders and reconciling them with the communities where their crimes were committed. In cases where rehabilitation is not possible, a sentence of life without parole is a more humane alternative to execution.

We will oppose the death penalty . . . while we wait for the United States to join the rest of the modern world and end this practice." — Friendly Connection, Penn Valley Meeting

Evanston (Ill.) Meeting affirmed, "The Religious Society of Friends (Quakers) has historically and consistently opposed the death penalty in light of our deeply held conviction that there is that of God in each and every person. To take life, even the life of someone who is guilty of murder or other heinous crimes, is a violation of our belief in the power of God's love to redeem and restore. . . . We of Evanston Monthly Meeting of the Religious Society of Friends affirm our complete opposition to the death penalty and commit ourselves to working for a society in which that of God in all people is acknowledged. We also affirm our belief that the taking of life, even of the guilty, diminishes us all, does not make us safer, and contributes to the brutality of the world. We seek a society that is able to find more loving, healing, and life-affirming ways of bringing about justice in the world." — Among Evanston Friends

Housatonic Meeting in New Milford, Connecticut, sent a letter opposing the death penalty to four newspapers: Danbury News-Times, New York Times, Litchfield Journal, and New Milford Times. Prepared by the meeting's Peace and Social Action Committee, the letter called attention to two bills now before Congress concerning this issue. The Innocence Protection Act would make it easier for prisoners to gain access to DNA testing and to be ensured of competent legal representation in cases involving the death penalty. The National Death Penalty Moratorium Act would place a hold on federal executions while a national commission reviews the fairness of the imposition of the death penalty. "As Quakers and Americans we abhor the fact that the U.S. is the only Western country that has not eliminated the
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Friends World Committee for Consultation has slots available in its 2002 Quaker Youth Pilgrimage. The Section of the Americas is seeking 14 young Friends to join a similar number of Friends from the Europe and Middle East Section, to take part in a physical and spiritual journey through the southeastern United States from July 12 to August 10, 2002. The pilgrimage is held every other year, and pilgrims are expected to provide funds for their own participation. For more information contact FWCC, 1506 Race Street, Philadelphia, PA 19102, phone (215) 241-7250. Applications for facilitators must be submitted by December 15, 2001, and for pilgrims by January 15, 2002. — FWCC Newsletter of the Americas

Friends in Eastern Europe have been in contact with a peace church known as the Mirovorty (Peacemakers), who survive and grow particularly in Russia, Kazakhstan, and Ukraine. A member of the group, Viktor Koushnarenko, who met in July 1998 with the Interregional Gathering of Friends in Russia, has written an article describing the group’s beliefs about its origins at the time of the earliest appearances of God to human beings, and its survival over centuries of persecution. Followers “are not supposed to have or take any weapons of war. We do not take oaths and do not swear allegiance. We have contempt for no one, regardless of their beliefs. We reject violence, swearing, tobacco, stupefying drinks, and other substances. We listen for the truth wherever and in whatever it appears and from whomever it may come.” ... The fellowship does not have a hierarchical structure, in which inequalities, injustices, lack of freedom, maleficence are inevitable and fulfillment of the New Commandment is unthinkible.” Adhering to “the peacemaking faith of Jesus,” the Mirovorty see a struggle between “the God of peace, love, and unity—Yahweh; and the God of division, enmity, murder, and war—Satan.” The witness of Mirovorty is embodied in its remarkable survival over the centuries under extremely harsh conditions. —Nadya Shapenko

Chapel Hill (N.C.) Meeting minute its opposition to charitable choice. “Works of charity have always been a function of religion. So it follows that the encouragement of ‘faith-based’ organizations by the federal government would seem commendable,” the minute reads. “A part of the President’s Faith-Based Initiative is something called ‘charitable choice.’ This program permits the use of tax dollars to support social service programs that convey a religious message. ... In reality, tax dollars that support the social service elements free up funds to support the organization’s religious proselytization ... We believe that charitable choice violates the constitutional separation of church and state.” Chapel Hill Meeting strongly believes this separation must remain absolute if freedom of choice is to be preserved.” In addition, “social service program clients do not always participate voluntarily, sometimes their involvement is mandated by judges as a condition of probation or as an alternative to juvenile detention. If religiously based programs are included on the list of approved programs for referral, both adults and children, unaware of their rights, could be forced to participate in programs whose teachings violate these individuals’ beliefs.” —Margaret W. Heyboer, corresponding clerk

Noting that the prevention of armed conflict is “far better and more cost-effective than cure,” UN Secretary-General Kofi Annan issued a wide-ranging set of recommendations aimed at forestalling outbreaks of violence. In a June 7 report to the General Assembly and the Security Council (“Prevention of armed conflict”), Annan detailed how both those bodies, as well as the International Court of Justice, the Economic and Social Council (ECOSOC), development agencies, nongovernmental organizations, regional groups, the private sector, and others can contribute to building a culture of prevention. The report urges the General Assembly to consider ways of enhancing its interaction with the Security Council particularly in developing long-term conflict prevention strategies. The report recommends that the Council consider new mechanisms for discussing prevention on a continuing basis, and that ECOSOC devote attention to the roots of conflict and the role of development in preventing it. Annan also urged member states to make earlier and more frequent use of the International Court of Justice in settling their disputes. For his part, the secretary-general outlined a number of measures that he intends to take to prevent conflicts, including increasing the use of UN fact-finding and confidence-building missions to volatile areas and expanding an informal network of eminent persons for conflict prevention. He also pledged to strengthen the “capacity and resource base” in the UN Secretariat for preventive action. “It is high time that we translate the promise of prevention into concrete action,” he wrote. “Let us make this endeavor a testament to future generations that ours had the political vision and will to transform our perception of a just international order from a vision of the absence of war to a vision of sustainable peace and development for all.” The report is available at <http://www.un.org/Docs/sc/reports/2001/srep01.htm>. —United Nations
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Bulletin Board
Upcoming Events

- October 5–8—“Quakers and Money: Bringing Quaker Values and Spirituality to Our Earning, Sharing, and Stewardship Practices,” conference at Pendle Hill Quaker Study Center, Wallingford, Pa. Information: (610) 566-4507 or (800) 743-3150 (U.S. only); ext. 142; e-mail <registrar@pendlehill.org>; or visit <www.pendlehill.org>.

- November—National de Guatemala Yearly Meeting; Honduras Yearly Meeting; Reunion of Friends in India; Mid-India Yearly Meeting

- November 3—American Friends Service Committee annual public gathering, 1:30 p.m., Friends Center, Philadelphia. Theme: “Faith in Action.” Keynote address: J. William Frost, director, Friends Historical Library, followed by three simultaneous panels about AFSC’s work on issues of peace and social and economic justice. Free and open to the public; wheelchair accessible; keynote address available in Real Time captioning; child care provided. Information: Karen Cromley, (215) 241-7057 or <kcrumley@afsc.org>, or Janis Shields, (215) 241-7060 or <jshields@afsc.org>.

- November 6–11—Sanidad Yearly Meeting (Guatemala)

- November 8–11—Friends Committee on National Legislation annual meeting, Washington, D.C., with a discussion of policy goals and featuring this year’s theme, “On Being Faithful Stewards.” Highlights: address by David Minge, former member of Congress, Minnesota; revision of Section IV of FCNL’s Statement of Legislative Policy, “We seek an earth restored”; a panel on the environmental impact of Pentagon policies; an evening panel on U.S. policy toward China; a special program for young adult attendees; and a talent show (polish up your act!). Registration: $185 per person until October 5, $200 thereafter. College undergraduates: $125. To register online, go to <www.fcnl.org/announce>, follow link to “Upcoming Events and News Releases,” select online registration graphic, complete registration form, and submit it online or print completed form and mail to FCNL. To obtain registration packet or for information, contact Lauren Bladen-White at FCNL, (202) 547-6000 x122 or e-mail <lauren@fcnl.org>. To reserve hotel room, call Wyndham Washington DC Hotel before October 12 at (202) 429-1700 or (800) 996-3426.

- November 10–11—Japan Yearly Meeting

- November 30–December 2—“Music as an October 2001 FRIENDS JOURNAL
Opportunities

• The School of the Spirit's "On Being a Spiritual Nurturer" two-year program including eight residential sessions, totaling 32 days, will begin again in February 2002. The format is designed to be accessible to persons involved in work, family, and meeting/church activities. Each residential session combines study, worship, and reflection on spiritual nurture. Themes include: spiritual nurture ministry, nurture in the Religious Society of Friends, prayer and other spiritual disciplines, contemplative life and action in the world, and adult spiritual formation, among other topics. The program has a new core staff, and there will be changes in organization and structure. The deadline for applications is October 31. For information, call or e-mail Michael Green (administrator and core staff) at (919) 929-2339 or <mgreen@mindspring.com>, Linda Chidsey (clerk of the School of the Spirit Board) at (914) 763-3510 or <chidsey@bestweb.net>, or Mickey Edgerton (board member) at (215) 643-9481. The School of the Spirit’s website is <quaker.org.sosministry>.
—Michele Sullivan

Resources

• Whose Safety? Women of Color and the Violence of Law Enforcement, a 45-page working paper authored by activist and independent researcher Anannya Bhattacharjee and copublished by American Friends Service Committee and Committee on Women, Population, and the Environment, documents how women of color, both immigrant and U.S.-born, are facing a mounting spiral of violence at the hands of law enforcement. This report offers an overview of contemporary antiviolence organizing, with concrete examples and critical reflections drawn from interviews with more than 80 antiviolence activists nationwide, as well as numerous published and unpublished reports. Whose Safety? is issued as part of AFSC's new Justice Visions series on contemporary strategies for community action against violence and abuse. It is available online at <www.afsc.org/JusticeVisions.htm>. Printed copies may be ordered for $5.00 per copy plus $3.50 postage and handling from Literature Resources Unit, AFSC, 1501 Cherry St., Philadelphia, PA 19102. Separate offprints of the executive summary for Whose Safety? are available free of charge from AFSC's Community Relations Unit <cruweb@afsc.org>, or (215) 241-7126.

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Milestones

Births/Adoptions

Pickering—Kyle Kuperster Pickering, on July 21, 2001, to Mark and Ann Kuperster Pickering, Mark is a member of Harrisburg (Pa.) Meeting. Kyle is welcomed by brother Quin and grandparents Kay and Bill Pickering.

Deaths

Bjornsgaard—Frank Kirk Bjornsgaard, 82, on June 8, 2001, in Newtown, Pa. Frank was born on October 18, 1918, in Westville, N.J., the son of Ruth Henderson and Per Larsen Bjornsgaard. He was raised in Philadelphia and graduated from Germantown Friends School, followed by Bard College, where he was active in theater and earned a bachelor of arts in English in 1940. He served in the army during World War II and achieved the rank of captain, with responsibilities for Special Services on the South Pacific Islands of Guam and then Tinian, where he met his first wife, Leonora Isabel Shaker, a Red Cross secretary. The couple married on June 26, 1946, and settled in Doylestown, Pa. He worked for 32 years as a marketing department manager for Sun Oil Company, retiring in 1981. Frank was a longtime member of Town and Country Players, a community theater group in Buckingham, Pa., where he served as treasurer and performed various roles from lead man to parking cars. He was a longtime member of Doylestown Meeting, where he served in several capacities from clerk to First-day school teacher. He last held membership in Newtown Meeting. He also served as treasurer for Buckingham Friends School and as a trustee for FRIENDS JOURNAL. Following retirement Frank lived in Newtown Village in Newtown, where he worked in Fredrick public relations and editorial capacities for several organizations. Leonora died in 1994. In 1997 Frank married the former Enid Townsend of Newtown, Pa. He is survived by his wife, Enid; two sons, Kirk L. and David S. Bjornsgaard; three grandchildren; two nephews; and a niece.

Cook—Ralph Edward Cook, 71, on May 9, 2001, at his home in Pembroke, in eastern Maine near the Canadian border. The son of Lindley and Corona Rayle Cook, he was born in Ohio on June 1, 1929. When he was very young his parents moved to Portland, Maine, where his father was a minister at Oak Street Meeting. Ralph graduated from Deering High School and then from Earhard College, with a bachelor's degree in History. During the Korean War, he served time in prison for adhering to his beliefs and refusing to cooperate with the military draft. In 1955 he married Jane White Estes, whom he had met at Earlham. The couple taught at Scattengood School in Iowa while Ralph earned a degree in medical technology at University of Iowa. They later settled in Camden, Maine, where Ralph worked in medical technology, raised sheep, built a lobster boat, and refinished furniture. A skilled carpenter and cabinetmaker, he restored and refinished interiors of three of his own homes as well as others. Jane and Ralph were instrumental in establishing a Quaker meeting in the Camden area that later became part of Midcoast Meeting. In the 1980s the couple moved to Pembroke, where Ralph was involved with an oral history project that documented the early lumbering industry of the Machias region. He helped to found Cobecook Meeting and one of the principal designers and builders of the present meetinghouse. He also served the meeting as clerk and recording clerk. Ralph never lost his interest in history or commitment to peace and kept abreast of current events. After kidney disease limited his more active pursuits, he still enjoyed word games and reading. He is survived by his wife, Jane E. Cook; two stepchildren, James Estes and Lea Sutton; and two stepgranddaughters.

Flinternann—Peter Carroll Flinternann, 83, on June 6, 2001, in Oxford, Ohio, 12 years after having been diagnosed with Parkinson's disease. Born in Philadelphia, Pa., on May 3, 1918, he was the youngest of three sons of Gerhard and Margarette Carroll Allison Flinternann. He attended elementary school in New Jersey, attended schools in Switzerland and Germany while living with his family in Europe from 1932 to 1935, and graduated from Moorestown Friends School in New Jersey. After attending Lehigh University for one year, he transferred to Earlham College, where he majored in Biology and received his bachelor's degree in 1940. There Peter joined West Richmond Meeting. Feeling called to live his testimony of pacifism, he entered Civilian Public Service when drafted in 1941, first serving in a soil conservation program in Mecosta, Ind., and then with a unit at the Alexian Brothers Hospital in Chicago, where he earned an R.N. degree. In 1943 he married Camilla Jane Hewson, whom he had met at Earlham. Peter worked as a surgical nurse for some time before the couple moved to Ann Arbor, Mich., where he attended graduate school. Then they moved to an organic farm in Pennsylvania where they developed a small handicraft business, then to Des Moines, Iowa, where Peter worked as a hospital laboratory technologist; next, to Cleveland, Ohio, where Peter earned his degree as a certified lab technologist; and finally, to Western Reserve University. There Peter obtained his master's degree in Library Science. In 1956 the couple and their young daughter moved to Oxford, where Peter served on the reference staff of Miami University Library for 22 years, receiving the title of Emeritus Professor of Library Administration at his retirement in 1978. Peter was a quiet, gentle man, devoted to his family. He enjoyed reading, gardening, current affairs, and was active for many years in Oxford Meeting. Oxford Citizens for Peace and Justice, and the local chapter of NAACP. He is survived by his wife, Camilla Hewson Richmond; daughters Chris Scholl and Carroll Chastain; grandchildren Amanda and April Scholl and Travis Wright; two brothers, Carl and Edward Flinternann; three nieces; and many friends and colleagues.

Henderson—Anna Edgerton Blackwell Henderson, 97, in Greensboro, N.C., on June 13, 2001. Anna Luella Edgerton was born on July 1, 1903, near Gibson, Prairie Township, in Kekukuk Country, Iowa, to Clara Mae Winder Edgerton and Frederick Mitchell Edgerton. She attended Coal Creek Meetings and was one of the principal designers and builders of the present meetinghouse. She also served the meeting as clerk and recording clerk. Ralph never lost his interest in history or commitment to peace and kept abreast of current events. After kidney disease limited his more active pursuits, he still enjoyed word games and reading. He is survived by his wife, Jane E. Cook; two stepchildren, James Estes and Lea Sutton; and two stepgranddaughters.
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three years in the Coast Guard during World War II, marrying Nadia Thorp in 1942. Discharged in 1949, he took a teaching position in Normal, Ill., became Secondary Education Coordinator with the Battle Creek School, and in 1951, joined the Education faculty of Western Michigan University to teach Human Growth and Development. Years later, he became codirector of the Division of Continuing Education at the university. A chief concern was the development of leadership in young people, and he spent considerable time and energy working with the youth of his meeting. Known for infectious enthusiasm, Dick was a charter and most devoted member of Goshen Meeting, where he served as clerk, trustee, on the Building and Grounds Committee, and wherever he was needed. He is survived by his wife, Nadia Thorp Leonardelli, and his daughter, Lucia Thorp Leonardelli.

McKnight—Sue Stumpf McKnight, 83, on May 17, 2001, in Foxdale Village, State College, Pa. She was born on February 22, 1918, in Rome, N.Y., to the late Quay and Madge Truman Stumpf. She attended Brookville (Pa.) High School and Muskingham (Ohio) College, graduating in 1938. She taught at Kane (Pa.) High School, where she and her husband, Lawrence (Peg) E. McKnight, a fellow teacher. The couple taught in various local schools in central Pennsylvania and eventually settled in Lock Haven, where they served as county superintendent of schools. The couple together helped create a Special Services School for children with emotional and social developmental disabilities in Clinton County. Sue formed a bond with these children and nurtured them until they could mainstream back into a regular classroom. In 1963 she received a master’s degree from Pennsylvania State University, where she also taught undergraduate education courses. She was a critic teacher at the Laboratory School of Lock Haven University for many years, and in her spare time she tutored the wives of foreign faculty in conversational English. After retirement Sue volunteered in local schools as a reading tutor. She was actively involved in American Association of University Women and the Great American Presbyterian Church. In 1990 she moved to Foxdale Village in State College, and soon after, she decided to work part-time, embracing the simplicity of the Quaker tradition. She continued to volunteer at Foxdale as a tutor in the State College Friends School. She was devoted to her four sons and their families and was happiest when with them at their family camp. She loved to cook for her “tribe” and enthusiastically cheered her grandchildren at athletic events and award ceremonies. Family and friends treasured receiving her long, entertaining letters. Her husband, Lawrence McKnight, died in 1979. She is survived by four sons, Regis Q., Richard D., and Herbert R. McKnight; nieces Elizabeth Roark, Lora Miller, and Lisa Barr; 6 grandchildren; 2 great-grandnices; a great-grandnephew; and other family members.

Nicholson—Anna Margaret (Peg) Atkinson Nicholson, 80, on May 4, 2001, at Chandler Hall, Newtown, Pa. Peg was born on May 27, 1920, in a Quaker home in Shamokin, Pa., to Robert and Elizabeth. She graduated from Governor Mifflin High School in 1938, and then from Penn State University where she earned a master’s degree from Haverford College in Relief and Reconstruction, a program led by Douglas and Dorothy Steere. She served her practicum as a social worker in Tapan, U.S., working with Japanese Americans who were interned there. She was then assigned to Germany with British Friends Service for two and a half years, where she led a team to set up a community center for Polish displaced persons. Peg returned to the United States to teach English at Oakland Friends boarding school in New York. She later taught in Grosse Point University School, a college preparatory school near Detroit, and while there she served as clerk of Detroit Meeting. There she met University of Michigan graduate student Sam Nicholson, who was active in the Ann Arbor Meeting. The couple married in 1957 at Wightman Meeting. In 1960 they were sent to Japan by Philadelphia Yearly Meeting’s Japan Committee and spent four years with Friends in Shimonsyu, followed by two years with Mito Friends. On return to the United States, Peg and Sam, now with two young sons, settled in Bryn Mawr, Pa., where Sam focused on raising their children and becoming a part of the community and Southminster Meeting. She was always open to new approaches to spiritual growth and sharing, including holistic healing, and she was a support to many individuals. She became active in the Meals on Wheels program and performed committee work with Bucks Quarterly Meeting. For the last 20 years of her life, she struggled with Parkinson’s disease. She and Sam moved in 1996 to Friends Village retirement home, and she received increasing support from Chandler Hall Friends nursing home. Peg is survived by her husband, Sam Nicholson; sons and daughters-in-law Peter and Julie Nicholson and Christopher and Bobbie Nicholson; a grandson, Thomas Nicholson; two sisters, Ellen Davenport and Sarah Snyder; a brother, Edward Atkinson; and many nieces and nephews.

Mulloy—Dorothy (Dorry) Elkinton Mulloy, 81, on July 9, 2001, in Wolfeboro, N.H. She was born on May 21, 1920, to Thomas W. and Elsie Robertts Mulloy-Dorothy Elkinton, 81, on July 9, 2001, in Wolfeboro, N.H. She was born on May 21, 1920, to Thomas W. and Elsie Robertts Mulloy and his wife, Sue; a brother, Thomas Elkinton; nieces Thomas W., Richard D., and Herbert R. Elkinton; nieces Elizabeth Roark, Lora Miller, and Lisa Barr; 6 grandchildren; 2 great-grandnieces; a great-grandnephew; and other family members.

Mulloy—Johnnie Mulloy, 38, on February 17, 2001, in Argentina, South America. She was born in Williamsburg Meeting House, Jamaica, N.Y., on December 22, 1962, to Johnnie Mulloy and his wife, Sue; a brother, Thomas Elkinton; nieces Thomas W., Richard D., and Herbert R. Elkinton; nieces Elizabeth Roark, Lora Miller, and Lisa Barr; 6 grandchildren; 2 great-grandnieces; a great-grandnephew; and other family members.

Mulloy—Lawrence (Ted) McKnight, 83, on February 2, 2001, in Ann Arbor, Mich. He was born on January 18, 1918, in Taylor, Ohio, to Robert and Elizabeth. Ted graduated from Goshen College, earning a bachelor’s degree in 1939, and then from Haverford College in 1941, where he earned a master’s degree in 1944. Ted was a Quaker, and he was active in the World Quaker Friends Peace Conference. He was a teacher and administrator in various educational institutions, and he was a co-founder of Friends of the Baha’i Faith. He is survived by his wife, Sue; a brother, Thomas Elkinton; nieces Thomas W., Richard D., and Herbert R. Elkinton; nieces Elizabeth Roark, Lora Miller, and Lisa Barr; 6 grandchildren; 2 great-grandnieces; a great-grandnephew; and other family members.

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Richmond—Owen Richmond, on April 17, 2001, in Pittsburgh, Pa. He was born on April 1, 1928, the second of four children, in St. Charles, Ill., and grew up in nearby Wasco. His mother’s family was Swedish. He was a young fan of the Cubs baseball team, played softball, helped his father with carpentry, and worked on relatives’ farms in the summertime. In 1949 he earned a bachelor’s degree in Engineering from Bradley Polytechnic Institute in Peoria, Ill., and in 1950 he received a master’s degree in Structural Engineering from University of Illinois at Champaign-Urbana. That year he married Ann McMillan. From 1952 to 1954, Owen worked in Nevada, researching the effects of atomic blasts on bomb shelters designed to protect people and equipment. This experience and the knowledge of the potential for destruction by atomic power led him to pacifism. In 1957, Owen earned a doctorate in Engineering Mechanics from Penn State University, and from 1957 to 1983 he worked for U.S. Steel in Monroeville, Pa. When the steel industry came upon hard times, Owen was instructed to draw up a list of employees in his department who could be dismissed. The assignment was too painful for him, so he reported that he could find only one person to dismiss: himself. Several months later he joined ALCOA, where he conducted scientific research until retiring in 1998.

Owen, Ann, and their children joined Pittsburgh Meeting in 1974. Owen served as a clerk of the meeting from 1980 to 1982 and on the oversight and ministry committees. He was a quiet, gentle source of strength and wisdom, counseling forgiveness in times of stress. He used Quaker process in his work environment by trying to reach consensus rather than making decisions by majority. At home, Owen enjoyed music; music with his family, friends often joined in singing and playing a variety of instruments. Owen’s guitar and his son Brian’s bass often delighted the meeting community with their catchy folk music at fall gatherings and First-day school. He is survived by his wife, Ann McMillan Richmond; four children, Brian, Robyn, Craig, and Todd Richmond; and seven grandchildren, Levi Wayko, Gab, Maya, and Lynn Richmond and Julian and Brianna Guindon.
Forum continued from p. 4

can help make a positive contribution wherever we are as "Quakers in the board room" whether it is the U. S. government, teaching, social service, full-time parent, or corporations like IBM, U.S. Steel, or H.J. Heinz Company.

Donald Laitin
Orangeville, Ont.

Rendering service and taking stands

Two articles, "Serving God and Caesar" by Rob Callard and "Protest Walk Gone Awry" by Joy Belle Conrad-Rice (F/Aug.) spoke to me from opposite sides of the coin. Callard chose to work within the system of our government, accepting the censure. Throughout 21 years of service he brought light into dark places. I am sure many times through un-Quakerly compromise. I applaud him. God is also in the deep recesses of government.

Next, a drawing of a pair of sandals (not made for walking) drew me. I suffered the abused feet of Joy Belle Conrad-Rice as she stubbornly walked her painful protest. As I read, I anticipated the enlightenment to follow but none came, other than her encounter with a pet wolf. Her closing statement, "Oddly, she never stuck out her tongue at me" was disappointing.

Our children are living in a culture I can barely understand. The traditional Quaker practice of digging in our heels and refusing to budge may have some virtue, but it isn't successful with our children who continue to wound themselves. Love them and be present, not to preach, but to try and walk the mile in their shoes.

Shirley Fritchoff
Tucson, Ariz.

Correction

The excerpts of the Baltimore Yearly Meeting minute concerning conditions in the West Bank and Gaza that are quoted on page 28 of the June 2001 edition of FRIENDS JOURNAL leaves readers with a misleading impression of the position taken by our yearly meeting. After the quoted portions of the minute describing the violence and mistreatment that Palestinians suffer under Israeli rule and before the quoted appeal to U. S. and Israeli officials, the following paragraph appears in the minute as adopted by the yearly meeting:

We are aware that many of the current practices are influenced in part by the...
fear caused by repeated acts of violence committed against Israelis in the West Bank and Gaza. It is in the nature of acts of violence, even in the pursuit of justice, that they result in still more injustice. We urge those struggling for justice to adhere to the principles of nonviolence in that struggle. We welcome media reports that Palestinian officials intend to change the Intifada tactics and adopt nonviolent activities.

Our committee felt that this appeal to Palestinian authorities was just as important as the appeal to U.S. and Israeli officials that followed. We would not have asked the yearly meeting to adopt the minute without it. Please let your readers know about this part of our minute so they will have an accurate understanding of the position of Baltimore Yearly Meeting on this issue.

Betty Hutchinson, clerk, BYM Peace and Social Concerns Committee
Sandy Spring, Md.

Our apologies for leaving this section of the minute out of the original report. —Eds.

“That of God” isn’t a piece of God

I have spent some time reflecting on my wonderful and powerful experiences as an Adult Young Friend at the Friends General Conference Gathering. During the conference the Quaker buzzword or phrase seemed to be “that of God.” We respect that of God, we listen to that of God, we look for that of God in others. It seems that the modern liberal Quaker understanding is morphing from the traditional understanding of that phrase to a new theology centered around it.

We already have working metaphors for referring to the Divine’s presence in each of us: the Seed and the Light are two. When Fox admonished early Friends to “answer that of God in every one,” he was not telling them to talk to the essence of God within each person. How did early Friends convince others of their incompleteness without being in a relationship with the Divine? First, they had established personal corporate relationships with the Divine, through Christ. They spoke, ideally when led by the Spirit, to that of God in those they met. That is, they spoke to the natural desire of each human being to connect with the Creator. That of God isn’t a piece of God, the Light of the Holy Spirit, but the yearning for connection with the Divine.

When Friends answered “that of God” in each person, they would do so in Christ’s Spirit of Love, taking those open and tender to the Quaker message to the Light found within them, and leaving them there.

Kevin-Douglas Olive
Baltimore, Md.

A people to be gathered

It does not seem likely that we can again be a gathered people in a geographic community as in the case of the Amish, but surely it is essential we be gathered in spiritual unity. To do so it is necessary that we be able to define who we are. Lloyd Lee Wilson asks two Quakers what we believe and you get three answers.

Why do we find it so hard to state what we believe? Is it not unfair to persons seeking to have their spiritual journey with us? Inquirers into other religious bodies are advised about the expectations of these groups. One wishing to become a Catholic is expected to take a course of study. If one wishes to join the Baptist church one is expected to be willing to endorse their creed. Why are we so different about stating our theological base?

Does not our origin and history largely define us? For example, we are not the Society of Friends, we are the Religious Society of Friends. We are a church. We are a Christian church. Our name tells us that: John 15:15, in which Jesus says, you are not my servants, you are my friends.

It was George Fox’s insight that through knowing Christ it becomes possible to have direct revelation on how we are called to live our lives, that there is the Light or Seed within each that is the source of our spiritual journey if we nourish it, especially in corporate worship. The potential is there for all, including those who never heard of Christ. This is the base of Quaker universalism.

It was this concept of Light that led our Quaker forebears to note that “Christ has come to teach his people,” that we do not wait for a second coming for there is already a living Presence. This Presence means that salvation is how we live our daily lives. It also means that we are called to establish a new order, to live by divine law, not human law. We are paying a high price for becoming too much of the world.

If we want to again be a gathered and a peculiar people, then we must again become the Publishers of Truth.

Silas B. Weeks
Elliot, Maine
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Friends Journal October 2001 47
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Continuing care retirement communities:
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For information, call or write: Doris Lambert, The Kendall Corporation, P.O. Box 100, Kendall Square, MA 02149. (617) 388-5851. E-mail: info@kcorp.kendal.org.

Friends Homes, Inc., founded by North Carolina 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 the Piedmont region's natural, cultural, and spiritual opportunities in a place where Quaker roots run deep. For information please call: (336) 292-9952 or write: Kendal Corporation, 1500 Morgan Mill Road, Horsham, PA 19044. (610) 572-6048.

Schools
Rancocas Friends School: Pre-K and full day, after school care, quality academic and developmentally appropriate program with Quaker values. Affordable tuition, financial aid. (609) 797-6573. (NJ) website: <www.rjfs.org>.

Stratford Friends School provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An after-school program for five-year-olds is available. The school also offers an extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandilo Road, Hawesville, PA 15643. (60/4) 446-8144.

Friends Meeting School: Serving more than 100 students on 50 acres in southern Frederick County between I-70 and I-270. Coed - Pre-K to grade 8. Strong academic, Quaker value, and Quaker-based leadership in the environment, peace skills, Spanish, extended day program, optional piano lessons. 3232 Green Valley Road, Ijamsville, MD 21754, (314) 768-0288 <wwwfrbmeetingschool.org>.

Orchard Friends School: A school for children grades K-7, with language-based learning and personalized program. East Main Street, Mooresville, NC 28114. (704) 826-8227. Fax: (855) 826-0111. E-mail: <Orchard@BD.org>.


Junior high boarding school for grades 7, 8, 9. Small classes and high-quality teachers: Music, art, computers, Spanish, French, English, science, art, math, physical education, music, art, computers, Spanish, French, English, science, art, math, physical education. 1500 Orthobird Street, Philadelphia, PA 19142. (215) 533-8066.

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 academic, 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) 717-7455, ext. 158. <www.res.org>.

The Quaker School at Horsham, a value-centered elementary and middle school for students with learning differences. Small, remedial classes, qualified staff, serving Pennsylvania and New Jersey Counties. 318 Meeting House Road, Horsham, PA 19044. (215) 674-2675.

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 has been built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Basnsville, Ohio 43006. (740) 459-1125.

John Woolman School: Rural California, grades 8-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects. Board, day, 13075 Washington Lane, Mill Valley, CA 94941. (415) 273-3183.

United Friends School: Coed—preschool-8; emphasizing integrated, developmentally appropriate curriculum, individualized learning, and an understanding of Quaker values. (K) 20 South 10th Street, Quakertown, PA 18951. (215) 536-1733.
Meetings
A partial listing of Friends meetings for the United States and abroad.

Meetinghouse Addresses

UNITED STATES

Alabama
AUBURN-Unprogrammed meeting, Sundays 8 a.m. Room 205, 132 N. Gay St. Phone: (334) 887-3886 or 826-6645.

BERMOUTH-Unprogrammed meeting, 10 a.m. Sundays. 4143 5th Ave. S., Birmingham, AL 35222. (205) 292-5670.

FAIRBanks-Unprogrammed meeting 10 a.m. Sundays at Friends Meeting house, 9261 Fairhope Ave. Write: P.O. Box 3119, Fairhope, AL 36533. (334) 928-0882.

HUNTSVILLE-Unprogrammed meeting, Sundays in various homes. Call (205) 837-6236 or write P.O. Box 3350, Huntsville, AL 35810.

ROYAL (Blount County)-Worship group. (205) 429-3086.

Arizona
FLAGSTAFF-Unprogrammed meeting and First-day school 10 a.m. 402 S. Beaver, 86001.

MESA-Citizens Friends Meeting at Friends Southwest Center, 7 1/2 miles south of Efrica, Worship 11 a.m. Phone: (520) 692-9724 or (520) 692-9730.

PHOENIX-Worship and First-day school 10 a.m. 1700 E. Glendale, Phoenix, 85020, 943-5633 or 955-1878.

TEMPE-Unprogrammed worship and First-day school 10 a.m. 318 East 15th Street, 85281. Phone: 968-9809.

TUCSON-Pima County Quakers Meeting (unprogrammed). First-day school and worship 8:30 a.m. and 10 a.m. and Wednesday at 11 a.m. 931 N. 5th Ave., 85707-7723. Information: (520) 393-2256.

Arkansas

FAYETTEVILLE-Unprogrammed. (501) 521-8657 or 267-5605.

LITTLE ROCK-Unprogrammed meeting, discussion 10 a.m., worship at 11 a.m. at 3415 West Markham. Phone: (501) 646-7224.

California
ARCATA-11 a.m. 1920 Zehnder. (707) 677-0491.

BERKELEY-Unprogrammed meeting. Worship 11 a.m., 2101 Vine St at Warner, 843-0192.

BERKELEY-Strawberry Creek, P.O. Box 5065, (510) 524-9186. Unprogrammed worship and First-day school 10 a.m. at Lawdon School, 1475 Rees St. (Sacramento), Berkeley.

CHICO-9:45-10:15 a.m. singing; 10:30 a.m. unprogrammed worship, children's lessons, Hermello and 14th Ave. (503) 897-3368.


DAVIS-Meeting for worship First Days 9:45 a.m. 345 L St. Visitors call 753-5924.

FRESNO-Unprogrammed meeting, Sunday 10 a.m. 2219 San Joaquin Ave., Fresno, CA 93721. (209) 237-4102.

GRASS VALLEY-Meeting for worship 9:45 a.m., discussion, hearing 11 a.m. John Woolman School campus, 13075 Woolman Ln. Phone: (530) 263-3164.

JAKA-JA-Meeting 10 a.m. 7380 Eads Ave. Visitors call 456-1020.

LOS ANGELES-Worship 11 a.m. at meetinghouse, 4167 S. Normande Ave., L.A., CA 90037. (213) 906-0733.

MARGO-Worship 10 a.m. at 177 East Blithe Ave., Mill Valley, Calif. Phone: (415) 435-7575.

MARINA-10 a.m. 177 East Blithe Ave., Mill Valley, Calif. Phone: (415) 435-7575.

MARTHA LOMBA-10 a.m. at Orange Grove Meeting, 300 E. Orange Grove Blvd., Mill Valley, Calif. Phone: (415) 435-7575.

MONTARES-10 a.m. at Orange Grove Meeting, 300 E. Orange Grove Blvd., Mill Valley, Calif. Phone: (415) 435-7575.

MONTEZ-10 a.m. at Orange Grove Meeting, 300 E. Orange Grove Blvd., Mill Valley, Calif. Phone: (415) 435-7575.

MONTE CRISTO-10 a.m. at Orange Grove Meeting, 300 E. Orange Grove Blvd., Mill Valley, Calif. Phone: (415) 435-7575.

PALEO-10 a.m. at Orange Grove Meeting, 300 E. Orange Grove Blvd., Mill Valley, Calif. Phone: (415) 435-7575.

PAU-10 a.m. at Orange Grove Meeting, 300 E. Orange Grove Blvd., Mill Valley, Calif. Phone: (415) 435-7575.

REDLANDS-10 a.m. at Orange Grove Meeting, 300 E. Orange Grove Blvd., Mill Valley, Calif. Phone: (415) 435-7575.

SAN BERNARDINO-10 a.m. at Orange Grove Meeting, 300 E. Orange Grove Blvd., Mill Valley, Calif. Phone: (415) 435-7575.
Florida

District of Columbia

WASHINGTON-Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near cor. of Wisconsin Ave. and 22nd St. NW), (202) 483-3310, <www.quaker.org/fmdcw/>. Unprogrammed meetings for worship are regularly held at:
MEETINGHOUSE-Second Saturday, 10 a.m.; First day at 11 a.m., and 6 p.m., Sundays, also 7 p.m. Wednesdays, first day at 11 a.m.
QUAKER HOUSE-2121 Deolar Pl., adjacent to meetinghouse, admission by appointment with special welcome for Friends and Guests.
MONTHLY MEETING DAY MEETINGS-(second) First meetings Sept.-June; third first day in July; meetings held at 8:30 a.m. in the meetinghouse and 10 a.m. first day, admission free.
FRIENDSHIP PREPARATIVE MEETING-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Washington, admission free.
CAPITOL HILL WORSHIP GROUP-at William Penn House, 515 E. Capital St. SE, at 10 a.m. First Day.

Iowa

ILLINOIS

BLOOMINGTON-NORMAL-Unprogrammed worship and first-day school 10:00 a.m. in members’ homes. (303) 454-5639 or (309) 682-1908.
CHICAGO-Chicago Weekly Meeting, 10:30 a.m. at 4247 N. Clark St., Chicago, IL 60613. Admission by appointment. (312) 243-4233.
SANDPOINT-Friends meeting unprogrammed worship at 1052 Alder St., 10 a.m. Sundays. For information call Elizabeth Willey, 263-4788.

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Ohio

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CHICAGO-Chicago Weekly Meeting, 10:30 a.m. at 4247 N. Clark St., Chicago, IL 60613. Admission by appointment. (312) 243-4233.
SANDPOINT-Friends meeting unprogrammed worship at 1052 Alder St., 10 a.m. Sundays. For information call Elizabeth Willey, 263-4788.

October 2001 FRIENDS JOURNAL
A WEST BRANCH-Unprogrammed worship at 10 a.m., 2nd Sunday worship includes business; other weeks, discussion follows. 317 N. 6th St. Cal. (319) 643-5639.

KANSAS

A. LAWRENCE-Oread Friends Meeting. 1146 Oregon. Unprogrammed meeting for worship at 10 a.m. Child care available. (785) 841-5888.

MANHATTAN-Unprogrammed meeting. For ftes and location please telephone (785) 539-3733, or 539-2266, or write Friends Meeting, 2537 Main Street, Manhattan, KS 66502.

TOPEKA-Unprogrammed worship 9:45 a.m. followed by children's worship and childcare provided. Phone: (785) 233-5210 or 232-6283.


KENTUCKY

BEREA-Meeting Sunday 9 a.m. AMERIC Building, 330 Harrison Road, Berea, Ky. Cal. (502) 229-6579 or (502) 986-9560.


LEXINGTON-Meeting for worship and First-day school 10:30 a.m. Sundays. 649 Price Ave., Lexington, KY 40508. Telephone: (502) 263-7598.

LOUISVILLE-Meeting for worship 10 a.m. 3060 Bon Air Ave., 40205. Telephone: 452-6212.

LOUISIANA

BATON ROUGE-Unprogrammed worship 11 a.m. Sunday. 333 E. Chimes St. Clerk: Pam D. Arnold (225) 665-3669.

NEW ORLEANS-Unprogrammed worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave. (504) 566-1675.

RUSON-Unprogrammed. Call: (318) 251-2689.

SHREVEPORT-Unprogrammed. Call: (318) 459-3751.

MAINE

BAR HARBOR-Unprogrammed worship 11 a.m. Sunday. 333 E. Chimes St. Clerk: Pam D. Arnold (225) 665-3669.

OXFORD-Unprogrammed worship, First-day school 10:30 a.m., 11:15 a.m., 12:30 p.m. Senior Center. Call (207) 583-2760.

PENOBSCOT-Upsala Meeting. Worship. 10:30 a.m., 1st, 2nd, 4th, and 5th Sundays. For times, call (207) 583-2760.

PLACER-Unitarian Universalist. Worship and First-day school 10:30 a.m., 2nd Sunday. 47 Q-0350.

PORTLAND-Unprogrammed worship, First-day school 10 a.m. at 26 Benvenue St. Phone: (207) 749-3556 or Clerk, Henry Stoles (207) 743-4835.

WELLESLEY-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (781) 237-0268.

WEST FALMOUTH-Meeting for worship 10 a.m. Sunday. 574 W. Fall Hwy / Rt. 89A. (508) 336-3773.

WESTPORT-Meeting Sundays 10 a.m. Central Village. 363-4963.

WICHITA-Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3687.

YARNOUT-Friends Meeting at 56 North Main Street in South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. (508) 398-5773.

MICHIGAN


ANN ARBOR-Unprogrammed meeting for worship 9 a.m. and 11 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (734) 761-7435. Clerk: Clare Thinner Goals, (734) 761-7435.


GRAND RAPIDS-Worship and First-day school 10 a.m. First day of month. All Saints Episcopal Church lounge, 800 Abbott Road. Worship only, 9:30 a.m. except first week of month. September reservations Center, 1200 East Michigan Ave., Lansing. Also accessible. Call (517) 371-1047 or 371-1574.

PLINTT-Crossroads Worship Group (Conservative): Meets for unprogrammed worship on 2nd Sunday, 9:30 a.m. Call: (517) 666-4161.

GREAT LAKES-First-day school, 9 a.m. West Michigan, 911 Michigan Ave., Kalamazoo, MI 49007. Call: (269) 456-0123.

GREEN-Our Worship Group. Meeting at 10:30 a.m. 333 E. Chimes St. Clerk: Pam D. Arnold (225) 665-3669.

KALAMAZOO-Meeting for worship and firstday school 10 a.m. discussion and childcare 11 a.m. Friends Meetinghouse, 508 Denman St. 310-2370.

Nebraska
LINCOLN-Unprogrammed worship 10:30 a.m. 3319 S. 48th, Phone: 488-4178.

New Jersey
CEDAR CHAPEL, Absecon-10 a.m., 240 St. Andrew's Church Rd. (609) 826-6639.
CEDAR CHAPEL, Galloway-10 a.m. Mt. Olive, (609) 348-7770.
CEDAR CHAPEL, Moorestown-10 a.m., 220 E. Frelinghuysen Rd. (609) 231-2099.
CEDAR CHAPEL, Toms River-10 a.m., 1443 Bay Ave. (609) 398-6329.
CEDAR CHAPEL, Vineland-10 a.m., 145 4th St. (609) 654-9625.

New Mexico
ALBUQUERQUE-10 a.m. 1800 5th St., N.W. (505) 486-6374.
LAS CRUCES-10 a.m. 662 N Mesquite. Contact: David Richman (505) 225-1822, Jean McDonald (505) 474-1943.
SAN FRANCISCO-8 a.m., Sundays 9 a.m. and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.
CHARLESTON-5 a.m. 10 a.m. (609) 845-5066, if no answer call 855-5516.

New York
ALBANY-Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 438-8812.
ALFRED-Meeting for worship 10 a.m., each First Day in The Parish House, West University St. 

October 2001 FRIENDS JOURNAL
Unprogrammed meeting and First-day school 10:15 a.m., forum 11 a.m. 351 N.W. Polk Ave. Phone: 762-3969.

North Dakota

DURHAM—Unprogrammed meeting and First-day school 10:15 a.m., forum 11 a.m. 351 N.W. Polk Ave. Phone: 762-3969.

TROYON—Our first and third Sundays, 11:30 a.m. at 531 N.W. Polk Ave. Phone: 762-3969.

LEVISON—First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On 2nd and 4th Sundays.

MILTON-DEW—First-day school 9:30 a.m. at Milton Friends Meeting House. First-day school 10:30 a.m. and First-day worship 11 a.m. in the chapel. Phone: (717) 874-8286.

LANSING—First-day school 9:30 a.m. and First-day worship 11 a.m. at 531 N.W. Polk Ave. Phone: 762-3969.

INDIANA—Unprogrammed meeting for worship 10:30 a.m., first and third Sundays. (724) 349-3338.


KENTTITE-Square—On Rte. 82, 8 of Rte. 1 at St. Silda's St. Finsbury Rd. Phone: 683-2388. (717) 456-4121. Find us at www.pyt.org.

LACASTER—Meeting and First-day school 10 a.m. 119 Temple Ter. (717) 339-2726.

LANSOWE—First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne and Stewart Sts. Phone: (215) 545-4011.

LEVISH—Valley-Beylewind—Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On 2nd and 4th Sundays.

LEWISBURG—10:30 a.m. Sundays. Vaughn Lib. Library, Bucknell University. Telephone: (717) 524-4215.

LONDON—Grove Meeting 9:30 a.m., child-care/First-day school 10:30 a.m. Newark Rd. and rte. 926, 5 miles W of Kennett Square. Phone: (717) 829-6942. 10:30 a.m. (except summer) and 11:30 a.m. (except winter) Babies' meeting at Meetinghouse Lane at Montgomery.

MIDDLETOWN—Meeting for worship 1st and 3rd Sundays, 11:30 a.m.-12:30 p.m. Adjacent to 350 S. 4th St. Phone: (610) 352-2385. 10 a.m.-11 a.m. 3rd Saturday and 10 a.m.-11 a.m. 1st Sunday and 10 a.m.-11 a.m. 3rd Sunday. Phone: (610) 352-2385.

MILWIL—First-day school 9:30 a.m., meeting for worship 11 a.m. Seventh and Eighth Months, worship 10 a.m.-11 a.m. At Langhorne, 453 W Maple Ave.

MORRISTOWN—Meeting for worship 10 a.m. 101 Arch St., 19106. Phone: (215) 689-5509.

MILLVILLE—First-day school 10 a.m. 1st Sunday, 11 a.m. 2nd Sunday and 2nd Sunday, 11 a.m. 3rd Sunday.

MOUNDSTOWN & UNION—First-day school 10 a.m. and 11 a.m. First-day worship 11 a.m.

MURFREESBORO—First-day school 10 a.m. 1st Sunday, 11 a.m. 2nd Sunday and 2nd Sunday, 11 a.m. 3rd Sunday.

MURPHY—First-day school 10 a.m. and 11 a.m. First-day worship 11 a.m.

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MURPHY—First-day school 10 a.m. and 11 a.m. First-day worship 11 a.m.
Your gift to one of our life income plans can entitle you to receive income as well as various tax benefits. For instance, you will receive a current income tax deduction for a portion of the gift and reduce or eliminate the capital gains tax on long-term appreciated assets. On the death of the income beneficiary (you and/or another person), Pendle Hill will have use of the funds to further its mission. Life income plans include:

**A Charitable Gift Annuity**
In exchange for a gift of cash or securities, we will agree to pay you a guaranteed, fixed annual income for your lifetime. This income may start now or at a later date, such as retirement. The rate of the annuity is based on the ages of the annuitants.

**A Gift to Our Pooled Income Fund**
Sometimes described as a "charitable mutual fund", income from our Pendle Hill Pooled Income for the Future Fund is based on the earnings performance of the Fund.

**A Charitable Remainder Trust**
We are happy to work with you and your financial advisors to create an individual income arrangement that suits your unique circumstances.

*Invest in the future*
If you want to learn how you can make an investment, not only in Pendle Hill, but also in the future of the Religious Society of Friends, please contact:

Barbara Parsons
Director of Development
Pendle Hill
335 Plush Mill Road
Wallingford, PA 19086-6099
800.742.3150, ext. 132
E-mail contributions@pendlehill.org
www.pendlehill.org

The Barn, 1938
Let us then try what Love will do: for if men did once see we Love them, we should soon find they would not harm us.

WILLIAM PENN

Will you join us in Seeing What Love Can Do?

Inscribed by Friends’ belief in the inherent dignity and worth of every person, the American Friends Service Committee is at work in 42 U.S. locations and 23 countries around the world to build peace, to right injustice, and to strengthen communities.

Since 1917, AFSC has depended upon the support of Friends and Friends meetings for volunteers, staff, and financial help.

You may remember a grandfather who served in France after World War I, a great-aunt who went to the Appalachian coal fields, a parent who coordinated local clothing drives, or your own experience in a summer work camp or helping your First-day school pack “Kits for Kosovo.”

Today, the AFSC tradition of Quaker Service continues and still depends upon the partnership of Friends across the country and around the globe.

In fact, we need your help more than ever, be it in assembling kits for Colombia, educating your community about how Iraqi children suffer under U.S. sanctions, or in making a financial contribution to support the Service Committee’s programs.

To learn more about what AFSC is doing and how you can get involved, visit our website at www.afsc.org

To promote justice, peace, and equality around the world through AFSC, here’s a gift of:

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