

March 2002

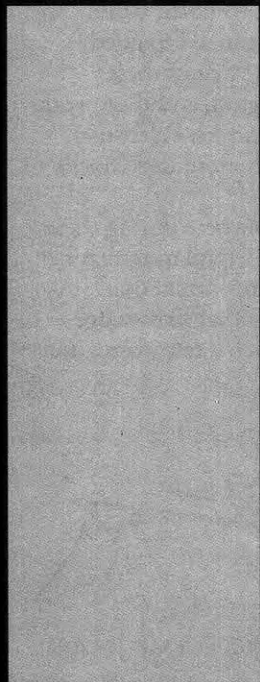
# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

A Peacemaking  
Presence in a  
Troubled Land

No Return  
to Oslo

The Silence  
of Holy Saturday



**An  
independent  
magazine  
serving the  
Religious  
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**Among Friends**

# Aspiring to Transformation

**A**t this time of year my thoughts always turn to Jesus' death and resurrection. The theme is inescapable. I live in a temperate zone where trees are budding, bulbs are poking new green shoots from the soil, and flowers are beginning to bloom like tiny, shy harbingers of spring. I love butterflies and moths—they are another beautiful opening nature gives us to reflect on the transformational possibilities of resurrection. Those first few spring moths batting against my kitchen window in the dark on mild evenings send a little thrill of anticipation through me. The world is always new, always refreshing itself, always full of hidden potential just waiting to spring forth, even when it appears most lifeless.

During some springtimes, my life has been full of personal loss and grief—like the spring four years ago when my dad died. Still, the clear message of nature burgeoning around me has whispered the ancient truth of renewal, continuity, hope.

So many of us are grieving this spring; so many grappling for a handhold, a foothold, a way to understand what has happened to us. In our lives, we each have times when we are nailed by pain to crosses only we can name. Many of us now, like the disciples on the day following Jesus' death, are grieving for a wounded and broken world, or feeling bereft and experiencing a terrible sense of loss. There are no easy answers, but there is much to consider.

David Johns, in "The Silence of Holy Saturday" (p.12), raises thoughtful concerns about the haste with which both hawks and doves responded to the attacks of September 11. "Holy Saturday is," he says, "a day of wondering, of anguish, of anger, of gnawing emptiness, of fear . . . a place in-between, a time of waiting, a time for tears, a space for grieving." Perhaps as we grapple with the Peace Testimony and its meaning for us in these days, perhaps as we seek ways to be practical idealists like Woolman or Gandhi or Martin Luther King Jr., perhaps we should allow ourselves plenty of time for that holy silence.

A year ago we published a group of articles focused on the suffering in the Middle East between Israelis and Palestinians. The intractable pain in which many in the Holy Land must live and endure evokes a sense of crucifixion in modern terms. While many readers appreciated those articles, some Friends rightly pointed out that our coverage articulated a Palestinian point of view, and did not give voice to an Israeli vantage point. While it is beyond the scope of FRIENDS JOURNAL to do justice to the intricacies of this conflict, we feel certain that its just and equitable resolution would do much to relieve the dangerous burden of resentment smoldering in that region—and would help peacemaking efforts elsewhere in today's troubled world. In this issue we bring you Genie Durland's "A Peacemaking Presence in a Troubled Land" (p. 17) and Jeff Halper's "No Return to Oslo" (p. 22). The first of these reports on some efforts of Christian Peacemaker Teams in that region, and their work with many Israeli human rights and social justice groups, as well as with Palestinian peace groups. The second is written by an Israeli peace activist who founded Israelis Against Home Demolitions.

As we consider the painful conflicts in the Middle East and elsewhere during these difficult "in-between" times—which can stretch into years—it is helpful to remember that beyond the Crucifixion lies the amazing and astonishingly transformational power of the Resurrection. It takes courage and faith to hold onto that knowledge and hope during the dark and silent times. And yet isn't it just such a transformation to which all of our efforts for peace and justice aspire?

*Susan Corson-Finnerty*

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Dwarf Snow Trillium/Horace Champney

Cover photo by Ted Hetzel

## The Inner Light

Congratulations and many thanks for David Leonard's excellent article, "Christ and Jesus in Early Quakerism" (*FJ* Sept. 2001) I have been researching the Inner Light according to George Fox and C. G. Jung for several years and find his comments very appropriate.

Extremely helpful are his comments on the "Inner Light" as originating from the Universal Christ, which was made manifest in the historical Jesus and preexisted him, testifying to the universal presence of God in the depths of the psyche. Fox spoke of the source of the Inner Light being from God and Christ (meaning the Universal Christ). He mentioned "Inner Light" more than 100 times in his *Journal* and epistles, including its functions in one's life.

Noted Swiss psychologist C.G. Jung, who brought the importance of spirituality into depth psychology, also wrote about the "Inner Light." He commented that one must open wide the eyes of the soul and the spirit and observe and discern accurately by means of the Inner Light, which God has lit in our hearts from the beginning. Jung considered the center of the psyche/soul to be the Self, the unifying principle, and commented on its similarity to a God-image. By extension, this could be considered to function as the "Inner Light."

Donald R. Dyer  
Chapel Hill, N.C.

## Ben Linder, All-American

I was impressed with the compelling article on the School of the Americas by Barbara Luetke-Stahlman ("Stories from the Line" *FJ* Sept. 2001), and moved to discover that Friend Blue Mass, of Des Moines Valley (Iowa) Meeting, carried a white cross inscribed with the name of Ben Linder, a young man from the state of Washington who went to Nicaragua to build hydroelectric devices for villagers and was killed by the Contras in 1987.

Since the article doesn't go into much detail about Ben Linder's life, I'd like to let JOURNAL readers know that Joan Kruckewitt recently published a book, *The Death of Ben Linder*, which was favorably reviewed by Noam Chomsky. In 1993, Joan traveled to the mountains of Nicaragua to investigate Ben Linder's death. In July 1995, she finally located and interviewed one of the men who killed Ben Linder, a story that became the basis for a *New Yorker* feature on Linder's death.

I found the story of Ben Linder so

moving that in 1987 I wrote a poem and song about him, which was set to music by Sharon Segal and sung at a memorial service for Ben Linder in Philadelphia. I'm glad that Linder's memory continues to be honored.

For the benefit of readers who may be unfamiliar with Linder's story, I recommend Joan Kruckewitt's website (<[http://www.stanford.edu/~joank/Linder\\_Book/](http://www.stanford.edu/~joank/Linder_Book/)>), which contains the following summary of this heroic young man's life:

"In the summer of 1983, a young American engineer and unicyclist named Ben Linder flew to Managua, Nicaragua, as one of thousands of foreigners offering their skills in support of the revolutionary Sandinista government. While waiting for an engineering job, Ben performed as a clown in the circus and in poor neighborhoods, leading children to newly opened health clinics for vaccinations. When the U.S. threatened to bomb Nicaragua, he joined his neighbors in digging bomb shelters, and, over the next four years, his life became dangerously entwined in the life of this country at war.

"In 1986 Ben Linder left Managua to work on a hydroelectric power plant to provide electricity to a village called El Cuá in the northern mountains, dangerously near strongholds of the U.S.-backed Contras. That year, the U.S. provided \$100 million in Contra aid, and the war encircled El Cuá as the Contras planted land mines, blew up bridges, and ambushed civilians. In spite of the danger, Ben chose to stay, because he felt he had an obligation, as an American, to build what his country was destroying.

"On April 28, 1987, Ben and two Nicaraguans were ambushed and killed by the Contras while surveying a stream for another hydroelectric power plant. He was the first American killed by Ronald Reagan's 'freedom fighters.'

"*The Death of Ben Linder* incorporates formerly classified CIA documents that reveal who killed Ben Linder and why."

Anthony Manousos  
Whittier, Calif.

## Suffering in Iraq

What an informative, inspiring report by David Morse: "Testimony in Iraq" (*FJ* Sept. 2001) Yes, the darkness around us often feels oppressive, but we can always turn to the Light within, it will guide us to "live love," and move us to join those who do all they can to bring relief to the suffering children in Iraq and to their families.

Ingeborg Jack  
Swarthmore, Pa.

## Another side to the sanctions

It is clear that, since the end of the Persian Gulf War, great suffering has been borne by that portion of the Iraqi population under the control of the Ba'athist regime in Baghdad. Less clear are the reasons for their suffering. David Morse, in "Testimony in Iraq," (*FJ* Sept. 2001) cites UNICEF as his authority for the claim that "a million Iraqi deaths have resulted directly from the sanctions."

I believe that there is a less than perfect cause-to-effect relationship between the suffering of the Iraqis and the UN sanctions than Friend Morse suggests. For about six years the Baghdad regime refused to allow the implementation of the UN oil-for-food program. When it was finally accepted, it considerably alleviated prior conditions of deprivation. The UN had proposed the plan to allay the suffering. Why is it responsible for the distress that resulted from the Ba'athists' refusal to allow implementation of the plan? In the Kurdish provinces north of Baghdad, where the UN is in charge of distribution of food and medicine and repair of the infrastructure under the oil-for-food protocol, the death rate among infants is comparable with the prewar rate, malnutrition has been eliminated, and the level of general prosperity is impressive.

About a year after the Ba'athists had grudgingly accepted the oil-for-food plan, UN monitors became alarmed at the fact that conditions in Baghdad hospitals continued to be appalling in spite of the fact that they had recorded the delivery to Iraq of \$600 million worth of medical supplies. An extended search turned up the supplies where they had been sequestered in warehouses.

Friend Morse has a good deal to say about damage that was done to the Iraqi water supply system by UN bombing and which has gone largely without repair because, he claims, of the UN sanctions. It is worth noting that the Iraqi borders are notoriously porous—porous enough to permit the smuggling of materials sufficient to rebuild the Iraqi military to near prewar readiness. He must allow me to doubt that the regime could not have imported the materials needed to rebuild the water supply system if it had any real interest in doing so.

It is important to remember that Iraq is a totalitarian society based in the most ruthless repression and that anyone who visits that unfortunate country cannot expect to come away with any impressions that the government has not shaped by careful selection of the visitors' experiences.

Hal Hogstrom  
Asheville, N.C.

# Our Testimony to the World?

In the aftermath of our country's encounter with its terrorist assailants, I have been sometimes dismayed by Friends' too handy condemnation of the U.S. military response, particularly so when the criticisms are accompanied by proclamations about Quakers "standing upon our Peace Testimony of 350 years." Not even we, it seems, are entirely immune to tendencies toward fundamentalism. I would like to remind Friends that our original 1660 Peace Testimony statement was much less a call for proactive peacemaking than it was a declaration of the Friends' innocence in the armed uprising against the Crown. I would also point out that the wording of the testimony in our *Faith and Practice*, "We do utterly deny all outward wars and strife and fightings," omits the five very important and revealing words, "as to our own particular."

In Isaac Penington's explanation of the testimony's implications for the outside world he wrote that a people called by God to live in the Spirit of Christ can look to their Lord for their preservation, but that the Friends did not believe this necessarily applied to secular nations defending themselves against foreign invasion and that, indeed, a "great blessing may attend the sword where it is borne uprightly." Thomas Story echoed similar sentiments from Pennsylvania. Robert Barclay, whose writing still provides the theological underpinnings for a great many Quakers in the world today, wrote that the refusal to defend self is the hardest and most perfect part of Christianity because it requires the most complete denial of self and the most entire confidence in God. He contended that the present state of authority in this world, even in the Church, was far from

such a state of perfection and that "therefore, while they are in that condition, we shall not say that war, undertaken upon a just occasion, is altogether unlawful to them."

I remind Friends that during the American Revolution, one-third of the military eligible Quaker males in New Jersey were disowned for war-related offenses, that 25 percent of Indiana Quakers joined the Union Army in the Civil War, that about half the draft-age Quakers in North America enlisted during World War II, that similar statistics exist for every war, even Vietnam, reflecting the divergent views within the ranks of Friends over the issue of justifiable warfare. I remind Friends that when we say we "stand upon our Peace Testimony of 350 years," we stand upon all these things and not just upon the fundamentalist rhetoric, "We do utterly deny outward wars and strife and fightings with outward weapons, for any end, or under any pretense whatsoever and this is our testimony to the whole world."

I urge Friends to reflect upon and fully comprehend the extent of conviction required to make such an absolutist statement, particularly when we feel moved to cry it out in public places. We must not gloss over the fact that beneath this "rock of peace" we would stand upon, we find ultimately a call to lay down our lives and the lives of our loved ones for the cause of peace rather than to live abetting the detangement of war.

Let us acknowledge that many of our fellow citizens honestly feel that we are at war for just and righteous causes and that they believe that losing one's life in defense of one's country and one's loved ones is a high and noble calling. If we do in fact utterly deny, for any end, under any pretense the waging of war, let us speak always in the same breath of the price we are willing to pay for that denial and let us

never cease to speak of that price, lest our resolve be shaken, or perhaps more to the point, lest we outrun our measures of truth. The 1660 declaration goes on to say that it is the Spirit of Christ that commands us against war as evil. Even the Friend who is absolutely convinced that he is guided by Christ should remember that, in the Passion of Jesus Christ, no disciple—not one—was able to remain faithful unto the end.

This is by no means a call to abandon our witness to peace. It is rather a call for Friends to speak with voices of honest, heartfelt, soul-searching conviction and not with a disembodied voice from the past. It is a call to feel at a loss to know what to do when that is, in fact, the truth of one's condition; to wait calmly and silently for real opportunities to speak and be peace, always first with each other as members of our families and as members of an ostensibly like-minded religious community. Then, if we must speak of our Testimony of Peace to the rest of the world, to speak of an absolute denial of war, let us do it in a voice of love, with a sacred sense of the personal sacrifice such a testimony may well demand, not in defiance of our political adversaries with whom we may find ourselves perpetually annoyed. Let us speak not without first recognizing the fears and the courage of those countrymen whom we ask to cease engaging in what they perceive as a defense of life and freedom, so they may join us in paying the price for peace required of those who will not live by the sword but who must be prepared to die by it.

Michael Dawson  
Hopewell, N.J.

*Michael Dawson is the presiding clerk of Princeton (N.J.) Meeting*

## Silence and music as devotion

I was very interested in Mary King Rehard's article on Taizé (*FJ* Oct. 2001). I visited the Taizé community in France in 1991, and it made a vivid impression on me. What I remember most was the exquisite music and the ecumenical approach. It was like nothing I had ever experienced before or since.

I first heard of Taizé when one of their chants, "Adoramus te," was part of a service for the poet and writer Evelyn Ames in a service at St. John the Divine in New York.

One of the Ames children told me that it came from Taizé, Brother Roger's extraordinary community in Burgundy. Although it was started in 1940, Brother Roger addressed himself to the youth of Europe, particularly in communist countries where there was such a vacuum and such disillusionment. This explains the use of many languages and the use of silence and very simple religious expression that cut across national boundaries. He wanted to give young people hope and a positive faith.

The singing or chanting whose words may be only a phrase goes on as long as "the

spirit moves," often with a soaring obbligato or slight variation as it is sung in Latin, English, German, French, etc. (There are earphones provided with simultaneous translations in many different languages—usually just lying around on the floor in a sort of anteroom.) Many, but not all of the songs were composed in Latin. Think "Dona Nobis Pacem," "Kyrie Eleison," "Magnificat."

Brother Roger uses the music (and the silence) as a form of deep devotion. He focuses more on Christ and the cross than some Friends might. For the most part there are few decorations—long red banners, an

# A Response to September Eleventh

by Stephen G. Cary

**A**s a Quaker, a pacifist, and one of the 9 percent of U.S. citizens who dissent from our country's current response to the September 11 attack, many friends belonging to the 91 percent majority have asked me to explain my position. Piecemeal answers are time-consuming and unsatisfactory, so I have drafted this fuller statement that I can share with all interested.

It goes without saying that I share the view of all in the U.S. that what happened in New York and Washington was an unspeakable crime. I, too, want the perpetrators identified and brought to trial—preferably under international auspices. Those are givens.

There are two roots to our national anguish, either painful in itself, but together responsible for causing a level of shock as deep or deeper than Pearl Harbor. The first is our sadness over the terrible loss of lives and the pain we feel for those whose days will never be the same. The second is the harsh recognition of a new national vulnerability. For 300 years we have been secure behind our oceans. For 300 years we have been in control of our fate. The coming of the atomic and missile age actually ended that happy state of affairs a half-century ago but did not seize the nation until September 11, when it came like a bombshell. Citizens of the U.S. knew then that our world would never be the same. It was a stunning shock.

The question we face now is how to respond to this new reality, and this is where the 91 percent and the 9 percent part company. How do we differ? As I understand it, the 91 percent, under the president's leadership, hopes to regain con-

trol and restore at least a measure of invulnerability by building alliances, tracking down evildoers, and military action. In his words, "It is America's mission to rid the world of evil. We must root out the terrorists and stamp out terrorism, and we will do so." It is a new kind of war, against civilian populations, and not fought by opposing armies. Our military response will be measured, designed to flush the guilty from their hiding places and punishing enough to persuade those who harbor them to turn them over. The war's end is indefinite, but it will be long and will continue until the threat of terrorism is eliminated. The U.S. will stay the course. Justice will prevail.

The people of the U.S., traumatized by events, find comfort in a new national unity, based on a fervent patriotism that finds expressions in showing the flag, singing "God Bless America," arranging for 40 million children to simultaneously recite the pledge of allegiance, and congratulating ourselves on our role as the champions of justice and the torchbearers of freedom. This outpouring is reinforced by the full weight of the government, the media, and the entertainment, sports, and corporate communities, and leads to unquestioned backing of the bombing of Afghanistan as the opening phase of the new war.

There is a need for comfort in trying times. The decline in partisan bickering and the coming together of our diverse society are welcome. But acquiescence has a downside in the present crisis because it silences dissent and the serious discussion of alternative policy directions. From my perspective, this is a dangerous state of affairs because the path down which we are going is likely to lead to more terrorism rather than less, and to decrease security rather than rebuilding it.

Why? First, because retaliation, whether identified as "punishment" or "justice,"

does not teach the enemy a lesson or lead it to change its ways. Retaliation stiffens, angers, and invites counterretaliation. If we have not learned that over the last half-century in the Middle East and Northern Ireland conflicts—to name just two of many settings where the tit-for-tat game has been on daily display—I don't know where we've been. Retaliation as a way to prevail against an enemy has, short of

**I think we should be troubled when we glance at our current budget: \$340 billion for the power to kill; \$6 billion for the power to lift the quality of life of the poor and dispossessed, on whose succor peace ultimately depends.**

annihilation, been a failure. Has any benefit really accrued from the daily bombing of dirt-poor, starving, and chaotic Afghanistan? Has this really reduced the threat of terrorism?

Second, we will likely see more terrorism because our bombing will increase alienation, and in many countries, especially throughout the Arab world, add to hatred. It is already doing so. Polls taken in Turkey and Pakistan have shown that a shocking 80 percent of Turks and a majority of Pakistanis oppose our bombing, and a dangerous number even supports bin Laden. It is just this hatred that produces the fetid soil from which the terror masters recruit their troops. (Compare: the rise of Hitler in an embittered Germany in the wake of a vindictive Versailles.)

*Stephen G. Cary is a member and former clerk of Germantown (Pa.) Meeting, a retired vice president of Haverford College, and has long been associated with American Friends Service Committee, including 12 years as clerk of its national board.*

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If we succeed in capturing bin Laden, there will be plenty of others prepared to take his place. Increasing hatred assures more terrorism. In sum, I believe the president's "crusade against wickedness" will fail.

What is my alternative? How seriously should I take the instructions for dealing with enemies given to me by Jesus, whom I claim to be my guide, my brother, and my master? There is no doubt about where he stood. He made it clear in the greatest of his sermons when he preached to the multitude from a mountaintop: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? . . . Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7:3-5)

Reflecting on these words is not a popular exercise for Christians these days. Brush-

ing them aside has been made easier, first, by the efforts of theologians who for 2,000 years have found them too uncompromising and have looked for ways to temper them without repudiating their preacher; and, second, by claiming that Osama bin Laden is a new and more terrible devil than the world has ever known, who must be dealt with differently.

Neither of these rationalizations is satisfying. I believe Jesus meant what he said because his words are no less than a faithful reflection of the vibrant witness of his own life. Nor can I accept the convenient bin Laden argument. Jesus' world was at least as brutal as our own, his country under military occupation, and its terrorist differing from ours in name only. His name was Herod and his al-Qaida was his army.

These reflections have made me think about motes and beams. What are the beams in our American eyes that make

people hate us? And if we can remove them won't that lessen hatred and reduce terrorism? Human beings do not fly civilian airplanes into buildings to kill 3,000 innocent people without harboring a depth of anger that makes them easy targets for a bin Laden to persuade them that in doing so they will become God's martyrs. We in the U.S. live with illusion if we do not recognize that there are millions, especially in the Arab and Muslim worlds, who harbor this kind of feeling toward us. Doesn't it make sense in such a circumstance to ask what options are open to us to ease this dangerous situation? A few voices are doing so, but I have yet to hear a single word on the subject from any government source. Indeed, to the contrary, President Bush has been widely quoted as saying that he, "like most Americans, is amazed that people would hate us because I know how good we are." With all due respect, I am appalled at the shal-



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lowness of such a comment from the most powerful man in the world.

I think there are things that we can do that would point us in a new and more hopeful direction. I identify them in what follows in the hope that they will provoke thought:

### **Aid to others**

We need to take a fresh look at our outreach to the world's poor, its hungry, its oppressed and illiterate, its sick, its millions of refugees. We think of ourselves as generous and caring. The reality is otherwise. The U.S. is by far the most miserly of all the world's industrialized nations in the percentage of resources it allocates to nonmilitary assistance to the underdeveloped world. I think we should be troubled when we glance at our current budget: \$340 billion for the power to kill; \$6 billion for power to lift the quality of life of the poor and dispossessed, on whose succor peace ultimately depends.

### **World arms trade**

Shouldn't we reexamine our role as the largest player in the worldwide trade in arms? We justify it on the grounds that it helps democratic allies defend themselves against aggressor nations, but often they are dispersed on the basis of two other criteria, (1) the ability to pay, or (2) the recipient's qualification as the enemy of our enemy and therefore entitled to our weapons. It is this armament that frequently ends up in the hands of tyrants and is used to oppress their people or attack their neighbors. A poignant current example: Afghanistan, where we armed the Taliban because they were fighting the Russians, but who then used our largess to seize power, with tragic results. The arms trade is great for Lockheed, but a curse to the world, and a source of slaughter from which hatred is spawned.

### **Sanctions against Iraq**

Shouldn't we be concerned about the 5,000–6,000 Iraqi children who die every month because of U.S.-supported sanctions? Aren't these lives just as precious as those so wantonly destroyed on September 11? The sanctions are of course aimed at Saddam Hussein, but after years they have left him stronger than ever, and they are being ignored by many nations, including close allies. What purpose are they serving to justify the added burden of hatred they provoke?

### **The role of the CIA**

Whatever it may have accomplished that we don't know about, what we do know should raise the grave concern of all in the U.S. Particularly egregious has been its role in arranging coups that overthrow governments we don't like, even popularly elected ones. The list is long—Guatemala, Chile, Iran, Cambodia, to name several. Do we in the U.S. have any awareness of the millions of human beings slaughtered by the regimes we installed in their place or opened the way for? I have personally seen the tragedies we wrought in three of those examples: Chile, Guatemala, and Cambodia—and it is an appalling record. Our readiness to interfere in the internal affairs of other nations poisons our image, especially when others see the firestorm that erupts here when foreigners mess into our affairs, even when through relatively innocuous illegal contributions to our political campaigns.

### **U.S. policies in the Middle East**

This is the most sensitive and difficult concern for me to raise, but because it is probably the most important source of hatred of the U.S. throughout the Muslim world, where the greatest threat of terrorism is centered, I have to speak to it despite my full support of an independent Israel. The problem is the perceived 50-year imbalance in our stance in the Israeli-Palestinian conflict.

I speak to this issue on the basis of three visits to the West Bank and Gaza over the last 20 years, and six weeks living in Jerusalem, with instructions to focus on meeting with Likud officials to better understand their point of view. There are a number of factors that underlie Arab anger:

(a) The harshness of Palestinian life under a half-century of brutal Israeli military occupation—brutal not because it is Israeli, but because any occupation in a hostile environment is brutal. Neither people in the U.S. nor, indeed, many Israelis, have any idea of what the daily life of a Palestinian is like, and has been for 50 years: arbitrary cutting off of livelihoods; daily encounters with checkpoints often involving long delays; land seizures; unfair allotment of water; summary trials in military courts; sudden shutting down of schools and colleges; blowing up of homes; thousands trapped in squalid refugee camps since 1948. I wish U.S. and Israeli

**Wouldn't a more generous, cooperative role in the community of nations, instead of readiness to go it alone because we are the superpower that nobody can challenge, help to change our image and lessen anti-Americanism around the world?**

policymakers could spend two weeks living with a Palestinian family; they might better understand the rock throwers.

(b) Massive military aid to Israel. This is justified as necessary to assure its security in a hostile environment, but U.S. weapons, from heavy tanks to helicopter gunships, kill Palestinians at a ten-to-one rate and give Israel overwhelming superiority in the brutal game of mutual retaliation. This adds to Arab anger and robs us of the neutrality required of a broker in peace negotiations.

(c) The Israeli settlement program. Deliberately designed to honeycomb the West Bank to make a potential Palestinian state geographically impossible, and involving the seizure of large blocks of land without warning or compensation and the eviction of all who live on it, the program has always been a massive obstacle to any meaningful peace settlement. Yet for over 30 years the U.S. has made only the most modest protests and has made it financially possible by large grants of nonmilitary aid that have served annually to free Israeli funds for its construction program. Some years ago, I was sitting in the office of Mayor Freij of Bethlehem when he pointed across a valley at a settlement under construction and said, "Mr. Cary, I have friends whose family has lived on that land for 700 years. They were just told to get out. We could do nothing. Do you blame us for being angry? I can promise you one thing: the Israelis will never know peace until this sort of injustice is ended. You Americans could have stopped this program, but you weren't interested in doing so."

(d) Highways crisscross the West Bank to assure easy passage between Jerusalem

and the settlements. Cars with Israeli license plates can reach most of their destinations in 20 to 40 minutes, while Palestinian cars take several hours because of holdups at military checkpoints.

(e) I've mentioned water. I do so again to underline that because it is in such short supply throughout the region, its allocation is a major issue. Israel controls all water resources, and in the eyes of Palestinians, its allocation is so unfair that it is a source of bitterness, of which they are reminded daily.

(f) Terror. We rightly condemn and give full press coverage to Palestinian terror—the blowing up of Israeli buses and the tossing of bombs into marketplaces—but where has been the outrage, or even press mention, of the Israeli practice over many years of forcibly removing Palestinian families from their homes and bulldozing or dynamiting them because a relative has been accused of being a terrorist? Isn't this cruel retaliation against innocent people also terrorism?

Or, to cite a more recent, specific example of terrorism: the assassination of Israeli Tourism Minister Rehavan Zeevi. You will remember that a few months before his killing the Israelis assassinated two radical Palestinians (in what they labeled "preemptive strikes") by blowing up their cars from helicopter gun ships (U.S. provided). The Palestinian response: nothing—not, alas, by choice, but because they had nothing to respond with. In contrast, the Israeli response to the Zeevi killing: heavy tanks (U.S. provided) sent into ten Palestinian towns, at the cost of 25 Palestinians lives—all in territory turned over, at least in theory, to the Palestinian Authority. I don't justify assassination under any circumstances, but there's hardly been a clearer example of the imbalance of power (courtesy of the U.S.) that is such a bitter source of Arab anger.

### **The arrogance of power**

Throughout history great powers and empires have always been tempted to go it alone, to pursue their own interests without regard for the interests of others. England was the victim of this mindset throughout the 19th century. In the 21st, are the immense wealth and power of the United States taking us down this road? Some troubling evidence:

(a) Our stance toward the United Nations. We call on it when it suits our purposes, but ignore or denounce it when

it doesn't. We don't pay the dues we solemnly committed ourselves to pay because some things about the organization displease us. This petty behavior badly hurts our image around the world.

(b) We walk away from treaties we signed and ratified, but which we no longer want to be bound by. A current example is the Anti-Ballistic Missile Treaty, the cornerstone of arms control for the past 20 years.

(c) Ignoring, vetoing, or reneging on a whole range of negotiated agreements that enjoy overwhelming support of the world community, but which we don't like because they may limit our freedom of action. Examples: the Kyoto agreements on global warming, the Nuclear Test Ban Treaty, the elimination of land mines, the Law of the Seas agreement, the establishment of an international war crimes court, and the regulation of international trade in small arms.

## **Destruction of a starving country and blowing up Red Cross relief depots, hospitals, and residential areas—however unintentionally—only add to the anger that is the root cause of terrorism.**

Wouldn't a more generous, cooperative role in the community of nations, instead of readiness to go it alone because we are the superpower that nobody can challenge, help to change our image and lessen anti-Americanism around the world?

Earlier, I spoke of identifying and bringing to trial the perpetrators of September 11 as "a given," but I haven't mentioned the subject since. It is still a given, but it has a different priority with me than with the nation's 91 percent.

Blasting Osama bin Laden and his lieutenants from their caves or killing them on the run will satisfy the widespread desire for vengeance, but its price is too high and its contribution to easing the threat of terrorism too low. Destruction of a starving country and blowing up Red Cross relief depots, hospitals, and residen-

tial areas—however unintentionally—only add to the anger that is the root cause of terrorism.

I give priority to pursuing other avenues that promise to improve the international climate to the point where diplomatic and legal initiatives can produce the culprits for trial and punishment. Biding our time will prove less costly than dropping megaton bombs.

I have wanted to give some sort of answer to the many friends who are troubled by bombing and retaliation, but ask, often plaintively, "But what else can we do?" My suggestions are of things that in the long run would seem to me to be more likely to free us from terrorism and restore security than rooting out bin Laden by twisting arms to build temporary military alliances, meeting violence with violence, and bombing poor countries.

In making my case, however, I have two problems. The first is how to speak forcefully on so many issues without coming across as anti-American and/or anti-Israel—perceptions bound to produce more heat than light. It's also frustrating because I am as devoted to our nation as any flag-waver. My aim—and my definition of patriotism—is to help a great country become greater, and more worthy of its dreams.

My second problem is the impression I may convey that the United States is the only one responsible for bringing terror on itself, which is patently not the case. We are one player among many. Other countries, including nations in the Arab world, are guilty of sins of omission and commission that have contributed to the present poisoned atmosphere, and which must be addressed. My position is only that we are complicit, and should undertake our response to September 11 where it is easiest and most important to do so—where our own house is out of order and where we can ourselves do things that will contribute to easing the world's sickness.

We must move beyond the naive but satisfying illusion that "we" are good and "they" are evil—that the devil always lives somewhere else: now in Berlin and Tokyo; now in Moscow, Hanoi, and Beijing; now on to Belgrade and Kabul; but never in Washington. The devil lives in the hearts of all of God's children, and until we take responsibility to try to lift up that which is good in us and cast out that which is bad, the scourge of terrorism will continue to torment us. □

The most penetrating sound of September 2001 came not on Tuesday the 11th but on Sunday the 16th.

In November of 1963, only two days after Kennedy was murdered in Dallas, grid-iron warriors assembled on hundred-yard fields and pushed, tackled, punted, and passed. Near-capacity crowds were somber, but nevertheless cheered at seven NFL games; Pittsburgh tied Chicago 17-17; Cleveland trounced the Cowboys by ten points. On a Sunday afternoon in late January 1991, while soldiers were engaged in Desert Storm, the most creative television commercials of the season were shown during breaks from Super Bowl XXV. Allied troops fought Saddam; the New York Giants beat the Buffalo Bills 20-19.

The most penetrating sound of September 2001 came not on Tuesday the 11th but on Sunday the 16th, when, in stadiums across the country, there was no football—only silence. The silent stadium was a more truthful witness to the moment than were the immediate demands for war; it spoke more poignantly than the immediate calls for peace.

It was the naiveté of both the hawks and the doves that first made me uneasy. It was all so simple—too simple. “Steer clear, dear Odysseus, steer clear and save your life!”

On the one hand, there was the immediate response of “kill them,” “retaliate with everything we have,” “unleash the dogs of war.” *We* are victims, *they* are the enemy! On the day after, Lance Morrow wrote in *Time* magazine, “A day cannot live in infamy without the nourishment of rage. Let’s have rage. What’s needed is a unified, unifying, Pearl Harbor sort of purple American fury—a ruthless indignation.”

At the same time, a different chorus of

# THE SILENCE OF HOLY SATURDAY

by David L. Johns

voices sang a dirge of national self-loathing. Here the model of blame is inverted: *they* are the victims and *we* are the enemy. “Our foreign policy has alienated and disenfranchised, and therefore the actions of the terrorists, while horrible, were certainly understandable.”

It was all so simple.

Then came the statement of Pat Robertson and Jerry Falwell—identical in sentiment to the statements made by some others. The United States is getting what it deserves, what it has asked for, they said. The anger of God (or, disenfranchised Arab and Muslim peoples) has been simmering for years and on September 11 it reached the boiling point. We know who the guilty party is, say Falwell and Robertson: homosexuals, the ACLU, feminists, and abortion rights activists; we know who the guilty party is, say the purveyors of national self-abuse: corporate America, the government, the military establishment. Therefore, since we are guilty, the attacks of God (or, disenfranchised Arab and Muslim peoples) is understandable, if not actually justified.

It was all so simple.

But it was precisely the simplicity of the solutions that convinced me of their impossibility. From the “war on them” to the “war on us” everything had the ring of

sanctimoniousness and superficiality. Many organizations hastily generated statements concerning the attacks. These statements appeared with obscene swiftness.

It was so with Friends. By Wednesday morning Friends Committee on National Legislation and Friends General Conference had posted statements on the Internet. FCNL even posted photos of its office draped with a banner sporting a bumper-sticker-esque slogan: “War is not the answer.” Like many other colleges, even my own jumped into the real-time statement game. In a statement dated September 12th and posted on Earlham’s website: “Yesterday [the] president, student leaders, and teaching and administrative faculty leaders drafted this response to the day’s events.” I was breathless. Memos and family pictures

from the World Trade Center towers were still drifting over Manhattan and we were announcing to the world what we would and would not do, what was in principle acceptable and what was not. For a denomination that speaks much of the value of silence there was precious little of it in response to September 11.

These statements were formulaic and predictable—like form letters resting peacefully on a hard drive waiting for someone to fill in the blanks, knee-jerk verbiage to insulate us from our fear of corporate anger. They included a ceremonial denunciation of the attacks to quiet the masses, then they stated a prepackaged solution. But how could we know how to respond? In rushing to make statements we demonstrated just how messianic some of us think we are.

Blaming clogged the Internet, but empty football stadiums spoke more truthfully. The orthodoxy of political correctness, of course, still permits demeaning and smug remarks concerning

"brainless, testosterone-driven athletes who sit in the back of the classroom"; however, it was the chorus of silence sung by absent linebackers that spoke more wisely than the erudite prose of any academic.

Our time is distinguished by a certain ambiguity. An ambiguous time is a time in-between, a place of tension, a time when simple answers simply do not answer, when the foundations once supporting us have been removed and nothing is completely settled. Louis-Marie Chauvet has written that even God does not guarantee our certainties. By scrambling to allay our unease we ingest a panacea that shields us from living with the pain, the anguish, and the anger of real victims.

Each year in the liturgical rhythm of the Christian calendar, a little noted day is lodged between two more celebrated days—*Holy Saturday*. It is often neglected, but it speaks to this moment in our history. Our time is a Holy Saturday. The horror

of the crucifixion is over; the image of the embodiment of our hopes, broken and bleeding and dead, still lingers fresh and raw. In the liturgy, Holy Saturday reenacts a waiting for something we know has come. Our waiting is different. In agony and in fear we want to rush into the tomb and rescue Jesus, to save him from the chill of the tomb. But when we remove Jesus on Saturday we have nothing but a corpse. Easter has not yet come. And who knows, maybe Easter will *never* come. But, if it does, who can know what form it will take?

Holy Saturday is a day of wondering, of anguish, of anger, of gnawing emptiness, of fear, and of the questioning eyes of children. Holy Saturday is a place in-between, a time of waiting, a time for tears, a space for grieving. Holy Saturday is a day to remain

silent before the ambiguity of life and death, of death in life.

In many ways, Holy Saturday is the longest day of the year. "Do not ignore this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day" (II Peter 3:8). This longest "day" began on September 12th, but it has neither been respected nor revered by us crafters of words or by backseat legislators. Yet, silent stadiums. . .

Plato spoke of "metaxy" as an in-between place, a place where humans meet God. We are standing now between horror and hope in a chasm of betweenness—uncertain, messy, dangerous, ambiguous. But this metaxy is the place where God is. On the lengthy Holy Saturday following September 11, I did not stand with chattering academics, military advisors, spin doctors, or resolute pacifists;

I chose to stand in-between, beside the padded shoulders of a silent linebacker. □



# Half in Love

## with Easeful Death

© Martha Tabor

by Christopher L. King

**T**his morning I was out on the rear deck doing the yoga I do to keep at bay the aches and pains earned by living a half-century on this planet. As I did my sun salutation I noticed a little plant that had grown up in the crevice where the deck meets the house. I figured I should pull it up right away. Its small roots were probably digging down into the moist wood at that spot.

But I decided to leave it, admiring its impudence and knowing the growing autumn would wilt it very soon. This small weed had made me aware of a simple fact: my deck, indeed my whole house, is made of dead wood. In nature dead wood is supposed to be recycled into the biome, the natural give and take of living things. How odd that this particular stack of wood should remain outside that process. At that moment a carpenter ant meandered

across my deck to her hidden nest in the beams of the house.

The day before, I had been admiring the handiwork of the “breaker downers” on a huge pine trunk in the woods at the edge of the yard. What had been hard pith and cambium was now a porridge of orange crumbs, rendered into mulch by millipedes, pill bugs, ants, termites, fungi, and invisible bacteria. This was delightful. I was thinking I could use some of this stuff on my garden, or if not, that it would make fertile ground for the next generation of wildflowers and shrubs. It also seems a small miracle that the leaves, pulled weeds, and kitchen scraps in our compost heap become rich soil for next season.

So today I am very aware of my chauvinism. I resent the “blight” that spots the leaves of my roses, the “blossom end rot” that wilts the zucchini before it has time to grow into a small green club, or the corn borer that nests in an otherwise “perfect” ear. But I’m growing more aware of the irony of my actions. I wait until a tomato is

perfect, round, and ripe only to chop it into pieces for my salad. I resent the leaves of bok choy that wilt before they are ripe, but then I harvest a half-dozen unwilted plants and stir-fry and consume them in a sitting.

It is pretty obvious that decay and death are OK as long as they’re not *personal*. The insects can demolish *God’s* tree but not *my* house. Of course that goes double for *my* body or the bodies of those close to me. My wife, who is a physician, and a cancer specialist to boot, often hears a lament from her patients and their families. Though the patient may be an octogenarian with a full life, the question still comes. “I have been healthy all my life. I hardly ever see a doctor. Why do I have this disease now?”

**W**hat is the answer? My wife may have none that truly satisfies the patient. It is not the role of the doctor to discuss whether a healthy, pious life receives any guarantee from Divinity that decay will not occur.

*Christopher L. King attends Wellesley (Mass.) Meeting.*

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(And—in fairness to her patients—my wife will come home from pulling people back from the edge of terminal illness only to complain about the unfairness of a stomach ache.)

We cannot avoid this kind of thought. After all, we are homo sapiens, “the creatures who know.” Compared to our fellow creatures we alone (as far as we know) can see the progress of our illness or death, can imagine it coming, can envision the *possibility* that it *might* come. Think of the key element of the horror stories we tell ourselves to inoculate against the fear: “caught below decks in a sinking ship with the water rising”; “tied to the railroad tracks with the train bearing down”; “trapped in the haunted house with a monster on the loose”; or “invaded by alien entities.”

It is tempting to pray to God to fix us when we are broken. It is comforting to think that living a kind, generous, worshipful life is an insurance policy against arthritis, automobile accidents, and pimples. But in my experience the Divine Spirit does not fix what needs to be broken. If it is useful for us to heal and go on, and we make a strong effort to heal ourselves and each other, it seems we often get that extra boost.

It becomes more and more clear as I grow older that I am part of the deep process of nurturing the next generation with my life. My death will also be necessary for their survival, though I have a less clear vision of that. Because we humans can see and therefore fear and even hate our decay and death, we try to live antiseptic lives, keeping the antibacterial soap at hand and the plumbing sparkling, inside and out.

Years ago I visited a reconstruction of a Native American community in Washington, Connecticut. What was remarkable was that the house, the hogan, was virtually *in* the ground. The floor was earth. The walls, though covered over with bark, had cracks and crannies where small animals, insects, and the weather could come in. It was clear that the Native Americans lived cheek by jowl with the other creatures of the land. Birth, death, and daily living with all its fleas happened in the same place.

The European American style is to protect ourselves against these realities. Most births take place in antiseptic rooms. We isolate the dying. We treat any infirmity as an injustice. Illness is no excuse not to work (ironically, spreading diseases further in the workplace). Even after we are gone we insulate our bodies from recycling in triple-layered metal boxes.

It is hard but useful to remember that the blessing of life is the blessing of death. A communion meal celebrates the nourishment of our lives but also the passing on of the grain for the bread, the grapes for the wine, the bird or beast for the main course, each vegetable for the side dishes. If we thank God for these things we are also thanking

them for giving their lives to feed us.

This needs to be a continuing celebration. Yes, I cherish this particular entity that I am, this Chris that I and others have built, protected, and nurtured over the years. Yes, I love the patterns of life I've helped create around me. But I feel I must also have the courage to praise the invisible entities that are this minute slowly breaking me down: the weight and friction of time itself, the microorganisms that soon need me to be their home, even the ancient ritual of my own cells beginning to turn against each other.

My courage may fail when I see where the final door is. But until then I intend to welcome this joy of being alive and the mystery of being made ready to become part of future generations of life. □

## *Listening out Loud*

I quaked for a dozen minutes  
after I sat down, pummeled  
by what I said, and by the clear  
blood-hammering command to say it—  
I had been full of power  
but spoke in Quaker rhythms,  
my eyes closed, listening for the next word.  
After I sat down I imagined myself  
exhorting, like a Baptist minister:  
Friends! We are miracles!  
There is nothing, nothing that is not  
a visible fragment of the unknowable God!  
That we are here, in these bodies, these  
complex, unbelievable bodies—that these bodies  
can contain something, a spirit,  
a consciousness, that is capable  
of touching the unknowable God—  
we should all fall down in awe—  
Brothers! Sisters!  
We should all be weeping in amazement!  
Our proper attitude  
toward ourselves, toward everything,  
should be astonishment!  
My meeting, and I, would be shocked  
if I took that rolling, loud road, but I know  
the power was waiting to pounce on us,  
not politely, but with the teeth of joy.

—Tina Tau McMahon

*Tina Tau McMahon is a member of Multnomah Meeting in Portland, Oregon.*

ally met or worked with are the Palestinian Center for Rapprochement Between Peoples (Beit Sahour), Sabeel Ecumenical Liberation Theology Center (Jerusalem), the Palestinian Conflict Resolution Center (Bethlehem), and The Center for the Study of Nonviolence (Hebron). We also worked with Ramallah Friends Meeting.

We went to Palestine as part of a CPT delegation called especially in response to the escalating violence on the part of both Palestinians and Israelis as the second Intifada continues. Our delegation's task was not only to witness the situation and gather information, but to take part in nonviolent direct action in support of the human rights of the occupied indigenous people. Christian Peacemaker Teams was founded in 1987 by the three historic peace churches—Quakers, Mennonites, and the Church of the Brethren. CPT's Mission Statement describes its purposes as follows: "Christian Peacemaker Teams offers an organized, nonviolent alternative to war and other forms of lethal intergroup conflict. CPT provides organizational support to persons committed to faith-based nonviolent alternatives in situations where lethal conflict is an immediate reality or is supported by public policy. CPT seeks to enlist the response of the whole church in conscientious objection to war, and the development of nonviolent institutions, skills, and training for intervention in conflict situations. . . . Gifts of prayer, money, and time from these churches undergird CPT peacemaking ministries."

Full-time CPT corps members commit themselves to a minimum of three years of service. Corps members, trained in peacemaking skills and nonviolent di-

rect action, are available on a full-time basis to enter emergency situations of conflict and areas of militarization at the invitation of local peacemakers. As stated in the CPT brochure, "Responding to Christ's radical call, its members attempt to bring the redemptive love of God to violent situations."

CPT also maintains a reserve corps to augment the work of the full-time Christian peacemaker corps by providing a larger pool of trained peacemakers who commit to working with CPT part-time (two to eight weeks each year) for three years. (Bill's and my association with CPT this summer has led to a further calling for us to become CPT reservists. We undertook an intensive, month-long training in January to that end.)

Short-term delegations, of which ours was one, are sent to a variety of crisis settings as part of CPT's ongoing experiment in faith-based, active peacemaking. Delegations join permanent team members in providing encouragement for individuals and communities experiencing violence, challenging violations of human rights, and promoting active nonviolence as a means of settling disputes. At present, CPT has full-time teams in Hebron on the West Bank, in Colombia, and in Chiapas, Mexico. In the past CPT has maintained presences in Northern Ireland, Haiti, and on the Lakota Reservation in South Dakota.

The CPT Handbook explains that the fundamental genius of CPT is based on the

recognition that the mere presence of outsiders committed to nonviolence and justice is a powerful deterrent to violent aggression and a profound encouragement to endurance for those who must live under constant threat of violence. At the closing of CPT's work in Haiti, community members said, "CPT didn't *do* anything. They didn't give us food or build us shelter or donate clothing. But they saved our lives." In South Dakota, Lakota Indians established a peaceful occupation under hostile vigilance from FBI and local law enforcement to protest Federal government plans to turn treaty land over to the state. The Lakota testified that if CPT had not been there, they are certain things would have turned violent.

Because Quakers were part of the founding of CPT, they have a special stake in its work. Our personal involvement arose from Bill's becoming Inter-mountain Yearly Meeting's representative to the Friends Peace Teams Project Coordinating Committee. The Friends Peace Team Project (FPTP) was founded in 1993 to promote peace team work among members of the Religious Society of Friends. FPTP assists individual Quakers, Friends churches, and yearly and monthly meetings in developing or supporting peace team projects. FPTP work includes the African Great Lakes Initiative projects in Burundi, Uganda, and Rwanda. FPTP offers resources and facilitators to discern or develop the spiritual basis of peace team work, and it coordinates this work with its partner organi-



**Adjacent: Rabbi Ariek Ascherman directing delivery of humanitarian aid to homeless Palestinian shepherds in the Susya region (south Hebron hills)**

**Left: One of the shelters being lived in by displaced shepherds near Yatta**

**Page 19, top: Members of the family the Durlands stayed with in Hebron**

**Right: Bill and Genie Durland being interviewed by CBS News in Beit Jala about the human shield action**



*Photos by Bill Durland*

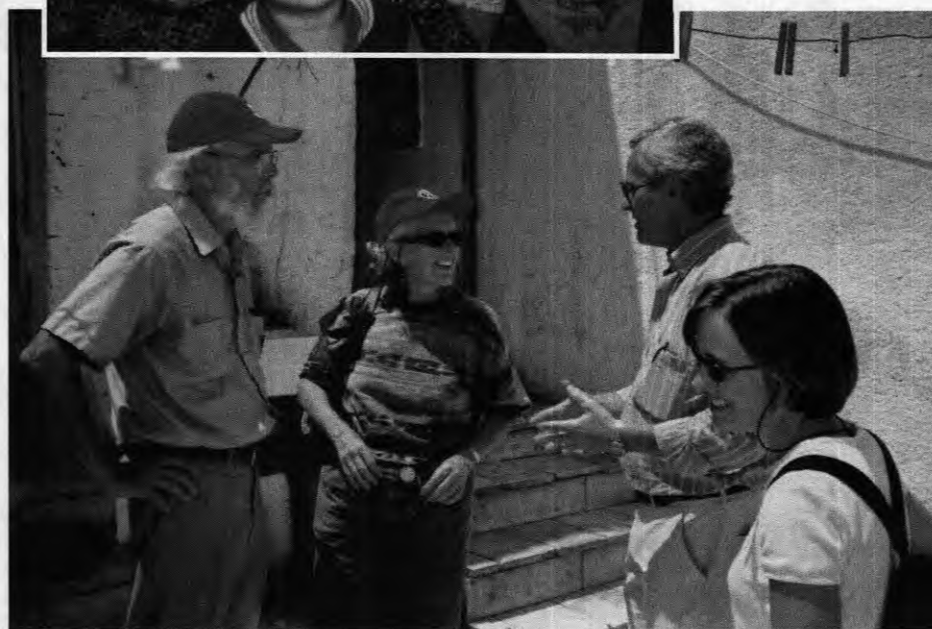
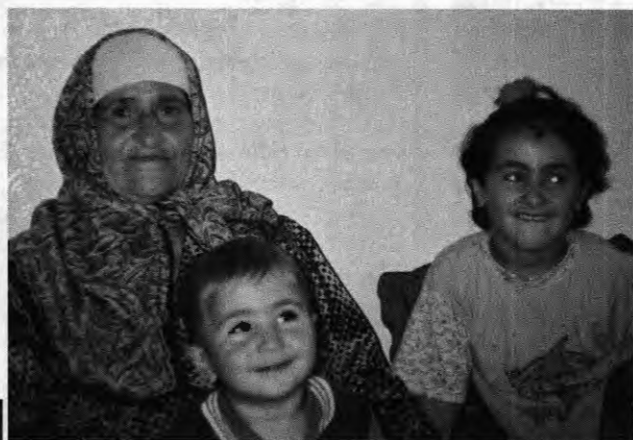
zations, CPT, and Peace Brigades International (PBI).

We made our decision to join the CPT delegation in a careful, Quaker manner. A clearness process in our worship group was followed by dialogue with Friends in Albuquerque (N. Mex.) Meeting, and with other members of the FPTP Coordinating Committee. Funding was provided by Albuquerque Meeting, the Elise Boulding Fund for Peace Team Work, and individual members of Intermountain Yearly Meeting. Our sense of calling to do this arose from living for six months at Tantur near Bethlehem in 1983-84, making many friends among Palestinians and Israelis and longing to return in some useful manner ever since. Learning of the work of CPT on the West Bank provided us with the opening we had been praying for.

CPT is a distinctly apolitical organization. Team and delegation members working in an area of conflict do not take sides based on political considerations or the "national interest" of any party. What they do is to become acquainted with the

local people involved and hear their stories. They also become connected with the already established peace and justice workers and organizations *on both sides* of the conflict and work with them and under their direction as they become known and trusted by both sides. What they do is to work for peace and justice at the grassroots level. CPT's motto is "getting in the way." This is an apt description of the primary method used. Team members, one by one or two by two, are simply present in conflict situations. They stand in witness to human rights abuses or potential abuse—watchers who are known to be from another part of the world. They intervene with their bodies and their words where they see harm being done. It is a truly Christian, Biblical activity, and as such, it has the greatest potential for a minimum of damage to either side while incarnating the greatest capacity for transformation of the situation and hopefully the hearts of those involved.

What "getting in the way" meant for Bill and me while we were with the team in the West Bank this summer was taking part in several specific actions. We acted as human shields among Palestinians in Beit Jala for two successive nights when that city was under fire from the Israeli settlement of Gilo across the valley. This meant that we went out two by



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two and spent the night in Palestinian households in vulnerable neighborhoods. The U.S. Consulate and news media were informed that U.S. citizens were sleeping in these neighborhoods with Palestinian families and that information was broadcast on local TV stations. Our presence did not stop the shelling, and several Palestinian homes on the street where Bill and I were staying were severely damaged. But we believe it provided a witness to both Israelis and Palestinians. To the Israeli settlers and IDF responsible for the shelling it said that there are U.S. citizens who are willing to risk their lives to stand in solidarity with the weaker party in this conflict. To the Palestinians it said that their dilemma is known and that there are people in other parts of the world who care enough about what happens to them to come and share a tiny part of their daily trials.

From Beit Jala we went to the old city of Hebron to join the main team in their permanent residence. We walked throughout the old city and adjacent neighborhoods to see for ourselves the grotesque gerrymandering that has taken place in

that city in recent years. Settlements have been established inside the city and some literally on top of Palestinian neighborhoods. For some reason, the settlers who come to Hebron are among the most militant and volatile anywhere in the Territories. Their close proximity to Palestinian homes, businesses, and schools has created an atmosphere of permanent siege in which Palestinians and the Israeli settlers both live. The city has been divided into H1: Palestinian-controlled areas, and H2: Israeli-controlled areas. For over two-thirds of the past year, the Palestinian neighborhoods have been under curfew, which amounts to 24-hour house arrest. Businesses and schools are closed, and Palestinian residents are not allowed to be on the streets for any reason.

A large part of CPT's "getting in the way" in this instance is simply to be available to Palestinians who need to be on the street during curfew—to accompany a mother and child to a doctor appointment, or accompany children to school who would otherwise be unable to attend school during curfew. CPTers have found that if one of them, in his or her distinc-

tive red hat, is companion to a Palestinian breaking curfew, chances are that person will be unmolested. The experience of these besieged folk is that if they break curfew on their own for some important need, they are often attacked and beaten, sometimes severely, by Israeli soldiers or settlers.

In Hebron, we accepted the hospitality of the Abdul Hafaz Jaber family for a day and a night to experience firsthand their daily lives under curfew and in the shadow of settlement. Our hosts were a large family consisting of the elder parents, three married brothers, their wives, and children.

The family's home is directly across the road from the entrance to the Israeli settlement of Kyriat Arba. Residents of the settlement have posted a large sign in a field facing the family's home which reads—in Arabic—"Death to Arabs." Certain rooms of the home are vulnerable to gratuitous gunfire from the settlement and bear damage from recurrent raids (broken windows, smashed walls) that render them unusable. Yet the family is unarmed and does not retaliate; their only provocative act is to insist upon staying put in their ancestral home.

A wide, paved road reserved for settler use runs in front of their house. But their children (when not under curfew) must traverse a steep hill behind the house, climb a three-meter wall, and travel another six to eight circuitous blocks to get to school because they will be beaten or shot if they set foot on the settler road.

The brothers told us of a time when their father's medical condition became acute. They called an ambulance to take him to hospital. Because the ambulance could not cross a large, permanent roadblock built to prevent Palestinian access to the settlers' road, the brothers dismantled the roadblock to allow the ambulance to get through. Then the settlers stoned the ambulance.

Our final action with CPT before returning to the U.S. was to go with them and three busloads of Israelis led by members of Rabbis for Human Rights and Ta'ayush to the Yatta (Susya) region to help deliver food, blankets, and tents to the dispossessed farm families there. Providing humanitarian aid in cases such as this is illegal under Israeli law because "it provides comfort to the enemy." So the Israelis were risking arrest for doing this good deed. On the day we accompanied

## How to Write a Poem Now

When your world is burning,  
put some of the ashes in a dish;  
weep until your tears turn them into paste,  
Stir.

Find a scrap of paper,  
or cloth, or wood.  
Dip a pen, a stick, your finger  
in the ink.

Write what you must.  
Try to sing your words  
and listen to what others  
are singing  
in the dark.

Be like the nightingale,  
her breast pierced by a a thorn;  
she could not sing  
were she not filled with love.

—Frida Westford

*Frida Westford (the pen name of Lary Smith) is an attendee of Bloomington (Ind.) Meeting. This poem was inspired by hearing Carrie Newcomer sing her song, "I Heard an Owl Call Last Night," in response to the events of September 11.*

them, we succeeded in delivering the humanitarian aid before IDF intervened and caused us to leave the area. In the process they arrested the three Palestinian drivers who had brought our group to the site. A CPT volunteer went with each driver to the Israeli police station and succeeded in preventing the confiscation of their vehicles by "getting in the way": sitting down in front of the soldiers' jeep and refusing to move until the soldiers gave up, returned their keys, and let them go.

Our experience in the West Bank was focused entirely on the issues and situations described here, so our ministry and witness would appear to be "pro-Palestinian" because it was pro-justice. It was noted above that CPT is apolitical, not taking sides for political or national interest reasons. CPT does take sides, as we did, on the basis of human rights considerations. In the Occupied Territories of the West Bank, justice and human rights considerations require us to stand with the Palestinians. The West Bank is historically their land. In 1948 they were the preponderant occupants of what was called Palestine. That year, 78 percent of that area was taken over by the new Israeli state, by force rather than UN partition, leaving in the West Bank only 22 percent of historic Palestine. It is that part of their original homeland in which they are attempting to maintain their lives, raise their children safely, and pursue their careers.

Yet for the past 34 years they have been prevented from doing so by the ongoing occupation by Israel and by the continuing incursion of settlements—each one an illegal confiscation of land and water (violating UN Security Council resolutions 242, 252, and 478 and the Fourth Geneva Convention on occupied territories) and for the Palestinians, the elimination of the basic human right of survival.

Israeli concern for security is understandable. Israelis rightly fear the lethal desperation of suicide bombers in their cities and towns. They have a right to respond to terror attacks by frustrated Palestinians. Our position and that of the several Israeli peace and justice groups described above, and of CPT and other international observers is that Israeli response is overwhelmingly disproportional. Israeli military organization, weaponry, firepower, and foreign (mostly U.S.) military support far outweighs that of the Palestinians. Israel's policies in the Occupied Territories consist of collective punishment, deportations, ghettoization, and destruction of economic infrastructure—all in defiance of international law. Justice requires a proportional response to attacks and a willingness to end occupation and the forced proliferation of Israeli settlements in non-Israeli land. When such steps are given serious consideration in Israel, we expect there will be a relaxation of tension and violence in this troubled land. □

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Colorado Campaign For Middle East Peace:	< <a href="http://www.ccmeop.org">www.ccmeop.org</a> >
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Middle East News Online:	< <a href="http://www.middleeastwire.com">www.middleeastwire.com</a> >
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Rabbis for Human Rights:	< <a href="http://www.rhr.israel.netoverview.shtml">www.rhr.israel.netoverview.shtml</a> >
Sabeel Ecumenical Liberation Theology Center:	< <a href="http://www.sabeel.org">www.sabeel.org</a> >
Shalom Center:	< <a href="http://www.shalomctr.org">www.shalomctr.org</a> >
Tikkun:	< <a href="http://www.tikkun.org">www.tikkun.org</a> >
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# NO RETURN TO OSLO

by Jeff Halper

This is yet another crucial moment in the capricious Middle East peace process. The new political reality that has emerged since September 11 has dramatically changed the dynamics of the Palestinian-Israeli conflict. For the first time, the United States perceives a direct and immediate interest in resolving the conflict—or at least minimizing its potential for obstructing the recruitment of Arab and Muslim states into the antiterrorist coalition. President Bush has expressed support for a Palestinian state alongside Israel, and the U.S. government seems poised to present a comprehensive Middle East plan.

As pressures mount for Israel and the Palestinians to return to the negotiating table, extreme care must be taken not to return to the dead end of the Oslo process. Simply returning to negotiations is not enough. If a viable and truly sovereign Palestinian state does not emerge from the negotiations, the conflict will not be resolved and will once again burst out in violence.

Rather than dwell on the shortcomings of Oslo, this is the time when those seeking a just and lasting peace must define new parameters of negotiations capable of leading to a genuine resolution of the conflict, a win-win situation. Such a new framework must contain the following elements that were missing from Oslo.

*Connecting negotiations with realities on the ground:* Oslo was formulated in a way that postponed the “hard issues” (read:

*Jeff Halper is coordinator of the Israeli Committee Against House Demolitions (ICAHD) and a professor of Anthropology at Ben Gurion University.*



*A Palestinian farmer stands in front of the remains of his Gaza strip home and orchard, bulldozed by the Israeli army, 2000.*

*Below: an Israeli settlement on the West Bank, 1989*

those most crucial to the Palestinians) for the final stages of the negotiations, which never happened. Jerusalem, borders, water, settlements, refugees, and security arrangement—all except the last, important mainly for Israel, were put off during seven years of negotiations.

Although Article IV of the Declaration of Principles talks about preserving the “integrity” of the West Bank and Gaza during negotiations, it did not prevent Israel from “creating facts” on the ground that completely prejudiced the talks. From the signing of the Oslo Accords in September 1993 until the collapse of the negotiations in February 2001, Israel more than doubled its settler population to 400,000, adding dozens of new settlements—even whole cities—while proclaiming to the world that it had frozen them. Having turned the Palestinian workforce into one of casual labor completely dependent upon the Israeli job market, it imposed a closure that shut most Palestinians out of Israel and led to widespread poverty. Although the Palestinian negotiators pleaded that they need their people to actually feel the benefits of the peace process, the average Palestinian family today earns less than a quarter of what it did when Oslo



was signed. The Occupied Territories have been carved into hundreds of tiny islands with no freedom of movement among them, and virtually every Palestinian lives under conditions of siege. Israel controls all the water supplies of the West Bank and Gaza, and in violation of international law transports most of it during the driest summer months. Israel is building frantically in Palestinian East Jerusalem to prevent any division—or even equitable sharing—of the city. And it refuses to address the refugee issue in any meaningful way.

The new framework for negotiations must integrate negotiations for a political solution with the actual situation on the ground. If Israel succeeds—as it probably has already—in creating irreversible “facts”

Mike DuBose/United Methodist News Service

that will allow it to control and dominate the Palestinian territories indefinitely, negotiations based on the principle of two states are only a prescription for apartheid. The goal must be clear and up-front: if Israel rejects the option of one binational state because it would compromise its Jewish character, then it must agree to a two-state solution—but one of two viable and sovereign states, not one state ruling over a bantustan.

*International law and human rights:* In Oslo, almost every protection and source

*This is the time when those seeking a just and lasting peace must define new parameters of negotiations capable of leading to a genuine resolution of the conflict, a win-win situation.*

of leverage the Palestinians possessed—including the Geneva Conventions and most UN resolutions—were set aside in favor of power-negotiations in which Israel had a tremendous advantage. The Fourth Geneva Convention, for example, forbids an occupying power from building settlements in territory it has conquered. Had international law been a basis for Oslo, the Palestinians could have insisted the settlements—all of them, including those in East Jerusalem—be dismantled. Yet Israel insisted that everything be negotiated. The U.S., supposedly the “honest broker,” gave its backing to this skewed framework. Like every other country in the world, it considered the West Bank, Gaza, and East Jerusalem as occupied, thus accepting the applicability of the Fourth Geneva Convention. Feeling that adherence to international law would hinder negotiations, and adopting a policy of “constructive ambiguity,” the U.S. reclassified the Palestinian areas from “occupied” to “disputed.” In so doing it pulled the rug out from under the Palestinians.

Any new framework of negotiations, then, will have to take international law, human rights, and UN resolutions into account. This does not mean that crucial issues such as security, borders, and even

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**A woman and her daughter in the doorway of their home in the Israeli-occupied West Bank. Their home was gutted by Israeli artillery strikes in 2000.**

ian economy is directly related to Jerusalem.

If, then, the object of negotiations is a viable Palestinian state alongside Israel, the fundamental issue is one of control, not merely territory. The strategic 5 percent Israel has in mind would allow it to maintain three or four major settlement blocs containing more than 90 percent of its settlers, create an Israeli-dominated Greater Jerusalem, and continue to control movement throughout the area. Unless the issues of control, viability, and sovereignty become formal elements in the negotiations, an inviable and dependent Palestinian minstate will be the result.

*Refugees:* Some 70 percent of Palestinians are refugees. Resolution of the conflict is impos-

sible without addressing their rights, needs, and grievances. Israel must acknowledge its active role in creating the plight of the refugees and recognize their right of return. This is a precondition for negotiations on the actualization of that right.

*Dismantling the matrix of control:* Israel presents its offer of relinquishing 95 percent of the occupied territories as "generous," accusing Palestinian Authority President Yasser Arafat of missing an "historic opportunity." Superficially this seems to make sense. But under Oslo, the Palestinians already gave up claim to the 78 percent of Mandatory Palestine that is the state of Israel. So agreeing to give up another 5 percent of the 22 percent—an area the size of five Tel Avivs with an Israeli population of 200,000 located in the heart of the future Palestinian state—is not as reasonable as it might sound. Moreover, it does not include East Jerusalem. Continued Israeli control over all of Jerusalem, plus the 5 percent that is mainly an Israeli-controlled "Greater Jerusalem" controlling the entire central portion of the West Bank, would sunder the north from the south. It would also render a Palestinian state economically inviable, since 40 percent of the Palestin-

Without it, the justice of the refugees' claims and acknowledgment of their suffering remain unspoken and festering, obstructing negotiations and reconciliation. With acknowledgement, a viable Palestinian state, a willingness on Israel's part to accept a meaningful number of refugees, resources, and international support, the refugee issue is resolvable.

Proponents of a just and lasting peace between Palestinians and Israelis cannot afford to let the United States present another unilateral peace plan that allows Israel to maintain its control over the Palestinians. Nor will Israel, with its virtual lock on Congress, allow it to pursue a peace that genuinely threatens to dismantle the occupation, as Israel's Prime Minister Ariel Sharon's recent warning to the U.S. demonstrates. It is up to the international community to ensure a new framework of negotiations that does not prejudice their outcome from the start. □

## Witness

# Students Learn while Folding Peace Cranes

In the aftermath of the tragic events of September 11th, I knew, as a librarian in a Quaker lower school, that I needed to do something different with the children. At first I didn't know how to strike a balance between acknowledging the disturbing and frightening facts, while at the same time providing our children with a sense of safety and security. One week after the attack, I remembered the very moving book *Sadako and the Thousand Paper Cranes* by Eleanor Coerr. The story inspired me and gave me a direction in which to move with the children.

In this true story, a 12-year-old Japanese child who survived the 1945 bombing of Hiroshima begins to fold 1000 origami paper cranes. According to Japanese legend, if you fold 1000 paper cranes, you can make a wish. Sadako was ill from the effects of the bombing of Hiroshima. She hoped that folding 1000 cranes would bring her health back. She bravely folded 644 before dying from leukemia. Her friends, classmates, and family worked together to finish Sadako's cranes by folding the remaining 356. The 1000 paper cranes were buried with Sadako. School children all over Japan heard about Sadako's story and were inspired by her bravery and her belief in the healing power of the 1000 cranes. They wanted to create a monument to Sadako and other children who were killed by the bomb. Japanese children wrote letters to share Sadako's story and to raise money for a monument. In 1958, their dream became a reality; a statue of Sadako holding a golden crane in outstretched arms was erected in the Hiroshima Peace Park. Each year on Peace Day, children hang strings of paper cranes under Sadako's statue. On the base of her statue is this inscription: "This is our cry, this is our prayer: Peace in the world."

Since Sadako's time, folding 1000 origami cranes has become a wish or prayer for world peace. Our origami crane project grew out of a message I gave at our lower school meeting for worship. After I told the story of Sadako, I invited children to learn to fold the crane and to work together as a community to complete 1000. I told the children that our wish or prayer would be for world peace.

Before they learn the steps to fold the peace crane, students are asked to reflect on their own personal prayers for world peace. Some children want to resolve a peace issue in

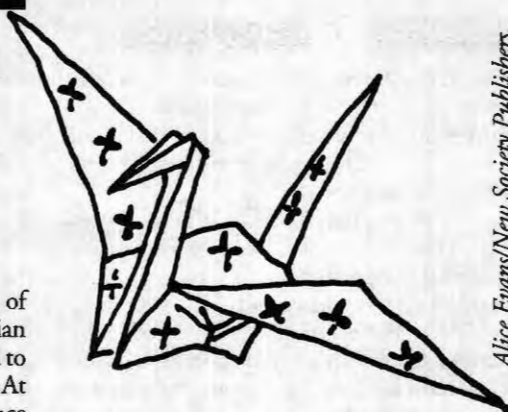
their family or on the playground; others have a peace issue to contemplate inside of themselves; some have more global concerns regarding Afghan refugees or families affected by the disasters in New York City, Washington, D.C., and Pennsylvania. They are invited to write or draw their personal prayer on the uncolored side of the origami paper. When the child folds the crane, the personal prayer is hidden in the heart of the crane, invisible but powerful.

Crane folding is a meditative, repetitive process that brings inner peace and satisfaction to many children and adults. I began the project by teaching children and teachers in the oldest grades to fold the crane. They became experienced folders who could help partners in lower grades have success with the sometimes difficult folding. Certain children have become expert crane folders. There are mornings when I open the library and find a small box or bag full of cranes that a student has donated to the project. I have heard about children teaching siblings and parents to fold the crane. I have seen small, spontaneous crane folding groups gather after school in the library. Experienced folders work closely with other children, patiently and joyfully teaching the 28 crane folding steps.

Children have asked me, "What are we going to do with the cranes once we have reached our goal of 1000?" I have learned that the answer to this question, and what we eventually "do" with the cranes is not what is most important. What touches me deeply about folding peace cranes is that as individuals and as a community, we are experiencing the peace process as we make the journey toward our 1000-crane goal. The peace crane project has helped people learn something about taking time to be peaceful together and reflecting on what "world peace" really means. As of this writing, there are 575 peace prayer cranes hanging in garlands from the ceiling of the Penn Charter lower school library.

Kathy Singer,  
lower school librarian  
at William Penn Charter School

Alice Evans/New Society Publishers



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## Reports and Epistles

### Ohio Valley Yearly Meeting

One hundred eighty-five Friends from the 19 meetings of Ohio Valley Yearly Meeting gathered on the first day of the eighth month, 2001, in Richmond, Indiana, for their 181st yearly meeting. The hospitality of Earlham College was memorable and appreciated.

The theme was "Inward Peace ↔ Outward Peace, Our Spiritual Journey." Plenary speaker, Lloyd Lee Wilson of North Carolina Yearly Meeting (Conservative) challenged us to reject the world's focus on the individual, and to trust in God. He urged Friends to spend more time together as a meeting, saying, "One hour a week is not enough." He lifted up the example of the apostles and the early Church as a community born of faith and one that could serve as a model for Friends.

The second evening was devoted to a panel that addressed the spiritual reasons and manner in which Friends in Indiana and Kentucky worked with the state legislatures.

The theme was present in the meetings for worship with a concern for business, where a minute on healthcare was discussed, revised, and adopted: "Ohio Valley Yearly Meeting is concerned that many persons in the U.S. receive inadequate healthcare. In a country with immense wealth, the situation is incomprehensible. Such a condition is contrary to our duty to care for the weak and vulnerable. We urge Friends, with divine assistance, to work to transform our healthcare system so that everyone in the U.S. has access to healthcare that is comprehensive and of high quality. We will share this concern with all U.S. yearly meetings, public officials, and our fellow citizens. We seek the leading of the Spirit to discern the way forward on this concern."

We were blessed with many visitors, including Mary Ellen McNish of American Friends Service Committee. Her report of the unrest in the Middle East brought sorrow and concern to many.

Lines from the four yearly meeting epistles show how truly impossible it is to report comprehensively on five days immersed in Quakerism. The children, ages 2–11, wrote, "The green, open campus provided a field of activity and a time of fellowship," and closed: "As we end our five days together and go our separate ways we share hopes for the future. We hope that the animals get adopted. We hope the School of America closes. We hope the Earth gets better. And we hope the people who rescued our runaway beach ball have fun with it."

The middle youth epistle reported: "The first decision we made was not to have a clerk. We felt that there was too much competition and we didn't want to hurt any feelings. In-

stead, we chose to use a talking stick or stone. The item allows only the person with it to speak and lets others listen. Although the stone worked very well, we thought that in the future we could experiment with both a clerk and a talking stone."

The teen epistle reports: "We met with a representative of Alaska Yearly Meeting. We discussed the possibility of a service trip next summer with Alaska Friends."

The yearly meeting epistle closed: "We came together as a scattered people from mostly small monthly meetings, hoping for a time of refreshment and renewal. During our worship, play, remembrance, and celebration we became more closely knit into a faith community, and we felt truly blessed to be gathered in the precious gift of God's loving embrace."

—Ron Haldeman

### La Maison Quaker de Congénies, France

The founding tales of Quaker meetings the world over are like strands of faith which, woven together, form the rich tapestry of our Quaker history. The story of the Maison Quaker de Congénies, near Nîmes in France, is no exception.

Last year, 2001, was the tercentenary of the signing of the Charter of Privileges and Liberties by Quaker William Penn for Pennsylvania. William Penn had connections not only to English and North American history, but also to French. As a student in 1661–1662, he studied in Saumur, then a European center of religious toleration, and French scholar René Fillet has suggested that his Saumur experience inspired the "Holy Experiment" in Pennsylvania. When the Holy Experiment ended in 1756 with Pennsylvania's declaration of war against the French and the Indians, Quakers became marginal in the province they had created. Meanwhile, on Nantucket island, Quakerism developed in the 18th century, and soon became the main religious group.

Nantucket remained neutral during the American Revolution for both religious and commercial reasons—the main activity of the islanders at the time was whaling. After the War of Independence, about 50 Quaker whalers, including William and Benjamin Rotch, left for Europe, settling in Dunkerque, France (1786). In the 1790s, Benjamin Rotch moved on to Milford Haven in Wales, and most of the other Quakers returned to the United States to escape the violence of the French Revolution.

It was also in the 18th century that the French Quaker movement was born. Strangely, the first battle of the "Camisard

war," a violent Protestant revolt in Languedoc, took place on September 11, 1702. A pacifist Protestant group, later known as the "Inspired Ones of Languedoc" or "Couflaires," denounced the violence of the Camisards and drew together in the Vaunage valley near Nîmes, especially at Congénies. They offered a nonviolent alternative to the violent revolt. In 1785 they heard about British Friends through an announcement published in the *Gazette de France* by Edward Fox, a Quaker, offering to compensate French ships attacked (unwittingly) by his father's ships during the American War of Independence, who then came to Paris and met Jean de Marsillac from Congénies. Links with British Friends developed, and at a plain but warm ceremony held in Congénies 1788, the Couflaires were accepted into the Religious Society of Friends. Thus the French Quaker movement was born, a year before the French Revolution broke out.

In 1790, Jean de Marsillac met Nantucket Friends, William and Benjamin Rotch, and the three men presented a petition for a non-violent and peaceful revolution to the National Assembly in Paris. Signed by the three of them, it was read aloud by Jean de Marsillac at the National Assembly on February 10th, 1791. Sadly, it went unnoticed and unheeded in France, but—who knows—perhaps it could have changed the course of French history?

During the 19th century, many Friends from other countries visited Congénies—among them Elizabeth Fry, Sarah Grubb, and Stephen Grellet (originally from France.) French Friends celebrated the bicentenary of the Quaker movement in Congénies in 1988, and now the Quaker group in Congénies is growing and expanding at the prospect of a renewed and active Quaker center. France Yearly Meeting plans to recreate a lively Quaker community based around the 19th century Quaker meetinghouse, built on land bought with money from British Friends and constructed with a legacy from Chamless Wharton of Philadelphia. Caroline Brown, a British Friend, will continue this international tradition by welcoming Friends to a program of Quaker and artistic events (with bed and breakfast facilities).

It is our hope that knowing something of its Quaker history will inspire Friends from other countries to help carry out the plans of France Yearly Meeting, transforming the Congénies Meeting House back to its spiritual roots and forward as a beacon of Light.

—Jeanne-Henriette Louis,  
Clerk of Paris Meeting and professor of  
American Studies at Orleans University  
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# Parenting within the Peace Testimony: Practical Tools for Creating a Peaceful Home

by Megan Oltman

*"We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretense whatsoever; this is our testimony to the whole world."*

—Quaker declaration to Charles II of England, 1660.

While I utterly deny all outward wars and strife, the wars and strife within my own household are the ones that I must face on a daily basis. When my children begin pushing and kicking, when I feel stressed out and face their whining, or their refusal to do chores, the Peace Testimony seems unattainable.

Bringing peace into our homes is a challenge to most of us who have children. Despite our earnestly held beliefs and convictions and our moments of gathered peace, peacefulness itself can evaporate on the spot. And in the face of increasingly complex lives and too little time in which to live them, we may find ourselves dealing with our children in an angry fashion.

Parents in our meeting have often grappled with the difficulties of being Quaker parents in a world that does not support peace and reflection as a way of life. We must decide how to deal with war toys, with violent movies and television shows, with a consumer culture that pushes us all, adults and children alike, to want things and things and more things.

Most of the time we seem to muddle along without much guidance. But recently my husband, Dan, and I met Naomi Drew, author of *Peaceful Parents, Peaceful Kids* (Kensington Books, 2000). In one of those occasions of divinely inspired serendipity, I joined Naomi's writers' group, and my husband designed a website about her book and consulting work. Curious about what she had to offer, Dan and I read the book and found that Naomi's work is a perfect bridge between our beliefs as Friends and our needs as parents.

Naomi, who also wrote *The Peace-*

*ful Classroom in Action and Learning the Skills of Peacemaking*, has worked for about 20 years in peacemaking education. Initially interested in peacemaking as a teacher who wanted to resolve conflicts in the classroom, Naomi began with a notion of Gandhi's, that if we want to have real peace, we have to begin with the children. Her book is divided into 12 chapters, each containing one or more practical principles Naomi calls the "keys" to peaceful parenting.

## The Seventeen Keys to Peaceful Parenting

Key #1: *Peace begins with me.*

Key #2: *I have made my home a place of kind words.*

Key #3: *I catch my children in the act of positive behaviors and praise them immediately, specifically, and sincerely.*

Key #4: *I spend at least 15 to 20 minutes a day with each child, listening, interacting, and giving my full attention.*

Key #5: *I am clear on the standards of behavior I expect of my children. I honor those standards and expect my children to do the same.*

Key #6: *I provide my children with empty spaces of time during which they can just "be kids."*

Key #7: *I hold regularly scheduled family meetings where my children have a voice in the workings of our family.*

Key #8: *I have set a foundation for peacefulness in our home by creating with my children "Guidelines for a Peaceful Family."*

Key #9: *I always remember that I am the parent and deserve to be listened to.*

Key #10: *I have fair, reasonable consequences for negative behaviors, which I use only when necessary.*

Key #11: *I listen with all my heart to what my children have to say, and I teach them to be good listeners for others.*

Key #12: *I teach my children how to handle anger in nondestructive ways, and I model this consistently.*

Key #13: *I resolve conflicts peacefully and teach my children to do the same.*

Key #14: *I find ways to help my children succeed.*

Key #15: *All my actions are guided by love, compassion, fairness, respect, and integrity. I nurture these attributes in my children.*

Key #16: *I live my commitment to peaceful parenting; my commitment guides all my actions.*

Key #17: *I remember daily that we have an impact on the world around us, and I teach this to my children.*

As I delved into Naomi's book, I was affirmed and delighted. The keys are easy to remember and implement—and just reading the first chapter cut down arguing in my house by about half in a week's time!

The first chapter is called "Becoming a More Peaceful Parent: Getting Started." It contains the first key, "*Peace begins with me*," which is the foundation of the book. The key is solidly grounded in our spiritual practice as Friends. Exercises are to center down, use abdominal breathing, and envision a peaceful place where you can go when your stress level begins to rise.

A second exercise for the key "*Peace begins with me*" is to envision yourself 20 years from now, and then to write about what you want to be able to say about yourself as a parent, what you want your children to be able to say about you, about their childhood, and about themselves. Using this vision, look at the priorities in your life, Naomi suggests, and see if there is room to rearrange them to produce the outcome you want for yourself and your children in 20 years.

What a thought! My kids are 11 and 7, and they love each other deeply, but getting along involves compromises they often seem unwilling to make.

On a recent morning, for example, the kids' arguing was the first thing I heard after the alarm clock. I had slept badly, and not long enough, so my first thought was, "I can't handle this today." And it was true: I ended up yelling at both children, which only escalated the arguments.

But I had just finished the first chapter of Naomi's book the night before. So I took myself into the bathroom for a minute, and repeated the first key: "*Peace begins with me*." Then I stood barefoot in the bathroom doing abdominal breathing and envisioning my peaceful place—a corner of the front yard where I grew up, a corner of full green shrubs and a stone wall. A few minutes later, I was able to go back and deal calmly with the kids. And the minute I calmed down, they did, too.

Amazing.

Megan Oltman, a freelance writer with two children, ages 11 and 7, is a member of Princeton (N.J.) Meeting.

## Listening Is Powerful

As I worked my way through Naomi's book, chapter by chapter, I found other tips that worked just as effectively at helping me create the peaceful home we all needed.

I found, for example, that subtle things make a huge difference. Reflexive listening, contained in the 11th key, is both subtle and powerful. It showed me how often I try to fix my children's issues or conflicts, which, in effect, denied them the chance to be heard or the opportunity to learn how to resolve conflicts on their own. In reflexive listening, however, you listen and repeat back what you heard, without trying to fix, change, or argue with it. This, as I found, encourages the kids to express themselves more fully so that problems can be fully identified, solutions developed, and conflict avoided.

For instance, Dan and I were going out one Sunday night after Rachel had been out with her best friend all day. She came home and said, "You go out too much, you never spend any time with me!" and went up to her room crying. My usual reaction to this sort of statement would be to explain and defend myself. But whenever I try to address her upsets with my explanations, she doesn't want to talk to me.

Fearing she wouldn't talk to me, I nevertheless went up to her room. But this time I went with a commitment to listen rather than explain. She was crying; I said, "Do you want to tell me about it?"

She replied, "I'll never get as much time with you as I want," and I responded, "So you feel like you'll never get as much time with me as you want." I just reflected it back, without arguing or trying to fix it. Then my mature and independent daughter told me for the first time that she misses me during the day when she's at school.

I never even guessed. But I calmly reflected that back as well, and then I said, "This week I have to be out three nights, and I know you don't like it, but that's what the week looks like. So how can we plan it to be sure we have time together? And what are some things we can do together?"

Then the two of us put our heads together and mapped out the week. This was a breakthrough for us. We didn't argue, I went out without guilt, she let me go, and we had great times together.

As I reflect on Naomi's final key, "I remember daily that we have an impact on the world around us and I teach this to my children," I truly understand her vision: Peaceful families have peaceful relationships. We bring our relationships into small groups, larger groups, communities, and nations. And together with our children, we impact the world.



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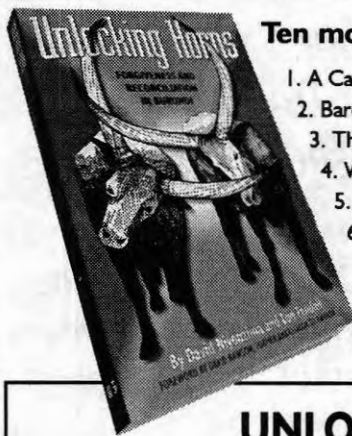
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## Books

### Doing Justice: Congregations and Community Organizing

By Dennis A. Jacobsen. Fortress Press, 2001.  
140 pages. \$14/paperback.

"The world as it should be is in direct opposition to the world as it is. The world as it should be is rooted in truth, love, and community."

No, those aren't the words of some social justice, war-tax resisting Quaker. They come from Dennis Jacobsen, a Lutheran pastor with more than 14 years of experience in congregation-based community organizing. *Doing Justice* is his primer of the theology of, and rationale for, congregation-based community organizing for urban ministry. Jacobsen is firmly planted in the radical Christian tradition, and his book is direct and challenging, as he says such things as, "The world as it is would rather perish than embrace a moral vision," and "Agitation is a skill . . . ; it is a vehicle for summoning forth the best from leaders."

While some Friends will find his continual use of the Bible a bit overbearing, they will agree with his conclusions that, biblically, "the preeminent activity of the Church is in the public arena, not . . . the sanctuary." Friends will also appreciate his illustration of his theology with examples from his and others' experiential faith and work in congregation-based organizing. His book covers topics such as the roles of power, money, self-interest, building and sustaining organizations, and more.

The book includes an index of organizations involved in congregation-based community organizing, such as the Direct Action Research and Training Center and the Gamaliel Foundation. There's also a study guide by Rick Deines tucked into the back of the book, organized into 12 sections and designed for use by adult study groups.

*Doing Justice* is long on theology and stories and a bit short in giving practical advice for setting up a congregation-based community organizing effort. In spite of that lack, the book will be helpful to individuals and meetings exploring the possibility of doing such organizing or looking for confirmation of their current ministry and experiences in this area. As Jacobsen says, "Congregation-based community organizing offers a faithful and effective vehicle for seeking justice in the public arena." His book encourages just that.

—J. Brent Bill

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

March 2002 FRIENDS JOURNAL

## Forgiving Justice: A Quaker Vision for Criminal Justice

By Tim Newell. Quaker Home Service, 2000. 120 pages. \$16/paperback.

Since Friends from our very beginnings have never considered the state as an absolute or the "ultimate arbiter of good and evil," Quakers have been at odds with those in positions of authority. Early Friends suffered mistreatments, bearings, and harsh jail sentences. We have, therefore, held a certain empathy with those behind bars.

Tim Newell, a governor in the prison service of England and Wales since 1965, is no different. He has been involved with almost every situation imaginable regarding the handling of prisoners. His position has required much concurrent soul searching, as he had to make decisions having a direct bearing on the lives of the inmates within the institutions he served. Particularly troublesome, writes Newell, are those occasions on which he has ordered the use of force.

*Forgiving Justice*, which is as much autobiography as a sensitive discussion of serious penal issues, reveals an insightful and contemplative person whose work in prison management has been guided by thoughtful consideration of those incarcerated. Newell, as prison manager, has considered not only the individual prisoner's long-term best interests but also the interests of the prison group and the greater society as well. His faith has deepened and been made manifest in ways that only happen when one is sincerely searching for answers to problematic human situations.

I am compelled to suggest that *Forgiving Justice* be required reading for those entering the criminal justice field. For the rest of us it is an opportunity to learn from a person of sensitive and sincere mind.

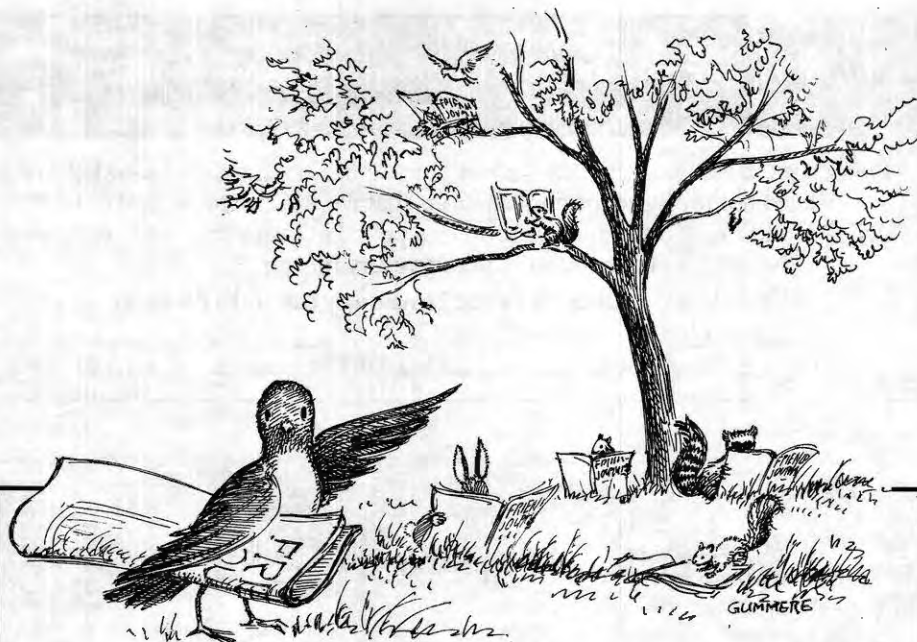
—Mike McKillip

*Mike McKillip is a former electrician who writes prose and pop music. He is a member of Muncie (Ind.) Meeting.*

## The Complete Idiot's Guide to Saving the Environment

By Greg Pahl. Alpha Books (Macmillan), 2001. 348 pages. \$16.95/paperback.

My relationship with Earth is the experiential base of my spiritual life. I understand that I am as much a process as an entity, that the process that is me is a participation in the process that is Earth. I am convinced that it is through this participation that I participate in the Divine. I grieve when I see the desecration caused by urban sprawl, read about the effects



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FJ 0302

"In 50 years, the next generation will ask:  
'What were you doing when the children of Iraq were dying?'"

—Mairead Corrigan Maquire, 1976 Nobel Peace Prize laureate

Friends, we are now in the 12th year of our war against Iraq. It's a new kind of war, waged mainly by economic sanctions that were imposed August 6, 1990. UNICEF and many other reliable sources report that those sanctions are killing thousands of children every month.

**What does our historic Peace Testimony call us to do now?**

—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.

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of toxicity, or think about the global population increase and the desire of many to escape poverty by emulating the lifestyle here in the U.S., which is causing so much of the damage. I find it all very scary and more than a little discouraging.

My dearest hope is for a transition to a human way of life Earth can sustain, yet I myself live the American way, in conflict with my deepest convictions. My living is not in unity with my understanding of Truth. This is a spiritual crisis in which I am not alone. Most Friends are aware of our human role in the problems threatening Earth's ecosystem, but we somehow back away from the big and small changes that need to be made. We need to be reached in a way that will not scare us off, but invite us in. Although Greg Pahl's book is not overtly spiritual, I find in it a Quakerly approach that does invite us in.

When an elder member of my meeting went to her Quaker father for advice he would always say, "Do as thee thinks best, Betsy." Little Betsy was directed inward to discern what she thought best and was trusted to do it. Similarly, Pahl lays out the facts and suggests options people might like to choose, inviting readers to turn inward, discern, and then do as they think best.

If the *Complete Idiot's Guide* series is new to you, the writing style may come as a surprise. In the book's pages you are chatting with a cheery fellow who says, "Okay, I admit it," "Now it's time for a commercial break," or "While we're on the subject of having fun. . . ." This light tone, though it *can* get on your nerves, is an antidote to the gloom and doom of so much of the literature, and it helps make real change seem possible.

A Friend said recently that our focus should not be as much on what we need to give up, but on what we stand to gain. The *Idiot's Guide* is written in that spirit and context. The choices Pahl lays out suggest that better health, less stress, and more time for family and community, creativity, and fun, come along with the satisfaction of doing (closer to) what's right for the health of Earth.

Pahl's book is quite thorough and sound in its coverage. The negative part, the reasons why making changes are more than just a good idea, is easier to read than most such summaries. Also, it's essentially behind you by the time you hit page 75. From there on, although sober facts and statistics are in the mix, you will find a wealth of well-organized, sensible suggestions garnished with heaps of encouragement. You might just find yourself trying some of them.

—Mary Gilbert

Mary Gilbert is a member of Friends Meeting at Cambridge (Mass.).

## The Poetry of John Greenleaf Whittier: A Readers' Edition

*Edited and introduced by William Jolliff.  
Foreword by John B. Pickard. Friends United Press, 2000. 272 pages. \$18/paperback.*

Whittier is extremely well served by the editor and publisher of this beautifully printed volume. As John B. Pickard says in his foreword, the volume "not only makes Whittier accessible to both the general reader and the literary scholar, but also offers sound critical, and often intriguing, reasons why he should be read."

Much of this derives from the vignettes provided for the poems by William Jolliff, a professor of English at George Fox University. Equally useful is the editor's introduction, which stresses Whittier's moral fervor regarding slavery and indeed claims that the poet's Quaker-driven rectitude transformed a mediocre versifier into a major literary figure.

But is moral fervor sufficient for literary merit? Sometimes the answer seems to be "Yes," as in the famous blast against Daniel Webster for compromising on slavery:

So fallen! so lost! the light withdrawn  
Which once he wore!  
The glory from his gray hairs gone  
Forevermore!

Compare the great Milton fulminating against his detractors:

I did but prompt the age to quit their clogs  
By the known rules of ancient liberty,  
When straight a barbarous noise environs me  
Of owls and cuckoos, asses, apes, and dogs.

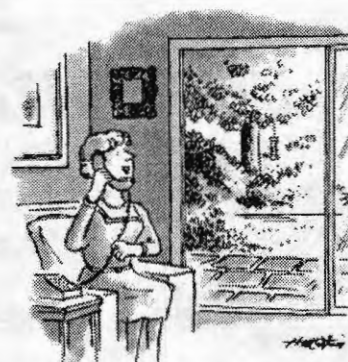
But Milton is so much better than Whittier even at the latter's best. Unfortunately, the mediocre versifier surfaces even in William Jolliff's careful selection of the best poems—for example, in the following doggerel from the celebrated "Snow-Bound":

Our uncle, innocent of books,  
Was rich in lore of fields and brooks,  
The ancient teachers never dumb  
Of Nature's unhoused lyceum.

It is interesting that James Russell Lowell could protest, even in 1864, "against Mr. Whittier's carelessness in accents and rhymes, as in pronouncing 'ly'ceum.'" Perhaps the most apposite summary is Vernon Louis Parrington's: "Never a great artist, rarely a competent craftsman, [Whittier] wrote for the most part impassioned commonplace, with occasional flashes that are not commonplace."

Yet, "Whittier's poetry stands for moral-

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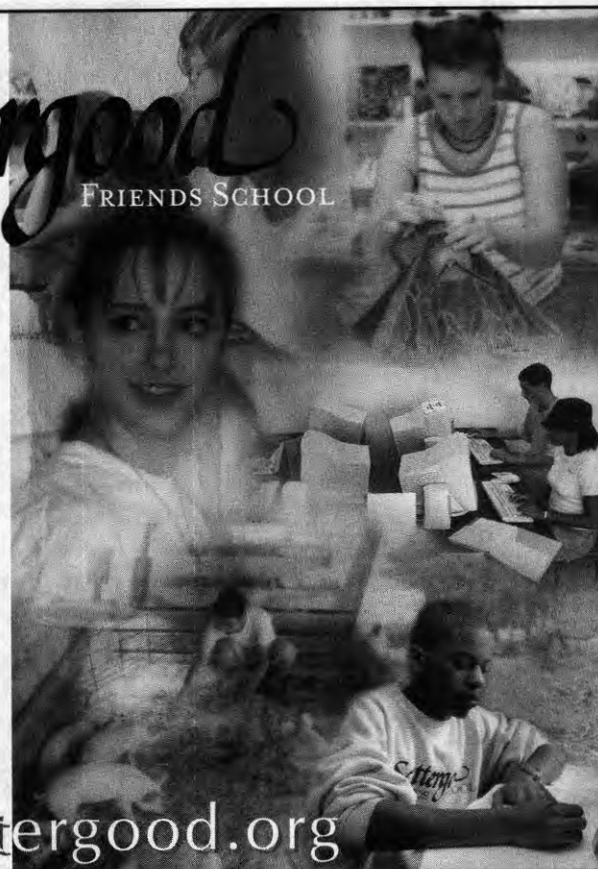
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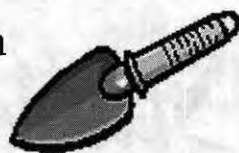
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ity," declared Walt Whitman, after which, however, he added, "Whittier is . . . not composite and universal enough." So is moral strength enough? Whittier clearly felt so. In 1847 he wrote the "Proem" that was to precede all his subsequent poetic collections. In it he apologizes for his artistic lacks, yet concludes:

O Freedom! if to me belong  
Nor mighty Milton's gift divine,  
Nor Marvell's wit and graceful song,  
Still with a love as deep and strong  
As theirs, I lay, like them, my best gifts on thy  
shrine!

Quakers should be pleased that Whittier's moral fervor was inspired in part by John Woolman, whose *Journal* Whittier later edited. In any case, he was the most celebrated Quaker of the 19th century. By the time he died in 1892, colleges and towns (including Richard Nixon's birthplace in California) had been named for him, and, as Donald Hall points out, "Harvard had given him two honorary degrees and made him an Overseer, Matthew Arnold had visited him, and, it was reported, a volume of his poems lay on Tennyson's table."

But here, too, we must be careful if we are to avoid simplistic Quaker hagiography. Whittier's expression of Friends' values is exemplary; yet we need to worry about Perry Miller's suspicion that "for such a creature . . . being a Quaker eventually proved a method of self-defense. . . . He possessed a fair amount of guile, which he employed most systematically in building up the legend of his guileless simplicity."

Just as we must not exaggerate the poetry's merits, so we must not view either the social witness or the Quakerism through rose-colored spectacles. What perhaps we *should* do is appreciate the difficulty with which a Quaker in the 19th century could comfortably pursue an artistic career. This problem became apparent to those who saw the Edward Hicks retrospective in the Philadelphia Museum of Art. Although painting 100 or more versions of *The Peaceable Kingdom*, many of which show his chagrin at the Hicksite-Orthodox separation, Hicks was constrained to be known in the Society of Friends only as a preacher and a commercial sign-painter.

Similarly, Whittier was prohibited from feeling at ease with his artistic calling. In 1883 one of his women friends wrote to him, "I have always been impressed by the mingled volcano and iceberg of your character." Whittier's problem was that in the Society of Friends the iceberg was acceptable but the volcano was not. No wonder that Walt Whitman demurred or that Whittier threw

*Leaves of Grass* into the fire! Again, the contrast with John Milton is instructive. Although if anything more pious than Whittier, Milton never suppressed the volcano, never worried about any noncompatibility between art and religion, but instead dedicated his poetic gift to God's greater glory. Alas, Quakers like Hicks and Whittier could not do that; instead, they were forced to agonize over the volcanic elements of their art.

Perhaps this agony is what William Jolliff's anthology contributes most to Quaker self-consciousness in the 21st century—reminding Friends of what Perry Miller has so aptly termed “the ordeal for the Quaker striving to become an artist.”

—Peter Bien

*Peter A. Bien is a member of Hanover (N.H.) Meeting and clerk of Pendle Hill's Publications Committee.*

## Walking in the Way of Peace: Quaker Pacifism in the Seventeenth Century

*By Meredith Baldwin Weddle. Oxford University Press, 2001. 348 pages. \$49.95/hardcover.*

Meredith Baldwin Weddle's book, a revision of a Yale dissertation, makes a critical contribution to understanding the first half-century of Quaker history and the Peace Testimony that emerged from it.

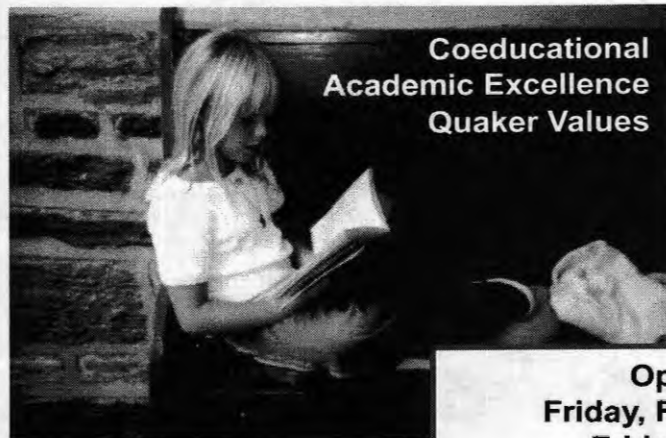
For many Friends, the Peace Testimony, one of the central doctrines of the Religious Society of Friends, is absolutely critical to a Quaker vision of the world. As Weddle shows, however, the development of that vision was gradual and uncertain.

Weddle begins with a historiographical overview. Two views have developed on the origins of the Peace Testimony. The first, which has been the view of most Friends who have explored the Society's history, has assumed, as Weddle points out, that the Peace Testimony was an integral part of Quakerism from its earliest days in England and that it was an essential component of Quakerism thereafter.

The second view, posited largely by non-Quaker historians whose interest is in Quakerism as an example of the radical sects that emerged from the English Revolution of the 1640s, argues that the Peace Testimony developed largely as a political reaction to the restoration of the English monarchy in 1660—especially in response to an abortive sectarian uprising in 1661. According to this view, George Fox and other Quaker leaders issued a famous declaration that Friends eschewed all wars and fighting—and thus were no threat

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to any government—to distance themselves from such dangerous politics.

Weddle takes issue with both views. On the one hand, she sees considerable evidence of a repudiation of all physical violence by many Friends, particularly Fox, from the earliest days of the Religious Society. This pacifist commitment, however, was premised on a belief that violence arose from passions that had not been brought under the power of the Light, rather than from a respect for the Light found in all people, a common 20th-century formulation of the Peace Testimony. The 1661 Declaration was occasioned by political concerns, but it built on a decade of Quaker thought.

On the other hand, Weddle's wide-ranging and meticulous research uncovers many cases after 1661 where Friends bore arms or supported war efforts, apparently with the approbation of their meetings. During a conflict between settlers and Native Americans that ravaged New England between 1675 and 1678, for example, those Friends who supported the colonial war effort apparently did so without a single case of "eldering" or disownment. Forty years after George Fox journeyed into the North of England, Weddle concludes, the Peace Testimony was still uncertain among Friends.

Weddle's book has many strengths: extensive research, clear and readable prose, and most of all an air of reasoned, considered judgment of her evidence. The major limitation is her decision not to consider the experience of Friends in the Delaware Valley in the 17th century, which is certainly relevant to her story. Still, this is a book worth the time and price for anyone interested in reading good Quaker history.

—Thomas D. Hamm

*Thomas D. Hamm, a member of First Friends Meeting in New Castle, Indiana, is archivist and professor of History at Earlham College.*

## Also of Interest

### The Majesty of God: Meditative Poetry

*By Raymond Nelson. Illustrated by Stan Nelson. Print Source Direct, 2001. 86 pages. \$9.95/paperback. This volume is self-published by a member of University Friends Meeting in Wichita, Kansas. Raymond Nelson may be reached by e-mail at <[rskmnelson@aol.com](mailto:rskmnelson@aol.com)>.*

## News

Chuck Fager is the new director of Quaker House in Fayetteville, N.C., where Fort Bragg military base is located. Quaker House was established in 1969, during the Vietnam War, to offer a peace education program against militarism and violence, and to provide counseling for those opposed to the war and service in the military. "Our goal for Quaker House is to build a coalition of Quakers in a stronger witness against violence and for peace," said Bonnie Parsons, chairperson of the Quaker House Board of Directors. "We want to have more direct contacts with Friends meetings in a broad coalition of Quakers for peace and against violence." Chuck Fager said that he was influenced in his decision to become director of Quaker House by the events of September 11 and the subsequent military response by the U.S. "To be frank," he writes, "this is a position which would not have occurred to me as late as last August. Now it feels like being 'called up' from the peace reserves, back to 'active duty.' . . . Quaker House is an opportunity and a call; I don't know if anyone will ever ask me, 'What did you do for peace in the terror war?' But I've been asking it of myself, and this is a step toward finding an answer." —Robert Marks

American Friends Service Committee, a co-recipient of the Nobel Peace Prize in 1947 on behalf of all Quakers, has nominated the Community of Sant'Egidio for the 2002 Peace Prize. The Community of Sant'Egidio is a worldwide community of 40,000 members who work for the cause of peace around the globe. "The Sant'Egidio Community demonstrates the important role that non-governmental organizations can play in conflict resolution by bringing together parties to violent conflicts for face-to-face discussions of their common future," said Margery Walker, clerk of the AFSC Nobel Nominating Committee. Founded in 1968 and based at the Church of Sant'Egidio in Rome, the Community draws from a Catholic tradition with a wide variety of activities and commitments ranging from religious charities to political peace brokering. The AFSC nomination is specifically based on the Community's peacebuilding work. Additional information about the Community of Sant'Egidio can be found at <www.santegidio.org>. —AFSC

Britain Yearly Meeting's Outreach Committee is planning events for this year to mark the 350th anniversary of the formation of the Religious Society of Friends in 1652. The Committee also is encouraging local meetings in Great Britain to mark the year with their own celebrations. For more information, contact Harvey Gillman at <harveyg@quaker.org.uk>. —Autumn Quaker News

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An army propaganda team joined CNN news during the Kosovo War. The corporate media have long relied on government spinmeisters to help report the news during times of war. The military's "psychological operations" groups provide inside information to media outlets, who are spared the energy and expense of original reporting. But during the Kosovo War, the military actually stationed army psy-ops personnel as interns at CNN's TV, radio, and satellite bureaus where they helped report the news. Later, in a closed-door army symposium, a psy-ops commander said the cooperation with CNN was a textbook example of the kind of ties the American Army wants to have with the media. —*Utne Reader*

The "successful" test of the Bush administration's proposed national missile defense system in September 2001 was less than it seemed. According to syndicated columnist Joe Conason, the rocket, fired from Vandenberg Air Force Base, carried a global positioning satellite beacon that guided the kill vehicle toward it. Air Force Lt. Gen. Ronald T. Kadish, director of the missile-test organization, acknowledged that the U.S. doesn't yet know how to hit a missile with another missile—let alone distinguish enemy warheads from decoys without radio aids—and is a long way from a national missile defense and a testing program that focuses on the problems that such a system must overcome. —*Dallas Peace Times*

The U.S. Defense Department is headed for court. The environmental organization National Resources Defense Council and seven co-plaintiff organizations recently filed suit in Federal Court to compel the Defense Department to prepare environmental impact statements on its missile defense activities in Alaska and elsewhere before proceeding with the construction of new test and "emergency deployment" facilities. The complaint alleges that construction projects related to the Bush administration's new Ballistic Missile Defense program would cause myriad environmental impacts not only in Alaska but also Colorado, Hawaii, the Marshall Islands, California, and other possible locations. —*Dallas Peace Times*

The U.S. prison population is rising dramatically. Human Rights Watch (HRW) puts the world inmate population at between eight and ten million and says that the U.S. is responsible for up to 25 percent. Unlike in many other countries, most prisoners in the U.S. are nonviolent offenders, and 77 percent of the growth in the number of inmates from 1978 to 2000 involved nonviolent offenses. In all, only about 27.6 percent of male and 14.4 percent of female inmates in the U.S. are violent offenders. —*Toward Freedom*

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## Bulletin Board

### Upcoming Events

•April 13 and 20—"Managing Conflict in Your Life," a 12-hour workshop sponsored by and held at the Bucks County Peace Center, Langhorne, PA 19047. Led by Elwood Cronk and Debbie Burns. Both sessions will run from 9:00 A.M. until 3:00 P.M. Cost for two days is \$75. To register, call the Peace Center at (215) 750-7220.

### Opportunities/Resources

•The Margaret W. Moore and John M. Moore Research Fellowship is available to provide a stipend to promote research during the academic year or summer months using the resources of Friends Historical Library and/or the Swarthmore College Peace Collection. The amount of the stipend is \$3,500. Those eligible to apply include Swarthmore College students and faculty, and graduate students, faculty, or scholars from outside the Swarthmore College community. Moore fellows will be asked to give a lecture at Swarthmore College subsequent to and based upon their research. Applications in the form of a one-page statement of the project and a dossier should be sent to Christopher Densmore, curator, Friends Historical Library of Swarthmore College, 500 College Avenue, Swarthmore, PA 19081-1399, before March 31, 2002.

• Friends for a Non-Violent World (FNVW), headquartered in St. Paul, Minnesota, is looking for volunteers to help set up a new Alternatives to Violence Project in the Great Lakes region of East Africa. Partnering with the African Great Lakes Initiative, FNVW is hoping to raise money and support for two three-year posts in the region for advocates of non-violence. Anyone interested in volunteering for the committee should contact FNVW at (651) 917-0383 or <info@fnvw.org>.

• *Servicio Internacional para la Paz/International Service for Peace (SIPAZ)* seeks long-term volunteers for its Chiapas Project. SIPAZ is a coalition of North American, Latin American, and European organizations dedicated to supporting the peace process in Chiapas. Volunteers receive living expenses, a modest stipend, possibly health insurance, and some travel expenses. Volunteers work in four areas: information, workshops, dialogue with the religious players, and international presence and accompaniment. For more information or to request an application form, contact SIPAZ, PO Box 2415, Santa Cruz, CA 95063 USA; phone/fax: (831) 425-1257; e-mail <volcom@sipaz.org>; website <www.sipaz.org>

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## Milestones

### Marriages/Unions

**Painter-Scholtes**—*Michael Scholtes and Heather Painter*, on October 12, 2001, under the care of Wrightstown (Pa.) Meeting, of which Heather is a member.

### Deaths

**Carter**—*Calvin Henry Carter*, 81, on September 10, 2001, in West Chester, Pa. Calvin was born in West Chester on August 11, 1920, to William and Patience Robinson Carter. He attended Media Friends School, graduated from Westtown School in 1937, and served in the U.S. Coast Guard during World War II. Trained in communications, Calvin worked for several years at D and K Electronics in Newtown Square. He loved to garden at the family homestead in Wallingford. A member of Newtown Square Meeting, he moved to Barclay Friends in West Chester in 1995. Calvin is survived by a brother, Joseph S. Carter; three nephews; and a niece.

**Helfman**—*Elizabeth Helfman*, 89, on March 11, 2001, in Medford, N.J. She was born in Pittsfield, Mass., on August 1, 1911. A graduate of Mount Holyoke College, she earned an M.A. in English from Radcliffe College and taught school in California, Louisiana, and New England while writing and working toward having her work published. Through this work she met her husband, Harry Helfman, a writer and artist. The couple moved to Brooklyn, where Elizabeth wrote books for children, served as researcher at the Bank Street College of Education, and worked as the teaching guide editor for *Scholastic Magazine*. In 1991, Elizabeth and Harry moved to Medford Leas in New Jersey, where she taught a course in journal writing. At this time Elizabeth transferred her membership from New Paltz (N.Y.) Meeting to Medford (N.J.) Meeting, but for the past few years, because of hearing problems, she attended Medford Leas Meeting. She is survived by her son, Robert Warner Helfman.

**Hilberg**—*Susan E. Hilberg*, 52, on October 1, 2001, at home in the Mount Airy section of Philadelphia, Pa., after a three-year journey with cancer. Born on January 13, 1949, in Newark, N.J., she spent her childhood in a multicultural, working-class neighborhood in Newark, N.J. Her father, Henry John Hilberg, a tailor, had emigrated from Germany after World War I, while her mother, Rose, was the daughter of Russian immigrants who moved in progressive circles in Newark and New York. At age eight, Susan had a mystical out-of-body experience that set her on a spiritual path. She graduated from Columbia High School in Maplewood, N.J., in 1967, and earned a B.A. in English from Rutgers University. During her freshman year in college, she met Grace Esposito Edwards, her first partner, who was with her for 11 years. The couple was active in the early gay rights movement in the New York area and joined the Daughters of Bilitis, the first lesbian social organization in the country, and the West Side Discussion Group. Susan and Grace were active on speaker bureaus and panels and sought to educate the public on the issues of gay rights and lifestyles. At Rutgers, they lobbied for and were granted fund-

ing for the first campus gay support organization. In New York, they participated in the early gay rights marches after Stonewall. In 1975 Susan started working in the U.S. Department of Agriculture's Mid-Atlantic Regional Office of the Food and Nutrition Service, working primarily in the Child Nutrition Program. Responsible for the administration of school lunch programs in nine states, she also worked in commodity distribution for the poor and elderly, and, later, on special initiatives such as gleaned and recovering excess food to benefit those in need. Named a Point of Light by the George Bush Administration, Susan was a strong public speaker who was selected to train Food and Nutrition Service employees about HIV/AIDS in the workplace. A founding member of the American Federation of Government Employees, she served Local 2735 for nearly two decades as president, vice president, shop steward, and unofficial wise woman. After many years searching for a spiritual community, she found Friends, and in 1991 she joined Trenton (N.J.) Meeting, serving as clerk from 1994 to 1996. Her vocal ministry was most often expressed through song, including those of her own composition. In 1993 she received the Kenneth L. Carroll Scholarship for Biblical and Quaker Studies, to study for three months at Pendle Hill. She was active in the Quaker Lesbian Conference (QLC), where she met Karen Lightner, a rare book librarian. In 1998 Susan moved to Philadelphia to live with Karen, and transferred her membership to Germantown (Pa.) Meeting. Susan led workshops at the FGC Gathering four times. She was diagnosed with cancer in 1998 and retired from federal service in 1999. In July 2001, she led a workshop called Living with Cancer at the FGC Gathering in Blacksburg, Va. Five weeks prior to her death, Susan recorded "I Thankfully Sing," a CD celebrating QLC's first quarter century. She is survived by her partner, Karen Lightner; her mother, Rose Hilberg; her brother, Stephen Hilberg; and two nephews.

**Hilty**—*Hiram Hilty*, on October 24, 2001, in Greensboro, N.C. He was born on April 2, 1913, in Donnellson, Iowa, the fourth child of Peter P. and Barbara Killer Hilty. Most of his childhood was spent on a farm in Versailles, Mo., with his parents and siblings. In 1937 he graduated from Bluffton College (Ohio) and entered Hartford Seminary (Conn.), where he was awarded a Bachelor of Divinity degree in 1940. In that same year Hiram became a recorded Friends minister. His early work took him to Clinton Corners Meeting in New York. During this time he married Janet Brown of Danbury, Conn., and set out to Cuba for mission work under the American Friends Mission Board. After his initial five-year mission he was sent on eight subsequent short missions to Cuba between 1949 and 1979. Returning to the States, he taught Spanish at Guilford College, where he became a full professor and eventually head of the Department of Foreign Languages. In 1969 Hiram received a doctorate in History from Duke University. He remained at Guilford College until his retirement in 1978. Hiram helped many Cuban Quakers in the United States and was an advocate for Quakers in Cuba and Mexico. A natural storyteller and writer, he wrote five books and numerous articles for journals and newspapers. He joined Greensboro Writers' Club, wrote poetry, and, when he



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retired, wrote his memoirs. In conjunction with Greensboro Historical Society, he created an historic walk that includes parts of the Guilford College campus as well as the cemetery at New Garden Meeting. He is survived by his wife of more than 60 years, Janet Brown Hilty; three daughters, Louise Feagins, Esther Searls, and Ruth Ann Chatfield; two brothers, Calvin Hilty and Peter Hilty; a sister, Dorothy Mae Baumgartner; four grandchildren, Debora Yousef, Colette Searls, Peter Searls, and Elizabeth Chatfield; and many nieces, nephews, grandnieces, and grandnephews.

**Hoskins—Lewis Wendell Hoskins**, 90, on August 5, 2001, at Medford Leas in Medford, N.J., of a stroke suffered while at July sessions of New York Yearly Meeting. He was born to Alvin and Maggie Mills Hoskins on March 13, 1911, in Pleasant Plain, Iowa. He moved with his parents while his father served in pastoral ministry in several Friends churches in Iowa. From 1932 to 1941, beginning before his graduation from William Penn College in Oskaloosa, Iowa, he lectured and gave demonstrations on new scientific and technical developments to audiences in 48 states. He demonstrated a static electricity generator, a hearbeat microphone, and an early form of television, among other devices. Lewis loved to recall his travels and the people he met along the way. After a year installing electric wiring for the federal government, he was called to pastoral service with Smyrna (Iowa) Meeting. In 1947 he earned a Bachelor in Divinity degree from Hartford Theological Seminary in Connecticut. At Hartford he met fellow student Elizabeth Augur of Hartford and married her on May 22, 1944. Lewis and Betsey co-wrote two course curricula for First-day schools and collaborated on other projects. The couple moved as Lewis followed pastoral service in Friends meetings at Allen's Neck and Smith's Neck, Mass.; Leesburg, Ohio; then to New York meetings: Clinton Corners, Glens Falls, and Collins meetings. While at Collins he worked with Young Friends of Farmington/Scipio Quarterly Meeting, becoming director of Camp Gregory. In 1965, after Lewis took clinical training at Gowanda State Hospital in New York, he worked at Morrow Association on Correction and became employed as a psychiatric social worker at the Jamesburg Training School until his retirement in 1980. During this time the couple joined Shrewsbury Meeting. During the 50 years he was a member of New York Yearly Meeting, he served on many committees, clerked those for Peace, Service, and Records, and frequently represented the yearly meeting to wider bodies. He was appointed to serve for 15 years on the Board of Peace and Social Concerns of Five Years Meeting and the successor board of Friends United Meeting, and served on the Central Committee of Friends General Conference for 18 years. He represented New York Yearly Meeting in the formative years of Friends Committee on National Legislation and helped lead FCNL's transition to using computers. In more recent years he teamed with Betsey to improve FCNL's nomination process, and the couple were active in ecumenical activities, most recently representing the New Jersey meetings of New York Yearly Meeting on the New Jersey Council of Churches. After his retirement from the New Jersey Department of Corrections, Lewis resumed writing short essays on Quaker

erism and Quaker concerns. He was strongly supportive of young people, including young adults, to whose lives he helped bring direction and meaning. Several asked permission to regard him as their father. His messages in meeting were optimistic and full of hope. He is survived by his wife, Elizabeth Hoskins; his sister, Irene Hoskins Van Wagner; his nephews, John Alvin Van Wagner and George Frank Van Wagner; and his niece, Marcia Jean Van Wagner.

**Hunt**—*Howard F. Hunt*, 82, on June 26, 2001, in Blue Hill, Maine. He was born on May 29, 1918, to Harrison R. and Jane M. Hunt in Morgantown, W.Va., but grew up in East Lansing, Mich. At Michigan State University, where he earned his undergraduate degree, he joined the Religious Society of Friends. He found the quiet worship meaningful, and he so influenced his grandfather that the older man followed the younger one into East Lansing Meeting. Howard received a doctorate in Clinical and Physiological Psychology at University of Minnesota. During World War II, as a psychologist in the Navy, he traveled to Philadelphia, where he found Quaker meeting a great solace. After the war, he worked at Stanford University, then, in 1948, set up an animal research program on emotional conditioning, learning, and brain function at University of Chicago. In 1964 he moved on to Columbia University, where he continued animal research and teaching, and began to work with psychiatric patients. In 1977 he joined the Psychiatry department of Cornell University. He retired in 1984. Howard was an editor of the Dorsey Press Psychology Series and Encyclopedia Britannica, and a recipient of the Salmon Award in Psychiatry. He was a member of Scarsdale Meeting since 1971. He is survived by his wife of 60 years, Ida Hunt; a daughter, Carol Ann Hunt Stark; three sons, William Harrison Hunt, Steven Charles Hunt, and John Howard Hunt; and ten grandchildren.

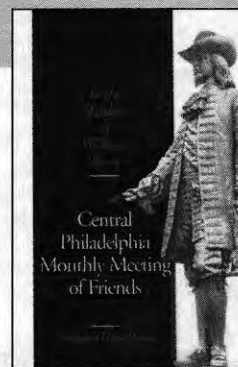
**Leppman**—*Ruth Armstrong Leppman*, 86, on June 30, 2001, in Hammar, Sweden, while traveling. She was born on July 23, 1914, in Chicago and spent her childhood in Northampton, Mass., and northern New Jersey. She graduated from Nutley (N.J.) High School, and in 1937 earned an A.B. degree from Oberlin College. Living in Chicago early in her career, she became interested in Friends and joined 57th Street Meeting. At a Quaker-sponsored weekend workcamp in Chicago's South Side, she met Ulrich Leppman, who had been drawn to Friends' beliefs and activities as he found refuge from Nazi Germany with the help of Quakers. The couple married on April 11, 1942, creating a marriage that would thrive for over 50 years. In 1946 they moved to southern New Jersey and became active members of Moorestown Meeting, where Ruth worked as secretary from 1953 to 1962. She served on several committees and became interested in the uniting of Orthodox and Hicksite branches of the meeting. Ruth next worked at the offices of Friends General Conference in Philadelphia. When the couple retired to South Burlington, Vt., they joined Burlington Meeting. Ruth was an active volunteer in the public library, the Ethan Allen Homestead, and in a student exchange program between South Burlington High School and a school in Hameln, Germany. Twice after retirement the couple lived in Braunschweig,

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Germany, where they were supportive attenders of the small meeting. Ruth and Ulrich traveled extensively in Europe and North America, and after his death in 1993, she continued traveling, from Japan to Alaska. Ruth never gave up her enthusiasm for finding new places and revisiting ones she had enjoyed before. She felt much of the same wonder and pleasure for books, art, music, walks in the woods, flower gardens, and time spent with her many friends. She is survived by a daughter, Elizabeth Leppman; a son, John Leppman; and two grandchildren.

**Lippincott**—*Catherine Park Lippincott*, 83, on April 10, 2001, in Burlington, N.J. She was born on March 25, 1918, in Wauseon, Ohio. Catherine had a long career as a social worker with the Burlington County Board of Social Services, and she served on the boards of the Burlington County Historical Society and Burlington County Hospital. She was active in the leadership of The Greenleaf, an 18th-century home and apartments for self-sufficient people in Moorestown, N.J. During the 20 years she served on The Greenleaf Board, her intellect and knowledge of social work were of great value. A member of Medford (N.J.) Meeting, Catherine taught First-day school and expressed herself in vocal ministry. She was preceded in death by her husband Robert Lippincott, who was lost at sea in 1943. She is survived by her son, Robert P. Lippincott.

**Norton**—*John Renninger Norton*, 85, on February 9, 2001, in Reading, Pa. He was born on February 18, 1915, in Reading. At age 11 his family moved to Williamsport and then to suburban Philadelphia, where he graduated from Glen-Nor High School in 1932. In 1937 he received an Engineering degree from University of Pennsylvania. Drafted into the U.S. Army Corps of Engineers during World War II, he spent several years building bridges in the Philippines. Later, he married Janet Horton and settled in the Reading area, raising her two sons and a niece. John was involved in his Berks County community, serving on the Planning Commission, the school board, and with the Boy Scouts. He was an electrical engineer in charge of power distribution for Met-Ed and GPU. John was an attender and active member of Reading Meeting for 50 years. He served on many committees and enjoyed showing the meeting children how to make old-time toys. He had a gentle and kindly manner and a quiet sense of humor. He was predeceased by a son, David, in 1971. He is survived by his wife, Janet Norton, a former Clerk of the FRIENDS JOURNAL Board of Trustees; a son, Roger Norton; and two grandchildren, Elizabeth and Sarah Norton.

**Smith**—*Newlin R. Smith*, 97, at home in Medford, N.J., on September 9, 2001. Born on January 26, 1904, in Philadelphia, Pa., he was the son of noted geographer J. Russell Smith and Henrietta (Stewart) Smith. Newlin graduated in Social Science in 1928 at Swarthmore College, where he became a member of the Delta Upsilon Fraternity and edited the student newspaper, *The Phoenix*. He continued his studies in Economics at Columbia University, earning his M.A. degree in 1929 and his Ph.D. in 1944. After a brief tenure at University of Buffalo, he moved to Medford, Mass., where he taught Economics at Tufts University from 1946 to 1971.

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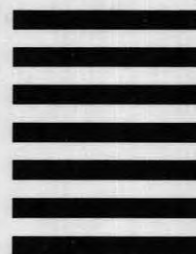
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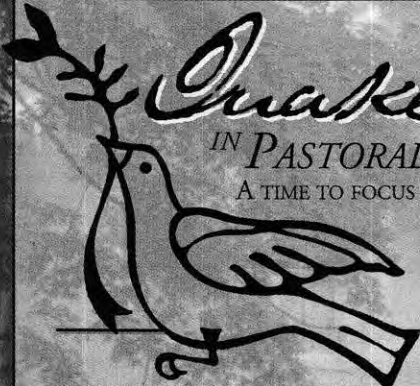


A member of the American Association of University Professors and the American Economics Association, he was the first to be named Man of the Year by the city of Medford, and was active in the Civic Association for many years. He was a member of Cambridge Meeting, serving as co-chair of the fundraising drive for Cambridge Friends School. After retirement he moved to Medford Leas in Medford, N.J., where he was active in the League of Women Voters, the Burlington County Democratic Committee, the Medford Township Zoning Board, and the Medford Leas Residents' Association. Here he became a popular leader of historical and bird-watching tours. He was predeceased by his wife, Marion Bonner Smith (1983), and a son, Linford R. Smith (1973). He is survived by a son, Fenwick Smith.

**Stevens**—*Jan Farmer Stevens*, 46, in Flagstaff, Ariz., on February 21, 2000, after a six-year struggle with recurring cancer. Jan was born on September 8, 1953, in Las Vegas, N.M., and was adopted at birth by Ray and Charlotte Farmer, both Quakers. She graduated from Buena High School in Sierra Vista, Ariz. In 1971, she became a member of Flagstaff (Ariz.) Meeting, and in 1974, under its care, she married Fred Stevens. In 1976 she earned a Bachelor of Science degree in journalism at Northern Arizona University. Beginning in 1979 she worked for the *Arizona Daily Sun* as reporter, columnist, and features editor. Her final column was written and filed only hours before her death. She was described by the *Sun's* editor-in-chief as the quintessential community journalist who knew everyone and cared about all. People trusted Jan to get their story right and to tell it in a way that was eloquent and fair. She received a First Place in Arizona from the Associated Press for feature writing, non-deadline reporting and beat reporting, and First Place awards from the Arizona Governor's Council on Aging for feature and personality-profile writing. In 2000 she was posthumously awarded the Eunson Alumni Achievement Award in Journalism, Northern Arizona University's highest honor in the field. Jan was also an author; later in life, when she discovered her own Hispanic heritage, she wrote *The Carlos Books*, an instructive but humorous bilingual series of children's books under the pseudonym Jan Romero Stevens. Jan founded an innovative charter high school and supported Flagstaff's youth symphony. Flagstaff Meeting appreciated her help with First-day school leadership with her husband Fred. From its inception in 1997 until her death, she served as Flagstaff Meeting's clerk of Ministry and Oversight. Her vocal ministry was quietly powerful and moving. The program room in the main library of Flagstaff is now named the Jan Stevens Memorial Room. The meeting has also dedicated a section of the meetinghouse garden to Jan and installed a memorial bench. Remaining memorial donations have gone toward renovations to make the meetinghouse fully disability accessible. Jan is survived by her husband, Fred Stevens; her sons, Jacob and Paul Stevens; her mother, Charlotte Farmer; her sister, Lang Farmer Secrest; her aunt, Elizabeth Langsdale; and her birth mother, Tommie Trujillo.

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- ❖ maximum 8–10 double-spaced, typewritten pages (2,500 words)
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- ❖ author's name and address should appear on the manuscript
- ❖ enclose a self-addressed, stamped envelope for return of manuscript

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Forum continued from p. 7

just that we seem unwilling to acknowledge unpleasant realities.

If there is such a thing as a just war, then we can address the question of what criteria determine whether or not a particular war is just. If violence can be the right response in extreme circumstances, what are the boundaries of permissible violence? If war and violence are never justified, then we are spared the trouble of thinking further, or of making hard choices between greater and lesser evils. Is this the moral high ground? I am not so sure.

Edna Dam  
Vashon, Wash.

## A consistent voice is needed

Nearly as disturbing to me as the events of September 11, was reading Scott Simon's article (*FJ* Dec. 2001). I have been a Quaker all of my life and feel that the Peace Testimony is one of my Religious Society's most important messages for this violent world. I attended university during the Vietnam War, and found that most of my friends who were confused and horrified by our nation's involvement in the conflict turned to the Quakers to find words and logic to clarify the nagging at their souls that war is not right. Again during the Gulf War our meetinghouse burst with attenders looking to find an alternative voice to the warmongering and yellow ribbons that they found around them and felt were not right.

I do not object to Scott Simon's thoughts, although I disagree with them. Tolerance for all ideas is a basic element of Quakerism. However, I do not feel it was appropriate to print these ideas in *FRIENDS JOURNAL*. There is no shortage of journalism supporting our war efforts. At devastating times like this it is important for people to be able to turn to the Religious Society of Friends for a consistent voice for peace activism. Compromising the most essential and basic testimonies of Quakerism will leave the Religious Society of Friends an empty void with a voice for no one.

Gwynne Ormsby  
West Chester, Pa.

## Let's understand motivations

I really appreciated the honesty with which Scott Simon explored his thoughts and reflections about 9/11 (*FJ* Dec. 2001). This is such a complex issue that it deserves just such in-depth examination. However, I was startled to read his statement, "The conflict before us now does not involve American power intruding in places where it has interest." As British writer John Pilger

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wrote in the newspaper the *U.K. Mirror* on 10/29/01, the oil and gas reserves in the Caspian basin are the greatest source of untapped fossil fuel on Earth, and it is a geopolitical fact that only if the pipeline runs through Afghanistan can the U.S. hope to control it. That is why we need to control Afghanistan. To quote Mr. Pilger: "When the Taliban took Kabul in 1996, Washington said nothing. Why? Because Taliban leaders were soon on their way to Houston, Texas, to be entertained by executives of the oil company, UNOCAL. With secret U.S. government approval, the company offered them a generous cut of the profits of the oil and gas pumped through a pipeline that the Americans wanted to build from Soviet central Asia through Afghanistan."

A U.S. diplomat said: "The Taliban will probably develop like the Saudis did." He explained that Afghanistan would become a U.S. oil colony, there would be huge profits for the West, no democracy, and the legal persecution of women. "We can live with that," he said. Although the deal fell through, it remains an urgent priority of the administration of George W. Bush, which is steeped in the oil industry.

So, not surprisingly, U.S. Secretary of State Colin Powell is now referring to "moderate" Taliban, who will join a U.S.-sponsored "loose federation" to run Afghanistan. The "war on terrorism" is a cover for this: a means of achieving U.S. strategic aims that lie behind the flag-waving façade of great power.

I know this reality does not decree whether one follows pacifist or nonpacifist responses to the attacks on the U.S., but we must understand the reality with which we are dealing in order to take the most informed approach.

*Margaret Lobenstine*  
Belchertown, Mass.

## Reactions to violence vary

I have been and am a devoted fan of Scott Simon. I try never to miss his segment of *Weekend Edition* on National Public Radio. FRIENDS JOURNAL is to be commended for publishing the article (*FJ* Dec. 2001) based on the address he gave in Washington, D.C. just two weeks after the assaults of September 11.

Surely one clue to Scott Simon's change of heart in respect to pacifism derives from his firsthand experiences of being at Ground Zero in New York immediately following the attacks. Anyone who heard his broadcast three months later about the Rockaway community on Long Island will understand the depth of his empathies. "One of the



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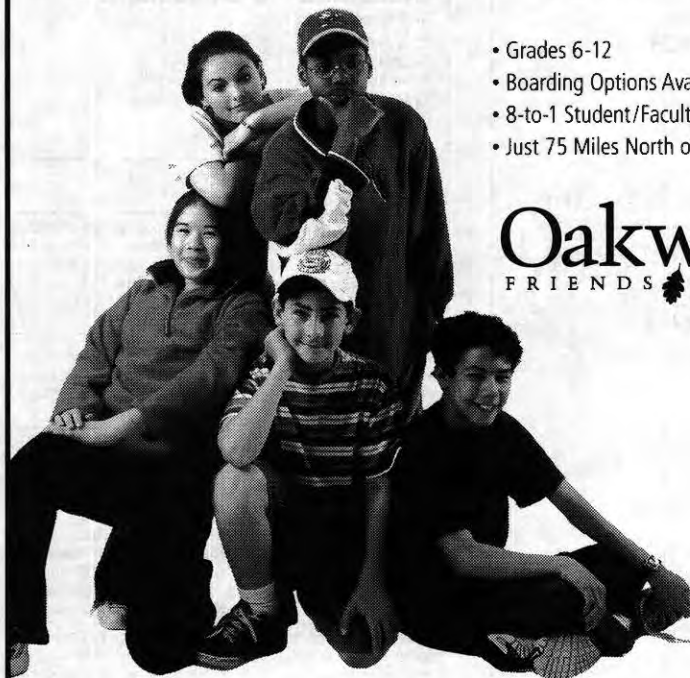
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unforeseen effects of being in journalism," he notes, "is that your firsthand exposure to the issues of the world sometimes has the consequence of shaking your deepest personal convictions."

A reaction quite opposite to his is found among some who served on the front lines in World Wars I and II and in Vietnam. Their experiences led them to peace activism, if not to absolute pacifism. The realities of war shook their personal convictions.

The bottom line in Scott Simon's statement is that "the United States has no sane alternative but to wage war and wage it with unflinching resolution." Yes, and the resolution passed by Congress, with only Barbara Lee dissenting, gave President Bush authority to attack anyone involved in the September 11 assaults—anywhere, in any country. It was this same unflinching resolution that led the United States and its allies in the Second World War to insist on unconditional surrender, paving the way for obliteration bombing of German cities and the dropping of atomic bombs on Japan.

It is regrettably understandable that the U.S., which spends over \$300 billion for military purposes—one-half of the federal government's discretionary budget—chooses

to rely largely on that force to counter the September 11 assaults. But this response deflects us from grasping why the acts of a tiny number of extremists strike a resonant chord in many Muslim nations.

The sad fact is that they see the U.S., the only superpower in the world, as the Great Satan undermining their cultures, striving to sustain our opulent, materialistic lifestyle. They also see the U.S. supporting repressive and corrupt Gulf governments. It is out of the soil of oppression and poverty, allied with a warped interpretation of Islam, that terrorism grows.

The focus of the Quaker Peace Testimony is rightly the issue of war itself. Only when a vast number of people in the U.S. come to the conviction that war and preparations for war, like terrorism, are inherently evil, will our beloved country be able to move toward radically different foreign policies.

The poetic author of Deuteronomy put an exasperated plea into the mouth of God: "I have set before you life and I have set before you death, and I have begged you to choose life for the sake of your children."

Larry Miller  
New Britain, Pa.

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**An oasis of calm in the heart of London?** Yes, at the Quaker International Centre, where short-, medium-, and longer-term accommodation is available as well as conference facilities. Excellent homemade food. For further information contact telephone: +44 (207) 387-5648, fax: +44 (207) 383-3722, or write to: 1 Byng Place, London WC1E 7JH.

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

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

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

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

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

## Assistance Sought

**Companion/housekeeper** for elderly couple. Located in rural Cascabel, Arizona, along the beautiful San Pedro River. Active Cascabel worship group here founded by the late Jim Corbett and other Friends. Completely self-contained, separate quarters. (520) 212-2223. <turtle@theriver.com>.

**Accepting Contributions** for a Quaker comic book. Send SASE to Kerman Enterprises, PO Box 18061, Portland, OR 97218-0061 or e-mail <comics@kermanenterprises.com> for contribution guidelines.

## Books and Publications

**Become a Published Author.** 80-year tradition of quality book publishing, promotion, distribution. "Author's Guide to Subsidy Book Publishing"—(800) 695-9599.

**Quaker Books:** Rare and out-of-print journals, history, religion, inspirational. Contact us for specific books or topics. Vintage Books, 181 Hayden Rowe Street, Hopkinton, MA 01748. (508) 435-3499. E-mail us at <vintage@gis.net>.

Inspirational and spiritually written **The Village Poet and Collection of Writings by Leon Newton.** <www.1stBooks.com>.

**Read Quaker Theology,** the exciting journal from QUEST (Quaker Ecumenical Seminars in Theology). And watch for our next weekend seminar on Quaker Theology. Details from: QUEST, P.O. Box 82, Bellefonte, PA 16823; E-mail: <QUEST@quaker.org>; Web page: <www.quaker.org/quest>.

**Quaker Life** (succeeding *American Friend* and *Quaker Action*)—Informing and equipping Friends around the world. Free sample available upon request. Join our family of Friends for one year (10 issues) at \$24. For more information contact:

**Quaker Life**  
101 Quaker Hill Drive  
Richmond, IN 47374, or call (765) 962-7573;  
e-mail: <QuakerLife@fum.org>;  
or check out our website: <www.fum.org>.

**Friends Bulletin,** magazine of Western Independent Quakers, free samples, subscription \$15. A *Western Quaker Reader*, *Writings by and about Independent Western Quakers*: \$23 (including postage). *Friends Bulletin*, 5238 Andalusia Court, Whittier, CA 90601. <www.quaker.org/fb>; <Friendsbul@aol.com>.

**You're in good company** with Friends United Press authors, including Douglas Steere, Howard Thurman, Daisy Newman, John Punshon, Tom Mullen, Doug Gwyn, Louise Wilson, Wil Cooper, T. Canby Jones, D. Elton Trueblood—and, of course, George Fox, John Woolman, and William Penn. Inspiration, humor, fiction, and history that take you to the roots of Quaker beginnings, belief, and beyond. Write 101-A Quaker Hill Drive, Richmond, IN 47374 for a free catalog or call (800) 537-8839. <www.fum.org>.

## For Sale

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

## Opportunities

**Costa Rica Study Tours:** Visit the Quaker Community in Monteverde. For information and a brochure contact Sarah Stuckey 011-506-645-5436. Write: Apdo. 46-5655, Monteverde, Costa Rica, email: <stuckey@racsa.co.cr>; or <www.crstudytours.com>; or call in the USA (937) 584-2900.



**FJ art director going on summer leave!** Wanted (1) *Seasoned graphic designer* with book or publication experience and knowledge of either Pagemaker (preferred) or QuarkXPress, and Photoshop, to work 3/5 time at Friends Journal from June through September, 2002.  
(2) *Loving caretaker* for 3 bedroom house with cats, 2 miles from the office. If interested in either or both, contact Barbara Benton ASAP at <artdirector@friendsjournal.org> or Friends Journal, 1216 Arch Street, Suite: 2A, Philadelphia, PA 19107-2835.

**Ghana Work Camp,** building schools and teaching opportunity, June 22–July 31, cost \$2,550. Must be 17 years or older, seniors welcome. Contact: Rich Hiller, 1641 Lee Road, Guilford, VT 05301. Telephone: (802) 254-4746.

**Quaker Cooperative House Near Boston** seeks residents for cooperative living in spiritual community. Opportunities for shared meals, housework, worship in large Victorian home, accessible on public transportation. <www.thebettermet.com/arlington>. (781) 643-1023.

**Friends Center with unprogrammed Christian orientation** at Barnesville offers personal retreats with spiritual consultation available. Also weekend retreats: March 8 *Listening to the Holy Spirit* with Katherine and Ken Jacobsen; April 5 *Intentional Living and Mindful Dying* with Connie McPeak; April 26 *Understanding Robert Barclay* with John Smith. For information write Bill Taber, 61357 Sandy Ridge, Barnesville, OH 43713 or phone (740) 425-1248.

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

### Selected Pendle Hill Programs

March 8–10: **Quaker Testimonies and Mindfulness Meditation**, with Susan Murphy and Richard Brady  
March 17–22: **Sound and Fury: Late Great Romantic Composers**, with Karl Middleman  
March 22–24: **Resurrection Living**, with Curt Shaw and Warren Cadwallader-Staub  
March 22–24: **Art as Soul's Sanctuary**, with Jennifer Elam  
April 5–7: **Quaker Light**, with Peter Bien  
April 7–12: **Women, Prophesying, and 17th-Century Friends**, with Christine Trevett  
April 12–14: **The Spirit in the Word**, with Teresa Hobday  
April 21–26: **A Convicted Quakerism: Towards a New Sense of Hope in the 21st Century**, with Ben Pink Dandelion  
April 26–28: **The Truth about Quaker History: Choosing Our Tradition**, with Ben Pink Dandelion  
April 28–28: **A Healing History: Resources for Social and Personal Transformation from the African American Experience**, with Vincent and Rosemarie Harding  
April 28–May 3: **Writing, Quaker Style**, with Margaret Hope Bacon  
For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, extension 142. <www.pendlehill.org>.

**You are invited to "turn aside" with Friends at an Ohio Yearly Meeting Gathering of The Wider Fellowship of Conservative Friends.** Much like Moses when he turned aside to the burning bush, saying, "Here am I," we have experienced "holy ground" when we are gathered with others desiring true spiritual worship with one focus: Christ Jesus. When we wait in quiet worship, our expectation is that we hear Him. We all have need. He knows our particular need. We invite all who would like to gather as one in Christ Jesus to join us **Sixth month 28–30, 2002**, at Stillwater Meetinghouse, Barnesville, Ohio. For more information write N. A. Hawkins, 5190 Kirk Road, Columbiana, OH 44408, phone (330) 457-2939, or email <Nanquaker@aol.com>.

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

**Friends may well enjoy, learn, and deepen** from a week-long experience in facilitated personal awareness groups. Nonsectarian; our 36th year. **The La Jolla Program**, (760) 789-4794; e-mail <lajollaprogram@yahoo.com>.

**The Young Adult Leadership Development Program at Pendle Hill:** a service-learning and spiritual enrichment internship for 12 young people ages 18–24. Experience community life at Pendle Hill, explore service opportunities both individually and as a group, participate in workshops, with experienced Friends, worship and reflect together. June 18–Aug. 4, 2002. Modest stipend.

**Social Action and Social Witness Internships:** a 9-month service internship for young adults and seasoned activists. Room, board, tuition, and health insurance provided. Ground your activism in spiritual community! Contact: Julian O'Reilly, (610) 566-4507 / (800) 742-3150, ext. 129; <youthprogram@pendlehill.org>.

### Quaker Writers and Artists!

Join the Fellowship of Quakers in the Arts. FQA's goal: "To nurture and showcase the literary, visual, musical, and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness, and outreach. To these ends, we will offer spiritual, practical, and financial support as way opens." Help build an international network of creative support and celebration. Membership: \$22/year. FQA, P.O. Box 58565, Philadelphia, PA 19102. E-mail: <fqa@quaker.org>. Web: <http://www.quaker.org/fqa>.

**To consider mountain view retirement property**, near a Friends center, visit <arizonafriends.com> or write Roy Joe and Ruth Stuckey, 6567 N. San Luis Obispo Drive, Douglas, AZ 85607.

## Personals

### Concerned Singles

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

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

## Positions Sought

**Seeking position.** Friend, more than 20 years of Quaker service, offers management, publicity, and teaching experience. I reside in Downingtown, Pa., and must use public transportation. Can telecommute, but would prefer not to do so full-time. Phone: (610) 269-6548. Address: 510 Sunset Drive, Downingtown, PA 19335.

## Positions Vacant

### Director, Quaker Leadership Scholars Program/ Career Services Liaison

**Guilford College** seeks an individual who will be responsible for directing the Quaker Leadership Scholars Program, a four-year scholarship program of 40–50 Quaker students. In addition, the Director will provide a link for Initiative with Career Development and work with that department to provide reflection on internship and work experiences. M.Div., comparable degree, or experiential equivalent required. Experience with the diversity of Friends' worship practices, theology, and self-understanding as well as ability to articulate and appreciate this diversity is essential. Must have experience in experiential education and be able to relate classroom experience to practice in the world. Salary: \$28,000.

Apply to Guilford College, Office of Human Resources, New Garden Hall, 5800 W. Friendly Avenue, Greensboro, NC 27410. Deadline: March 30, 2002.

*Guilford College is an Equal Opportunity Employer*

**Friends Memorial Church** in Muncie, Indiana, seeks a full-time, lead pastor to complete our ministry team. For a position description, or to submit a résumé, write the Search Committee, Friends Memorial Church, 418 W. Adams Street, Muncie, IN 47305 or e-mail: <friends@ecinet.org>. Church website is <www.friendsmemorial.org>.

**New England Yearly Meeting** is looking for an enthusiastic Young Adult Friend to fill the position of Administrative Assistant/Young Adult Friends Coordinator, for approximately 2 years. **Qualifications:** active member/attender of a monthly meeting, familiarity with Friends structure/program, experience in Young Adult Friends groups, computer and people skills, efficiency and organization a must. Responsibilities include: administrative support for Young Adult Friends; clerical responsibility for Traveling Ministries, Youth Programs; and other tasks. Salary \$24,000 plus benefits. Start date summer 2002. Contact YM Office for application: (508) 754-6760. New England Yearly Meeting, 901 Pleasant Street, Worcester, MA 01602.

### Quaker Lobbyist

**Legislative Secretary at FCNL** (Friends Committee on National Legislation, Washington, DC). The Legislative Secretary is a registered lobbyist for this national Quaker lobby in the public interest. Works with a program team to implement the FCNL legislative agenda (see <www.fcnl.org>), including Native American, domestic, and environmental issues. **Qualifications:** Member of Religious Society of Friends, graduate degree in public policy or equivalent work experience. Salaried fulltime w/benefits, including pension. 3 to 5 year commitment. To apply send letter via email to: <fcnl@fcnl.org>. Application deadline April 30.

### Principal, Upper School

**Sidwell Friends School**, a co-educational Quaker day school, seeks a seasoned educator to serve as Upper School Principal. The Principal is chief academic and administrative officer of the high school division (440 students, grades 9–12), bearing responsibility for all aspects of curricular and co-curricular programs. He/she oversees a staff that includes the Faculty, Department Heads, Dean of Students, Academic Dean, Director of College Services, and Counselors. The Principal works closely with a variety of student and parent groups and typically teaches one class. As a member of the senior administration reporting directly to the Head of School, the Principal serves on the Administrative Council and sits with the Board of Trustees.

A master's degree or doctorate is preferred, in addition to 7–10 years of both administrative and teaching experience in secondary or higher education. Familiarity with the tenets and practices of the Religious Society of Friends is highly desirable. Sidwell Friends School encourages applications from persons of color, those with disabilities, and women. Compensation and benefits are competitive. Send cover letter, résumé, and contact information for three references to: **Director, Human Resources, Sidwell Friends School, 3825 Wisconsin Avenue, NW, Washington, DC 20016.** E-mail: <HR@sidwell.edu>, <www.sidwell.edu>.

**Sidwell Friends School is committed as an institution to the ideal of diversity with regard to race, ethnicity, religion, economics, gender, sexual orientation, and physical disability in its student body, faculty, and staff.**

**West Branch Friends Church**, located 10 miles east of Iowa City in historic West Branch, Iowa, seeks full-time pastor. We are a semi-programmed Christian Quaker Meeting affiliated with Iowa Yearly Meeting and Friends United Meeting. For additional information check our website: <www.ForMinistry.com/52358WBFC>. Starting date for pastor negotiable after May 1, 2002. Parsonage available. Send résumé to Lisa Baum-Waters, 201 Linden Court, Iowa City, IA 52245 or e-mail: <lisa-baum-waters@uiowa.edu>.

#### Summer Employment

Staff Needed. Quaker owned/directed camp since 1946. Located in one of the most spectacular areas of the U.S., in Adirondacks near Lake Placid, NY. Positions available for cabin and specialty counselors as well as some department head and administrative positions. Good salaries and accommodations. Single or married, children of staff warmly welcomed. See our ad on page 42. Call Mike or Christine at (609) 688-0368.

## EARLHAM

**Director of Campus Ministries and Quaker Relations**  
Posted: December 2001

**Earlham College**, a four-year Quaker liberal arts and sciences college, invites applications for the position of Director of Campus Ministries and Quaker Relations. This position provides overall leadership, support, and advocacy for all Religious Life programs for the College community. This position also supports and enhances relationships with all Earlham Quaker constituents. This is a full-time position reporting to the Associate Dean of Student Development. This position enjoys full college benefits. Located in Richmond, Indiana, Earlham College is a selective, private, coeducational, four-year liberal arts college of approximately 1,100 students, affiliated with the Society of Friends (Quakers). Earlham values respect for every person, a commitment to social concerns and peacemaking, and a dedication to the integration of intellectual, emotional, moral, and spiritual growth of all members of the community. Global awareness and respect for cultural diversity are important values at Earlham. Students come from a wide variety of religious backgrounds, and religious pluralism is valued.

#### Responsibilities include:

- \* Providing leadership and support in the coordination of all student faith and worship programs/services serving a diversity of student religious denominations;
- \* Coordinating college meeting for worship and special holiday services;
- \* Coordinating several large ecumenical events/worships and holiday services for various faiths;
- \* Providing pastoral support to students and, to a lesser extent, faculty in times of crises;
- \* Providing leadership for the college community in the area of Quaker ministries. Encouraging and supporting efforts on the part of other college offices to involve Quakers in the life of Earlham and to facilitate initial organization for clearness and support committees;
- \* Provides education and development opportunities for students to learn about other religious traditions;
- \* Developing and supporting relationships with other denominations/faiths in order to offer a referral source to a diverse student community;
- \* As a member of the College community, serving on college and student development committees;
- \* Developing and conducting creative visionary programs to integrate Principles and Practices into campus life;
- \* Seeking out ways to nurture spiritual and leadership development;
- \* Supporting students in faith exploration and commitment and vocational discernment; and
- \* Supervising Lilly Grant positions for Campus Minister for Spiritual Formation.

**Qualifications:** A graduate degree in ministry. Experience in campus ministry and higher education very desirable. This position requires a person who is a coordinator, program manager, and facilitator who reaches out to learn what the campus needs are for religious expression, religious study, vocation and finds ways to facilitate their occurrence. This person should have a living faith and ability to articulate it, deep and generous understanding of Friends' faith and practice and diversity, ability to listen with care and depth, experience in working with young people whose faith journeys vary widely from one another, and skills in preparing and leading worship and helping others to do so.

**To Apply:** Please send a cover letter, résumé, three professional references to: Linda R Tyler, Associate Dean of Student Development, Drawer 195, Earlham College, 801 National Road West, Richmond, IN 47374. Applications will be accepted until the position is filled. Affirmative Action: Earlham College continues to build a community that reflects the gender and racial diversity of the society at large, and therefore we are particularly interested in inviting and encouraging applications from African Americans and other ethnic minorities, women, and members of the Religious Society of Friends. Earlham is an AA/EOE employer.

**Volunteer Internship** at Ben Lomond Quaker Center, a retreat and conference center near Santa Cruz, Calif. Residential, one year beginning August. Great opportunity to grow spiritually and work in all areas of this Quaker nonprofit. Mountains, redwoods, housing, stipend, and benefits provided. Singles and couples both welcome. Application deadline: April 1; call (831) 336-8333. E-mail: <mail@quakercenter.org> for info.



#### Position Announcement Assistant Editor

**FRIENDS JOURNAL** is seeking a part-time assistant editor to help produce the magazine, focusing on the departments section, but also copyediting and proofing each entire issue. This individual will work closely with the senior editor and production staff, and will supervise the work of numerous volunteers who prepare several of the departments. This position is half-time (17.5 hours per week) and offers flexible hours, a warm collegial work environment, and the deep satisfaction of involvement with an important vehicle of Quaker communication.

Please send résumé and three references by **March 1** to: Susan Corson-Finnerty, FRIENDS JOURNAL, 1216 Arch Street, Suite 2A, Philadelphia, PA 19107.

**Arthur Morgan School.** A small junior high boarding school seeks houseparents and teachers for 2002-2003 school year. Positions also include a mix of other responsibilities: teaching, leading work projects and outdoor trips, maintenance, gardening, and cooking. Intimate community of staff and students; staff-run by consensus. Simple living; beautiful mountain setting. Contact or send résumé with cover letter to: Hiring Committee, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.



#### Section of the Americas

Friends World Committee for Consultation, Section of the Americas, seeks a Friend for appointment as **Executive Secretary** beginning Summer 2002. The Section of the Americas administers a portion of FWCC's worldwide work of developing communication and cooperation among Friends of varying backgrounds and traditions. The Section's executive secretary employs and supervises staff in the Philadelphia, Pennsylvania, U.S.A., office and elsewhere in the Americas to assist Friends in their worship and work together. The position requires close coordination with FWCC offices and Sections around the world and considerable travel. Spanish-language skills desirable. Applicants should have deep experience of the life of their own yearly meetings or groups and an active awareness of Quaker faith and practice among other groups. Deadline for applications: April 30, 2002. Job description and application form available from: **FWCC Section of the Americas, 1506 Race Street, Philadelphia, PA 19102**, phone (215) 241-7250; fax (215) 241-7285; <americas@fwcc.quaker.org>.

**Pendle Hill High School Youth Camp Leaders (3):** Facilitate and be a part of the planning process for a weeklong Quaker service-learning program for ages 15-18. Lead service projects, field trips, discussions, games; teach Quaker values and history. Dates: July 6-15, 2002, plus planning weekend in May. Room, board, and honorarium.

**Summer Youth Programs Co-Coordinator:** Plan and co-lead 6-week young adult service and spiritual enrichment program, provide administrative support for week-long high school program. Starts late May, ends early August. Room, board, and salary provided. Contact: Julian O'Reilly, (610) 566-4507 / (800) 742-3150, ext. 129; <youthprogram@pendlehill.org>.

**Intern Position-AFSC Washington Office:** Starting September 1, 2002, this full-time, paid, nine-month position is usually filled by a recent college graduate. The intern will assist in varied program, interpretation, and advocacy tasks arising from AFSC work on peace and social justice issues and also with Davis House, an international guest house. Applications close on **March 18**. Full job description and application form: AFSC, 1822 R Street, N.W., Washington, D.C. 20009.

**Cooks, Nurses, and Counselors needed for Summer.** Camp Dark Waters, a Quaker led camp celebrating its 75th summer is now hiring. We're looking for RN's, experienced cooks, and counselors at least 18 years old to make this summer a great one! Please call Travis at (609) 654-8846 or send resume to P. O. Box 263, Medford, NJ 08055.

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

**Friends Camp** located in South China, Maine, seeks counselors with skills in pottery, photography, crafts, music, sailing, sports, and lifeguards. Kitchen assistant and maintenance staff are also needed. A nurse, physician assistant, or EMT is of major importance to us. Maine state licensing will be required. Apply to Susan Morris, Director, Friends Camp, P.O. Box 84, East Vassalboro, ME 04935. Tel: 207-923-3975. <smorris@pivot.net>, <www.friendscamp.org>.

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



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

## Real Estate

#### Our Neighborhood Blends Old, Young, and In-Between

Come live in Neighborhood Design/Build's premier "green" cooperative neighborhood near Asheville, N.C., in the Blue Ridge Mountains. Own a quiet, sun-filled, comfortable, health-supporting, energy-efficient, low-maintenance townhouse with radiant floor heat, low energy bills, and high bandwidth communications. Use the large Community Building for optional shared meals, guest rooms, laundry, discussion groups, and other resources and services. Large creative playground, permaculture gardens, water features. Enjoy nearby urban and recreational amenities. Townhouses \$125,000-\$250,000. <www.ndbweb.com>.

## Rentals & Retreats

**Cape May Beach lovers**, feel the sand in your toes. Centrally located, beautiful, new 4-bedroom Cape, sleeps 8, central air, 2 1/2 baths. Large kitchen with all conveniences. \$1,450 per week July and August. Great weekend and off-season rates. Edie at <orchark@ot.com> or (484) 232-6222.

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

**Nantucket**, 4 bedrooms, 2 baths, near beach and Hummock Pond. Washer, dryer, dishwasher, deck. Available June, July, August, two weeks minimum. Nonsmokers. (978) 462-9449 evenings.

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

**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

**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:

Until 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.

**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.

**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.

**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.ssfs.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

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**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 Wolff at <snwolff@att.net> for sample vows. Browse online: <http://www.QuakerWedding.com> or <http://home.att.net/~snwolff>.



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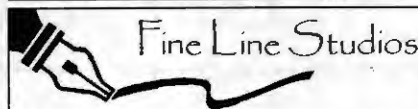
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Consulting services for educational institutions and nonprofit organizations. Fundraising. Capital campaigns. Planned giving. Recent clients include liberal arts colleges, seminaries, independent schools, social service agencies, Pendle Hill, FGC,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

## Summer Camps

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

**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

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

**Provence, France.** Beautiful secluded stone house, village near Avignon, 3 BR (sleeps 5), kitchen/dining room, spacious living room, modern bathroom. Terrace, courtyard, view of medieval castle. Second house also available sleeps 4. \$1,800-2,900/mo. <www.rent-improvement.com>. Marc Simon, rue Oume, 30290 Saint Victor, France, <msimon@wanadoo.fr>; or J. Simon, 124 Bondcroft, Buffalo, NY 14226. (716) 836-8698.

**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>.

# PENDLE HILL

## *A Campaign for a New Century*

*We are all creatures, not only born into the sure darkness of death,  
but also endowed with an unquenchable longing for the light of life. . .*

*We can all meet in this same light, however varied our lanterns.*

Dan Wilson Director of Pendle Hill, 1953-70

### A Unique Resource in Friends Education

Grounded in Quaker faith and practice, guided by continuing revelation, and respected around the world, Pendle Hill is today, as it has been for over 70 years, a sacred place for Friends to:

- ◆ meet for worship as the center of daily life
- ◆ study religious thought and practice, Quaker studies, peace and social justice, and spirituality in literature and the arts
- ◆ experience the divine while working with others in community
- ◆ prepare for service to the Religious Society of Friends
- ◆ assist Friends seeking divine guidance in meeting the challenges of contemporary society



A QUAKER CENTER FOR  
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Barbara Parsons  
Director of Development  
Pendle Hill  
338 Plush Mill Road  
Wallingford, PA 19086-6099  
800.742.3150, ext. 132  
E-mail [contributions@pendlehill.org](mailto:contributions@pendlehill.org)  
[www.pendlehill.org](http://www.pendlehill.org)

### A Resource for Monthly Meetings

Pendle Hill is committed to nurturing and sustaining monthly meetings. While Pendle Hill is not a Quaker seminary or school of theology, it provides the educational resources and seasoned teachers to help monthly meetings address the challenges facing their families, their meetings, their communities, and the world.

### Over 2,000 Come to Pendle Hill Each Year

Pendle Hill offers many programs for Friends to enrich their skills in such ministries as clerking, providing pastoral care, facilitating Alternatives to Violence training, witnessing to Friends' social concerns, and teaching religious education. Each year over two thousand people sojourn at Pendle Hill or attend our weeklong and weekend conferences and retreats.

