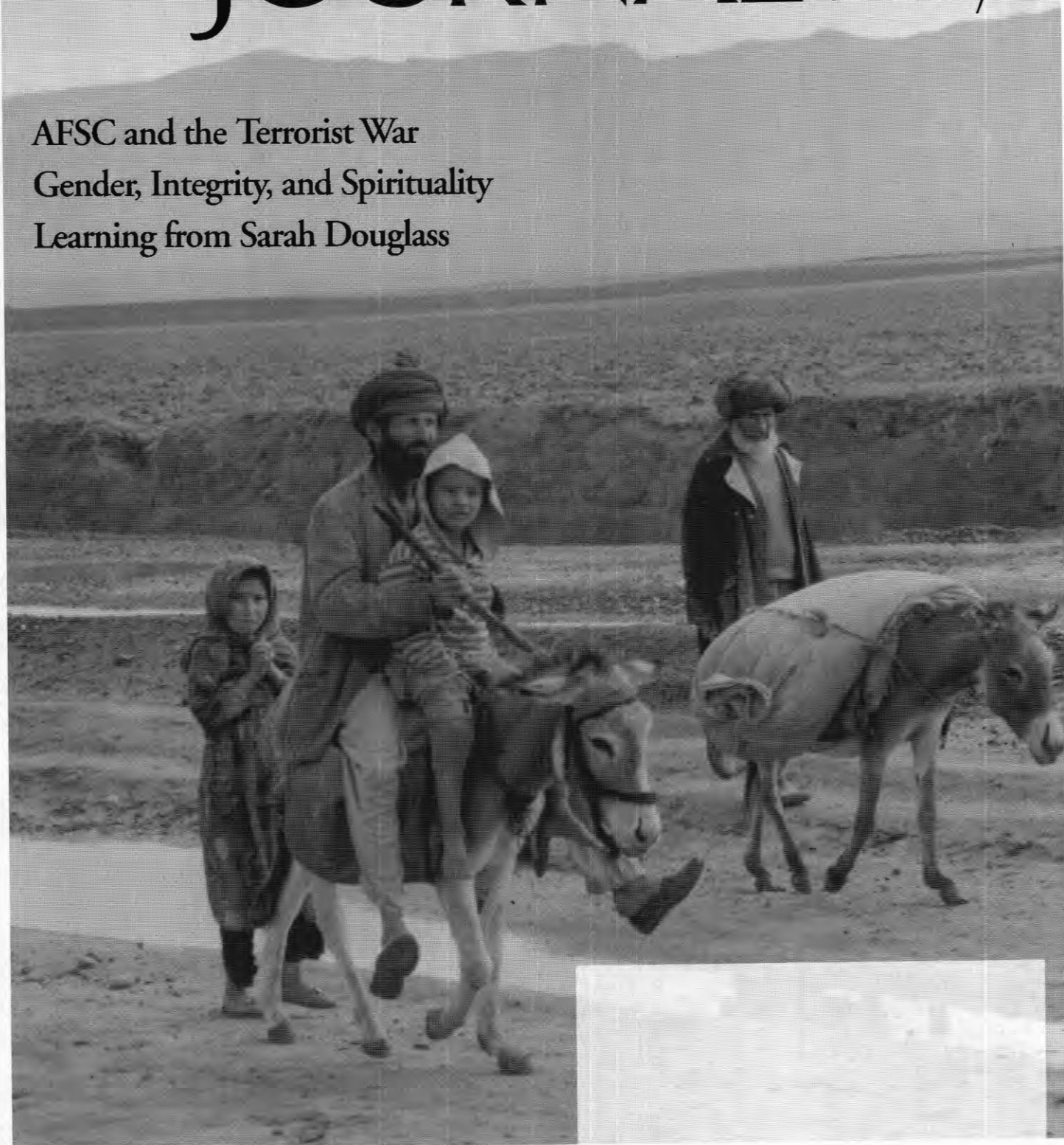


January 2002

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

AFSC and the Terrorist War  
Gender, Integrity, and Spirituality  
Learning from Sarah Douglass



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



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**Among Friends**

# Courage and Compassion

It is a joy and a challenge, but also often a frustration, to prepare issues of FRIENDS JOURNAL months in advance of their publication date. In times such as these, when current events are moving quickly, and the need for a thoughtful Quaker response that speaks to the present is great, it is especially frustrating to know that at least some of our content may become dated or irrelevant by the time it is being mailed. One way we choose to address this dilemma is to lift up themes that we hope will speak to the times, themes that we hope will give encouragement and pause for reflection.

As I encounter the articles in this issue, one theme in particular stands out for me: the courage needed for the often very lonely path of bearing witness to one's deepest experience of truth—and how frequently and variously we Friends have chosen this challenging course for ourselves over the centuries.

In his address to the American Friends Service Committee public gathering early last November, "AFSC and the Terrorist War" (p. 6), J. William Frost reminded Friends that in these days of war on terrorism we can anticipate that many of our peacetime fellow travelers will no longer stand with us in our witness (as often has been the case in the past)—that, indeed, historically even many individual Friends have found themselves troubled by our corporate positions, as was the case during both world wars. I am aware that some Friends today are experiencing such misgivings. This grappling with personal conscience and bearing witness is one of the most challenging—and profound—aspects of our tradition, and it has the potential to help us learn, and relearn, the value of careful listening and respect for individual differences. It also can move us along corporately in our understanding of ourselves and others—and of that to which Spirit is calling us.

In "Learning from Sarah Douglass" (p. 17), Margaret Bacon writes about the 19<sup>th</sup> century painful struggle of Sarah Mapps Douglass and her mother, Grace Douglass, to bear racial prejudice from members of the Friends meetings they regularly attended. "The hardest lesson my Heavenly Father ever set me to learn," said Grace Douglass, "was to love Friends; and in anguish of spirit I have often queried; why the Lord should require me to go among a people who despise me on account of my complexion; but I have seen that it is designed to humble me, and to teach me the lesson, 'Love your enemies, and pray for them who despitefully use you.'" This observation is a humbling reminder to us that, for some individuals, even attendance at Friends meetings can be a spiritual trial and a form of personal witness.

When Petra Doan submitted her article "Gender, Integrity, and Spirituality: A Personal Journey" (p. 14), I was particularly struck by the courage it took to be so open about her gender transition, by her willingness to share the spiritual aspects of this experience, and her sense that to do so might provide a witness that would ease the condition of others like herself. I was struck, too, that a clearness committee from her monthly meeting and a Quaker support group, Friends for Lesbian and Gay Concerns, helped her through the long and difficult process of claiming her integrity.

In our meetings for worship with a concern for business and our clearness committees, we have access to powerful means of clarifying and testing our leadings. We Friends are fortunate in being able to avail ourselves of the collective wisdom and spiritual insight of our community. Whether we are wrestling with an individual matter, a family or community issue, or a national or international concern, the Quaker process of discernment can help to make the way clear. Such processes are never easy, and often require acts of courage—the courage to share our uncertainty with others, and to hope and trust that our vulnerability will be greeted with respect, compassion, and tenderness.

*Susan Corson-Finnerty*

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Photos at right and on cover:  
Afghanistan, November 2001;  
photos by Doug Hostetter,  
courtesy of American Friends  
Service Committee





## Forum

### A time for reflection and action

On September 11, our country became the target of terrorist attacks that claimed the lives of thousands. In the days that have followed, members of Chapel Hill Monthly Meeting have struggled to discern God's will for us as a people of faith.

This is a time for grieving. We grieve for the thousands of innocent people who died and for their families. We grieve for innocent people attacked out of fear and anger merely because of their religion or ethnic background. We grieve for the men and women in the military and their families who now face separation and extreme danger. We grieve for those living in fear of retaliation. We grieve also for those who express hate through violence or words. While we acknowledge that some people, in their grief, wish to lash out quickly with more violence, we as Friends believe it is essential for us all to think more deeply about our response.

This is a time for looking within. George Fox said that we should "live in the virtue of that life and power that takes away the occasion for all wars" and that we are called to "walk cheerfully over the Earth, answering that of God in everyone." We have fallen short. Our rich nation has done little to answer the cries of the hungry, the victims of exploitation, the fearful. We have too often failed to understand and respect other people's cultures and beliefs.

This is a time for asking difficult questions that may lead us to create a world of greater harmony, understanding, and peace. Why are some of our brothers and sisters filled with such hatred that they would destroy innocent lives and take their own in the process? How did we become so distant from those who worship God in a different manner? Would increased understanding of Islam reduce mistrust and suspicion and improve the chances of peace in the world? Answers to these questions will require an honest look at our international economic and political policies, as well as individual soul-searching. Asking questions that have only military answers, however, can only deepen the gulf that divides us.

This is a time for action. As concerned people, we must act in many ways. As Friends, we caution our leaders, in the words of the second verse of *America the Beautiful*, "Confirm thy soul in self-control. . . ." We must listen to the voices of others in the world calling for justice and respect. We must speak out against the use of violence to achieve any ends. We must resist efforts to

remove constitutional rights. We must encourage dialogue both at the local and international levels to determine how we can influence communities in a positive economic and social manner.

We must all support one another as we face a changing and uncertain world. As Friends, we long for a peaceful world; we hold faithfully to our belief that pursuing military solutions is no way to bring lasting peace.

Carolyn Stuart

Clerk, Chapel Hill Monthly Meeting  
Chapel Hill, N.C.

### The new skyline

On the morning of September 11, while I was still trying to comprehend the news of the tragedy, I turned the page of the book I was reading, *The Radiant Life*, by Rufus Jones. For many years I had heard about this well-known Quaker but had not read any of his books. As I stared at the title of the next chapter I realized that I was experiencing what Carl Jung called synchronicity. The title read, "The New Skyline." Although synchronistic events have occurred to me in the past, they never fail to fill me with amazement and humbleness. The chapter begins: "Every intelligent person in America, even now in the midst of the fighting, is deeply concerned over the type of peace that will emerge when the fighting ends, and concerned too, about the creation of the right social-economic-political structure. . . ." (p. 76) These words written in the midst of the Second World War could just as well describe our present crisis.



Rufus Jones was a Quaker mystic, author of more than 50 books, a professor at Haverford College, and a guiding influence behind the start of AFSC. Could the words and vision of Rufus Jones be an inspiration to us as we continue to find new ways of achieving a more peaceable world?

Jean Roberts  
Bellevue, Wash.

### Friends United Meeting response to the 9/11 tragedy

Thank you for the compilation of statements from Friends responding to the events of September 11, 2001, in your November issue. To avoid the possible impression that Friends United Meeting has been silent, I would like to point out that Retha McCutchen, Friends United Meeting's general secretary joined in the September 11 statement initiated by the Philadelphia area organization heads.

In addition, Retha and I sent a two-page letter to the FUM constituency on September 16, in which we said, "Our response must be based in the confidence that comes from faith in God's love for all people and power of the resurrection." We referenced an emergency fund appeal from AFSC for victims in New York, included news from the Friends schools in Ramallah, and enclosed letters to be sent on to public officials opposing the mobilization for war, saying, "we need to take care not to further inflame hatred between people—for that is the seed of future terrorism."

Over the signatures of Stan Bauer, clerk, and Retha McCutcheon, general secretary, the executive committee of FUM's General Board issued this statement on September 21, 2001:

In response to the cruel attack on civilian airlines resulting in devastation in New York City, the Pentagon, and Pennsylvania, Friends United Meeting expresses our grief for the victims and counsel one another as we look toward healing in the aftermath of this fearful reality.

Friends United Meeting, headquartered in the United States, has an international constituency. A large percentage of our membership is in Kenya, where many suffered in the bombing of the U.S. embassy in Nairobi in 1998. We also have a school in the Palestinian city of Ramallah, and the local Ramallah Friends operate a play center for children in a nearby refugee camp. For many years, they have suffered the effects of war and terrorism directed against civilians on both sides of the Palestinian-Israeli conflict.

We are, therefore, familiar with the



emotions of anger, violation, fear, grief, and the desire for justice and even revenge that have swept the United States in the last week. We are also grateful, through these experiences, to have seen people of faith, rooted in confidence in the grace of God, respond with compassion, mutual care and loving service that crosses lines of supposed enmity.

In his *Journal*, the 17<sup>th</sup> century Quaker, George Fox, wrote: "I saw also that there was an ocean of darkness and death, but an infinite ocean of light and love, which flowed over the ocean of darkness. And in that also I saw the infinite love of God. . . ."

We desire and urge all peoples to live in awareness of the infinite love of God.

Friends have long sought to find ways of dealing with evil that recognize that the enemy is not this person or that nation, ethnicity or faith. Rather, the enemy is sin, dwelling in the hearts of people in rebellion against God. We have found the reality of redemption in Jesus Christ, who commanded those who would follow Him to love their enemies. (Matt. 5:44) We recall the words of Paul, "The weapons we fight with are not the weapons of the world." (2 Cor. 10:4)

We, therefore, pray the nations will pursue the cause of justice and peace in ways that do not foster future violence. We are asking our own members to remember George Fox's historic counsel that "the Spirit of Christ, by which we are guided . . . will never move us to fight and war against any man with outward weapons. . . ." Instead, we encourage one another to find ways to reach out in love across walls of enmity that separate us and "overcome evil with good." (Rom. 12:21)

This is a sifting time for all people of faith. We are finding again the call to be faithful to the Christ of the scriptures who instructed us in the way of the cross, rather than the supposed Christ of the Crusades. And we are listening for the guidance of the Holy Spirit as to what more may be required of us in practical action in this new era.

Ben Richmond

Director, North American Ministries  
Friends United Meeting  
Richmond, Ind.

## Building bridges of peace

I should like to respond to the letter from Mary Sernoff Frohlich, who lives in Tel Aviv ("An Open Letter from an Israeli Quaker," Forum, FJ Sept.).

This past summer I participated in a two-week peace delegation to Israel and Palestine

sponsored by the Fellowship of Reconciliation. We traveled throughout Israel, the West Bank and Gaza and met with peace and human rights activists on both sides of the conflict.

Regarding her desire to build bridges of peace, I would encourage Mary Frohlich to contact Jean Zaru, clerk of the Ramallah Friends Meeting and a former member of the World Council of Churches Executive Committee. She also works with Sabeel Ecumenical Liberation Theology Center in Jerusalem. I also encourage her to contact Kathy and Colin South. Colin is Director of the Friends Schools in Ramallah. This small group of Friends is doing its best to uphold Quaker values under extremely difficult conditions.

There are many peace groups and human rights organizations within Israel, and they are all in urgent need of support. Among them are: Women in Black; the Israeli Committee Against House Demolitions; B'Tselem, the Israeli Information Center for Human Rights in the Occupied Territories; the Coalition of Women for a Just Peace; and the Alternative Information Center in Jerusalem.

In addition, there is a small but growing group of Israelis who are resisting military service in the Occupied Territories. These young people need support and encouragement. The national headquarters of the Israeli Defense Forces are in Tel Aviv and are a place of peace and protest demonstrations.

I would encourage Mary Frohlich to read some of Israel's "new historians" who have used materials that have been declassified during recent years to revise the history of Israel and of Zionism. Tom Segev, an internationally known columnist for *Ha'aretz*, a newspaper that is often compared to the *New York Times*, has written: *1949: the First Israelis* (1986); *The Seventh Million: the Israelis and the Holocaust* (1991); and *One Palestine Complete: Jews and Arabs Under the British Mandate* (1999). I found these to be excellent resources.

On September 11, we Americans learned that our security is fragile, too. Quakers must find myriad ways to express the Inner Light and to affirm the inherent value of every human being. It is imperative that Israelis and Americans both understand why so many people are so angry with us. We have a lot of listening and learning to do.

Bridges of understanding and peace can be built; some are already being built. Usually a good place to start is right where we live.

Joyce C. McKelvey  
Windham, Conn.

## The other side

After reading "An Open Letter from an Israeli Quaker," (Forum, FJ Sept.), I wish to offer full credit to one who resides within and hears the daily horrors of Israeli life, yet feels compassion for the "other" side in the tragic Middle East crisis. However, as one who has lived years in the West Bank, with close friends in both areas, I feel there is quite another side of which Quakers (and the public) should be more fully aware.

The overall tragedy is revealed in the fact that Arabs and Jews had been living in Palestine for centuries as friends and neighbors, and even with some similarities of language. However, in 1946 the UN split Palestine, following which millions of Arabs were forced from their homes—never to be permitted to return, for various reasons.

With Jerusalem divided, obviously there was "great hostility from the Arabs," who were now prevented free access. Arab countries receiving the refugees—especially Jordan—found that many had keen abilities in education and governance. To avoid any "takeover," they permitted some to become involved but, since Israel would provide neither IDs nor virtually any space for the millions of refugees to return, the various countries containing them have eventually felt under pressure. Incidentally, we from the U.S. have little delay passing between borders, while the Palestinians, young children to the aged, are delayed for hours. This is to discourage visitation with relatives outside the border.

True, "Egypt and Jordan's peace pacts with Israel were good signs," but for many decades Israel has been forming an economic and security grip by rapidly constructing settlements strategically located to divide centuries-old villages from intercourse, though the Oslo agreement made such settlements illegal. During these decades, Israel cut off more Palestinian sources of water, bulldozed houses, threw men "under suspicion" into jail and held them indefinitely without trial, and set up ever more checkpoints that create delays, which destroy economic and other forms of welfare.

Mary Frohlich's statement, "We are afraid," to me, reveals her lack of understanding. Palestinians are equally afraid, and also struggling for *their* lives. Hope of sovereignty was at their fingertips seven years after Oslo. Instead, whole villages have been bulldozed; there have been gun shipments of F-16s, F-20s, and F-21s made in the U.S. and used for sharpshooting

Continued on page 45

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# AFSC and the Terrorist War

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by J. William Frost

**A**merican Friends Service Committee was created in war, and it has nearly as much experience and—I would say—more wisdom in dealing with the side effects of armed conflict than the Pentagon. As we now confront a new kind of war, let us remember that the nature of war has been constantly changing in the 20th century, and AFSC has evolved accordingly as Friends have struggled to understand the Gospel requirements to be peacemakers.

## The Context of September 11

My initial reaction to the events of September 11 was that this was not a war but a classic terrorist action, unpredictable only in choice of weapon, target, success, and impact. It was classic terrorism in that no group took responsibility and there was no enunciated political objective, no relationship between the actions and the grievance, no distinction between civilians and military, and not only no concern about human life—there seemed to be a desire to kill as many people as possible. It was a graphic example, like the

Oklahoma bombing and other terrorist acts, of a kind of perverted political theater. As a criminal act it needed to be handled as a police matter and adjudicated by either the U.S. courts or an ad hoc court created by the UN that could use the precedents of Nuremberg and more recent war crimes tribunals. Targeting civilians is a war crime. I agreed with the policy statement issued by AFSC and other Quaker organizations calling for a measured response and bringing the perpetrators to justice.

I was not prepared for the rhetoric of war mouthed by President Bush and Congress and reiterated ad nauseam in the mass media and by the general populace. The “Battle Hymn of the Republic” and the “Star Spangled Banner” again showed their origins as war songs; even “God Bless America”—made popular by Kate Smith in 1939 as Europe went to war and America rearmed—has acquired overtones of spread-eagle imperialism. While willing to see God as the author of the beauty and bounty of nature on this continent, I am skeptical that America’s economic system, foreign policy, and military posture are equally blessed. I can appreciate the songwriter so irritated by constant hearing of Irving Berlin’s words that he wrote a song titled “God Blessed America,” into which he, Woody Guthrie, put unemployment lines and prisons, and which we know by the title, “This Land Is Your Land.” Rather than affirming again and again that God blessed America, we should be asking whether we have been extending brotherhood beyond our national boundaries. Let God inspire our actions instead of us boasting about

our past blessings.

As we seek perspective on the tragedy of September 11, we see that whatever our hopes, the U.S. apparently is making war not just in Afghanistan but in many areas of the world; and the public will know almost nothing about the basis, the actions, or even the results until long after the events. John Howard Yoder, a Mennonite and scholar of the history of pacifism, in a debate conducted during the Persian Gulf War, argued that justified war theories assume that governments are honest. If they are not, pacifism is the only viable option for Christians. So if we were skeptical about the policy statements of the president and Pentagon before September 11, we should not drop our guard during wartime. Truth-telling is an early casualty when governments mobilize a people for war. The people crave knowledge but get slogans.

We are now bombing Afghanistan and are told that Special Forces are conducting raids in that country. We are out to destroy the Taliban and replace its government with one that will surrender al-Qaida members and Osama bin Laden. I cannot evaluate the evidence linking bin Laden with the bombing because it has not been made public; we are told that it is circumstantial but compelling. Since we have here another presidential authorization of assassination (actually, Clinton had essentially already done this), it is unlikely there will be a trial even if bin Laden is located. There is as yet no link established between the Trade Center attack and the anthrax cases. The tell-tale signatures of other alleged al-Qaida actions are not visible in the tactics used in the anthrax letters—

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*J. William Frost is director of Friends Historical Library of Swarthmore College and a member of Swarthmore (Pa.) Meeting. He approaches this topic as a Quaker, as an historian of Friends and of the relationship between religion and war, and as a teacher of peace and conflict studies. This article is based on an address to the annual public gathering of American Friends Service Committee in Philadelphia, Pa., on November 3, 2001.*

*Poem at the end of this article © 2000 Emilie M. Townes, reprinted with permission.*



there may be multiple perpetrators—and it is possible that the media hype of potential risk inspired someone.

The real issue is our tactics in Afghanistan. No commentary that I have seen has asserted that the Taliban leaders knew beforehand that the Trade Center would be attacked. Granting the poverty of Afghanistan, I find it unlikely that the Taliban financed the operations of al-Qaida. If bin Laden followed the strategy he used in the Sudan—where he built a highway—it is likely that he contributed money to the Taliban rather than vice versa. I have read no columnist who has dealt in a substantive fashion (probably because few know much about Afghanistan) with whether the Taliban government, still fighting a war with the Northern Alliance and whose control of the difficult terrain is problematic, had the capacity to find, capture, and turn over bin Laden and his network that may include many hundreds of soldiers and supporters. The warlords and mujahideen armies seem to be largely self-motivated, not necessarily controllable by their governments. Afghanistan has never been a country with a strong central government and has resembled what is now called a “failed state” rather than a nation. The Taliban took power largely because the alternative was anarchy. The Taliban government may not even know for sure where bin Laden is; remember how difficult it was for the U.S. to find Noriega when the only place it was looking was Panama City? Our TV commentators tell us that we may not find bin Laden for years and the most likely method to success will be information from an insider—perhaps seeking the \$5 million reward. If this is so, why are we bombing?

The official view of the U.S. government is that international law, the support of many governments against terrorism, and a UN Security Council resolution authorize us to hold the Taliban government of Afghanistan responsible and give us the right to bomb, invade, and overthrow it. This seems novel and dubious.

After all, the British never bombed the Republic of Ireland even though many IRA sympathizers and their stored weapons were located there. As enunciated, the new Bush doctrine might allow invasion of Sudan, Syria, Indonesia, Iraq, and even Saudi Arabia, which was a primary funder of the Taliban and the country of origin of 15 of the bombers.

The position of the United States is based upon the concept that a sovereign nation is able to control all actions by people within its borders. As a matter of history, this is nonsense. We are supposedly going to root out terrorists from an enormous, remote territory of central Asia by bombing Afghanistan. To apply the Bush doctrine to the rest of the world—which we claim to be doing—gives the U.S. a blank check to intervene at will in pursuit of terrorists on the basis of secret information with or without the consent

ments of justice in the conduct of war (both vague standards in any case). We learned once again after the Gulf War and in Kosovo that the official information about the results of bombing and missile attacks is often what governments want us to believe. Historians of World War I cannot even use the letters from AFSC workers in France to learn what the war was like because censorship was so intense. After September 11, we were first told we would strike soon, then informed that there were few important targets in Afghanistan, and now we are bombing *something*—airports, power plants, and who knows what else the Pentagon is defining as a war target. Photos of civilian casualties reveal the imprecision of so-called precision bombing. Not even the administration asserts that it knows where bin Laden and his associates are. Previous experience shows that bombing hardens a

people’s resolve—think of the effect of the Trade Center attack on us. Our bombing campaign seems more likely to generate more terrorism than to suppress it.

The unintended but inevitable by-product of terrorist acts is that the public focuses on the horror of them. We all share the deep moral outrage over innocent deaths. Unfortunately, this outrage has not been accompanied by a searching analysis of why—as one of my colleagues phrased it—of the six billion people in the world, one billion hate us or at least sympathize with the objectives (if not the tactics) of the terrorists. Unlike the perpetrators, whose psychology I do not comprehend, the millions who dislike, distrust, and fear us are neither irrational, nor psychologically disturbed, nor religious extremists. And while all religions praise martyrdom and have a miniscule minority ready to give their lives (even we Quakers

have our statue of Mary Dyer on the Boston Common), most of those whom the media simplistically calls “Muslim fundamentalists” are more likely to be praying, studying, or doing good works than building bombs.



## Previous experience shows that bombing hardens a people’s resolve—think of the effect of the Trade Center attack on us.

of the different governments. This is a dangerous doctrine.

At the same time, because of secrecy we are not now and perhaps never will be able to assess whether the U.S. is observing either the laws of war or the moral require-

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I see the September 11 bombing as a cry of rage and despair by a few at the way the industrialized West and particularly the U.S. are impacting the entire world. I see it as a defensive reaction to modern secularism (fast-food chains, Hollywood, and globalization), not an attack upon all freedom or civilization or science.

The Persian Gulf War showed Muslims everywhere that a battle-hardened, well-equipped army—the fourth largest in the world, we were told—was no match for U.S. technology. The discrepancy in casualties between the Allies and Iraq resembled 19th-century European colonial wars, as when the French in the 1890s used machine guns on the inhabitants of

West Africa who were rallying under the banner of Islam to resist imperialism. Our NATO allies learned how far behind they were during the bombing of Kosovo, where the U.S. was able to bomb at will and inflict suffering while experiencing no casualties. Terrorism is a desperate response of the powerless who realize that traditional military tactics (what the U.S. considers fair war) offer them no match against a nation that spends more on its military than all its potential enemies combined. It may have seemed the only way to get the attention of a self-righteous, myopic U.S. Congress and administration for those outraged over U.S. policies that the AFSC has long condemned, like the U.S. soldiers

stationed for over ten years in Saudi Arabia, the thousands of malnourished children in Iraq, or the festering conflict in Israel and the West Bank. The U.S. government is widely and correctly seen as previously having been interested in Afghanistan only as a Cold War pawn and Arab states for a guarantee of cheap oil.

The 2000 presidential election did not focus on foreign policy; the worries of France, Germany, Japan, China, Russia, and the UK about our proposed missile shield or global environmental issues have not deterred us. If the AFSC has trouble getting Americans to pay attention because sound bites drown out analysis, how does an enraged Muslim reach an Ameri-




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**AFSC was born as a response to war, and many of its most creative actions came during wartime. History points us to what AFSC and Friends in general should be doing now.**

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can audience? The events of September 11 achieved that and riveted our attention, but the focus switched quickly from our victims to a military response. Even discussing grievances seems like a betrayal of those who died, a giving-in to terrorists. We see our response as seeking justice, but it seems more like blind fury.

## Quaker Tactics in Time of War

Friends now know the kind of isolation and lack of control that Quakers like Rufus Jones and Henry Cadbury felt at the entry of the U.S. into World Wars I and II, and why they both fell into a deep depression before engaging in constructive activity. Our gloom at events beyond our control should also give way now to Quaker action, questioning images, and supporting dissenters. Isolation enables prophets because it can help them to see clearly.

AFSC was born as a response to war, and many of its most creative actions, those that we remember with pride, came

during wartime. History points us to what AFSC and Friends in general should be doing now. We are told today that this is a different kind of war. Let us remember that the 20th century is full of new kinds of war: total war as in World Wars I and II and in deterrence theory; guerrilla wars as in Vietnam and Central America; failed states as in Liberia, Sierra Leone, and Somalia; genocidal war as in Rwanda, Bosnia, and Kosovo. And the last century was filled with old-fashioned wars of dictators in Central America; revolutions as in Iran; wars of imperial conquest as in the Iraqi attacks upon Iran and Kuwait; and wars between imperial powers, sometimes using proxies, over spheres of influence: Korea, Kuwait, Vietnam, Central America. Because AFSC has been involved in trying to prevent, understand, and ameliorate suffering in all these and many other wars, it is logical to look at past wars to attempt to devise a strategy for the immediate future.

What follows is a list of the perspectives Friends have gained in previous wars. (I have seen several other lists, in particu-

lar a good one by the group Pacem in Terris.) These recommendations are by no means exhaustive, and I hope AFSC's actions during the present crisis will add to it and deepen our peace witness.

1. We should recognize that many peacetime fellow travelers will be far less committed to Quaker peace activities in wartime. There was a vigorous peace movement before World Wars I and II, which was reflected in Congress. Yet when the decision to fight was recommended by presidents, Congresswoman Jeannette Rankin alone voted against U.S. entry in both World Wars I and II; only two Senators voted against the Gulf of Tonkin Resolution; and just one person, U.S. Representative Barbara Lee, voted against the recent resolution authorizing force, even though many pointed out the blank-check language. A large minority, perhaps even a majority, of U.S. Friends in both world wars decided that supporting their homeland and its definition of freedom compelled them to join the military or support the war efforts. This was also true in the American Revolution and the Civil War.



Terry Foss



*AFSC work during and after war has included (1,2) feeding children in Germany and Serbia, 1920s; (3) retraining Spanish refugees, 1930s; (4) feeding children in France, 1940s; (5) providing temporary housing for Japanese Americans after their internment, 1940s; (6) fitting prosthetic limbs in Vietnam, 1960s; (7) providing clothing and hygiene kits to refugees in Kosovo, 1999*

*Photos courtesy of AFSC*

Yvonne Dunton



The Peace Testimony has been maintained as the official perspective of Friends because the power of tradition and weighty Quakers have prevailed, and dissenters have acquiesced.

Unanimity against war comes easier in minor struggles when the country's basic values do not seem threatened, as in the wars against Mexico, Spain, and Vietnam. When a country is attacked in a way that seems illegitimate, as with Pearl Harbor, people who love their country may conclude, with Cicero, that defense of the nation is necessary. Unlike an individual, nations do not willingly sacrifice themselves. So, do not be surprised if many traditional allies that have been with us since Vietnam do not now stand with us.

2. The second lesson is that since Vietnam the peace movement has matured and is found in surprising places. If old allies now appear lukewarm, expect warm support elsewhere. Before the 1960s the dominant Christian doctrine was justified war and pacifism was considered a heresy. Since Vatican II, Roman Catholics have endorsed a pacifism that is motivated by love of neighbor as a legitimate Christian response to war, side by side with justified war as recently reaffirmed by Cardinal Bevilacqua. Pope John Paul II has been a consistent voice for peace in the Middle East and elsewhere. His sentiments are echoed in European Presbyterian, Lutheran, Reformed, and Church of England statements. One could argue that as established churches have lost their power in the political establishment, they have recovered a prophetic voice. The same is true of the mainline churches in the U.S., though the divisions of perspective between clergy and laity may mute their voices.

My hope is also that our peace witness will find support among conservative evangelical and fundamentalist churches. Evangelicals were at the forefront of 19th-century peace movements and deeply involved in the Social Gospel movement. The most consistent pacifist witness in Nazi Germany came from Jehovah's Witnesses, but their apolitical stance will make building a coalition with them unlikely. However, we have two possible entries into a now politicized conservative movement. One is from pastoral and evangelical Quakers. The other is from our fellow peace churches: the Mennonites and Brethren. Our goal should be to re-create something like NISBCO (National Interreli-



Doug Hostetter/AFSC

**AFSC must demonstrate that it gives food and medical supplies as a service to humanity with no strings attached. We did this with medical supplies to North Vietnam; we must do the same for the people of Afghanistan, including the Taliban.**

gious Service Board for Conscientious Objectors, now renamed the Center for Conscience and War)—the coalition of religious peace groups that worked to defend conscientious objectors in World War II.

In Vietnam, AFSC could serve as a bridge between religious and secular peace groups. Its guiding principle, then and now, is that public demonstrations must remain nonviolent. The Seattle economic summit showed that there are numerous groups of moderates and radicals ready to make visible their protest against the environmental and social costs of globalization. AFSC programs organizing women on the Mexican-U.S. border and publications about poverty and globalization show that we share many values with the demonstrators of Seattle and Italy. AFSC should risk some of its political capital in establishing contact with these groups. They may use rhetoric that we dislike and clearly a peace witness cannot support violent actions, but AFSC (and Friends Committee on National Legislation) ought to be able to build a kind of "popular front" of opposition to bombing similar to what emerged over Vietnam. The longer the war, the more civilian casualties, the easier to build a coalition and the greater

likelihood of grassroots support for it, but since we don't know either the duration or the shape of our ongoing war, we need to be flexible.

3. We should provide aid to the victims of war. British Friends in World War I began their peace work by helping Germans and German immigrants living in England. In World War II, AFSC and the Federal Council of Churches denounced the internment of Japanese Americans, or Nisei, and sought to ease their plight. In this war we will insist upon full civil rights for Arab Americans. We endorse the statements of Mayor Giuliani and President Bush insisting that Muslims in our midst be treated justly. In any case, the best guardians of American freedom in the Muslim community will be peace-loving Muslims, not the FBI or vigilantes. Just as we had Quaker meetings and sister communities in El Salvador, we could do the same with mosques here and abroad. And I hope that we would not use a strategy resembling that employed by AFSC in South Africa during apartheid (noncooperation and support for sanctions), but the one used with the Soviet Union, where AFSC did not loudly criticize the Soviet government—there were plenty of other



Left: Afghanistan, November 2001, a refugee camp in existence for a year, as a result of fighting between the Northern Alliance and the Taliban

people to do this. Rather, we sought to work even with government representatives, at the risk of being seen as misguided fellow travelers of the communists. Let others criticize Muslim rulers or so-called extremists; we will work with all Muslims.

The service committees of British and American Friends made their reputations providing aid to refugees and victims of war—in France after 1914, in Loyalist and Nationalist Spain during that Civil War, in China before and after World War II, and in Vietnam with a prosthetics clinic that continued to operate long after U.S. withdrawal. We should do no less today. There are already 3.5 million refugees in Pakistan and Iran. The U.S. is using food as a weapon to wean the people of Afghanistan from the Taliban, but dropping food and bombs at the same time sends a very confusing message. AFSC must demonstrate that it gives food and medical supplies as a service to humanity with no strings attached. We did this with medical supplies to North Vietnam; we must do the same for the people of Afghanistan, including the Taliban. AFSC already has many friends in the Middle East who can serve as conduits or intermediaries. We should be prepared for the screams of vilification when we take these actions.

4. We should provide aid to dissenters in wartime. AFSC was originally a place to provide young men (and a few women) the opportunity to provide a “service in love in wartime,” to use Rufus Jones’s phrase. Young men and women worked in France during the war, and they did so well in building houses etc. that the French government gave them the responsibility for postwar relief in Verdun. In World War II, AFSC and NISBCO managed the Civilian Public Service Camps, a project that resulted in some major improvements, but which neither AFSC nor the government repeated in Vietnam. In all these wars AFSC provided draft counseling for young men, visited those who went to prison, and defended the rights of COs. Whether such projects will need to be repeated in this war seems at present doubtful, but we need to be prepared just in case.

5. We should plan for peace. British and American Friends began planning for peace long before the end of World War I, sent observers to the Versailles treaty negotiations in Paris, and devoted substantial attention in the first All Friends Conference to discussing the causes and prevention of war. We have done similar things in World War II, the Cold War, and Vietnam. AFSC has a long tradition of producing think-tank books making policy recommendations—*Speak Truth to Power* and *Search for Peace in the Middle East* are examples.

I recommend three new think-tank books: first, one that is already in process on the Middle East. I would hope that for the first time AFSC would look at all the negotiations and literature and end with an outline of a peace settlement encompassing the issues of Jerusalem, the West Bank settlements, refugees, water, and economic development. Our previous pamphlets now appear prophetic; we should exercise the same creativity again. A second pamphlet would focus on U.S. relations with the Muslim world. It would address the reasons why many in the Arab world distrust and fear us, making policy recommendations. A third pamphlet would assess the enormous literature and practical experience of nonviolent conflict resolution across cultures. It would clarify

for Friends and outsiders the relationship between nonviolence as a technique and nonviolence as a principled religious response, and lay out the successes and failures of those attempting to utilize it.

6. Finally, we should begin planning how AFSC could assist victims of war, after the bombing is over, in a different way from other aid groups and the U.S. government. The major precedent here is AFSC work with German children and groups in Russia, Poland, Austria, and Serbia after World War I. Our aim should be helping those who are suffering, not empowerment, not community-building, not changing the Taliban or Afghan ways of life, not promoting democracy—just seeing the need and responding to it.

This is an ambitious program that will require the support of all Quaker peace committees, yearly meetings, and Quaker service organizations. It should be funded in addition to, not instead of, AFSC good works and programs that over the years have been carefully planned and committed to and are now being implemented.

I close with an illustration, in the box below, of Quaker responsibility by paraphrasing the poem by Emilie M. Townes, Professor of Christian Ethics at Union Theological Seminary, titled *Growing Up Topsy*. I would substitute “peace” for her term “solidarity”:

solidarity is something that is nurtured and grown  
in the yearning for and living out of justice  
solidarity comes from hard work

listening  
hearing  
analyzing  
questioning  
rethinking  
accepting  
rejecting . . .

so as we seek to work together, we must always be working on ourselves  
and perhaps this is where the comforting begins

as each of us has that dawning and then awakening in us

that the point is *not* some religious version of perfection

but that we *live* our humanity with passion and vigor—regardless

that we live our lives in justice and hope and even love—relentlessly

that we recognize that none of us has the corner on righteousness

that we are the ones we have been waiting for

and ultimately, there is no one to do this work for us





by Susanna Thomas

# PEACE IS

**S**o we're at war. Nobody appears to know who or what will be targeted, or how this war will be fought, or how it will end, only that our Congress has declared almost unanimously "that the president is authorized to use all necessary and appropriate force against those nations, organizations, or persons he determines planned, authorized, committed, or aided the terrorist attacks that occurred on September 11, 2001, or harbored such organizations or persons, in order to prevent any future acts of international terrorism against the United States by such nations, organizations or persons." From our president's remarks on September 20, it appears that this war may extend the whole world through; it may be fought largely in a covert manner; and it may last for a very long time. On October 7, aerial bombings of Afghanistan began.

Unity is essential in times like these. I think of the words of Carl Schurz: "My country right or wrong; when right, to keep her right; when wrong, to put her right." Our president was right to say that Americans must come together to live out the values we defend.

What are these values? Americans disagree on this: I can only say what values I associate with our flag.

I feel that the first value is that of brotherhood and sisterhood. Our first priority must be to comfort those who mourn, and to support the medical workers and emergency-response teams who are still working to restore our wounded cities. I hope that Americans can now learn to walk outside the neighborhoods we know,

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to "the other side of the tracks." Now is not the time to divide our lives up into the suburbs and ghettos of our minds; we cannot stand by our fellow Americans if we are afraid to say hello to them.

A second value is that of sanctuary and respect for difference. The United States of America were formed as a nation of immigrants, a nation rich in diversity of languages and cultures, religions and histories. I think of Emma Lazarus's beautiful poem, given on July 4, 1886, at the dedication of the Statue of Liberty:

## The New Colossus

Not like the brazen giant of Greek fame,  
With conquering limbs astride from land to land;  
Here at our sea-washed, sunset gates shall stand  
A mighty woman with a torch, whose flame  
is the imprisoned lightning, and her name  
Mother of Exiles. From her beacon-hand  
Glows world-wide welcome; her mild eyes command  
The air-bridged harbor that twin cities frame.  
"Keep, ancient lands, your storied pomp!" cries she  
With silent lips. "Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore.  
Send these, the homeless, tempest-tossed to me,  
I lift my lamp beside the golden door!"

Currently there are an estimated 6.3 million undocumented immigrants living in the United States. If the U.S. offered asylum to the steady stream of refugees who come to us from around the world, what wealth we could glean from the vastness of human experience we embrace. If we avoided the trap of dividing the world

into "us" versus "them," "wanted" people versus "unwanted" people, how rich in citizenry we could grow. We would also increase national security and improve law enforcement, because legal residence would provide a means of tracking those who constitute a vast population currently forced into illegality and "black market" employment.

A third value is that of freedom, enshrined in our Constitution: the freedoms of thought, of expression, to peaceably

assemble and to petition the government for redress of grievances; the freedom to bear arms for self-defense in case of attack; the freedom from unreasonable search and seizure, with the implied right to privacy; the freedom from vigilante violence and judicial abuse, ensuring equal protection and due process of law; the freedom from cruel and unusual punishment; the freedom to democratically elect representatives who respond to citizens' concerns; the freedom from involuntary servitude; the freedom of all those born or naturalized within the United States to assume every right and responsibility of citizenship; and many other liberties and powers as well.

I applaud the patriotism of the American Civil Liberties Union in its efforts to balance the rights of the U.S.'s inhabitants with its need for security. I hope that, as Attorney General Ashcroft's new anti-terrorism legislation is implemented, both of these needs may be honored—for our resident aliens and immigrant populations as

well as for native-born citizens.

A fourth value is that of global thinking: the ideal that the world is more than just a series of profit margins and strategic victories. There is more to global thinking than simply the globalization of capital and military power. There is also the globalization of solidarity, of interdependence,



of cultural exchange and freedom of movement. There is the globalization of friendship and trust—not the uneasy trust based on balances of coercion, but the wholehearted trust of communication and good faith.

If we trusted communities around the world with the choice to build and support stable, regionally-based economies; if we ensured that our economic policies worldwide respect the rights of labor unions, environmental sustainability, lo-

extend even to criminals, and that no one—not even the state—has the right to take away the life of another human being, we could finally join the global community of First World nations who have abolished the vengeful and obsolete death penalty. If we ended the divisive practices of racial profiling and police brutality, we could at last look at every American and say, “You are important to your country.”

President Bush is right to say that the world must work seriously to combat the hatred and violence that plague our world. For this reason, I applaud the resolution of the United Nations General Assembly on November 10, 1998, which “proclaims the period 2001–2010 as the International Decade for a Culture of Peace and Non-Violence for the Children of the World.”

For this reason, I hope that our government will soon sign on to the 1997 treaty for the international ban on land mines, weapons that slaughter innocent people by lying in wait for decades after they have outlived their intended purpose. For this reason, I hope our government will support enforcement of the 1972 convention to ban biological weapons. For this reason, I hope our government will uphold and work to help enforce the Comprehensive Nuclear Test Ban Treaty and the Nuclear Non-Proliferation Treaty. For this reason, I hope our government will support the Program of Action from the United Nations Conference on the Illicit Trade in Small Arms and Light Weapons, held July 9–20, 2001. For this reason, I hope that our weapons industries will cease exporting arms to countries that have been classed as supporters of terrorism. We must not be suppliers to the terrorists of the world.

For this reason, as well, I hope that our country will work toward achieving stability in the Middle East and in South Asia, by helping to resolve the conflicts between the Israeli and Palestinian people, and between the people of India and Pakistan. I hope that this “War on Terrorism” can be won without resuming the military buildup that spirals away in that region’s deadly arms races.

And finally, for this reason, I hope that our government will soon ratify the Rome Statute for an International Criminal Court to try individuals accused of genocide, war crimes, and crimes against hu-

manity. I cannot think of a way to describe the horrible disasters of September 11 as anything but crimes against humanity. The perpetrators must be brought to justice, not in secret via covert military action, but through United Nations cooperation and the rule of international law, sending a clear message for the whole world to see. An international legal and judicial solution, rather than a vengeful and destructive military campaign, would best befit a world free of terrorism.

On October 14, the Taliban offered to surrender Osama bin Laden to a third country, if given a cease-fire and proof of culpability. As of mid-November, the Taliban appears to be in retreat, and now we must deal with the Northern Alliance. Still, bringing bin Laden to court may be our best chance to gather information about al-Qaida and to avoid martyring him in the eyes of his terribly misguided followers. The United Nations Security Council resolutions on terrorism are places to start looking for cooperative solutions.

Terrorism is a difficult thing to deal with; it is difficult even to define. It cannot be ended through simple economic equity, simple demilitarization, or even simple “Land for Peace” agreements. It certainly cannot be simply squashed by bombs. It goes much deeper than that. I feel that the roots of terrorism—the intentional taking of human life or infliction of pain upon human beings in order to further a political or ideological agenda—lie in several dangerous assumptions: that the ends justify the means, that your enemies’ humanity is unworthy of your respect, and that God wants you to hurt or kill. In order to fight terrorism, each human being must look inside his or her own heart to see to what extent these assumptions have a home there.

My mind cannot comprehend the terror and sorrow of those who lost family and loved ones in New York, Pennsylvania, and Washington. Nothing can compare to that. I pray that we as one world can end hatred and violence—by offering our world a future of respect, trust, equity, and cooperation.

In the meantime, what can we do? Inform ourselves. Participate in the democratic process. Show ourselves as patriots by voicing our opinions and helping to shape our future. We can honor the victims, comfort the survivors, aid the rescuers, and work for justice, freedom, and peace. □

# PATRIOTIC

cal cultures, traditional businesses, and basic human rights—what a strong world we could help to build. In my mind, Americanism can never be the nationalism of a single language or culture or creed or color; it represents an internationalism that transcends nationalities. I hope that we can help to build an internationalism without imperialism.

It is for this reason that I support bilingual education for all American schoolchildren. In a world of international cooperation, we can no longer afford to isolate ourselves in an English-speaking island. Communication is and has always been our best defense against hatred and fear.

Finally, and perhaps most importantly, is the value of equality, stated in our Declaration of Independence:

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.—That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed.”

If we secured these rights by guaranteeing every American child a quality education, a safe place to sleep, enough to eat and good medical care; if we guaranteed every American worker a living wage, safe working conditions, and the opportunity to further herself—we could work toward truly becoming one nation. A nation not of fractured communities but of free and strong citizens. We could also work toward realizing the ideals on which our economy was founded: fair competition on an even playing field.

If we realized that certain human rights



# Gender, Integrity, and Spirituality

## A PERSONAL JOURNEY

by Petra L. Doan

**F**or most of the first 40 years of my life I would not have said that I was a very spiritual person. Yet I was drawn to Quakerism as a student at Westtown School and during my senior year joined Westtown (Pa.) Meeting. I was powerfully attracted to the idea that there is something of God in everyone. It made such sense to me that "bad" behavior could be explained as not being aware of or able to listen to that of God within oneself. Change was clearly possible through a loving acceptance of the presence of God within oneself.

While I accepted this core notion of Quakerism, for a long time I was unable to establish a clear connection with that of God within myself. I attended meeting for worship regularly and felt a Presence within, but only rarely did I feel a clarity of direction or movement of the Spirit. Something seemed to be getting in the way of the spiritual work I had to do in order to be able to listen internally. Only recently have I come to realize that it was my lifelong struggle with gender that was creating a kind of blockage inside me.

I really don't understand why, but I have a clear memory of knowing I was different at age four. I was playing a harmless game of dress-up with my cousin, when I realized that I wanted to be a girl all the time and not just for make-believe. As I grew older these feelings would not go away. I began praying each night: "Please God, make me a girl." Furthermore, I began having a recurring dream in which I was captured by some girls and put on a conveyor belt that led into a machine that magically transformed me into a girl. I was so pleased with the trans-

formation that when the boys came to rescue me, I refused to go back through the machine and be changed back. I longed for either God or technology to make my dream real.

Instead, I began puberty and my body developed with large and very male features. It felt as though someone had played a cruel joke on me because it was quite clear that no one would ever mistake me for the woman I ached to become. My

**By denying my authentic identity for so many years, I had created a huge roadblock for my self, for my spirituality, and for my survival.**

instinct for survival told me not to share these feelings with anyone, because I knew that boys were supposed to be boys. If they transgressed and dared to act too much like girls, they would be teased and perhaps even punished.

So I carefully hid that feminine spirit deep within myself. I worked hard to live up to what a "real boy" was supposed to be. In spite of my best intentions to bury my feelings, I was drawn to anything feminine, but especially to women's clothes. Over time I accumulated a small wardrobe, which I kept hidden in a box in my closet. Sometimes in the privacy of my bedroom I would dress in those clothes and let my imagination wonder what it would be like to be a real girl. Periodically I was overcome with fear that I might be discovered and would throw away all my pretty clothes, vowing with determination never to let this happen again. But usually within six months I was at it again,

experimenting with different ways to express the feminine spirit that kept bubbling up within me.

During adolescence I guess I was pretty confused about my gender and my identity. I was attracted to girls and wanted very much to have a girlfriend, but on another level I continued to want to be a girl. It just didn't make sense. I coped by continuing to keep the "who am I" question buried deeply; I knew that I could not answer it. I did come across several references to transsexuals and transvestites, but the subject terrified me. I just wanted to be normal, not one of those freaks!

In high school I did not date much, but by senior year I became involved in a more serious relationship with a girl. Our relationship was off-and-on for a while, but after I shared something of my gender variance, our love deepened and eventually we married. I was neither very knowledgeable nor very articulate at that point about who I was or what I needed. I hoped that a loving marriage to an understanding person would help me to settle into my male role.

However my feeling of being differently gendered did not go away. Mostly it remained there lurking just beneath the surface, yet sometimes I simply had to express that inner reality. I began experimenting more seriously with clothes and with makeup, trying always to find the combination that would make my male body appear like the woman I felt like inside.

I also had a hunger to connect with others like myself and began to make contacts. I sensed that I would need a lot of support as I tried to cope with the powerful feelings that I had kept bottled up. After my wife and I finished our dissertations, she took a postdoctoral fellowship, and I began looking for work. During this transitional period my need to meet others like myself reached a high point. I joined a support group that met in a city three

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hours from where we were living. When I returned from my first meeting, I tried to share with my wife what had happened over the weekend and spent several hours in tears. I am not sure whether the tears were from the joy of finding a group of supportive new friends or from the fear engendered by a realization that my life had changed in some fundamental way.

I continued to seek out support groups for cross-dressers even after our move to Florida. Slowly I began to feel more and more comfortable about going out in public dressed as the woman I felt I was. There was still an almost mind-numbing fear of being discovered and the humiliation I was sure would follow, but I could not turn back. I knew that somehow I would find my way forward, yet the prospect of losing my family and friends was agonizing. Eventually my sense of internal disorder evolved into what some people have termed "gender dysphoria," which is a state of extreme discomfort with one's external gender. During this time, presenting myself as a man began to feel so wrong that I found it more and more difficult to function effectively in that role. I began wearing women's clothes that were tailored to look like men's clothes in hopes that this would assuage my burning need to express the woman inside me. But even this half step did not soothe my torment. I began to slip into a deep despair.

It was reading *The Testimony of Integrity in the Society of Friends* by Wilmer Cooper that helped me realize how my gender journey and my spirituality were intimately connected. Cooper's analysis of integrity's four parts (truthfulness, authenticity, obedience to God, and wholeness) cast a spotlight on my own lack of integrity. I was comfortable with the basic truthfulness part, but it was in authenticity that I suddenly felt

completely hollow. By denying my authentic identity for so many years, I had created a huge roadblock for my self, for my spirituality, and for my survival. As I contemplated the illusory life I had created, I felt such distress that for a while it seemed I could not continue living. I sought out a therapist who had worked

with other transgendered people, and he helped me come to terms with myself.

I set out to see what steps I needed to take to reclaim integrity and live an authentic life. I knew that in taking them I risked nearly everything that I held dear. I might lose my wife, my children, my spiritual community, and my career if I pro-



Narcissa Weatherbee



ceeded. I also knew that if I did not, I was not sure if I could continue living. One day in the midst of this agony I tried to vent some of my pain through exercise. As I struggled to take each step, I heard a quiet voice telling me firmly, "Lift it up, Petra! Lift it up!" This sudden sense that I was not alone and need not carry the weight of this decision by myself, lifted my spirits and gave me the courage to continue. I asked for a clearness committee from my monthly meeting to help me discern whether this was in fact a leading. The committee met with me for six months and explored the nature of my leading as well as the probable impacts of my following it on my family and on the meeting. At last the clearness committee helped me see that my children were unlikely to stop loving me for being an authentic person and that the meeting community would welcome me no matter what. This discernment helped enormously, but I knew that I still had to face the difficult issue of whether our marriage could continue if I began to live as the woman I knew I needed to be.

This period was probably the hardest for my wife and me. The love between us was and continues to be wonderfully deep, but gender is such a fundamental part of marriage that it changes everything. I was extremely fortunate to have a partner whose love was tenacious enough to allow us to spend long hours trying to vision how we might enable our partnership to survive. But she was clear that she did *not* want to be married to a woman. And as I became clearer that this is just what I am, it slowly became clear that this was an insurmountable obstacle.

I did not feel I had the strength to take the next step. I lengthened my daily prayer and meditation sessions to a full hour each morning, seeking the divine guidance that we had invoked in our marriage vows. How could I take action that might cause the dissolution of my marriage and the possible breakup of my family? But could I continue living if I did not acknowledge my increasing certainty that I needed to live at least part of my life as a woman?

In my seeking I discovered the group of Quakers known as FLGC (Friends for Lesbian and Gay Concerns) and was welcomed into this amazing spiritual community where I found a powerful refuge and source of strength. The depth of the worship within this community of gay, lesbian, bisexual, and transgendered

Friends who have struggled with similar issues of authenticity and identity allowed me to reach new spiritual depths within myself. In one meeting for worship I had an incredible experience of my journey unfolding before me that I have come to realize was a kind of vision. In it, I had to follow my path through the woods and even over a cliff, but eventually I emerged into a beautiful valley below. There was a profound sense of having to move forward, and this gave me the strength to be fully honest with myself and begin the process of gender transition.

During the next summer I was on a visit to my wife's family in the mountains and felt so clearly the beauty and companionship that I would be missing if my

**Gender is not the simple dichotomy our culture would have us believe. Those who physically transition across accepted gender boundaries become the most visible target for hatred and intolerance.**

marriage ended. I became sad and withdrew a bit from the family. When an unfortunate misunderstanding caused me to be excluded from a hike to the top of a mountain, I found myself falling into a deeper despair than I had ever known. My mind kept replaying a hike of the previous day in which I had crossed a raging river and then walked along a very steep cliff—except this time when I came to these dangerous situations I let myself drop from a cable car into the torrent and be swept away. Later I saw myself sliding off the cliff to fall hundreds of feet onto the rocks below. I wanted so much for these events to have happened so that I would not have to face myself.

After everyone else left, I went out and stared at the mountains and wondered whether I should take one of the cars parked nearby and find a cliff to put an

end to my suffering. Besides, I reasoned, throwing myself off the cliff would test the reality of the vision I had had during FLGC worship. Suddenly an image flashed into my head of Jesus on the pinnacle of the temple where the devil tempts him by saying "... throw yourself down; for it is written, 'He will give his angels charge of you'..." (Matt. 4:6) As I was contemplating this image, I suddenly felt a warm, loving voice once more that said simply "I am with you, I am always with you." With a huge sense of relief, I sat back in the summer sunshine and felt all my death wishes fade away.

I knew suddenly that God was with me on this path to authenticity. Indeed, in following it in spite of my fears and tears, I was taking a first step in understanding the obedience part of integrity. I can't pretend to have reached a place of wholeness; the breakup of my marriage still feels like a gaping hole in my heart that can never be filled. And the pain of the dissolution of our relationship continues to be very intense for me. For over 20 years I had come to depend upon another person for my solace and support, and now that presence was being tenderly, but firmly, withdrawn. I have tried to learn from that pain and strive to understand it as a way of maintaining a connection with God, but it is a continuing journey. I am grateful for the love and understanding of my children, my parents, and the rest of my family whose unconditional love has been a blessing.

I have given up asking why, and I am concentrating on becoming the woman that I have always needed to be. Because I am physically large I am aware that I cannot be unobtrusive. I try to project the strong and confident woman that I am becoming and avoid unnecessary stereotyping, but I am also aware that my very presence is part of my witness. Gender is just not the simple dichotomy that our culture would have us believe. While many people suffer from the oppression of rigid gender expectations, it is those of us who physically transition across accepted gender boundaries who become the most visible targets for hatred and intolerance. As I continue along my journey, I am acutely aware of that visibility. I place my trust in God that the openness of my journey will increase understanding for my transgendered sisters and brothers, whatever it costs me. Knowing that a wide circle of Friends is holding me in the Light makes each step a bit easier. □



# LEARNING FROM SARAH DOUGLASS

by Margaret Hope Bacon

In 1833, Sarah Mapps Douglass, an African American educator, moved from her home in Philadelphia to New York City to teach in a Girls African School. She was lonely in the new city, and she missed going to Quaker meeting with her mother, Grace Douglass. When she attended meeting in New York, however, no one spoke to her. She had been going there for about one month when on the way in to the meetinghouse a Friend asked her, "Does thee go out to house cleaning?" Sarah reported to a friend that she wept during the whole of the meeting and for many succeeding Sabbaths, not so much for her own wounded pride but for sorrow that Friends could be so cruel.

It is a sad fact that most Friends in the 19th century did not see the inconsistency of providing schools for African Americans, working against slavery, and hiding escaped slaves through the underground railroad, while discriminating against them socially. Few Friends entertained blacks in their homes or sat with them in meeting. Instead, a bench in most meetinghouses was reserved for black people, and whites were discouraged from sitting with them. While Friends were leaders in providing education for African American children, they did not often allow them into their own schools.

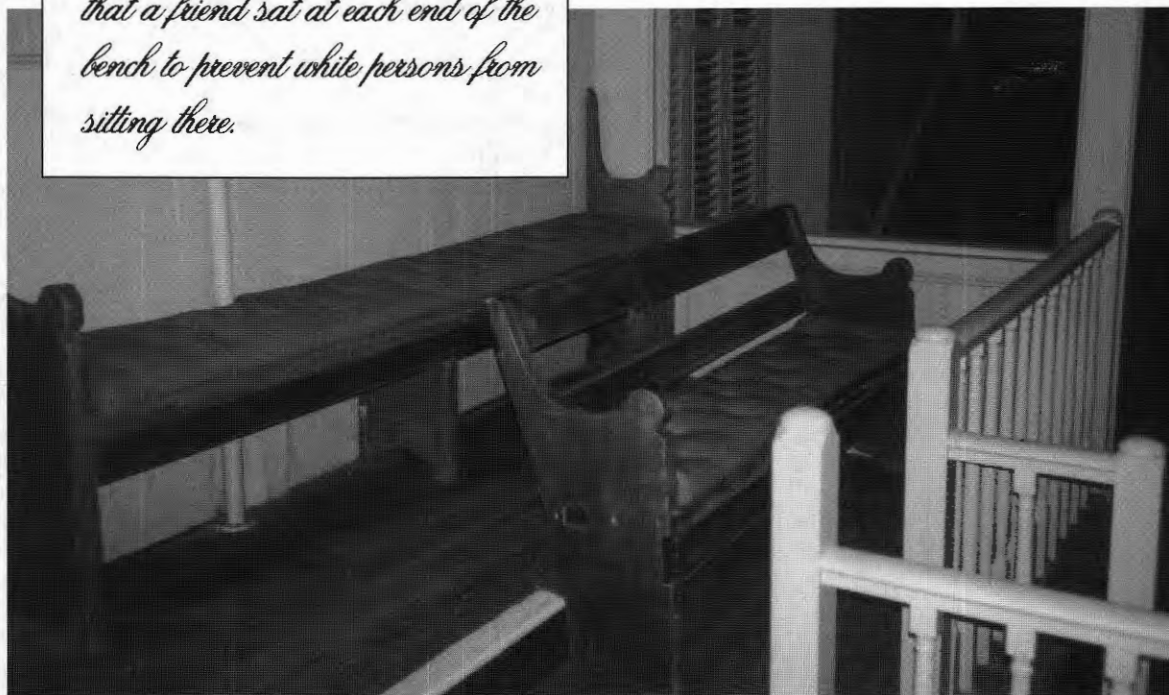
Seating blacks separately was the custom among all the denominations in Philadelphia, and Friends had evidently never given the matter much thought. When the so-called Great Meeting House was enlarged in 1756, the persons planning

the building were instructed "to allot some suitable places for the Negroes to sit in our common meetings." There was separate seating at Key's Alley Meetinghouse. One Friend, Israel Johnson, objected and sat in the black section himself. There was also a black bench at Haddonfield Meeting.

*There is a bench set apart at that meeting for our people, whether officially appointed or not I cannot say; but this I am free to say, that my Mother and myself were told to sit there, & that a friend sat at each end of the bench to prevent white persons from sitting there.*

accomplished poet and essayist, publishing many poems and articles in the anti-slavery and the black presses. She was also an activist, organizing several societies dedicated to helping free black women support their enslaved sisters, as well as participating vigorously in the multiracial Philadelphia Female Anti-Slavery Society.

She was interested in women's rights, especially in helping women understand and control the functioning of their own bodies. To this end she enrolled in the Female Medical College of Pennsylvania, and later in the Pennsylvania Medical University, and she gave a series of lectures on physiology to African American women in New York and Philadelphia. After the Civil War she became vice president of the Women's Freedmen's Relief Association of Pennsylvania, and she solicited



Sarah Douglass accomplished many things in her lifetime. She was first and foremost a beloved educator for more than 50 years. She taught her children not only the basics, but art and music, and helped to train many leading African American teachers at the Institute for Colored Youth (now Cheyney University). She was an

funds to send clothes, books, tools, and teachers to the South to help the newly freed slaves. In 1864 she was a founder of the Stephen Smith Home for Aged and Infirm Colored Persons, and remained on the Board for two years.

Nevertheless, her place in history rests on her willingness to speak out against

*Margaret Hope Bacon is a member of Central Philadelphia (Pa.) Meeting. She has recently published Love Is the Hardest Lesson: A Memoir. ©2002 Margaret Hope Bacon*

racial discrimination, despite pain to herself and her mother, in the early days of the 19<sup>th</sup> century, in words that are reaching men and women today at the beginning of the 21<sup>st</sup>. The changes she achieved in her own day were minuscule, but today have helped bring about a significant change in the racial attitudes of the Religious Society of Friends.

Sarah Douglass's attachment to the Religious Society of Friends went back to her grandfather, Cyrus Bustill (1732–1806). Cyrus was the son of an enslaved mistress and her master, Presbyterian Samuel Bustill, a Burlington, New Jersey, lawyer. Cyrus was sold to another master and then to a Quaker, Thomas Prior, a baker, who taught Cyrus the baking trade, and after seven years, freed him. Bustill

*My heart acknowledged the  
superior eloquence of silence—  
the beauty of sitting down in  
humility and heartbrokenness  
to wait the operation of the  
holy spirit.*

attended meeting with Prior, and continued when he was freed. He set up his own baking business in Burlington, and during the Revolutionary War he baked bread for the American Army.

Prior to the Revolutionary War, Cyrus Bustill married Elizabeth Morey, daughter of Richard Morey and a Delaware Indian woman named Satterwait, who had been a maid in the household of Nicholas Waln before her marriage, and who also attended meeting. The couple had eight children, of whom Grace Bustill (1782–1842), mother of Sarah, was the fifth. At the end of the Revolutionary War, shortly after their eighth child, David, was born, Cyrus and Elizabeth moved to Philadelphia where Cyrus set up his bakery at 56 Arch Street, between Second and Third, and began to attend North Meeting, at Key's Alley.

Grace therefore grew up as a Friend, attending North Meeting with her parents. After being schooled in downtown Philadelphia, perhaps in the well-known school founded by Anthony Benezet, she

became a milliner, conducting her business at her father's old shop at 56 Arch Street. In 1803 she married Robert Douglass, a hairdresser from the West Indies, whose business was next door at 54 Arch Street. The couple had six children: Elizabeth, born 1804; Sarah, 1806; Robert Jr., 1809; James, 1811; Charles Frederick, 1813; and William Penn, 1816. Elizabeth died in 1819, Charles in 1834, William in 1839.

In addition to raising her children and operating her shop, Grace Douglass was an active civic leader. In 1819, she opened a school in conjunction with the famous sailmaker, James Forten. In 1833, she became a founder of the Philadelphia Female Anti-Slavery Society, and for the rest of her life she served on the board of this important group. The Female Society made her a delegate to the Annual Conventions of Anti-Slavery Women, held in 1837, 1838, and 1839. She was also their delegate to the Pennsylvania Anti-Slavery Society. From January 1841 to April 1842, she served as treasurer of the Gilbert Lyceum.

Despite her prominence, Grace was also subject to prejudice. When she attended North Meeting, to which she felt she had belonged since childhood, she was made to sit on a separate bench. When she attended Arch Street meeting, which had been built in 1804 near her shop, she was also asked to sit on a back bench. Later, toward the end of Grace's life, Sarah said, when the ushers felt they could not seat her thus, they put her on one of the long benches at the side, stretching from one end of the meetinghouse to the other, and made sure no one else sat on it also. When she went to New York as delegate to the Annual Convention of Anti-Slavery Women and attended meeting there she was told to sit in the balcony, "because Friends do not like to sit by persons of thy color."

At one time a young white Friend, Mira Okrum, who wished to sit with Grace and Sarah at North Meeting, was forbidden to do so. Later, after the new North Meetinghouse was built at Sixth and Noble, Grace Douglass attended the funeral of a minister she had known. She was first seated all by herself in a room, and then asked to walk with two young male colored employees of the family behind the casket, while every other woman in the funeral party was given a ride.

Sarah Douglass reported that Grace

felt these slights keenly, and spoke to her often about the situation saying, "The hardest lesson my Heavenly Father ever set me to learn, was to love Friends; and in anguish of spirit I have often queried; why the Lord should require me to go among a people who despise me on account of my complexion; but I have seen that it is designed to humble me, and to teach me the lesson, 'Love your enemies, and pray for them who despitefully use you.'"

While her father went to the First African Presbyterian Church, Sarah went with her mother to North Meeting, or occasionally the nearby Arch Street Meeting, and came to love the silence. Nevertheless, she was saddened by the fact that her mother was asked to sit on a back bench. In a letter "to an esteemed friend," Sarah wrote: "I remember well, wishing, (with the 'foolishness that is bound in the heart of a child') that the meetinghouse would fall down, or that Friends would forbid our coming, thinking then that my mother would not persist in going among them."

Later, in a letter to William Bassett, dated December 1837, asking about separate seating for blacks, she wrote of her experiences:

And as you request to know particularly about Arch St. Meeting, I may say that the experience of years has made me wise in this fact, that there is a bench set apart at that meeting for our people, whether officially appointed or not I cannot say; but this I am free to say, that my Mother and myself were told to sit there, and that a friend sat at each end of the bench to prevent white persons from sitting there. And even when a child, my soul was made sad by hearing five or six times, during the course of our meeting, this language of remonstrance addressed to those who were willing to sit with us. "This bench is for the black people," "This bench is for the people of color"—and often times I wept, at other times I felt indignant and queried in my own mind, are these people Christians? Now it seems clear to me, that had not that bench been set apart for oppressed Americans, there would have been no necessity for the often repeated and galling remonstrances, galling indeed because I believe they despise us for our color. I have not been in Arch Street for four years, but my Mother goes once a week and frequently she has a whole long bench to herself.

Despite her bitterness, Sarah eventually resumed attending Quaker meeting, sometimes at 12th Street but more often at Arch Street. Two sisters, Hannah White Richardson and Rebecca White,



prominent members of Arch Street, befriended her, and they may have seen to it that the galling restrictions on seating were lifted. Her letters to these two are full of references to the spiritual nourishment she gained from Quaker silence, which she came to love more and more as she grew older.

In one letter she speaks of going to hear the famous preacher, Eliza Gurney:

Eliza Gurney preached a comforting yet solemn, awful, searching sermon, a sermon to be remembered. She spoke to various states and among the rest I was remembered. Yes, had she said, 'Sarah this is for thee,' I could not have felt it more truly mine. Yes, the least and lowest of all that company was comforted; her poor hungry soul fed with the finest wheat, and that heart whose sorrowful language had so often been, 'no man cares for my soul,' was made to rejoice before God, yea to exceedingly rejoice! So deep was my emotion that I could scarce refrain from sobbing aloud. O, thought I, I may be well content to take a long walk and to sit behind everybody, alone unnoticed by my fellow worshipers, when the King of Kings thus condescends to comfort me by his faithful messenger!

In an article in the *Liberator* signed by a pen name, Zillah, she wrote of attending a church service, but preferring silence:

Then sweet voices sang a sweeter hymn, but while the notes of the glorious music were ringing in my ear, my heart acknowledged the superior eloquence of silence—the beauty of sitting down in humility and heartbrokenness to wait the operation of the Holy Spirit—and then to feel its gentle influence distilling like dew upon the soul, and subduing every unholy and wandering thought.

Researching the life of Sarah Douglass taught me many things about racism and the necessity of rooting its tendrils out of our hearts. But she also taught me anew to appreciate and to use the silence. Often today, sitting in meeting, prey to wandering thoughts, I remember Sarah, the long walks and the hostility that she was willing to endure for the sake of the silence, and her absolute faith that if she would wait in humbleness, the Holy Spirit would operate upon her soul. And thinking about her, I grow more open to the silence.

Yes, we need to root out racism, but perhaps even more, we need to recover faith such as that of Sarah Douglass. □

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# A Quaker Feminist's Perspective on Transsexual Concerns

by Rose Ketterer



Narcissa Weatherbee

What moves me, a biological woman who is happy with my lot, to address this issue? Initially, I was led to deeply examine the claim that male-to-female transsexuals are women and thus appropriate participants in events intended for women only.

As a feminist, I know that naming is power, and I believe individuals have the right to name their own reality. But I also believe groups have the right to define themselves and that individuals are not completely free to name themselves part of any group. My ancestors were European; I don't feel entitled to claim Asian or African descent or to participate in self-defined groups of those ethnicities. Yet I support the struggles of transgendered and transsexual people against the cruel rigidity of our culture, which provides so few avenues for gender expression.

Awareness of the terrible suffering of people who are not at home in their biological sex can stifle questions about whether they are men, women, or genders that as yet we lack language to describe. Prayer, study, research, and sharing have doubled my original concern to embrace both the preservation of sacred women's space and the need to deepen understanding of and resistance to gender oppression. I offer this writing as extended worship sharing on paper and hope it will serve to stimulate further threshing of these concerns.

I define "sex" as a biological condition related to reproduction and "gender" as a human cultural phenomenon of displaying one's biological or preferred sex. Sex is thus a constant across cultures, while gender has a vast number of culturally determined variations. Before medical sex reassignment became possible, in Western cultures differently gendered people (those whose gender does not match their sex) had two choices: endure their deep sense of wrongness about their gender or try to "pass" as the other. Other cultures have sometimes accommodated the differently gendered by recognizing their unique status and providing meaningful roles that drew on the strengths of combined male and female natures, as understood by their communities.

My investigation of the transgender

*Rose Ketterer, a member of Haddonfield (N.J.) Meeting, is active in Quaker Lesbian Conference.*



movement has convinced me that gender dysphoria is an important area of civil rights. Transsexuals are not the only gender outlaws within our culture. When I was a child, acceptable occasions for women to wear trousers were severely limited; even now, men appear in skirts at great peril. Transvestites, drag queens, butch women, and effeminate men also are ridiculed, assaulted, and killed for daring to violate norms of clothing, hairstyles, mannerisms, names, and other gender-identified behavior. Anyone who challenges gender norms is in danger. Yet gender norms are not now, if they ever were, essential to survival.

Most of us adhere to a bipolar concept of two sexes with narrow ranges of gender expression. Against this backdrop, the gender trauma of people who undergo transsexual medical treatment is intense. I believe this treatment is ongoing torture, to which no one would submit without powerful motivation. Transgendered and transsexual people speak eloquently of the agony of feeling differently gendered, and their suffering about this should not be denied or devalued. They make heroic efforts to reconcile their inner longings with the acceptable gender roles in our society.

However, I don't think anyone can be transformed from one sex to the other. After all, what is transformed in transsexual treatment? A founding practitioner of transsexual surgery, Dr. Georges Burou, once stated: "I don't change men into women. I transform male genitals into genitals that have a female aspect. All the rest is in the patient's mind." Male to female transgendered people, even those who are post-operative, can and do continue to use a masculine power voice or walk "like a man" when they want better service or more attention.

Medical sex reassignment is a process of adjusting a person's gender presentation, sometimes including forming genitals and secondary sex characteristics that are more congruent with the way the person feels about him/herself. In other words, persons who are physically male but feel female or physically female but feel male obtain medical services to change their bodies to resemble the other sex. Surgical and hormonal reassignment of sex has been developing since the 1930s. General public awareness about this process came in the 1950s with published accounts of the "sex change" of Christine Jorgenson.

Many feminists condemn cosmetic

plastic surgery and the removal of healthy organs, both of which are part of sex reassignment. My sense is that many Friends would agree with these feminists that such processes are violent expressions of self-rejection. Of course, there are exceptions. Few among us would question preventive mastectomies for those at high risk of breast cancer, and fewer still, reconstructive surgery for burn victims. I have thought of sex reassignment surgery as unnecessary. But transpersons tend to view the drastic medical procedures they employ simply as relief from the severe distress of being treated as a sex that feels alien to them. I am profoundly uneasy

As a feminist, I know that naming is power, and I believe individuals have the right to name their own reality. But I also believe groups have the right to define themselves and that individuals are not completely free to name themselves part of any group.

here because my own understanding clashes with clearness committees that have supported decisions for such procedures. I know my present degree of enlightenment isn't a final answer to this complicated question.

Several Friends have remarked that my sharing about sex reassignment reminds them of anti-choice arguments against abortion. I have no desire to prevent anyone from following a course of action that alleviates persistent existential pain. However, I believe there is a better way for transpersons to be in the world, a way that would, at least for some, reduce the dangerous medical consequences of transsexual treatment.

I believe that civil rights for gender expression is one of the next great waves of struggle toward individual freedom, and that Friends can support transgendered and transsexual people in a variety of ways.

The first yearning transsexuals often express is to meet with a group of similar people. We could help by sharing the stories of how Quaker organizations overcame isolation, growing from a handful of Friends to organized spiritual communities. We can advocate for education about transgender issues in our monthly meetings, workplaces, and neighborhoods. We can invite and welcome differently gendered people to wider Quaker gatherings.

The most difficult challenge we face around transgender concerns may be the tendency to judge those who hold a different point of view as being wrong or spiritually less advanced. We can learn about defining our identity and setting honest boundaries from many Quaker organizations. For instance, Fellowship of Friends of African Descent has struggled repeatedly to define the roles of white family members in the organization. Friends for Lesbian and Gay Concerns went through a painful discernment process before declining to add the words "bisexual and transgendered" to its name. American Friends Service Committee labored at great length over its affirmative action policy, especially inclusion of sexual minorities. Many monthly meetings have engaged or are engaged in threshing the definition of marriage under their care.

The queries that follow rose out of my private worship and reflect only my personal searching.

### Queries

How can a caring spiritual community best respond to transsexuals?

How can we encourage social change that celebrates masculine women and feminine men as well as other variations of gender expression? How could Friends work to make human culture a more welcoming home for all individuals?

What is our single standard of truth in relation to sex reassignment? Do the terms "male" and "female" name reality or social constructs? How does the process of sex reassignment confuse image with essence? To what extent does outward appearance comprise maleness or femaleness?

What is the relationship between sex reassignment and the testimony of simplicity?

Are Friends being called to speak truth to power on the subject of gender oppression? If yes, what is the next step? □

## Reports and Epistles

### Abington Quarterly Meeting's Middle School Friends Conference

On June 18, 2001, 20 middle-school-aged Young Friends gathered at Fellowship Farm in Pottstown, Pennsylvania. First we met all the campers and staff members; then we talked about spirituality and what it means. And then we put on our bathing suits and ran to the pool. In the evening, we made a mask of ourselves with a partner and then headed for the campfire, sang songs, and roasted hot dogs on sticks. The first day was a blast!

The second day, after breakfast and meeting for worship, we heard a talk in the barn by Robert Williams about the early Lenape Indians in this area. He told us about the beliefs

net and to a safe side; and trying to get everyone over a wall. Again, a much appreciated swim. In the evening we made ice cream and watched a movie.

We felt that things were going great. On



the fourth day, Nathan Kuhlman came to talk to us about his travels around the world. He has been through Junior Friends Conference and even was a counselor. He remembered some of us. Then his dad, Rob, did a nature study project with us. We had two groups, each with a plot of land. We were supposed to look and identify whether it was a wetland or if it was suitable for building. We decided it was not suitable, and then we had to defend our stand with facts.

That afternoon we finished our masks and had fun doing silly stuff in drama. We were sad when it ended but raced to the pool. We had a special dinner this last night. At one table we tried to fit as many people in as we could; instead of the normal seven, we fit in 13 people. It was a Kodak moment. Then came the Talent Show and the Big Dance! It wasn't much of a dance considering no one

would start dancing, so we put batteries in the boom box and headed up to the campfire, where we danced in the woods. We made smores and had the most fun of all.

Not many girls and boys went to sleep at lights out—maybe even none! Nobody wanted to wake up in the morning, but we all wanted to eat. This time we broke our record with 14 people at the table. No one wanted the day to go by.

We went for a nature walk and looked at trees, berries, and even some animal footprints. After checking for ticks, we had our own business meeting and then meeting for worship. In both we found more ticks on ourselves. After lunch, parents picked us up one by one.

The campers thought the conference was a great success.

—Kelsey Schwarzenbach,  
eighth grade, Gwynedd (Pa.)  
Meeting



and way of life of Native Americans, and then we watched him make an arrowhead.

After lunch, we split into two groups; one worked on our masks and the other spent time with Martha Kemper on drama activities. We switched groups, then again headed for the pool. That evening we joined in on Rhythms from around the World, with Lisa Wolfe. Everyone had a turn to play the drums. This was so much fun that we decided we should do it every year.

On the third day, some of us could hardly get out of bed. We did Fellowship Farm's Ropes Course. First we played cooperative games to see if we could all work together. Then we did outdoor challenge games, including: trusting another friend; trying to help each other across many difficulties; trying to get everyone over a



Photos:  
Abington Quarterly Meeting  
Middle School Friends share  
friendship and trust



## Epistle from the Friends General Conference Committee for Ministry on Racism

October 27, 2001

To Friends everywhere:

Greetings from members of the Friends General Conference Committee for Ministry on Racism as we enter our second year as a standing committee. Our committee has grown from the seed found in the concerns of some Friends in Central Committee several years ago. For them it became clear that we needed to face the challenge of enhancing racial and ethnic diversity through eradicating racism within Friends General Conference (FGC) and its affiliated yearly and monthly meetings. Central Committee took up this leading, carried forward by a small multi-racial group of Friends that became the Ad Hoc Committee on Racism. During Central Committee Meetings for the past three years, members of that committee have had opportunities to learn about and share our understandings and experiences of racism. Simulta-

neously, the members of the Ad Hoc Committee on Racism felt a growing need to recognize the validity of the concern formally at an organizational level. From that need, the Committee for Ministry on Racism was born at FGC's Central Committee meeting in October 2000.

The committee, which has sought racial parity in membership, has met in deeply Spirit-led discernment in both spring and fall of 2001 as well as informally at the annual FGC Gathering and via e-mail, phone, and letter throughout the year. We continue to seek and to feel God's blessing in our endeavors. We are clear that our best work together is grounded in worship and acknowledge that when we truly center together, we do not know where we will be led. We have been willingly vulnerable to that process and affirm that there is a fundamental relationship to God in what we are doing. We are clear that eradicating racism is a ministry of healing, education, and empowerment. It is time to move beyond guilt toward the center of this work, which is God's love.

As our work on racism at Central Committee has progressed, FGC program committees have been taking steps forward in focusing on this work. We have been told

that many monthly meetings also have been taking small and large steps forward in making their meetings more accessible to Friends of color and inviting to people of color who might be seekers. We wish to support the move toward a time when every Friend will be a willing witness and an agent of change, moving us toward greater racial and ethnic diversity and the eradication of racism within all meetings affiliated with FGC.

We invite Friends everywhere to labor with us as we move forward in this mission. We ask for your prayers. We ask you to hold these concerns in the light of your own conscience. We invite you to join us in this work. Let us hear from you about how God is moving within you in response to racism amongst Friends. Let us hear from you about how we can be of service to you as we move forward together.

In the Light,

*FGC Committee for Ministry on Racism  
(Jean-Marie Prestwidge Barch,  
Bruce Birchard, Ernestine Buscemi,  
Vincent Buscemi, Janice Domanik,  
Vanessa Juley, Theo Mace, Beckey Phipps,  
and Christopher Sammond)*



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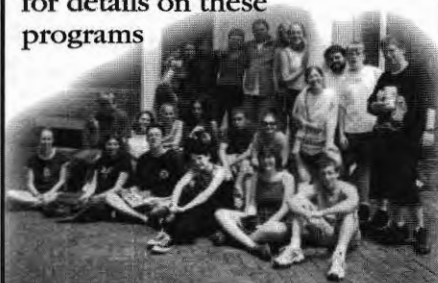
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## Witness

# An "Honors Retreat" in Colorado

By William Charland

**I**t's lonely out on the front lines. Ask anyone who's spent time working with homeless people, or with children on an impoverished Indian reservation. They'll tell you that the most challenging part of their work is not long hours or low wages; it's a lack of recognition. There's an anonymity that comes from working with the dispossessed, and it's painful.

Martin Cobin sensed this problem several years ago when he founded the "Honors Retreat," a weekend program offered annually through the Denver office of American Friends Service Committee. Cobin, a Quaker, is a retired university professor in the comfortable community of Boulder, Colorado.

One evening, he found himself in a group of socially concerned Boulderites. "What should we be doing for the less fortunate in our community?" they were asking. Cobin gave a silent snort, and then he reframed the question: "Why don't we do something to support the people who are already doing this kind of work?"

And so the Honors Retreat was born.

The format is simple. People are invited to nominate those who are doing something to help others at some sacrifice to themselves, and whose efforts may not be well known. Cobin pays a visit to each nominee, expressing appreciation for their work and explaining the retreat. A small contingent of those selected—no more than a dozen, to fit in a van—gather early on a Friday morning at the AFSC Denver office.

After brief introductions, they're off on a three-day excursion to Endaba, a wilderness retreat in the San Juan mountains of south-west Colorado. Much of the excursion is into themselves; Cobin has designed the retreat as an exercise in silent contemplation. He offers a series of questions for consideration, beginning with the view from the van on the journey to Endaba.

- Is there anything you see out there that you would relate to the fulfillment of potential?
- Do you feel that you have potentials that have not been realized?
- Do you think anything can be done about that?

"It's a halfway house between a completely silent retreat and an active, organizational agenda," Cobin comments. People talk when

*William Charland is a member of Mountain View Meeting in Denver, Colorado. His most recent book is Life-work: A Career Guide for Idealists.*

they gather for meals and at bedtime. But they spend their time, for the most part, hiking in the forest, gazing at the mountains, and taking time to give thought to their lives.

Most participants are not Quakers and, according to Cobin, some have found long periods of silence uncomfortable. But generally the retreats have been deeply appreciated.

Sally King paints landscapes, "catching the Earth's energy," and portraits to "catch the energy of a person." A member of the Right Sharing of World Resources Committee in Boulder Meeting, King became aware of the need for art supplies and instruction on the Pine Ridge Reservation in South Dakota. For the past two years, she has spent part of her summers at Lone Man's School near Oglala, South Dakota, working with a local educator, Gerald One Feather, to tap the rich artistic talents of Lakota youngsters.

Hers is the kind of unsung volunteer effort that is prime-time material for the honors retreat. "I was honored to be recognized," she says, "and I loved being with the other people on the retreat. Most of us artists spend so much time in isolation."

Jerry Peterson is program manager at St. Francis Center, a homeless shelter sponsored by the Episcopal Diocese of Colorado. Located at the edge of downtown Denver a few blocks from the Colorado Rockies' beautiful ballpark, Coors Field, the shelter is a vision of another world. Intake workers and police officers line the entrance to a cavernous room filled with men and women bundled in overcoats. Next to a bustling business district, they sit motionless on folding chairs at folding tables. A quiet buzz of English and Spanish fills the stale air. Some sip coffee; a few read paperback books. But most of them just sit, waiting for something. Hundreds of homeless people come through St. Francis Center every day—for a shower, a place to leave messages, a clean pair of socks. Or, possibly, a job.

Jerry Peterson sits at a desk in a small anteroom, seeing a succession of people every day. His job is to try to help them find employment. On the phone, he is asked about the honors retreat he attended. "It was a very rewarding experience," he observes. "We felt a pretty good sense of community." Then he adds: "You know, many people who work in social service organizations—from time to time they question whether what they're doing is of any value. Part of the benefit was just knowing that our work is valued, and that people do care." □



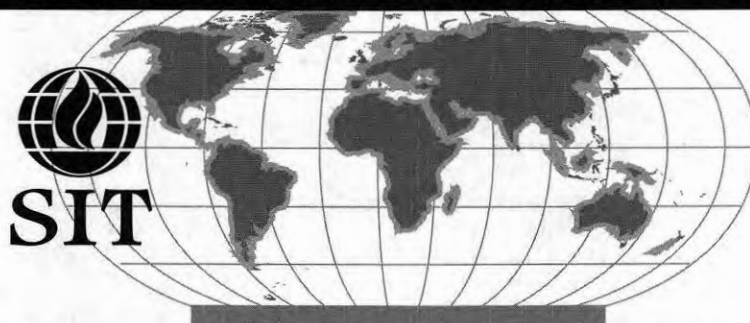


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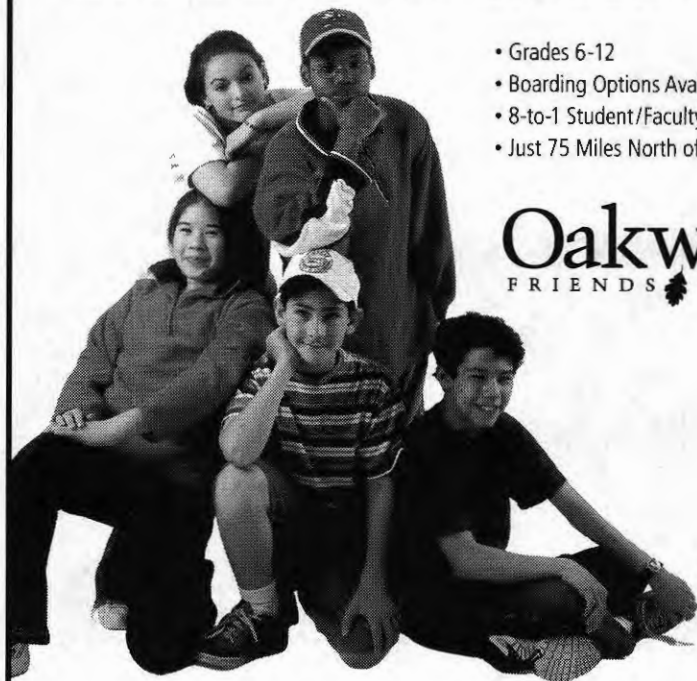


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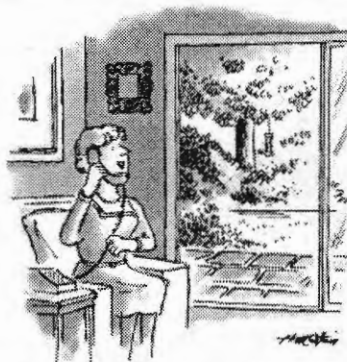
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## Life in the Meeting

# A Meeting Housed in a Condominium

by Clare Bateman

Faith can move mountains, or in this case, move a monthly meeting from a classroom to its own space, a condominium right downtown. Northampton (Mass.) Meeting has existed for seven years. Because some members had taught at Smith College, the meeting approached the college for a space in which to hold worship. The chapel is committed to diversity on campus and was delighted to welcome us. Classroom space was offered in Bass Hall after the comfortable lounge in which we initially met disappeared during renovation. There are obvious physical problems with not having our own space such as not being able to leave things out in view, but the hardest to bear had to do with people, children in particular. It is very hard to build a strong sense of community identity when there is no physical center for a meeting where committees can meet and people can share food and hold gatherings. Children are even more sensitive to spaces; it has been very hard to develop a good children's program in the classrooms so we have found families coming very irregularly. We are grateful to Smith College for hosting us all these years, but it became very clear that we needed a space of our own.

I won't go into the history of attempts to find property, the eventual purchase of land, and the agonizing over building our own meetinghouse. We are a relatively small meeting with 33 active members. The architect who worked with us designed a wonderful building, but when we heard the cost we found ourselves wavering. How could the meeting ever raise that much money? Should we spend so much on ourselves? What about our commitments to simple living and sustainable resources? Was it feasible to share the space with another organization? How would some Friends get to meeting for worship with no bus service? We spent many hours pondering these issues in threshing sessions.

Suddenly, out of the blue, we saw a notice about a local developer who had bought

*Claire Bateman is a member of the Resource Development Committee of Northampton (Mass.) Meeting.*



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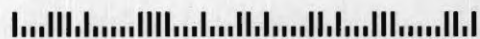
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and was renovating a historic building in the center of Northampton. Would we be interested in buying into the proposed condominium? The basement would house a local interfaith homeless shelter that we had been instrumental in starting. Above us would be a group that worked with battered women. Other social service agencies and independent providers would also be in the building. Although a radical switch in thinking was needed, this answered some of the fundamental questions we had been asking ourselves, and the opportunity for outreach was unparalleled. The money issues were still there and the amounts had not changed significantly, but somehow the risk seemed worth it. Finally the decision was made, although some Friends found it very hard to give up the land we had dreamed about for so long. A resource development committee was formed and charged with making our dream come true.

We rolled up our sleeves and made a plan. In our favor was that we were committed to building a nontoxic space and that we were probably the first U.S. monthly meeting to be part of a condominium. Out went the appeals to individuals and foundations. The results have been astounding. Goethe said, "Concerning all acts of initiative (and creation) there is one elementary truth, the ignorance of which kills countless ideas and splendid plans. That the moment one definitely commits oneself then Providence moves too. All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issues from the decision, raising in one's favor all manner of unforeseen incidents and meetings and material assistance, which no one could have dreamt would have come their way. Whatever you can do, or dream you can, begin it."

Northampton Meeting has experienced this truth. The generosity of individuals and foundations has been such that we exceeded our original fundraising goal and have been able to purchase the space with monies raised. We will only need to borrow for building the interior space and are working to raise funds to lower our loan costs. Then we can turn our fundraising attention to special items within our new space. Friends are combing the tag sales this summer for furniture, and we have received a Quaker grant to build benches through a local incubator project.

In a time when miracles seem few and far between, we feel blessed and hope to be moved in by December 2001. We started on a wing and a prayer and are in sight of the airfield. We send heartfelt thanks to all those who are helping to make our dream a reality. □

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## Books

### Seekers Found: Atonement in Early Quaker Experience

By Douglas Gwyn. Published by Pendle Hill Publications, 2000. 420 pages. \$20/ paperback.

Reading Doug Gwyn's *Seekers Found*, I felt as though I were having a rich, spiritual and intellectual conversation with, in Johnson's phrase, "a strong mind operating upon life."

In *Seekers Found*, Gwyn continues his exploration of what Friends can say about living in the drama of discovery, atonement, renewal, and covenant. He sees the issues raised by our present diversity in the light of the seeking time of the 17<sup>th</sup> century, which in some sense is Quakerism's native soil. The debates we experience are painful and vital, but he suggests that, properly framed, we have more grounds for reconciliation ("atonement") among ourselves than we might think. God, the unsayable Truth and great Seeker, is to be relied upon still. And the unique Quaker response even to Quaker turmoil is to wait expectantly in the place of weakness and need for the renewed moving of the Spirit, whose power can effect renewal and re-creation.

"To be sure," Gwyn writes, "we are not yet at that pentecostal moment. But we can prepare ourselves for it as we stand still for one another in a dialogue of depth, where words are comprehended in the silence, and the Word is made flesh."

Clearly, *Seekers Found* is demanding. But it is exciting precisely because of its honest location in the place of seeking, a seeking that is grounded and, in fact, made possible by experienced faith in a God who cannot be captured by anyone's words or imaginings. Gwyn uses the stories of seekers of the 17<sup>th</sup> century to explore what seeking can mean, and to make clear what Quakers found and how it added new dimensions to the spiritual search of the 1600s.

He starts by laying out the dilemmas he feels are confronting 20<sup>th</sup>-century people, including Friends, and then describes the ways that he will try to analyze both these problems and the partial solutions to which past seekers came. All this is in the service of his attempt to see if "reconstructive conversation can be devised" between opposing views of spirituality, among Friends and in the world at large.

Gwyn enters his exploration of seeking by suggesting that seeking consists of an interplay between two important elements: "errantry" (where the emphasis is on exploration and frontiers) and "standing still" (to await fresh directions or to consolidate what has been found so far—or to resist any further change).



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This is not the same as the more commonly used pair "seeker" versus "finder." Almost all the seekers he analyzes long to know Truth and are driven to the search by a realization that what they have been told up until now (about God, salvation, and the nature of humanity) is seriously lacking. Gwyn uses the stories of Schwenckfeld and Frank to exemplify this entry into seeking. These spiritual reformers are among those who first advocate a moratorium on religious ritual and dogma, until one can see past the mistaken human additions to spiritual life to the purity of God's intent in the Gospels.

Others will share this desire for clarity and getting closer to the root, but feel that it must be accomplished through the creation of a faithful community (possibly even a national government) whose covenant both provides structure and codifies the truth of divine-human relationship. Historically, this longing to create a Godly governance shows up in a range of experiments in England, from the covenant communities in the Independent movement to those Puritans who saw Cromwell as the instrument for establishing a reformed and faithful commonwealth under divine rule.

In the hopeful and dynamic world of revolutionary England in the 1640s, many were drawn to the hope that seemed to reside in the Parliamentary uprising and the New Model Army—including many who later became Friends, harboring at least for while their old hopes for the establishment of an outward Kingdom.

Yet as the years passed, sensitive souls were driven to seeking again, as they saw how much of the worldly mind remained in the "new" commonwealth, and in the people who inhabited it. Gwyn shows how seekers in the 1640s and 1650s seized on different aspects of unfaithfulness as their starting points. The Diggers and Levellers had a political and prophetic critique of the injustices of their society. Spiritual seekers like Saltmarsh and Erbury focused more on the possibility of truth and reality in relationship with God, despite or beyond mediating structures of church and tradition—or rather renewing the truth and relationship that once were the heart of Christianity.

At this point in the narrative, names more familiar to Friends start entering the picture: Gwyn explores the meanings of Ranterism at the time, and the collapse of the Ranter "movement." He then moves on to several people whose experience shows how aspects of all the other seeking phenomena fed into Quakerism as it arose, enriching it even as the new message transformed or completed much of the seeking and hoping that preceded it.

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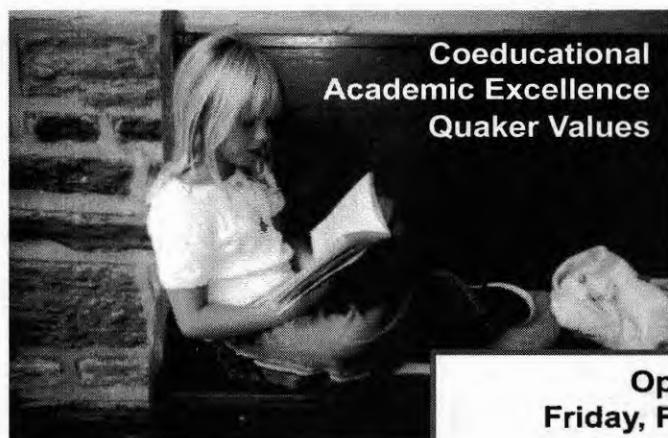
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It is important for us to try understand how early Quakerism, to its adherents, was not just another variety of seeking on the landscape, but was in fact the answer to a crisis. In many ways, Fox's words sum this up: "... all my hopes in them [the "experienced people"] and in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do. . . ."

There was a final collapse, a dead end, in all the outward paths of seeking, whether in individual exploration, renewal of rites or devising of covenants, or purified political action. The dead end was the same for all: In the howling gales of the world, who was expecting and experiencing a walk with God that passed through inward crucifixion to freedom from the death of sin?

But Fox came to see this as possible, as did Nayler, Dewsbury, and many others. Although Fox was able to announce it in a way that crystallized a movement, the world of seekers he moved in was full of souls who had glimpsed the nature of the crisis, and the direction of its cure, and brought to the movement their needs, their histories, and their own insights.

Gwyn looks at this crystallization most effectively through the stories of Isaac and Mary Penington, who were great seekers before they became great Friends, and remained lively in their seeking all their lives, even while embracing Quaker findings. I recommend this chapter for careful reading, as the stories provide an important backdrop for Gwyn's exploration of the changes that came in the Quaker movement as internal debates and external oppression led to the formation of the Religious Society of Friends.

Gwyn concludes by relating the kinds of seeking he has reviewed to attitudes towards Truth starting with the Gospel of John. He then revisits the urgent present debates among Friends that arise from tension between what he calls "fundamentalist universalism" and "universalist fundamentalism." The first tend towards absolute claims for traditional formulations of Truth; the second tend to avoid or reject the idea of a knowable Truth, feeling that "Groups claiming to know and impart truth in any definitive sense are by definition wrong." The Quaker insistence that the "doctrine of the Gospel is known by obedience to the Gospel" as one is led to it seems to me one good starting place for rapprochement—one that sidesteps debates about the nature of Truth.

I have read this book twice and profited from it; my little essay here has not covered all the points of interest. Certainly one can ask questions about Gwyn's treatment on various points, such as his interpretation of the exact impact of women's role in the rise of Quaker-

ism and in some dynamics in the early movement. I am still not sure how much of the historical material is really relevant to the argument, though I enjoy and appreciate even the bushy side-trails. There are times also when it feels as though perhaps too much analytical machinery is brought to bear, and that a more parsimonious theorizing might get the point across more effectively.

Yet in the end, this is a valuable and serious book, not as an authoritative reference, but as a deeply concerned, deeply thoughtful, and rigorous companion in our searches.

—Brian Drayton

*Brian Drayton, a member of Weare Meeting in Heniker, New Hampshire, is a recorded minister in New England Yearly Meeting.*

## Plain Living: A Quaker Path to Simplicity

*By Catherine Whitmire.  
Foreword by Parker J.  
Palmer. Sorin Books,  
2001. 192 pages. \$13.95/  
paperback.*

Maine Quaker Catherine Whitmire has made every page of *Plain Living* a radiant reflection of the Light. Her work is an anthology of contemporary Quaker writers including Paul Lacey, Sandra Cronk, Parker Palmer, Douglas Steere, and Elise Boulding, as well as some of their predecessors: Thomas Kelly, Rufus Jones, Margaret Fell, James Nayler, and George Fox.

Covering work, time, integrity, money, inward simplicity, parenting, death, despair, longing, seeking, discernment, decision-making, everyday mysticism, contemplative listening, and, above all, God, the book is a sampler of Quaker insights and discernments. The brevity of each selection encourages us to pick up the book whenever we have a moment in our busy day, and it by no means reduces the book's ability to resonate within the reader or connect us to the Light within the authors Whitmire has chosen.

Framing each of the eight major sections is an insightful introduction by Whitmire. As she concludes the introduction to inward simplicity: "When we listen within, we too may hear an invitation to lay down our encumbered lifestyle. It is as difficult a decision now

as it was in the 1600s. Contemporary life surrounds us with a whirlwind of constant noise, incessant activity, and meaningless clutter, so it is not surprising that most of us are overextended, chronically tired, and feel weighed down by the pressures we carry. . . . The Spirit is speaking through the whirlwind of modern life, and if we listen quietly to the cool, calm Center within, there is an invitation to plain living awaiting each of us."

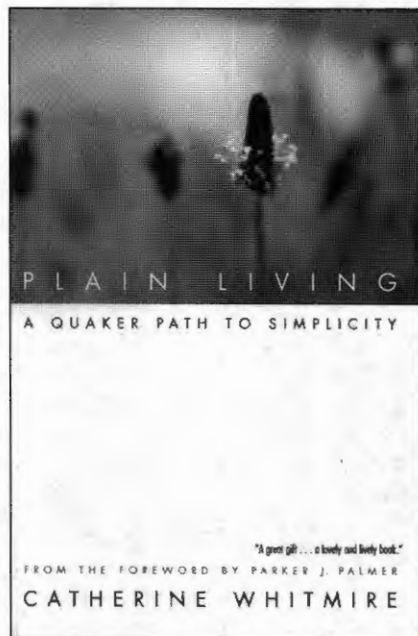
As Whitmire makes clear, she knows whereof she speaks. Twenty-five years ago she was an overextended healthcare administrator who tried to simplify her life by attending time management seminars, reorganizing her office, sleeping less, and spending New Year's day writing relationship, financial, health, and spiritual goals for the new year—with a plan to implement each. Unfortunately, the faster

she ran, the more enmeshed in complexity and the details of life she became. Finally a friend who noted her absorption in actively managing her life pointed her in the right direction by paraphrasing the famous question, "How do you know what God is planning for your life?"

As Whitmire considered the question, she says: "[I] . . . learned to listen within and to focus my time and energies on what I discerned to be God's will instead of my own, [and] my life began to simplify itself. I found I could let go of extraneous plans and possessions because they no longer fit what I now discerned to be the primary goals for my life at that time. . . . Changes that had seemed difficult and complicated were suddenly clear. . . . This simplification process was not about 'sacrifice' but about choosing the life I really wanted. I felt 'lighter,' and began to experience the joy and contentment I had longed for. I had made a first step toward Quaker 'plain living.'"

But plain living, as Whitmire soon discovered, has a few demands of its own: "Plain living is a form of inward simplicity that leads us to listen for the 'still, small voice' of God's claim upon our lives," she writes. "Plain living is a spiritual journey of discovery, a path to be followed. . . ."

In her book, Whitmire gives us the space



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in which we can dismiss the demands of our cluttered lives, still the chatter of our wired minds, and journey along the path.

To dip in and out of Cathy Whitmire's book is to resonate with the peace that passes all understanding. All we have to do is choose to pick it up.

—Ellen Michaud

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

## A Catechism and Confession of Faith

*By Robert Barclay. New edition in modern English by Dean Freiday and Arthur O. Roberts. Barclay Press, 2001. 144 pages. \$6.95/paperback.*

Many years ago, an elderly member of my monthly meeting gave me a book once owned by her grandfather when he was a student at Friends Boarding School, Richmond, Indiana, in the early 1850s. I was incredulous when I saw the title on the spine of the battered, leather-bound volume: *Barclay's Catechism!*

There was more shock in store for me as I leafed through the slim book. Indeed, there was no mistaking it—this was a real, honest, Quaker catechism! Authored by the apologist himself, Robert Barclay, in 1673, his *A Catechism and Confession of Faith* followed the lines of the Westminster Confession and articulated a defense of Quaker beliefs in question-and-answer format, each answer coming straight from the Bible.

Less shocking is the decision by Barclay Press to offer this new edition of Barclay's catechism. After all, he is the evangelical press's namesake, and they were able to get Dean Freiday, editor of *Barclay's Apology in Modern English*, and Arthur O. Roberts, eminent Quaker philosopher and historian, to do the updating. Still, for the Friend unused to *any* Quaker being able to articulate with certainty what we believe, this book will surely come as a surprise.

Eighteen chapters cover such topics as God, Jesus Christ, the Scriptures, the Church, the New Birth, the Light, Worship, Baptism, Bread and Wine, the Resurrection, and a look at the Westminster Confession of Faith itself. *Everything* you ever wanted to know about what early Quakers believed is in this little book. Well, almost everything.

A comparison of the 1843 edition of the *Catechism* in my possession with Freiday's and Roberts's new edition reveals that the editors have been careful to keep to the intent of the author. In one sequence of questions in



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—Mary Arnett, Philadelphia, Pa.; Kay Camp, Haverford, Pa.; Frances Crowe, Northampton, Mass.; Ingeborg Jack, Swarthmore, Pa.; Ruth Matson, Upper Darby, Pa.; Marjorie Schier, Levittown, Pa.

the old text, Barclay asks: "Seeing it is by the Spirit, that Christ reveals the knowledge of God in things spiritual; is it by the Spirit that we must be led under the gospel?" and "Is it an inward principle then, that is to be the guide and rule of Christians?" The new edition states the questions this way: "Because it is by the Spirit that Christ reveals the knowledge of God in things spiritual, is it by this Spirit that we must be led under the Gospel?" and "Is this inward principle, then, the guide and rule for Christians?"

I'm not sure whether it is significant that "gospel" is capitalized in the new edition or that *an* inward principle is replaced by *this* inward principle, but both might be expected by an evangelical press. Similarly, the new edition has Barclay saying, "What gives the scriptures their preeminence?" while the old text asks, "Wherein consists the excellency of the scriptures?"

Interestingly, though, the new edition also replaces the old text's question, "Doth Christ promise then to come again to his disciples?" with "What did Christ promise his disciples?" Opportunity was not taken to "puff" a higher christology.

Helpful footnotes give alternate scriptural translations (the editors chose the New Revised Standard Version in modernizing Barclay's Bible references) and historical notes. The latter are especially comforting when the reader gets to Barclay's apparent defense of the status quo regarding slavery and the submission of women.

Chapter 17 of the *Catechism* offers pause to any Quaker who may feel too smug after reading through the answers to the catechetical questions. In a frontal assault on various Christian notions, Barclay lays into those who go contrary to Scripture on the divinity of Christ; those who do not ground salvation in that spiritual force that enlightens everyone—the Light of Christ; and those who take the Scriptures as the only rule, rather than acknowledging the universality and sufficiency of Christ's death. There is enough to make every FGC, FUM, Conservative, and EFI Friend squirm!

As with Freiday's work on *Barclay's Apology* and Roberts's work (with Hugh Barbour) on *Early Quaker Writings*, their making this little piece of early Friends' apologetics accessible is a great service. *Barclay's Catechism* will be a valuable resource for devotions, First-day schools, and Quaker studies courses. And if it serves no other purpose, it will certainly cause new generations of Quakers to be incredulous that Friends actually once had beliefs!

—Max L. Carter

Max L. Carter is director of Friends Center at Guilford College.

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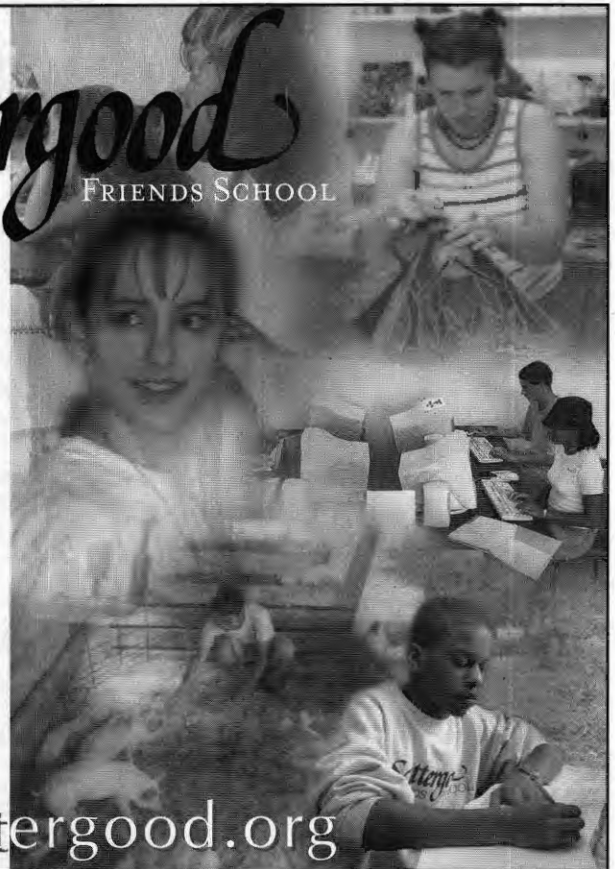
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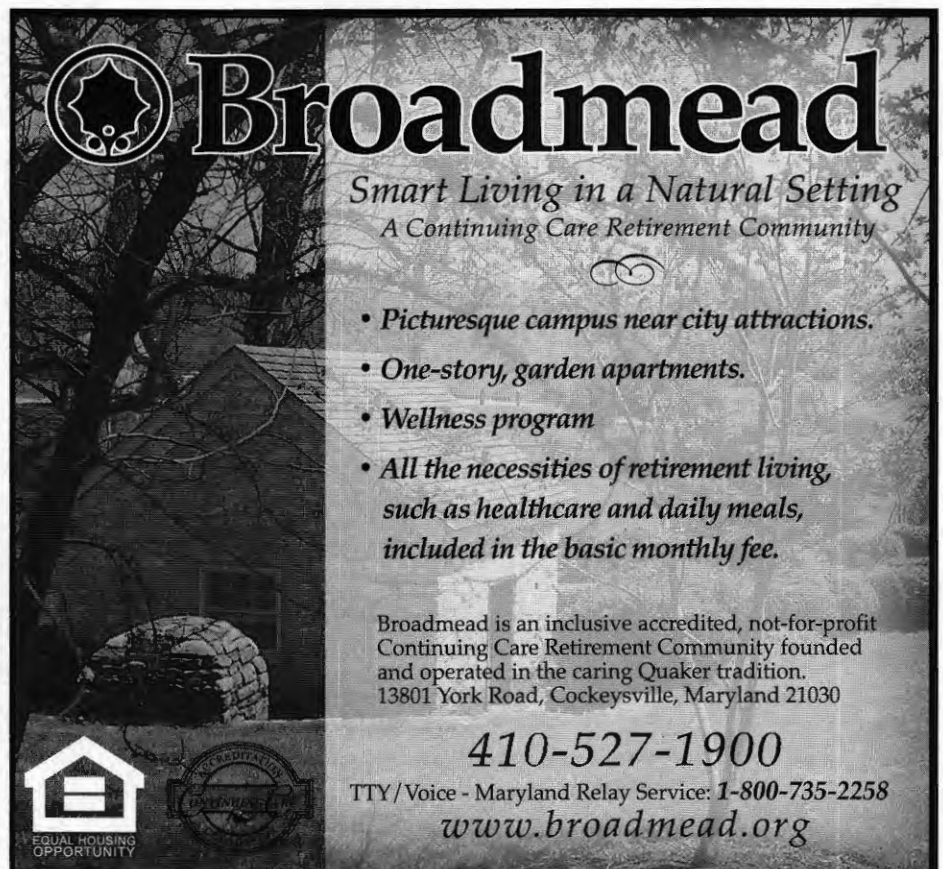
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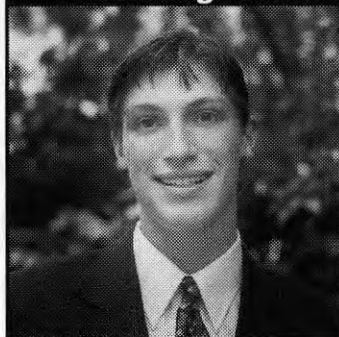
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## The Cry of an Occasion: Fiction from the Fellowship of Southern Writers

*Edited by Richard Bausch. Louisiana State University Press, 2001. 210 pages. \$29.95/hardcover.*

## Imagining Home: Writing from the Midwest

*Edited by Mark Vinz and Thom Tammaro. University of Minnesota Press, 2000. 212 pages. \$10.99/paperback.*

"While the South is hardly Christ-centered, it is most certainly Christ-haunted." So said Flannery O'Connor. She's right, as this collection of fiction from the Fellowship of Southern Writers proves. Themes of grace and redemption run throughout these stories.

Sometimes those themes are overt—as in "The Sacred Mound" by Shelby Foote, set in Mississippi in 1797, which says, "In time they needed the interpreter no more, for he believed and the words came to him; he understood; Christ Jesus had reached him, Whose strength was in His gentleness, Whose beginning was in His End."

In other stories they are less obvious, like in "Three Ghosts." "And her words answered," writes Doris Betts, "perhaps my questions about whether we die by degrees or all at once, whether the soul seeps across by drips and spiritual leakage or only departs with a single thump when the bottom drops out of the heart."

There are 19 stories here, by Allan Gurganus, Lee Smith, and others, all members of the Fellowship of Southern Writers. The fellowship exists to "encourage and stimulate good writing in the South." It does that and encourages and stimulates good reading and spiritual reflection in the South and the rest of the country.

Moving farther north along what most people think of as the Bible Belt, we come to the Midwest, "barren, flat and full of Bibles" as Jack Driscoll says in his essay in *Imagining Home*. In this collection of essays, as Vinz and Tammaro say in their introduction, "Place, too, has something to do with . . . spirituality, in all its formal and informal guises; and always, with inevitable change, both inner and outer."

The Midwest is a place that people from the coasts seem to think of simply as "The Flyover" and where it is, as Patricia Hampl's essay says, the native's "birthright to wish to be somewhere." Yet for all our (and I say this as a life-long Midwesterner) thinking that "the real world is Out There," most of us have found a deep connection between this place and our spiritual life.

Many of these essays are about that spiritual connection, though it's not often so obvi-



ous as in the South. Midwesterners tend to be reserved, whether in talking about the weather or faith. "It's not bad" is always preferable to "It's good"—and that's true in theological musing as well as the quality of a meal. This collection, by writers known for spiritual writing, such as Kathleen Norris and Patricia Hampl, and those who aren't, like Larry Watson and Linda Hasselstrom, is an interesting look at the role of place in our lives. The 16 essays are shot through with discussions of God and daylight savings time, Free Methodist upbringing, the All-Seeing Eye of God, feeling blessed, experiencing the holy, finding values "closer to bone and soul" and "champion believers."

Both books are examples of how that of God in every person operates in ways large and small, in fiction and reality, Alabama and the Upper Peninsula, and places and people in between and all around. They are places where we may encounter something eternal.

—J. Brent Bill

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

## In Brief

### When the Wind Changes: Young People's Experiences of Divorce and Changing Family Patterns

Edited by Fiona Burtt. Quaker Home Service, 2001. 59 pages. \$7.95/paperback. When a couple who are members or attenders of a meeting divorce, it is often a wrenching experience for the whole meeting. This book poignantly points out that it is not only the adults who need a nonjudgmental listening ear and support but also the children. *When the Wind Changes* is a collection of essays by young Friends. Each section begins with a relevant quotation from the 1995 Britain Yearly Meeting *Faith and Practice*. The essays cover a broad range of topics including loneliness, sense of loss, accepting a new stepparent, coping with the announcement of the homosexuality of a parent, and the difficulty of feeling comfortable talking with others about the pain and anguish of separation. This book bridges a gap for both adult and young Friends. For teens reading the vignettes written by young Friends, it may help to reinforce a sense that they aren't the only one. As an adult, the book reminded me how powerful and perceptive the voices of the young can be.

—Joy Pile

Joy Pile, a member of South Starksboro (Vt.) Meeting, is a librarian at Middlebury College.

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## News

AFSC is sending a needs assessment team to Central Asia to join relief efforts already underway in the region around Afghanistan. The team will identify short- and long-term strategies to assist refugees and displaced people in the camps and communities dotting the Afghan border. In November 2000, Leila Richards, AFSC's Central Asia field coordinator for relief and reconstruction, traveled to Pakistan to provide initial emergency assistance and identify long-term reconstructive and humanitarian solutions to help combat the growing crisis. Over the next several months, she will travel with Sara Zaidi, of the Center for Economic and Social Rights, a human rights organization based in Brooklyn, N.Y., and will consult with Michigan-based Life for Development and Relief regarding distribution of aid. Also in November, Nancy Smith, who previously served as AFSC field director in Cambodia, undertook a mission to Iran in conjunction with the Mennonite Central Committee to support efforts underway in the region. In October, 239 tons of food for displaced persons in northern Afghanistan was purchased to accompany a five-person relief delegation for AFSC, the Mennonite Central Committee and the Muslim Peace Fellowship. The relief supplies are being divided into packets of wheat, sugar, and cooking oil in the estimated amount necessary to sustain a family of seven for one month. Winter blankets were also purchased. For more information on AFSC and the *No More Victims* campaign, visit <http://www.afsc.org/nomore.htm>, or contact Carlos Mejia, director of the Emergency and Material Assistance Program (EMAP), 1501 Cherry Street, Philadelphia, PA 19102 (215) 241-7283.

The United Nations Population Fund (UNFPA) has released the State of World Population 2001 report, "Footprints and Milestones: Population and Environmental Change." Human activity is altering the planet on an unprecedented scale, according to the report. More people are using more resources with more intensity than ever before and leaving a bigger "footprint" on the Earth. Global poverty cannot be alleviated without reversing environmental damage caused by both rising affluence and consumption and by growing populations, the report stresses. It calls for balancing human and environmental needs. World population, now 6.1 billion, has doubled since 1960 and is projected to grow to 9.3 billion by 2050. Some 2 billion people already lack food security, and water supplies and agricultural lands are under increasing pressure. Water use has risen sixfold over the past 70 years. By 2050, 4.2 billion people will be living in countries that cannot meet people's

daily basic needs. Unclean water and poor sanitation kill over 12 million people each year; air pollution kills nearly 3 million. The report examines the close links between environmental conditions, population trends, and prospects for alleviating poverty in developing countries. It finds that expanding women's opportunities and ensuring their reproductive health and rights are critically important, both to improve the well-being of growing human populations and to protect the natural world. The full report and press materials are accessible at <http://www.unfpa.org/swp/2001/english/index.html>.

Some 30,000 Palestinian olive trees have been cut down by Israel during the recent unrest in the Middle East. The Israeli group Rabbis for Human Rights (RHR) is holding a campaign in January and February to replant as many trees as possible. It is estimated that Palestinian families will lose \$75 per tree per year for the six to ten years needed for the new trees to reach maturity. RHR also hopes to replace that income while the trees mature. Tax-deductible donations to the Olive Tree Campaign can be sent to the Rabbis for Human Rights c/o The Shefa Fund, 8459 Ridge Avenue, 2nd Floor, Philadelphia, PA 19128-2119. —*Rabbis for Human Rights*

The Right Sharing of World Resources Board of Trustees met in Cincinnati, Ohio, March 19-20, 2000, for its biannual session. During the weekend the Board committed the organization to further outreach, especially to programmed Friends, and the expansion of the education and grant-making program. Sally Miller, the newly appointed education coordinator of RSWR, was present. Sally will further develop the RSWR website, [www.rswr.org](http://www.rswr.org), as an easily usable resource; prepare a study guide for an RSWR video; and assist Friends in the use of RSWR resources. —*Roland Kreager, General Secretary, RSWR* [rswr@earthlink.net](mailto:rswr@earthlink.net)

Donald W. McNemar will step down as president of Guilford College at the end of June. McNemar said his six years at the helm of Guilford have been guided by "what is best for Guilford . . . by the Quaker testimonies of peace, simplicity, justice, service, and tolerance, and by my own personal beliefs as embodied by the Religious Society of Friends." During McNemar's tenure enrollment has increased and the college has built several new facilities, renovated residence halls, expanded the information technology and fiber-optic computer network, revamped its curriculum, and launched ten new majors. Founded in 1837 by Friends, Guilford is the third-oldest coeducational college in the U.S. —*Guilford College*



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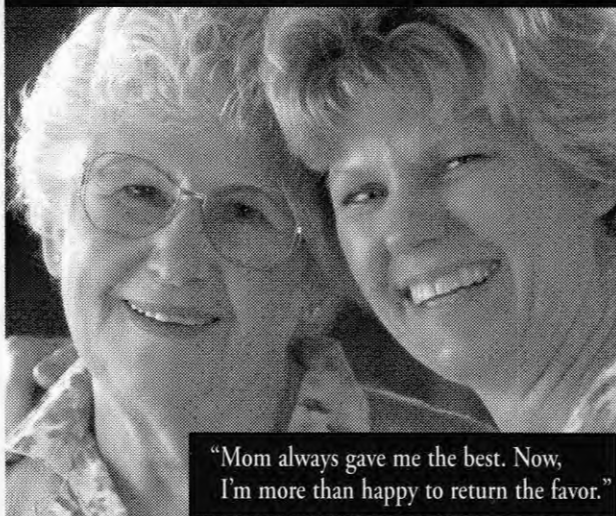
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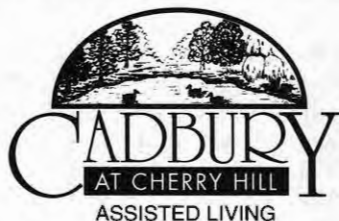
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Denise Altvater, Coordinator of the Wabanaki Youth Program for the AFSC New England Regional Office, has been chosen as one of 20 recipients of the Ford Foundation's Leadership for a Changing World Award. Altvater was selected from among a field of over 3,000 original candidates for her work with tribal youth in the Wabanaki Confederacy, which consists of four Native American tribes in Maine. Altvater's work emphasizes a renewal of cultural traditions among Wabanaki youth while boosting the social, educational, and job-training skills needed to thrive both inside and outside their native communities. —AFSC

AFSC has nominated Israeli conscientious objector Gabriel Wolff for the Reebok Human Rights Award. Wolff is a 19-year-old Israeli who has served several prison terms for refusing military conscription. The award honors young people who have made significant contributions to the cause of human rights, often against great odds. The AFSC said that Wolff's nomination affirms the right to freedom of conscience as a step toward peace. —AFSC

The American Academy of Physician Assistants (AAPA) has named Cynthia V. Ferchak of Ft. Lauderdale, Florida, recipient of its 2001 International Humanitarian Physician Assistant of the Year Award. Ferchak worked from 1995 to 1999 as a volunteer with United Mission to Nepal (UMN), where she practiced emergency medicine, taught emergency medicine to Nepali health assistants, and authored an emergency medicine text for Nepali health professionals. She also worked in an AIDS awareness project for Nepali prostitutes. She is currently the coordinator of a post-transplant diabetes program at the Diabetes Research Institute of University of Miami School of Medicine. She remains involved with the work she began in Nepal. Physician assistants (PAs) are licensed health professionals who practice medicine as members of a team with their supervising physicians. PAs conduct physical exams, diagnose and treat illnesses, order and interpret tests, counsel on preventive health care, assist in surgery, and prescribe medications. AAPA, a national organization to represent physician assistants in the United States, has a website at [www.aapa.org](http://www.aapa.org). —American Academy of Physician Assistants

Christian women in India now have the same divorce rights as Christian men. The Indian Divorce Act, in place since British colonial rule, allowed a civil court to award divorce to a Christian husband on the grounds of adultery, desertion, change of religion, or cruelty on the part of his wife. However, a Christian woman had to prove several of these factors together, making it virtually impos-

sible for her to get a divorce. Churches in India are hailing the new legal amendment and calling it a "a milestone in the long struggle of the [Christian] community." —*Christian Century*

The government of Nepal has banned discrimination against members of Hinduism's lowest caste and says it plans to abolish the centuries-old caste system entirely. Dalits, or untouchables, will now be allowed to enter any temple or other religious building, but while Nepal's constitution forbids discrimination based on an individual's sex, religion or race, no such safeguards have been erected for caste-based discrimination. —*Christian Century*

New legislation has taken peace efforts in Chiapas backwards, according to activists in the region. Criticism of constitutional reforms on indigenous rights and culture approved this spring by the Mexican Congress has centered on the failure of the law to recognize indigenous communities as subjects with legal rights or to recognize the right of indigenous people to their territories or control of the natural resources within their territories. The reforms also limit the exercise of their rights to the county level and relegate the definition of fundamental aspects of indigenous rights to the state level. Administration representatives maintain they have done all that is possible to achieve peace in Chiapas, and president Vicente Fox apparently believes that the underlying causes of the conflict can be handled by the promotion of development projects. —SIPAZ Report

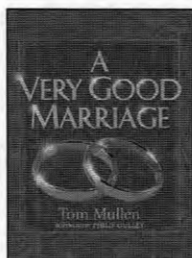
**Correction:** The frequency of U.S. airstrikes on Iraq was misstated in the September 2001 Witness column, p. 32. These have not taken place daily, but have averaged two or three days per week. —Eds.

**Newsletters, etc., sought:** FRIENDS JOURNAL requests that Friends organizations and meetings at all levels forward their newsletters, epistles, news releases, and other publications to us on a regular basis. Volunteer news editors review these as a source for this news column. We are also interested in minutes of yearly meetings and their major committees. You may send materials by postal mail, e-mail, or fax—see contact information on page 2. News stories are also welcome; please include e-mail address or phone number for follow-up. Items for the Bulletin Board are needed at least three months in advance.

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### Levi Coffin, Quaker: Breaking Bonds of Slavery in Ohio and Indiana

By Mary Ann Yannessia

In this biography of the reputed President of the Underground Railroad, Mary Ann Yannessia tells yesterday's story and raises questions for today. With a brief look at Levi Coffin's early efforts against slavery in North Carolina and later in Newport (now Fountain City), Indiana, the book's major focus is on Coffin's abolitionist activities in Cincinnati from 1847 through the Civil War—and his work on behalf of freed slaves after the war.

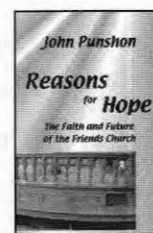


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### Reasons for Hope: The Faith and Future of the Friends Church

By John Punshon

John Punshon presents an evangelical Friends theology and builds a case for the vital role Friends distinctives must play for the growth of the Friends Church in the twenty-first century's post-modernist culture. This is a journey through a Christian Quaker theology with treatises on conversion, the Light Within, the Covenant, worship, obedience, holiness and the Day of Judgment.



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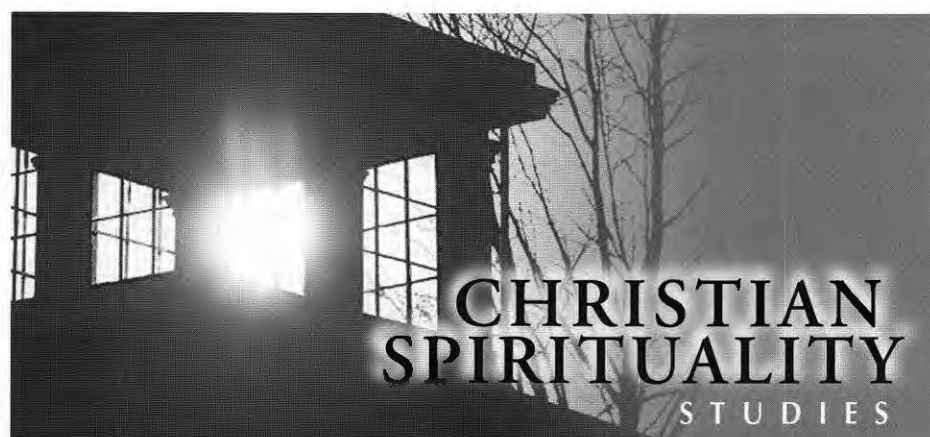
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## Bulletin Board

### Upcoming Events

•January 4, 11, 18, and 25—"Peacetalks: Exploring Alternatives to Violence," Fridays at 10 p.m. on WHYY 91 FM Radio in Philadelphia (check public radio listings for other areas). The program features intimate and compelling stories from people struggling to move beyond violence, including land reparation in South Africa, tree planting where landmines were in Vietnam, creating "Petals of Hope" in Northern Ireland, and dancing for social change in Poland. Produced by Barbara Simmons and Laura Jackson. Call (215) 297-8509, e-mail [peacevoice@enter.net](mailto:peacevoice@enter.net), or visit [peacetalksonline.org](http://peacetalksonline.org) for information. —Barbara Simmons, Newtown (Pa.) Meeting

•January 15, 10 p.m.—"The Good War and Those who Refused to Fight It," on PBS. Its funder and broadcast distributor, Independent Television Service (ITVS), is offering tapes, print materials, and support at no cost to assist organizers in drawing attention to peace issues, decisions of conscience, and the lasting impact of nonviolent resolution on the lives of those who practice it. Narrated by Ed Asner, "The Good War and Those who Refused to Fight It" is a timely one-hour documentary that sheds light on the story of American conscientious objectors who refused to fight during World War II. It details the involvement of these resisters in the civil rights movement, integration of the prison system, reformation of the mental health industry, and other social and political movements. A press release, discussion guide, community action guide (available as a .pdf file to attach to an announcement e-mail), tapes for screening, and support for community events are available. Contact Suzanne Stenson O'Brien, national outreach coordinator, at (651) 291-8891 or [suzzo@bitstream.net](mailto:suzzo@bitstream.net).

•February—Cuba Yearly Meeting

•February 15–18—Quaker Youth Seminar 2002: "Can we take the Testimony of Equality and write it into our hearts?" at William Penn House, 515 East Capitol Street, S.E., Washington, D.C. 20003. Open on a first-come basis to 30 high school juniors and seniors and costs \$50. Will examine the origins and history of the equality testimony, and will hear from Friends who are living it today. To apply, send payment and a permission letter from parents. Registration deadline: February 1. Phone: (202) 543-5560; e-mail [dirpennhouse@pennsnet.org](mailto:dirpennhouse@pennsnet.org).

•February 23–March 3—Nine-day study tour sponsored by the Guatemala Friends Scholarship/Loan Program, a joint project of Guatemala Meeting and Redwood Forest Meeting

## Individuals in Community



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in Santa Rosa, Calif. The project has been helping students in Guatemala attend high school and college for 28 years. Limited to ten people. Price: \$750, including all in-country transportation, lodging, and almost all meals. Airfare to and from Guatemala not included. For more information, contact Loren Lacelle at <lacelle@conexion.com.gt> or Mary Thompson at <marydee2@earthlink.net>, phone (310) 841-2154, or fax (603) 649-6595.

## Opportunities/Resources

•Quaker United Nations Office seeks two interns from September 2002 to August 2003. Stipend and medical coverage are provided. Applications due February 8. For information and application form, contact QUNO, 77 UN Plaza, New York, NY 10017, or visit <www.quno.org>.

•FCNL has started a Young Adult Activist Network to facilitate dialogue among activists. The network is used to share ideas about political actions, converse about activities, share information on issues, get inspired, and stay informed about young adult events that FCNL is planning. So far it has been helpful for sharing information about college campus organizing in response to the attacks of September 11th, publicizing FCNL events, and letting people know about conferences and events specifically geared toward young adult activists. To subscribe, go to FCNL's young adult page at <http://www.fcnl.org/young.htm>. — Jess Braider, <jessicab@fcnl.org>

•Friends Committee on Scouting, an affiliated program of Friends World Committee for Consultation, has developed religious award curricula for all age levels of scouts, including adults. The awards are now distributed through Programs of Religious Activities with Youth, telephone (800) 933-PRAY, with the Committee on Scouting maintaining responsibility for all materials. For more information please contact Sandy Moyer, 31 Reservoir Rd., Lunenburg, MA 01462, phone (978) 582-3300, e-mail <sjmoyer@juno.com>. —Sandy Moyer

•There is a new "Western Quaker Peacemakers" website with minutes, reflections, and actions by Western Friends concerned with the current crisis: <http://members.aol.com/friendsbul/peacemakers.html> —Anthony Manoussos, editor of *Friends Bulletin*

•Allan Abrahamse of Orange County (Calif.) Meeting maintains a web page, <http://www.orangecountyquakers.org/11sep/index.htm>, to provide "resources for those seeking to act in the light of the Peace Testimony" with respect to the events of September 11. Send statements to <allan@abrahamse.org>. —Allan Abrahamse



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## Milestones

### Marriages/Unions

**Viavant-Box**—Emily Jane Box and Christopher Robin Viavant, at 10 a.m. on January 14, 2001, under the care of the Salt Lake (Utah) Meeting, of which Christopher is a member.

### Deaths

**Corney**—Sylvia Hoover Corney, 72, on August 19, 2001, in Cincinnati, Ohio. The oldest of three children, she was born Esther Sylvia Hoover on May 26, 1929, in Cincinnati to Esther (Spahn) and Harold Hoover. An active member of Mariemont Community Church, Sylvia belonged to Job's Daughters and Eastern Star. After graduation from Walnut Hills High School, she worked at the Central Trust Bank and studied art. Sylvia married Glenn Corney, a World War II conscientious objector, on June 22, 1951, and the couple raised four children. Sylvia entered deeply into the life of Cincinnati Meeting, and was active in volunteer work and support of Native Americans. Her strong feelings about peace during the Vietnam War led her to be a founding member of Clifton Meeting in Cincinnati (now Eastern Hills) in 1972. Her life changed abruptly when she was diagnosed with Frederick's Ataxia, a debilitating disease of the nervous system. (The diagnosis was later changed to Marie's Ataxia.) She and Glenn traveled together, enjoying the precious gift of time and mobility while it was theirs. Even as her illness slowly progressed, Sylvia helped to care for her granddaughter, Katie. She was an active correspondent with friends and family, dictating letters when she could no longer write. She was predeceased by her husband, Glenn Corney, and is survived by her children, Deborah McMahon, Elisabeth (Tammy) Rolfes, Miriam Vuotto, and David Corney; her brother, Keith Hoover; seven grandchildren, and one great-grandchild.

**Hollister**—Nancy Cox Hollister, 87, at home in Santa Barbara, Calif., on July 31, 2001. Nancy was born May 11, 1914, in Syracuse, N.Y., to Phillip W.L. Cox and Ruth Dillaway Cox. She studied at Antioch College in the 1930s. In 1935 and 1936 she spent 13 months abroad, and afterwards continued her academic studies at New York University. She then devoted her work to the labor movement and civil rights. She was executive director of New Jersey Civil Liberties Union, then assistant to the national director of American League for Peace and Democracy. Marriage, a farming adventure in western Massachusetts, and various life changes eventually brought Nancy to graduate school. After a year at Pendle Hill, she decided to redirect her work. From 1960 to 1962, she was executive director of the Media Fellowship House in Media, Pa., and from 1962 to 1963 she worked at the Berean Institute in Philadelphia. In 1964, she became assistant director of the West Chester Community Center. Nancy had become affiliated with the Religious Society of Friends in the 1940s when she joined 15th Street Meeting in New York City. She later transferred her membership to Media (Pa.) Meeting, and then to Winter Park Meeting in Orange City, Fla. In Florida she helped to organize a worship group that eventually became Fort Myers Meeting, and there she worked with NAACP during the civil rights movement. In 1995, she and her

husband, Russ, moved to Santa Barbara, Calif. and transferred their memberships to Santa Barbara Meeting. For many years she spent summers on Martha's Vineyard where she was a sojourning member of Martha's Vineyard Meeting, from its inception as a worship group through its formation as a monthly meeting. In the 1970s, Nancy's spirit of adventure took her on a freighter bound for Australia. Disembarking in New Zealand, she attended a Friends meeting, stayed seven months, and made many friends. Years later, she returned to attend the New Zealand Summer Gathering of Friends. She is survived by her husband, Russell Hollister; four nieces, Emma Owen, Nancy Cox, Melinda Cox, and Barbara Salkin; three nephews, Fred, Peter, and Gregory Cox; and many great-nieces and nephews.

**Moyer**—*Florence L. Moyer*, 95, on August 3, 2001, in Centerville, Ind. Born in Randolph County, Ind., on January 27, 1906, she was the daughter of Oscar and Alice (Hunt) Moyer. She grew up on a farm near Greens Fork, Ind., where she attended Friends meeting. As a child she was stricken with polio, and walked with difficulty for the rest of her life. Her response to her disability was to be fiercely independent and self-reliant. She graduated from Earlham College in 1929, then spent a year of graduate study at Bryn Mawr. After working as an actuary and accountant in Hagerstown, Md., and Indianapolis, Ind., Florence moved to Washington, D.C., in 1941. There she worked in various federal agencies until retirement. She was affiliated with Friends Meeting of Washington, although her health problems forced her to stop attending many years ago. An avid genealogist, she traced her family to a Friends minister in North Carolina who died in 1772, and found that her great-great grandparents had worked with Levi Coffin in the Underground Railroad. In 2000 Florence moved to Centerville, to be closer to her family. Survivors include one sister and many nieces and nephews.

**Newhall**—*Gail Newby Newhall*, 75, on July 25, 2001, in Bloomington, Minn. She was born on May 17, 1926, in Des Moines, Iowa, to James and Bertha Newby. Gail attended William Penn College. In 1951 she married William Newhall. She was a homemaker and was employed by the Minneapolis *Star-Tribune*. She was a member of Minneapolis Meeting. Gail was predeceased by her husband and by a brother, Richard Newby. She is survived by a daughter, Elizabeth Olson; a son, David Newhall; a grandson, Jason Olson; and her twin sister, Joy Cronk, of Mt. Holly (N.J.) Meeting.

**Preston**—*Elizabeth (Beth) Carver Preston*, 88, on September 23, 2001, in Kennett Square, Pa. She was born October 20, 1912, to Sam and Molly Carver in Springfield, Mass. She grew up in Easthampton, Mass. and received a full scholarship to Swarthmore College, where she was introduced to Quakerism. Beth became a Friend before graduating. Following her graduation in 1934, Beth worked at Sleighton Farm for Girls, a correctional facility for delinquent girls. In March 1935 Beth married George Davie Preston, whom she had met at Swarthmore College, in a small Friends ceremony in Swarthmore. Needing to support her family after the sudden death of her husband in 1940, Beth returned to school, earning a master's in Social Studies from Bryn Mawr College. From

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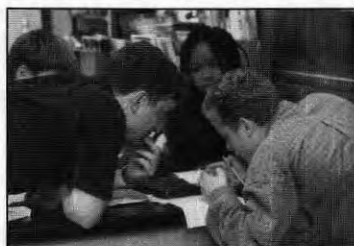
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1968 until she retired in 1975, she worked at the Graduate School of Social Work and Social Research at Bryn Mawr. Beth served on a number of boards, most notably on the Board of Managers of Swarthmore College. She talked in glowing terms of her experience at Swarthmore, and her heartfelt enthusiasm about it encouraged numerous young people to look at Swarthmore for themselves. She is survived by her children, Dave Preston, Susan Preston-Martin and Nell Preston Clark; five grandchildren; and one great-grandchild.

**Strait—Eleanor Strait**, 80, on April 10, 2001. She was born Eleanor Louise Pfund in Minneapolis, Minn. on April 29, 1920, and grew up in Oak Park, Ill. In 1937 she graduated from University of Wisconsin in Madison with a B.A. in German, and returned to earn an M.A. in German in 1945. On September 1, 1948, she married her former high school classmate Edward N. Strait. During their 43 years of marriage until Ed's death in 1992, they were best friends. Ed, Eleanor, and their growing family became active Quakers in Evanston (Ill.) Meeting. In 1965 they moved to St. Paul, where Ed taught physics at Macalester College, and Eleanor devoted herself to the family, which now included five sons. She opened her home for Quaker events and welcomed Friends who were in need of a place to stay. Eleanor was involved in Friends for a Nonviolent World from its inception and gave it her time and support for many years. She had developed a belief in pacifism while debating in high school, insisting that "pacifism is the highest form of patriotism." She lost the debate, but convinced herself, and throughout her life she developed and practiced her concern for pacifism and social justice. During her final year, she was able to grow through her illness, ovarian cancer. She became more outgoing, letting many people into her life, and learning to trust that there were people there for her who would love and sustain her. Despite much physical suffering, she enjoyed every day that was given to her. Eleanor was a member of Twin Cities Monthly Meeting. She is survived by her five sons, Ted, Jim, John, Rick, and Bill Strait; nine grandchildren; and one great-granddaughter.

**Summers—Muriel Nita Armstrong Bishop Summers**, 79, on August 12, 2001, in Elgin, Scotland. She was born Muriel Nita Armstrong on January 26, 1922, in Wansted, London, to Frederick E. and Elizabeth Marian Follet Armstrong. The youngest of five children, she grew up in Leytonstone, London. As a youth she nurtured a strong interest in the life of the Spirit, and, somewhat to the chagrin of her parents, was baptized by immersion at the age of 15. After graduating from high school in 1939, she was accepted for nurses' training, and soon found herself in the London Blitz. She found friends and inspiration in the Friends voluntary Ambulance Units, and she registered as a conscientious objector while continuing her nursing service. In these days she suffered the loss of her fiancé to war. In 1946 Muriel married long-time friend Edward Bishop, with whom she raised three children. In 1951 the couple moved to Canada. Muriel became a Friend in 1958 but, in the absence of Friends meetings, she attended Anglican churches. In the 1960s in Winnipeg, she helped to revive Western Canada Monthly Meeting, and then Winnipeg Meeting. She became

active in the peace movement through the Voice of Women, the Campaign for Nuclear Disarmament, and was active in supporting Cree, Ojibway, and Metis First Nations Peoples. Returning to Ontario, Muriel became an active member of Thousand Island Meeting and Canadian Yearly Meeting, initiating Friends prison ministry to several federal and provincial institutions in the Kingston area. She was instrumental in bringing the Alternatives to Violence Program (AVP) in prisons to Canada. Since then, volunteers trained by Muriel have taken AVP to Uganda and Rwanda. As Muriel's ministry deepened, she was sought after as a workshop leader and committee member. She became an annual participant in the Friends General Conference Gathering, leading workshops on subjects from healing to clowning. In 1986 she was a plenary speaker at the Gathering, and in 1992, she and her daughter Elaine co-chaired it. After Muriel's marriage to Edward ended in 1988, she attended Pendle Hill Friends study center, first as a sojourner, then as staff. She was called to provide leadership at Woodbrooke, the Quaker College in Birmingham, England, and while there she reestablished her friendship with Douglas Summers, of Portnochie, Scotland, whom she had met during World War II. Muriel and Douglas were married in September 1992. Active in Britain Yearly Meeting and the General Meeting of Scotland, she was frequently sought out as a speaker and resource person by church and school groups, and she continued to serve among Friends, especially in regard to the spirituality of aging. Muriel was predeceased by Douglas in March 2001. She is survived by her children and their spouses, Adrian Bishop and Rosalie Dance, Elaine Bishop, Stephen Bishop and Margaret Nicolson, and David Summers; grandchildren Zainabu Dance, Zawadi Dance, Sasha Dabbs, Derek Bishop, Stephanie Dabbs, Gordon Bishop, and Jason Bishop; great-grandchildren Alexandra Bishop, Jenson McCauley, Ayanna Urena, Andrea Bishop, and Parker McCauley; her former husband, Edward Bishop; and two brothers, Alan and Leon Armstrong.

**Valentine—Christopher Coles Valentine, Jr.**, 19, on September 24, 2000, in Oakland, Calif. He was born the fourth of six children on October 3, 1980, to Christopher and Theolia Valentine. He attended Berkeley Meeting's First-day school from 1986 to 1990 and was an enthusiastic participant in the annual Harvest Festival to benefit the Friends Committee on Legislation. After the Oakland fire, Chris worked with his father creating a memorial garden in the ashes near his elementary school. He was a star player in the North Oakland Little League team, Sugar Kids. Chris's charisma and sense of humor allowed him to make friends easily. He had a mischievous grin, a charming personality, and a capacity to love. His death, the result of a shooting by an unknown assailant, is mourned by family, friends and his fiancée, Dana. He is survived by his mother, Theolia Valentine; his father, Christopher Valentine Sr.; his brother, Amadeus Valentine; and his sisters, Cecilia, Victoria, Melissa, and Angelica Valentine.

Continued from page 5

Palestinian leaders; and the Palestinians' protective forces required for their own people have been destroyed. When these realities are pitted against stones and some bullets, anger can only deepen. The struggle only will become greater until a far more just peace process with sovereignty develops.

As Quakers we must be aware both sides are equally God's children. Sadly, Israel, which had its relentless struggle to attain statehood, ignores the rights of other peoples to equal status. We cannot hold either party sole perpetrators, but until radical groups on both sides can be persuaded to negotiate by such as a UN body, there seems to be no end. Yet until violence ends there can be little hope—for eventually they must live side by side.

Dean Tuttle  
State College, Pa.

## Balancing the picture

I appreciate the careful and thoughtful letter of Mary Sernoff Frohlich who identifies herself as an Israeli Quaker (Forum, *FJ* Sept.). She is clearly sincere and hopeful for peace in the Middle East and tells the story, as she understands it, from the viewpoint of peace-loving Israelis. Yet she says she cannot attend Quaker meeting in Ramallah because she is afraid to go there by bus. This statement, along with her rendition of the history of the conflict, indicates to me that she has incomplete knowledge of what is really happening in the area she does not visit—the Occupied Territories.

Since 1963, I have had four lengthy stays in the Middle East among Palestinians. I've received hospitality in homes in Ramallah, Beit Hanina, East Jerusalem, Bethlehem, Beit Jala and Hebron, providing me with some feel for the daily lives of Palestinians. My most recent sojourn in Palestine, with my husband Bill, was as part of a Christian Peacemaker Teams delegation this summer, the purpose of which was to observe conditions in the Occupied Territories and become well enough informed to help educate American Christians about Middle East realities. I believe one or two important points must be made to balance the picture Friend Frohlich provides.

While her description of life in Israel proper and the attitudes of most well-meaning Israelis may be accurate, it lacks any reference to the true source of the problem: the 34-year occupation of the West Bank, which is legally Palestinian. Since 1967, Israel has occupied the West Bank and denied Palestinian residents

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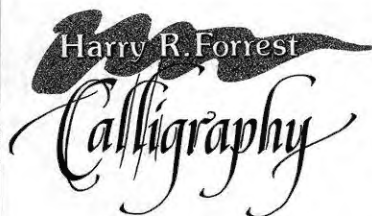
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*Si hablas español, hay becas para ayudarte.*

“normal” lives in their own homes. These incursions lead directly to ever-increasing hopelessness and desperation on the part of equally peace-loving Palestinians who must watch as their ancestral homes, vineyards, farmlands, and livelihoods are absorbed by foreigners. Military emplacements follow the settlements to protect the settlers from the surrounding Palestinian population. But who protects the Palestinians from militant settlers?

Israelis like Mary Frohlich never go to the Occupied Territories—they are afraid. They have little concept of the attitudes and behavior of militant settlers in places like Abu Seneineh, Tel Rumeida, and Kyrat Arba in Hebron and around Yatta in the south Hebron hills. Most ordinary Israeli citizens do not know that Palestinians in the Israeli-controlled sections of Hebron (H2) have endured 180 days of 24-hour curfew (house arrest) out of the past ten months. They do not know that militant settlers routinely throw stones, garbage, and human waste down on the roofs, courtyards, and streets of Palestinian neighborhoods upon which settlements have been established. They do not know that roads reserved for settlers crisscross the Occupied Territories, effectively cutting one town off from another, forcing Palestinians to struggle over permanent roadblocks whenever they need to move about, and routinely turning a 10-km trip into a two- to three-hour ordeal. They do not know that Israel controls 85 percent of water resources in the Occupied Territories, leaving 15 percent for all Palestinian needs, domestic and agricultural. They do not know that Palestinian farmers in the south Hebron hills near Yatta were reduced to living in caves when their homes were destroyed and were then rendered completely homeless when settlers destroyed their caves.

No peace-loving person condones terrorist acts or suicide bombings. But the severity and brutality of Israeli repression in the Occupied Territories against ordinary people who have nothing to do with extremist activities is far more than the “swack” of frustration Frohlich describes. It is systematic and unrelenting and is being documented not only by foreign peaceniks like myself, but also by many Israeli citizens whom Friend Frohlich might meet and talk with. There are the Rabbis for Human Rights, Israelis Against Home Demolitions, Gush Shalom, and the Women in Black, among others. These folks do not represent a radical fringe in Israeli Society. They are solid citizens, they are often passionate Zionists, and they are reverent, practicing Jews. They recognize, as Rabbi Arik

Ascherman put it in a conversation with our delegation, that “being a Jew means, above all else, being an advocate for the poor and oppressed, a protector of widows and orphans, a follower of the social justice pronouncements of the Prophets.” This belief has led him and many others in Israel to go into the Occupied Territories to see for themselves what is happening and do what they can to extend humanitarian aid to the victims of repression and injustice, often at the risk of their lives and freedom, since such activities are illegal for Israelis.

Brutal repression breeds backlash. Israelis could be less afraid and more secure today if more and more of them would join the peace and human rights activists in their midst and work to change their government’s policies in the Occupied Territories.

*Genie Durland  
Cokedale, Colo.*

## A place for Christianity

I want to thank you for including Friend David K. Leonard’s insightful and well written article “Christ and Jesus in Early Quakerism” in your September issue. I don’t often highlight parts of an article, but this was the exception: I think I highlighted at least a third of it or more.

Friend Leonard made an excellent point of how many liberal Friends, myself included, have assumed that what we know of Christianity is what was propagated by early Friends. He wisely stated, “we do not understand the distinctly Quaker approach to Christianity,” and this is particularly true for liberal Quakers who sometimes dismiss, ignore, or express “discomfort” or even hostility towards Christianity out of hand without ever realizing the important distinctions of a Quaker Christianity. Although there are similarities between early Friends and other forms of Christianity, the distinctions far outweigh the similarities.

For example, just look at the Testimonies, each of which, as Leonard rightly points out, was inspired by the Gospels and the life and teachings of Jesus. If this were ever abandoned—and there is a risk of that among liberal Friends—then the world will have lost something that is truly remarkable. As Friend Leonard stated, given that the Quaker testimonies are based on the teachings and life of Christ Jesus, we have an opportunity to keep alive the most beautiful and transformative parts of that life through the workings of the Inner Light in both our individual and corporate lives.

Perhaps liberal meetings have done a



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disservice to those of us (myself included—I was part of a rigid Christian church as a closeted gay man) who have been hurt by other forms of Christianity. Although it is helpful for meetings to “make room” for the pain and disaffection, even to the point of discouraging certain words and phrases so that people do not feel excluded (although I now feel this is somewhat misguided, despite its being understandable), meetings may have abrogated another part of their responsibility. That responsibility is to challenge individuals (and yes, even whole meetings), gently and with compassion, to seek the Holy Spirit for healing and restoration from such pain.

It was only when members of my own meeting challenged me with both their words and lives as examples that I came to understand that the Jesus I had known from other Christian groups was not the Jesus of the Quaker experience. I am thankful to such Friends (from those who identified as Christ-centered to universalists who viewed Jesus as their primary teacher) because this helped me to heal more quickly and to eventually know the same thing “experimentally.” Now the old words that seemed to hurt or offend have new meaning; this has been exciting, surprising, and even fun to discover.

So thanks to FRIENDS JOURNAL and to Friend Leonard for offering a much-needed alternate perspective. I appreciate the JOURNAL’s efforts to include these sometimes marginalized voices. Friend Leonard truly “spoke to my condition.”

Joseph Guada  
Los Angeles, Calif.

## Thanks for the reminder

Thank you for David K. Leonard’s marvelous essay, “Christ and Jesus in Early Quakerism,” (FJ Sept. 01) which sums up what’s important in religious faith—in just two pages! I hope I have your permission to send copies to many family and friends. I am keeping it on my reading table for periodic review. Surely David’s article could be the basis for worship sharing in every meeting.

Dwight Fee  
Murrells Inlet, S.C.

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We seek the names of Friends to be considered for inclusion in the upcoming Quaker Press of FGC publication *Friends of African Descent*. Please send suggestions with a few lines of information—approximate age or birth/death dates, meeting membership or attendance, contribution to Quakerism and/or to the wider world and how you can be contacted. One of the book’s co-editors (Donna McDaniel or Vanessa Juley) will contact you. Send the information to: Barbara Hirshkowitz, FGC, 1216 Arch Street, 2B, Philadelphia, PA 19107. Or e-mail: <barbarah@fgcquaker.org>.

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January 18-20: **Quaker Discernment in Small Groups**, with Gale Willis  
January 20-25: **Enneagram: Nine Ways of Being in the World**, with Sabra Peil  
January 25-27: **Opening the Scriptures: A Quaker Approach to the Bible**, with Tom Gates  
January 27-February 1: **Christianity and Fiction: Two Totally Different Approaches**, with Peter Bien  
January 27-February 1: **Peaceful Mind, Open Heart: A Silent Insight Meditation Retreat**, with Mary Orr  
February 3-8: **A Lived Theology: Speaking with Integrity as Friends**, with Marge Abbott  
February 8-10: **Religion and Social Issues Forum: Earning, Spending, Saving, and Sharing Money**, with Richard Barnes  
February 15-18: **A Yoga Retreat You Can Take Home**, with Robert Butera and Dawn Meehen  
February 15-17: **God The Trickster?** With Michele Tarter, Jane Orion Smith, and Marge Abbott  
February 17-22: **Quakers and Pastoral Care**, with Judy Guerry  
February 22-24: **Making Our Voices Heard: A Weekend for People of Color**, with Emma Lapsansky and Minerva Carmen Velez-Glidden  
February 24-March 1: **Soul and Spirit: Blending Suffering and Prayer into Compassion**, with Dan Snyder  
March 3-8: **A Jewish-Quaker Dialogue: Making a Dwelling for God**, with Marcia Prager and Rebecca Kratz Mays  
For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, extension 142. <www.pendlehill.org>.

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**New England Gathering of Friends in the Healing Arts** with John Calvi, Ruth Shilling, and Friends, Feb. 1-3.  
**Art and Spirituality** with Arthur Fink, Feb. 15-17.  
**Quakers and the Global Food Chain** with Debbie Humphries and David Morse, March 1-3.  
**Renewing Ourselves in Silence** with Susan Lloyd McGarry, March 29-31.  
**Exploring Eldering** with Jan Hoffman, April 12-14.  
For more information contact: Daphne Bye, 107 Keets Road, Deerfield, MA 01342  
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FWCC Section of the Americas also seeks a Friend for immediate appointment as **Associate Secretary**. Primary responsibilities include visitation planning, development, and office administration. The person in this position shares administrative leadership with the executive secretary. Position involves travel and some evening and weekend work. Spanish-language skills desirable. Salary based on training and experience. Review of applications begins February 2002 and continues until position is filled. Job description and application: FWCC Section of the Americas, 1506 Race Street, Philadelphia, PA 19102. Phone: (215) 241-7250; e-mail: <Americas@fwcc.quaker.org>.

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

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

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

## Retirement Living

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

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

## KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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

### Continuing care retirement communities:

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

### Communities under development:

Kendal on Hudson • Sleepy Hollow, N.Y.  
Kendal at Granville • Granville, Ohio

### Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.

### Nursing care, residential and assisted living:

Barclay Friends • West Chester, Pa.

### Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative  
Kendal Corporation Internships

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



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

## Schools

**Rancocas Friends School:** Pre-K, half and full day, after school care, quality academic and developmentally appropriate program with Quaker values. Affordable tuition, financial aid. 201 Main Street, Rancocas (Village), NJ 08073. (609) 267-1265. Fax: (856) 795-7554.

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

**Friends Meeting School.** Serving more than 100 students on 50+ acres in southern Frederick County between I-270 and I-70. Coed, pre-K to grade 8. Strong academics, Quaker values, small classes, warm caring environment, peace skills, Spanish, and extended day program. 3232 Green Valley Road, Ijamsville, MD 21754. (301) 798-0288 <friendsmeetingschool.org>



**Orchard Friends School.** A school for children, grades K-7, with language-based learning differences. 16 East Main Street, Moorestown, NJ 08057. Phone: (856) 802-2777. Fax: (856) 802-0122. E-mail: <OrchardLD@aol.com>

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

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

**Westbury Friends School**—Academic excellence in a nurturing Quaker environment for 170 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and highly qualified teachers. Music, art, computers, Spanish, French, gym. Extended-day, vacation/holiday, summer programs. Half and full-day nursery, pre-K. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

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

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

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

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

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

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

## Services Offered

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

## Visit <www.QuakerWedding.com> on the Internet!

Over 30 full-color images of beautiful, hand-drawn, realistic colored ink illustrations and calligraphed vows. Website has ceremony ideas and an easy, online form for estimates. Ketubahs, gay celebrations of commitment, and non-Quaker examples. E-mail birthright Quaker, Jennifer Snow Wolf at <snwolf@att.net> for free sample vows. Browse online: <http://www.QuakerWedding.com> or <http://home.att.net/~snwolf>



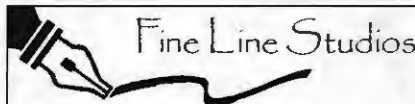
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**Ahimsa Graphics,** 24 Cavanaugh Ct., Saunderson, RI 02874. (401) 294-7769 or (888) 475-6219.

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

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

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



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Consulting services for educational institutions and nonprofit organizations. Fundraising. Capital campaigns. Planned giving. Recent clients include liberal arts colleges, seminaries, independent schools, social service agencies, Pendle Hill, FGC, and many other Friends organizations.

**Marriage Certificates.** Fine calligraphy in traditional plain styles or decorated with beautiful, custom-designed borders. Also **Family Trees** for holiday gifts, births, anniversaries, family reunions. Call or write Carol Simon Sexton, Clear Creek Design, 820 West Main Street, Richmond, IN 47374. (765) 962-1794.

## Summer Camps

**Pendle Hill's High School Youth Camp,** for ages 15-18, July 7-14, 2002. Join 20 young people from all over the country in service projects, Quaker community life, exploration of social justice issues, sessions in our art studio, field trips, and fun. Call (610) 566-4507 / (800) 742-3150, extension 129; or write <youthprogram@pendlehill.org>



### Camp Woodbrooke, Wisconsin.

Make friends, experience community, develop skills, and learn about the environment. Quaker Leadership. Ages 7-12, 34 boys and girls, 2-3 wk sessions. Brochure (608) 647-8703. <www.campwoodbrooke.com>. Also seeking staff.

**Make friends, make music at Friends Music Camp.** Musical growth, Quaker experience, caring community. July 7-August 4, Ages 10-18. Video, brochure: FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311 (or 1818). <musicfmc@yahoo.com>

## Summer Rentals

**Prince Edward Island (Canada):** Seaside Cottage. Three bedrooms, two baths, large deck. Three acres. July and August: \$700 per week. June and September: \$500 per week. Call (902) 838-5013 or (610) 520-9596. <www.vrbo.com/vrbo/10301.htm>



# FUM Triennial Sessions

July 10-15, 2002

Kenya College of Communications Technology  
Nairobi, Kenya

Dear Friends,

As clerk of the Friends United Meeting General Board, it is my privilege to invite you to attend the 2002 FUM Triennial Sessions. They will be held July 10-15, 2002, at the Kenya College of Communication Technology in Nairobi, Kenya. This promises to be a very interesting Triennial. For the first time the Triennial will be held outside the United States. We will also be celebrating the 100<sup>th</sup> anniversary of Friends work in Kenya. The Program Committee and staff in the United States, as well as the Host Committee in Kenya, have been working diligently in preparation for this unique event, a task that has obviously been more difficult than usual. A very interesting program is being planned, involving Friends from around the world. You are also being offered several options for additional travel after the conference to tour Kenya to give you a better sense of Friends ministry there.

For those who may have concerns about traveling in Africa, let me assure you, you will be well cared for. The College provides excellent facilities for meeting, dining and housing.

Please pray for these Triennial Sessions and, if possible, join us in Kenya in July 2002.

In Christ's Service,

Stan Bauer, Clerk



Kenya College of Communications Technology, Nairobi, Kenya

## Speakers



**DR. GEORGE KINOTI** is Executive Director of the African Institute for Research and Development in Nairobi, Kenya, and is author of *Hope for Africa* and *What the Christian Can Do*. He is a former professor of Zoology at the University of Nairobi, Kenya.



**RETHA MCCUTCHEN** is General Secretary of Friends United Meeting. She served four years as Director of World Missions for FUM. Retha has also served Friends as Director of Ramallah Friends School and Associate Superintendent of Northwest Yearly Meeting.



**JOSEPH KISIA** is a pastor and leader among Friends in Kenya. He is currently presiding clerk of Vihiga Yearly Meeting in Vihiga, Kenya, East Africa.



**BEN RICHMOND** is the director of North American Ministries for Friends United Meeting. He has served as a pastor and the editor of *Quaker Life* magazine. Ben is the author of numerous articles, the editor of the abridged *Reminiscences of Levi Coffin*, and the adult study guide, "Testimonies."

## Bible Study Speakers

Oliver Kisaka, Nairobi

Ramon Gonzales, Cuba

Nora Musundi, EAYM North



Call Pat Sickmann at (765) 962-7573  
or e-mail [pats@fum.org](mailto:pats@fum.org) for information  
and registration forms.



# PENDLE HILL

*A Campaign for a New Century*



A QUAKER CENTER FOR  
STUDY AND CONTEMPLATION

## Pendle Hill Is Now Accepting Applications for 2002-2003 Endowed Scholarships in the Resident Program

Several supporters of Pendle Hill have established special scholarships to assist recipients with specific projects while they are students in Pendle Hill's resident program.

The **Henry J. Cadbury Scholarship** was established to support a Quaker scholar with serious interest in Quaker faith, practice or history to work at Pendle Hill for three terms on a project of significance to the Religious Society of Friends. Applicants will offer a specific research or writing proposal.

The **Kenneth L. Carroll Scholarship** is for an active member of the Religious Society of Friends to concentrate on Biblical and Quaker studies for the benefit of their local meetings. Applicants must be endorsed by their meetings and will offer a description of their projected plans for their period of residence at Pendle Hill.

*Both of these special scholarships were established by Kenneth Carroll to further Quaker studies at Pendle Hill. Ken Carroll, a Quaker historian, writer, and active Friend, has been a long time board member of Pendle Hill and was a resident in the 60's.*

The **Dorothy and Douglas Steere Scholarship** is available to people applying to Pendle Hill for three terms of study, work, and worship in the Resident Program. *The scholarship was established by the Steere family to honor the lives and work of Dorothy and Douglas Steere.*

The **Nancy and Scott Crom Scholarship** will fund one term in the Resident Program. Preference for this scholarship will be given to an applicant who has been deeply involved in social justice movements, who is preparing for service for peace and social justice, or who plans to study in depth a major religious or social issue. *The scholarship was funded by Steve Crom and his wife Nike S. Beckman, in honor of Steve's parents, Scott and Nancy Crom.*



Pendle Hill's Resident Program provides an opportunity to participate in a community of study, work, worship, dialogue, and exploration into the life of the Spirit.

### **Pendle Hill Resident Term Dates**

Autumn Term: September 27, 2002 to December 14, 2002.

Winter Term: January 3, 2003 to March 15, 2003.

Spring Term: March 28, 2003 to June 7, 2003.

People interested in applying for one of the scholarships should contact Bobbi Kelly, at 1-800-742-3150, extension 137 or email [bobbi@pendlehill.org](mailto:bobbi@pendlehill.org). **The application deadline for 2002-2003 scholarships is March 1, 2002.**

For information on how you can honor a special person by making an investment in Pendle Hill, please contact:

Barbara Parsons  
Director of Development  
Pendle Hill  
338 Plush Mill Road  
Wallingford, PA 19086  
1-800-742-3150, ext. 132 or  
E-mail: [contributions@pendlehill.org](mailto:contributions@pendlehill.org)