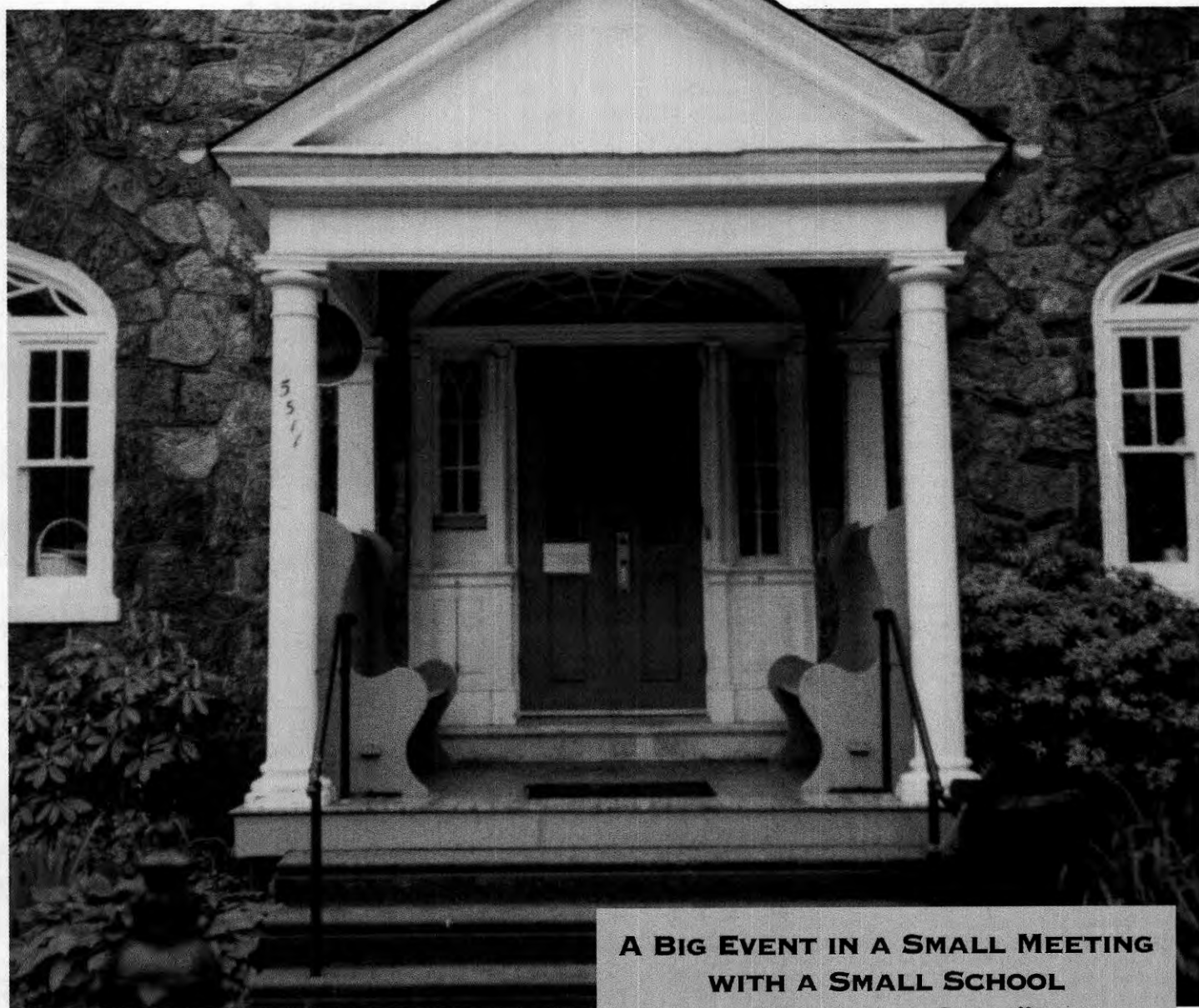


July 2002

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



**A BIG EVENT IN A SMALL MEETING
WITH A SMALL SCHOOL
“UNDER ITS CARE”**

**CAN LOVE REALLY OVERCOME
VIOLENCE AND HATE?**

**ROBERT PURVIS:
FRIEND OF THE FRIENDS**

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



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Among Friends

Time to Mind the Light

Recently I've had ample opportunity to reflect on the difference one person can make. My daughter has just undergone necessary elective surgery and her recovery has been a painful and complicated one. During her days of hospitalization and recuperation at home, I've been keenly aware that my interventions on her behalf have made a tremendous difference in how much pain she's had to bear and how quickly her complications have been addressed. There hasn't been a roadmap in finding our way, as is true for so much in life. While she was in the hospital, I passed by many rooms where individuals lay sick and alone, and I wondered how many of them were getting the support and advocacy they needed. My daughter is now on the road to recovery, but I'm still reflecting on the impact of just one determined person.

Many of the articles in this issue similarly highlight the difference individuals can make, even when the circumstances we face are overwhelming and our efforts seem far too small to be anything but futile. Robert Purvis in the 19th century struggled with racism, women's and human rights, protesting injustices throughout his adult life, as Margaret Bacon tells us in "Robert Purvis, Friend of the Friends" (p. 20). The seeds that Purvis and others planted in the 19th century bore much fruit in the 20th, although that work is by no means finished. In "Family" (p. 18), Helen Weaver Horn shares a beautiful description of her response to an isolated elderly man and an orphaned fawn—both offered an opportunity to thrive through caring attention freely given. JoAnn Seaver, in "A Big Event in a Small Meeting with a Small School 'Under its Care'" (p. 16), describes a process carefully worked out by members of her meeting and members of its school community—a "visioning meeting"—that led to "renewed commitment and an enormous amount of energy" being released for the good of all. Without the careful attention of many individuals, this positive outcome surely would not have been possible.

In "Can Love Really Overcome Violence and Hate?" (p. 6), Mary Lord asks, "How shall we as Quakers sustain ourselves as people of peace in the midst of worldwide war? By living in that covenant of peace which was before wars and strife were. . . . It is not our Quakerism, or our pacifism, or our knowledge, or skill, or emotion that overcomes hate and violence. We shall surely fail if we become proud of our virtue and traditions and become vain in our witness. We shall fail if we think the power that may move through us is our own. The power is not ours, it is God's."

As I reflect on the difference one individual can make, I'm keenly aware that that difference can be enormous and far-reaching if we act in obedience to Divine leading. Our task is to discern that leading and to employ our talents as fully as possible in following that guidance. We can never know all of the results, but I know they can be quite astonishing. What better time than now, Friends, for us to mind the Light and to take action?

Susan Corson-Finnerty

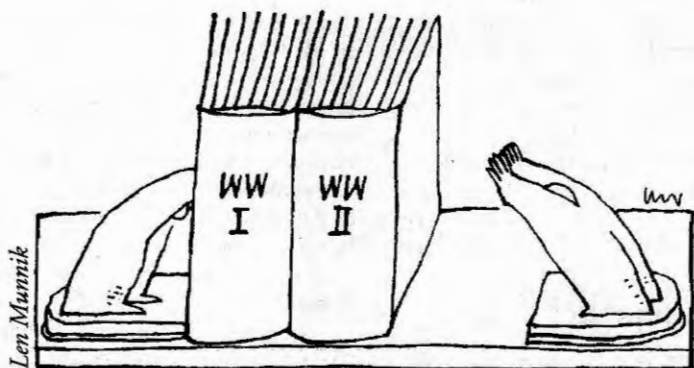
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*Cover photo of Greene Street Friends School
(Philadelphia, Pa.) by Robert Dockhorn*



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Helen Weaver Horn
Tokyo
T.V. Wiley

Coverage is biased

I am sorry to say that I don't want you to send me *FRIENDS JOURNAL* anymore. I am embarrassed to have it on my table at home or the office. I don't mean this to be offensive; it's just true.

The publications for the last year have been very anti-Israeli. I am afraid someone who doesn't know about Quakers will pick up a copy of the *JOURNAL* and assume that I am also anti-Israeli. Many of us in my meeting are also very concerned about the unrelenting bias shown in *FRIENDS JOURNAL*. I don't think you speak for Friends anymore. The publication has become too close to hate-mongering.

Katherine Kessler
Harrisonburg, Va.

Losing an encouraging example

How sad is Jack Powelson's resolve to leave Quakers! (*FJ* April) As another one who doesn't always fit the mold, I have often been encouraged by his example.

I think it's hard to welcome differences of outlook in a religious community. People have a lot at stake in their beliefs. They might be wrong about things that matter, and that's scary, so they gravitate toward others who ratify their stands. It looks to me as if the New Testament specifically pushes believers to entertain an openness that may cause discomfort. It's just more natural to stick to the safety of one's own kind.

Once when I longed for a weekly meeting with a bunch of people who thought pretty much as I did, someone who knew me well said, "That would have to be a very small congregation in a very large city." Even a patient Quaker, having been treated rudely at a public presentation, may eventually want to be the one doing the walking out. But I hope Jack Powelson's exodus turns out to be only a short break and that articles like his and like Scott Simon's will show Friends the risky side of spiritual cloning.

Dee Cameron
El Paso, Tex.

Have we become QC?

Jack Powelson's "Why I Am Leaving Quakers" essay in the April issue should be taken as a wake-up call for the entire Quaker community—regardless of their political convictions. In many ways Jack's essay reflects the sentiments of a large number, albeit a minority, of Quakers who are often

viewed by peers in general society as being progressives but who are too often categorized by their fellow Quakers as being reactionaries or conservatives.

Jack makes a serious point that it seems the time has passed when U.S. Friends sincerely welcomed a wide array of Quaker beliefs, including Republicans and other less-than-liberal believers. Those people who have studied economics and make a living in business are too often regarded with suspicion and perhaps seen as not being QC—"Quakerly Correct."

Some 160 years ago the traumatic Great Separation took place. H. Larry Ingle's *Quakers in Conflict* is an excellent account of the so-called Hicksite Reformation. One view of what happened then was that rural Quakers chafed at how the Philadelphia urbanites were accommodating the trends of the day and insisting that their views override those held by their country conservatives.

One may argue that there is a parallel happening today. However, in some ways there is clearly a greater and more present dilemma. Rather than our Religious Society tearing itself apart once more, something much, much worse could happen—and it may have been happening quietly for some time. This would be that members are no longer attending since they no longer feel comfortable at meeting. This could be the modern equivalent of the Great Separation—the Great (if silent) Resignation.

If we discover a very small turnout of members is regularly stymieing our meetings for business or our attendance is dropping off, we may ask ourselves why. It is all well and good to form outreach committees and so on, but how welcoming are we to others who may have political beliefs different from our own? How heterogeneous is our current membership in terms of occupations, political beliefs, and outside activities? Are we truly a religious society or are we becoming a meeting of like-minded liberals?

Jack's taking leave of his meeting is a concrete way of asking these kinds of questions. Our challenge is facing up as to whether we are willing to ask the questions and then to answer intellectually and spiritually with honest hearts. If we don't, we may witness many others doing the same as Jack Powelson—but without such public notice.

Tom Coyner
Seoul, Korea

Let's work together

Shame on you, Jack Powelson! (*FJ* April)
From our New England *Faith and Practice*: "Friends should endeavor to work

with one another in a humble and loving spirit, each giving to others credit for purity of motive, notwithstanding differences of opinion."

Nelson Babb
West Suffield, Conn.

Do we need a new religion?

Jack Powelson said it well (*FJ* April). "That of God in every person, silent worship, and decisions by sense of the meeting." Maybe he and I should start a new religion. But what should we call it? Quakerism? Or?

Stanley C. Marshall
Pittsburgh, Pa.

An open letter to Jack Powelson

I was sorry to see that you are leaving Quakers (*FJ* April). You speak my mind on the general matter of Eastern liberal unprogrammed Friends moving increasingly to expecting group consensus on political, social, and economic issues. We endorse the politically correct view on all kinds of "rights" with little willingness to concede that some may be debatable or impinge on the rights of those who disagree.

I am aware of some Friends who do not support freedom of choice regarding abortion, but who keep their views to themselves. The same applies to same-sex marriage.

To lose tolerance for dissent is pushing us away from being a gathered people. I hope you will reconsider, and also will engage in some much-needed plain speaking, a virtue we are sadly missing.

Silas B. Weeks
Eliot, Me.

More information on the Jesus seminar

I was very interested in the book review by Herb Dimock of *Yeshua: Seeing God through the Eyes of His Child* (*FJ* April). I found the review to be well written and it aroused my desire to read the book. However, I was very bothered by one sentence: "The Jesus depicted by the scholars of the Jesus seminar makes him seem like an ironic, unconventional scholar with radical tendencies." I have three objections to this statement.

The first is that the Jesus seminar was not trying to draw its own picture of Jesus. It was attempting to provide guidelines to which of the conflicting sayings of Jesus

As we seek to do God's will, how much of modern culture should we incorporate?

Not since 1946, when I was a senior at Westtown (Pa.) Friends School and attended Philadelphia Yearly Meeting sessions, have I been present at a large gathering of Friends. It was a marvelous and lasting experience to be part of meaningful worship with that number of people. I felt a sense of common purpose and shared values that exemplified the essence of Quakerism.

Now, many years later, the advance program of the Friends General Conference 2002 Gathering suggests a different kind of gathering, in that much of what is to be found in the program testifies to the growing influence of the wider culture on Quaker thinking. Assuming that the descriptions of the workshops offered at the Gathering are a representative sample of current interests in constituent meetings, it might be useful to ask ourselves what kinds of activities members of the Religious Society of Friends want to foster.

What appears to be of most concern to present-day Quakers, exemplified by the program, falls into three categories: a core of traditional topics, considered either on their own terms or as problems in application to a different world than that in which they first originated; a variety of nontraditional topics, said to be spiritual in nature; and topics that focus on content that does not claim to be particularly relevant to Quakerism, or in some cases, to have any religious connotations.

There is abundant proof of our continuing interest in Quaker faith and practice. Sessions on the Peace Testimony, alternatives to violence, experiencing the Inner Light, witnessing for Truth, exploring Scripture, the carrying out of ministry of various kinds, and other familiar issues all bear witness to the fact that there is a defined body of historic subject matter that still speaks to present-day Friends. Of note are the workshops that explore the relationship of Quaker testimonies to various aspects of contemporary life such as competitive sports, employment, civic

responsibilities, and consumerism. Their inclusion clearly indicates that such traditional topics are relevant to the world around us, as has been evident in the work of Quaker outreach organizations for many years.

Many of the offerings in the second category involve activities such as dance, walking, movement, chanting, working in clay, painting, conversation—alone or in combination. What they have in common is that they are designed to promote spiritual awareness and growth. Examples include two opportunities for bicycle riding, one including worship, the other offering a spiritual experience. A workshop for women involves “gathering in celebration of the Goddess and Feminism.” The Quaker Sweat Lodge Experience, described as “an integral part of the Gathering,” provides participants with an opportunity to “build the lodge, sweat, and discuss the history and spiritual nature of the sweat experience.”

Departures from traditional ideas of what has been important to Friends as members of a religious community can be seen even more clearly in subjects that seem to have neither explicit nor implicit connection to Quakerism. Training in therapeutic touch is directed toward natural healing. Familial problems are addressed in workshops on parenting and couples’ relationships. A workshop is offered on concerns of aging, such as death and dying, health, sexuality, finances, jobs, etc. Another involves dealing with negative aspects of ourselves. Still another is directed toward planning for the future of society.

From these examples, one can conclude that the Religious Society of Friends has become increasingly porous to influences from the secular world, mirroring many of the attitudes that are prevalent in the popular culture. An increasing absorption with the self is evident as participants are invited to share their feelings, tell their stories, and engage in activities to heighten their experiences in a variety of contexts. Related to this concern with our own well-being, we may note the urge for self-improvement, although no workshop description promises therapy.

Without questioning the value for individuals of the kinds of activities represented by the latter two categories, it still is possible to ask whether such interests could not better be pursued without the need to justify them as falling under the rubric of Quaker concerns.

Another reflection of the culture at large, and a distinct change from the Quakerism of 50 years ago, is that one can now define oneself as a young adult, gay or lesbian, a person of color, male, female, in recovery from drug use, or single, as well as a Friend. To my mind, these kinds of identity-based groups differ in kind from Quaker interest groups such as, for example, Friends in Unity with Nature. In contrast to groups such as this, formed by voluntary association, identity-based groups, defined by gender, sexual preference, skin color and the like, are based on unattainable criteria for those who don’t qualify, and I believe we should ask ourselves why we encourage them. What does the emergence of such groups within Quakerism tell us about the state of our Religious Society? Do we want to reinforce our culture’s reification of the self by focusing on our own attributes as people? When workshops are exclusionary, are we admitting at the outset that we are not capable of treating one another tenderly? Do such groups serve to fragment our communal activities as Friends?

It is a truism that all institutions change as the culture changes, and therefore not surprising that this is true of the Religious Society of Friends. But as we seek to do God’s will on Earth and work for a world free of war and oppression of all kinds, we should ask what elements of the culture we live in today should be incorporated into Friends’ practices to best advance these goals.

—Martha Wilson

Martha Wilson is a member of Storrs (Conn.) Meeting. She currently attends Block Island (R.I.) Worship Group.

could be considered most likely to be authentic. The second objection is that by no means did the scholars speak with one voice or even basic agreement among themselves. Sometimes some scholars thought a saying of Jesus to be very authentic, while others thought just the

opposite. The third objection is that when the individual scholars do attempt to depict Jesus in their own names, the picture is definitely not of an ironic, unconventional scholar with radical tendencies. Marcus Borg describes Jesus as a spirit person, and Marvin Cain describes a Jesus in whose presence

people encountered a God who accepted, forgave, and healed them.

*Cordelia M. Plunkett
Ruckersville, Va.*

Continued on page 43

CAN LOVE REALLY OVERCOME

Reflections on the Friends Peace Testimony

by Mary Lord

Dear Friends, when you first invited me to speak on the Peace Testimony last summer, I was working at Friends Committee on National Legislation starting up a new program on the peaceful prevention of armed conflict. I had been giving talks on the spiritual basis of our testimony and on the opportunities presented by the emerging field of conflict prevention. I enjoyed telling the stories of heroic peacemaking being done by many people, including Friends in regions of conflict, and of the possibilities for a new vision of the peaceable kingdom. I planned a speech on those lines, and I will do some of that tonight.

After September 11, I agreed to come to Philadelphia, on loan from FCNL, to work as coordinator of the No More Victims Campaign, American Friends Service Committee's response to September 11 and the emerging war. In the months since then, I found that many Friends in the U.S. have struggled with the Peace Testimony because they were not sure what we should do instead of going to war. So I had decided to respond to that need and to talk also about the need to end the bombing of Afghanistan. That was when I picked my title, and I will do some of that tonight.

Both my little world and the world around us have changed again. Tonight, I have a new task at AFSC, as the incoming interim director of AFSC's Peacebuilding Unit, following Judith McDaniel's decision to return to Tucson and a very special new job. As I was writing up the talk for tonight, I began to struggle—while FWCC Executive Secretary Cilde Grover got more and more nervous because the translators were supposed to have had the text two weeks ago. Finally, on Tuesday night of this week, I needed to acknowledge that I was having so much trouble with the speech that I must be working on the wrong message. So in prayer I asked God what I was supposed to say. The response

Mary Lord is a member of Adelphi (Md.) Meeting. This address was delivered to the annual meeting of Friends World Committee for Consultation, Section of the Americas, in Philadelphia, Pa., on Friday, March 15, 2002.

was pretty swift and clear. It is a hard message to give, and probably a hard one to hear. But we live in hard times.

I need also to apologize to Friends coming from outside the United States, because much of my message is directed to those of us who are U.S. citizens and must face the consequences of what our government is now doing. I hope what I say will also be of value to you, and I hope that you dear Friends from other countries will help us, through your prayers and your insights, to be faithful to our witness.

A NEW GLOBAL WAR

Friends, as events unfold in the world around us, I very much fear that we are on the eve of a new and terrible global war. Even now it could be stopped, but there is not the will to stop it. There is rather the will to threaten and to fight, either by design or lack of thought, blundering forward in a manner reminiscent of the events that led up to World War I. The consequences of the war now beginning will bring immense suffering to many peoples. We as Friends need to do what we can to stop the wars that are already spreading or intensifying. But we also need to be prepared to be Quakers in wartime—never an easy experience.

What leads me to this dire prediction? First, of course, are the statements by U.S. President George W. Bush and other U.S. government officials that we are in a war that will reach into many countries and last perhaps through our lifetime. It is the decision of this government to respond to the present crisis by promising this generation of young adults decades of warfare as their inheritance. There are Friends in Africa, the Middle East, and Latin America who know firsthand what decades of war

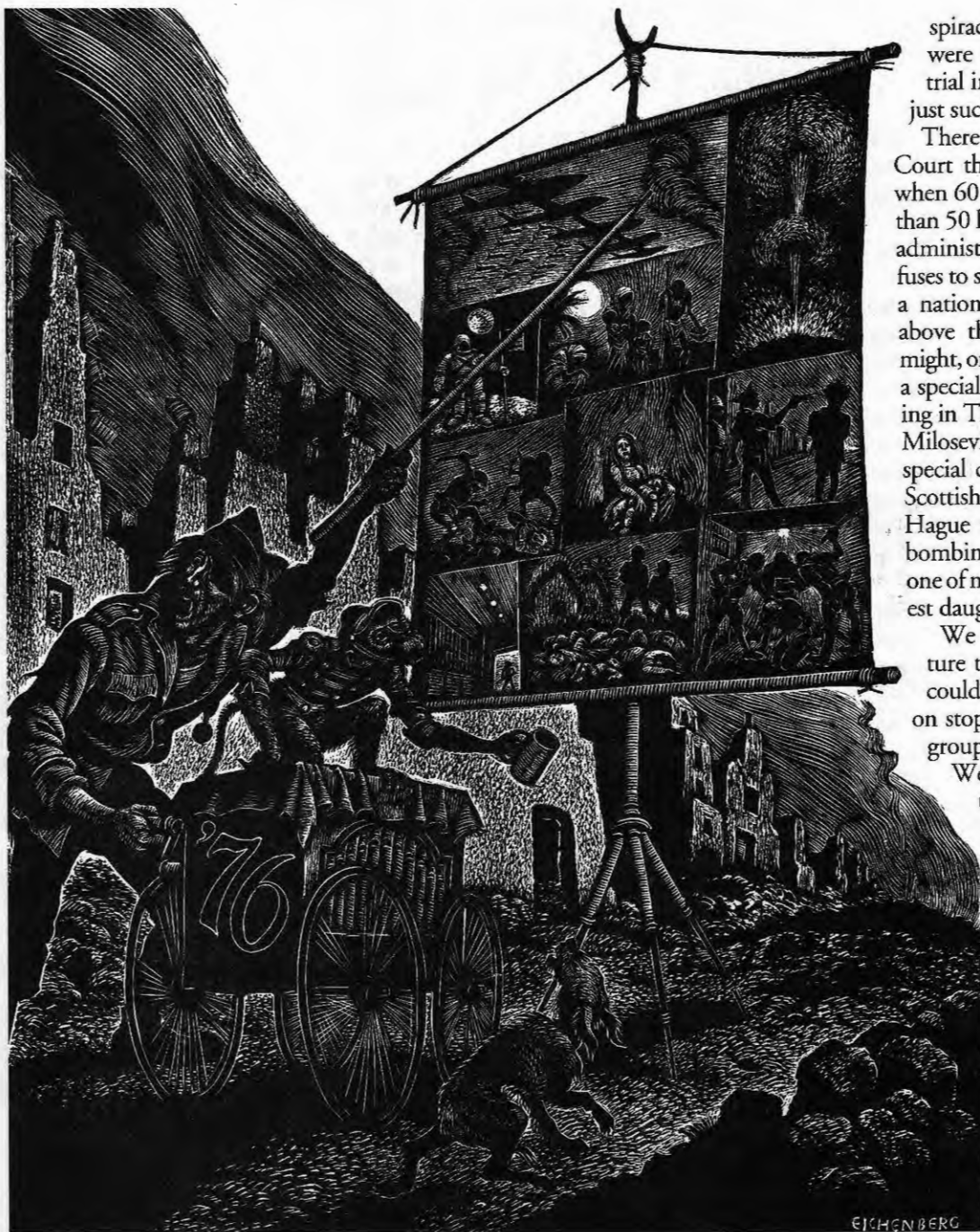
can mean.

Second are the actions that have accompanied the statements. As the war in Afghanistan apparently begins to wind down, both sides in this war of terror are taking the battle to many other countries. U.S. forces are already in the Philippines in what some believe is a violation of its constitution. Troops are also present en route to Yemen and probably Somalia. Military aid is increasing to Colombia—intensifying that war which until recently was a war on drugs, and is now a war on terror. Troops are reported heading to the former Soviet republic of Georgia. An invasion of Iraq is almost certain, possibly with tactical nuclear weapons. This expansion of the war to a longer and longer list of countries has little or no support from our allies in Europe, except perhaps Tony Blair, or the Middle East or Asia. But it is very likely that the U.S. will nonetheless, as Secretary of State Colin Powell told Congress, “go it alone.”

Recently the U.S. announced a change in nuclear weapons policy—changes that will make it more likely that nuclear weapons might, for the first time in almost 60 years, actually be used in war. Against the backdrop of insider debates about whether to use mini-nukes in Iraq, the change of nuclear policy is ominous indeed. Listening to all of this, the board of directors of the *Bulletin of the Atomic Scientists* moved the “Doomsday Clock” two minutes closer to midnight. Having served on that board myself for several years in the past, I can tell you that the hands of the clock are not moved lightly.

Of course, the U.S. was attacked on our own soil in a despicable act that left more than 3,000 dead in New York, Washington, D.C., and western Pennsylvania. These terrible attacks affected the children of my own home meeting, Adelphi, which is near Washington. It was not widely reported that there were a number of school children on the plane that went into the Pentagon. Some of those children were playmates of the children in our meeting, and the adults at Adelphi had the task of trying to help our children understand what happened to some of their friends. Like me, you may have

VIOLENCE AND HATE?



"The Ballad of the World that Was"

watched the documentary shown on CBS a few days ago about the firemen in the World Trade Center. It gave us a small sense of the horror of the day close up. The attacks had to be answered—but how? What might we have done instead of going to war?

THE ROAD NOT TAKEN

On September 12, the U.S. immediately began to prepare for war. There was another road that might have been taken—the road of international law, working together with other nations to find and arrest the members of the criminal con-

spiracy. In fact, many individuals were identified, arrested, and await trial in a number of countries, using just such methods.

There is an International Criminal Court that will soon come into force when 60 nations ratify it. Already more than 50 have done so. The current U.S. administration rejects this treaty and refuses to support or cooperate with it. As a nation, the U.S. has declared itself above the law of other nations. We might, on September 12, have supported a special tribunal like that now operating in The Hague and trying Slobodan Milosevic. We might have developed a special court or arrangement, like the Scottish court that operated in The Hague to try the perpetrators of the bombing of Pan Am 103 (on which one of my closest friends lost his youngest daughter).

We might take action to make future terrorist activity less likely. We could ratify international agreements on stopping the financing of terrorist groups, but we have not yet done so.

We might support efforts for better information sharing between nations to identify such criminals, but we have not yet done so. We might have tried to limit the trade in weapons to unstable regions, but instead the U.S. almost single-handedly thwarted a special United Nations conference convened for that purpose. We might have sought to strengthen the verification procedures on biological and chemical weapons, but instead the U.S. scuttled that conference also, enraging our British and Australian allies who had worked six years to bring

nations together on this treaty. We might have sought to limit the spread of nuclear weapons technology to rogue nations and others, but instead we are dismantling the international agreements that have limited proliferation, and the U.S. appears to be standing ready to resume test-

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ing of nuclear weapons. I could go on for some time.

There has been a conscious choice to use U.S. military force rather than international law against al-Qaida. There is a conscious decision to expand the war to countries with whom we want to settle old scores (North Korea, Iran, Iraq), or where we can gain access to oil (the former Soviet republic of Georgia), or where we hope to regain military bases (the Philippines)—whether or not the nations involved have any connection to September 11.

This is a decision to use the tools of warfare rather than the tools of policing and international law. It is also a decision to seek to weaken or prevent the development of any international structures that might provide an alternative to military force. As long as decisions are made by military force, the U.S., which spends now over \$400 billion a year on the military, has a decided advantage. This amount is more than the military budgets of the next 25 nations combined. Russia, the nation with the next-largest military budget spends about \$60 billion on its military each year. (Source: Center for Defense Information and FCNL.) For over a year, it has been the stated policy of the Bush Administration to seek "full spectrum dominance"—to be able to do whatever the U.S. wants anywhere in the world without fear of retaliation by its opponents. That is one reason the attacks of 9/11, using commercial aircraft as missiles against civilian targets, were such a shock to the government.

There are, of course, consequences to such military buildup. Other nations feel they have to respond in kind. The European Union, friends and allies of the U.S., confronted by a unilateralist U.S., has decided it must develop a European military capacity capable of acting without U.S. involvement, in situations where the U.S. has no interest. Japan and Germany are, for the first time since World War II, sending troops outside their borders, in what some citizens of these countries regard as an unconstitutional policy. China, believing itself to be a potential target of the U.S., is increasing military spending by 17 percent.

Conflicts in those parts of the world where the U.S. has an interest in oil or military bases are intensifying. And every military dictator and despot is now using the catch phrase of "terrorism" to expand

*For many centuries
the culture in
which we all live
has been founded
in the belief in
combat as the way
that goodness
overcomes evil.*

military operations, crush dissent, limit human rights, and carry out atrocities—all in the name of fighting terror. Open our eyes! Look and see!

India and Pakistan still stand poised for conflict, and each side now has nuclear weapons. Indonesia's military, which only a few months ago was a pariah in the world because of the atrocities in East Timor, has now been given a green light to crush "terrorism," with grievous consequences for the dissident movement in Aceh. This summer I met a young man from Aceh at the Peace Brigades International conference, and I worry about him and his family. The Israeli-Palestinian conflict has worsened in recent months and at times descends into war. It is hard to tell if the recent UN resolution on Palestine has come soon enough or will be implemented. Certainly many on both sides have died. Naming North Korea and Iran as part of an "axis of evil" set back, perhaps for decades, the diplomatic work and the work by nongovernmental organizations, including AFSC, that have tried to bring those nations back into the international community. In the Americas, the war in Colombia is escalating dangerously with peace talks broken off and a new offensive underway. It is already spreading into neighboring countries. I worry about the Peace Brigades team and the Mennonite community in Colombia. I pray for the safety of the Peace Team delegation that Val Liveoak is preparing to take into Colombia.

WAR DOES NOT WORK

This, of course, is the way of war. Once started, wars are almost impossible to control. They tend to spread. There are always unintended consequences. We cannot know where the path we are now on will lead. What we do know is that hatred and greed *always* breed violence, and that violence *always* begets violence.

Pacifism has been called naive and unpatriotic. But I ask you, which is the greater naiveté—to believe that the frustrating but productive path of using and strengthening international law is the path of safety, or to believe that a never-ending worldwide war against loosely defined terrorism fought with weapons of mass destruction will make us safe and secure in our gated communities?

The path of war is always, as history proves, the more naive. War almost never works. Even when it seems to, for a short time, or after a long struggle, it is with a horrific cost of life, and property, and treasure, and the fouling of the Earth, and the killing of its creatures. Almost always, similar ends could have been achieved through negotiation or international law and peacekeeping, with far less cost.

In the end, even when war seems to work, as in World War II for the Allies, it is because of the quality of the peace that followed. In World War I, the soldiers were just as brave, but the peace was an excuse for revenge, and it led in a generation to Hitler and another, greater war.

For some months as I have been preparing my talk, I have been drawn to the prophet Habakkuk. It is a very small book—only three chapters. In the first chapter Habakkuk complains to God, as only Hebrew prophets can, that injustice and violence are everywhere. How long, the prophet asks God, before you will act? I thought I was supposed to use that chapter as my text tonight, and I couldn't understand why it wasn't working. But I discovered I was supposed to use chapter two, God's response to the prophet's complaint. I want to read part of it to you:

I will stand at my watch post, and station myself on the rampart;

I will keep watch to see what he will say to me, and what he will answer concerning my complaint.

Then the Lord answered me and said:

Write the vision; make it plain on tablets, so that a runner may read it.

For there is still a vision for the appointed



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"Child Care Center"

time; it speaks of the end, and does not lie.

If it seems to tarry, wait for it; it will surely come, it will not delay.

Look at the proud!

Their spirit is not right in them, but the righteous live by their faith.

Moreover, wealth is treacherous; the arrogant do not endure.

They open their throats wide as Sheol; like Death they never have enough.

They gather all nations for themselves, and collect all peoples as their own.

—Habakkuk 2: 1–8 (NRSV)

I think the message is very clear. Those who live by greed and violence—and that characterizes us more than we want to admit—will find our own violence turned against us. The path of war will be disastrous for the U.S. as well as for the many peoples who live in lands labeled “terrorist.”

I have a close friend who has served in the White House and National Security Council in two previous administrations. She told me she is frightened of the whirlwind this country is sowing. If you travel in Europe, or the Middle East, or Asia, or Africa, or almost anywhere outside the U.S., you will find many experienced statesmen frightened about the forces this war is unleashing. It is a frightening time, and I have said *nothing* about the damage already done at home—not just in New York and Washington, but also to our psyches; to our democracy, with the shocking attack on civil liberties and democracy; to the immigrants and refugees among us; and to our economy, as we transfer more tens of billions to the Pentagon and the wealthy.

FAITH IN VIOLENCE

What propels us toward war? Why do we rush toward battle in the belief that combat and killing will make us safe? We could talk about the economic, military, and cultural roots of the conflict—and these are important to understand. But tonight I want to talk about belief. Again Habakkuk, this time in chapter one, gives us insight.

Speaking of the Chaldean armies of his time, Habakkuk complains: “Dread and fearsome are they; their justice and dignity proceed from themselves.” (1:7)

In verse 1:11: “. . . Their own might is their god.”

And verses 1:15–16: “. . . He [the Chaldeans] brings all of them [the people]

*The Gospels and
other sacred
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up with a hook; he drags them out with his net. He gathers them in his seine. Therefore he sacrifices to his net and makes offerings to his seine, for by them his portion is lavish and his food is rich.”

Habakkuk complains that the Chaldeans have come to worship themselves, their own power, and their weapons of war, allegorically described as hook, seine, and net.

I believe this is what *we* face. We also live in a time when the nations and those in positions of privilege have come to worship their own power and the military forces which they use to “. . . claim dwellings not their own.”

Walter Wink, a theologian and author, wrote a remarkable book, *Engaging the Powers*, which gives insight on the role of active nonviolence in the world around us. Wink points out that for many centuries the culture in which we all live has been founded in the belief in combat as the way that goodness overcomes evil. This belief, dating back at least to ancient Babylon, is the undercurrent of our myths. The ritual story is always the same: the hero is attacked by evil and almost overcome, but in the end, good prevails through strength and skill in combat

and slays the evil enemy.

This myth pervades our own culture in the West. Whether Gary Cooper in the western movie *High Noon*, or Superman, or with a darker veneer of the outlaw-heroes of current times, this myth of what Wink terms the belief in “redemption through violence” becomes the underlying structure of our culture and actions.

Make no mistake. This is a system of religious faith, often blind faith, in the effectiveness of military force or the threat of force—which is sometimes mistaken for a peaceful alternative. So pervasive is this myth that we speak of military force as “the last resort” as if it would, though costly, be guaranteed to work. In reality, while one military force may defeat another, a war rarely achieves any other aims. Once it starts, defeating the enemy becomes the only war aim, and the original goals are forgotten.

Faith in militarism also shows up in the questions not asked. We do not inquire why almost \$400 billion for the U.S. military—about seven times that spent by any other nation—didn’t make us safe. We do not ask this. We only assume we need to spend more—sacrificing our cities, our environment, the education and training of our children and youth, the health of our people—to do so. Like the Chaldeans of ancient times, the nations and institutions of our time have come to worship themselves and to make sacrifice to our weapons and our military structures as though they were gods.

FAITH IN GOD

Luke and Matthew tell the story of Jesus’ temptation in the desert when he was preparing for his ministry. According to these Gospels, there were three temptations. In one, Jesus was shown all the nations of the world. The tempter, Satan, offered Jesus dominion and power over them all. Satan urged Jesus to think of the good he could do with such power, if only Jesus would worship Satan. The Gospels tell us that Jesus rejected this temptation, saying, “Worship the Lord your God, and serve only Him.”

In my mind, this is what the Peace Testimony is really about. What do we worship and trust? What do we understand to be the real base of power and change in the world? How does God want us to treat one another?

In turning away from realpolitik, Jesus pointed to power—God’s power—that is

real and lasting, and he rejected the illusion of power that lay in the nations of that time. After all, where now are the Chaldeans of Habakkuk's time? Unless we are professors of history we do not even know who they were. So too have many empires come and gone—the Greeks of Alexander's time, the Romans, the Mayan and Aztec Empires, the Spanish conquistadors, and the British Empire on which it was said the sun never set. All have come and gone. Most of us carry in our blood the inheritance of both the conquerors and the people who were conquered. Perhaps in our DNA we carry the ancient memories of many conquerors and many of the once vanquished. The stories are dimly remembered if at all.

Jesus left the desert and began a ministry of preaching and living the power of God's love for the sick, the poor, and the people who had made mistakes in their life but wanted to make amends. He seemed to pay little attention to those in power. The message of that ministry is perhaps best summarized in the Sermon on the Mount, one of the most remarkable and radical prescriptions for living. In it we are told to love our enemies, to do good to those who hurt us, and to love one another.

As early Christians, and later early Friends, studied these teachings and the life that Jesus lived, they came to believe that God had clearly shown us that we were not to kill one another. The Gospel is full of teachings about forgiveness and the power of love. The Gospels and the Epistles that follow do not teach hate or violence or human vengeance. We should remember that all of the world's principal religions teach these same principles. Universalist Friends tend to emphasize the Light within, rather than the Sermon on the Mount, but the teaching about how to live is the same. God has spoken to us in many faiths and many cultures with the same message of love and compassion to one another and of love, obedience, and faithfulness to God.

The Gospels and other sacred writings

give a different view of what power is—a different view of what human beings are capable of if we dare to trust in the power of God to transform us and the situations of our lives. It calls us to worship not the institutions of this world, but to worship God and to live in faith and harmony

be achieved through military power—whether a crusade or a jihad.

Fox turned down the commission, explaining that he "... lived in the virtue of that life and power that took away the occasion of all wars"; that he "... was come into the covenant of peace which was before wars and strife were." The power that takes away the occasion of war, the peace that existed before wars and strife were, is the power and peace of the Spirit of the love of God. *That* is the love that has the power to overcome hate and violence. *That* is the power of love that can transform even the situation in which we find ourselves today. *That* is the power of love that sustains the witness for peace through many centuries, and despite persecution. *That* is the power of love and witness that outlasts all the empires, and all the armies.

WHAT WE AS QUAKERS CAN DO

How shall we as Quakers sustain ourselves as a people of peace in the midst of worldwide war?

By living in that covenant of peace which was before wars and strife were ... by living in the virtue of that life and power that takes away the occasion of all war. It is not our Quakerism, or our pacifism, or our knowledge, or skill, or emotion that overcomes hate and violence. We shall surely fail if we become proud of our virtue and traditions and become vain in our witness. We shall fail if we think the power that may move through us is our own. The power is not ours, it is God's.

This is the foundation of what we must do in our Testimony of Peace in this time of war. The foundation is faith in the power of God's love to transform us and our society and to bring justice to the poor and the oppressed. Our task is to act, as best we understand what we are led to do, in obedience to that power. Our meetings and Friends churches, if they have grown lazy in their faith,



with one another.

Early Quakers, reading the Gospel, found in it a vision of a different kind of power than the armies then contending in the English Civil War. One of the earliest statements against power was from George Fox, who had been asked to accept a commission in the militia. In those days, many people believed that if the good people could gain control of government, England could be a holy commonwealth. All that was needed was military success over the corrupt government of the time. Sounds familiar, doesn't it? In our time, we see many opposing forces each strong in the belief that God's kingdom can

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need to "get ready." The time is now.

I cannot claim wisdom as to how God will have us act. I have some suggestions of things we can usefully do now.

First, we can make sure that our young adults are counseled about conscientious objection. We are already in a time of persecution of COs and war tax resisters. Young men who do not register for Selective Service in the U.S.—and there is no way to indicate conscientious objection on the form itself—lose student loans, federal employment opportunities, and, in some states, driver's licenses. Young men must think about their registration for Selective Service, and be sure to be on record with the meeting or Friends church as COs in the event of the draft's reinstatement. Meetings and churches also need to counsel young men and women who are not Quakers but who need our help thinking through the realities of military service. We should be helping young people who are poor to find alternatives to military service as a path of advancement and education. There are a number of Friends organizations with good information on youth, militarism, and conscientious objection. Counseling young people on this topic also lends reality to the meeting's discussion of the war because the youth at risk are our own children.

Second, we can begin the work of non-violent resistance. Militarism and injustice may seem very strong, and they are, but nonviolence is "a force more powerful." One of the dangers of the myth of the power of violence is that it robs us of the memories of effective nonviolent resistance. How can we say that bullies and unscrupulous people cannot be defeated when we have the successful examples of Mahatma Gandhi; of the Solidarity movement in Poland against Soviet domination; of the Danish resistance to Hitler's Germany that saved thousands of Jews; of the end of legal racial segregation in the United States with Dr. Martin Luther King's inspired leadership; of the astonishing, peaceful transfer of power in apartheid South Africa and the equally amazing Truth and Reconciliation Commission that followed; of the "people power" movement in the Philippines that toppled Marcos's corrupt and brutal regime; of the nonviolent people-power movements in Eastern Europe that brought down the Iron Curtain and the Berlin Wall; of the popular demonstrations in Chile that ended Pinochet's rule; and many, many

more stories of active, disciplined, non-violent change?

A first step in the formation of a non-violent movement in the United States against this war may begin on April 20 with a student-led mobilization in Washington. The mobilization will, for the first time, begin to bring together the Colombia Mobilization, an antiwar demonstration, and concerns about the global economy. All have pledged nonviolence. Let us hope the police and other authorities also are nonviolent.

Third, we in the U.S. can ask the prayers, help, and support of Friends throughout the world. We are not used to asking for such help, but we need it. Some of you Friends in other countries are living through or have lived through violent struggles or wars in your own countries and have much to share with us about what it means to be faithful in difficult times. You can also help U.S. Quakers to "see ourselves as others see us." Most people in the U.S. do not know what our country is doing in your lands. We need to learn, and where appropriate, we need to have the strength to try to change it. You can help us. Friends should also remember that we have much to learn from those who are poor and from people of color in our own country. Here, too, we can benefit from the prayers and insights of those whose experience of life in this country may be different from our own.

Fourth, the "historic peace churches" of Friends, Mennonites, and Brethren have an opportunity to articulate a new vision of a peaceful world that does not rely on military force to solve problems. This is partly the story of the road not taken on September 12. It is also sharing the vision of how nations, nongovernmental organizations, and people of faith can work together to build the institutions that can prevent most armed conflict. There is much to be learned from experience and the literature. This is at least a whole other speech! It is in fact the one I intended to give, but instead the Spirit needed us to remember that war is a terrible thing, and that our Peace Testimony is realistic, not naive.

Finally, let us put on the whole armor of God. The forces of culture, wealth, nationalism, and fear against which we contend are very powerful. Our protection is the power of the love of God to sustain us through what may be the dark days ahead. □

**MY GRANDMA
KNEW WHAT SHE
WAS DOING**

Your war is packaged neatly
as a pre-cut chicken—select
facts stacked under headlines,
pale as breasts in plastic wrap—
but Grandma set me straight.

When I was ten she yanked
the biggest Leghorn from the coop.
She made me hold her squawking
on the maple stump and chopped
her head off.

Blood gushed hotly on my hand,
her feet clawed air, her limpness
quivered. I felt sick to death.
But Grandma made me hold her
upside down and dip her
in the boiling pot, pluck out
her feathers, split her open.

There inside, her eggs lay
forming. There her heart
was knotted down. I had to
tear them out, her lungs,
intestines—save the liver—
rinse and cut her up, prying
my knife between her joints
so like my own two knees.

I had to dry and salt and flour
each piece and fry them
in the spitting iron skillet.
Pile them on the heated platter.
bring them in to Grandpa
at the dinner table. Eat.

My grandma knew what she was doing.
Never, never will I see
a packaged chicken blind again.
Or buy your Grade A federally-
inspected bloodless war.

—*Helen Weaver Horn*

*Helen Weaver Horn is a member
of Athens (Ohio) Meeting.*

TOKYO

I saw in her eyes
her dead sons
killed in the war.
Our glances held
for just a moment
while we recognized
each other—
enemy mothers—
she, selling me a spool of
thread
to mend my sons' clothes
and I,
trying to control my sadness
and my trembling hands.

—*T.V. Wiley*

*T.V. Wiley is a member of Sandy
Spring (Md.) Meeting.*

COMPASSION PERSONIFIED

Turning Jesus into an otherworldly spirit temporarily inhabiting a male person weakens Jesus' achievement, because what seems remarkable in a person doesn't seem so in a nonhuman, divine person. We have theologies of spirit becoming fully human, but I could never overcome my conviction that this makes the story into a fairy tale, and in this version of the story Jesus becomes as unreal to me as Cinderella's fairy godmother.

Stripped of its supernatural trappings, the Jesus story shows a man combining two attributes to a remarkable degree: compassion and courage. The wonderworking parts of the story obscure what we too easily pass over: Jesus was incredibly compassionate. Almost all of the most authentic sayings and actions involve trying to help people. Even more remarkable is that Jesus helped in the most complete and difficult way: by helping people help themselves.

If someone has, or thinks one has, extraordinary—even magical—power to alleviate suffering, it must be a heady pleasure to exercise that power. We all, probably, have had daydreams in childhood and perhaps afterward of possessing magical powers and using them to obtain popular acclaim. What power evokes gratitude more than any other?—Healing. Bestowing wealth, fame, or even a beautiful wife (or handsome royal husband) delights our fantasies in fairy tales, but healing someone from a painful, disabling illness surpasses all these exploits in bringing the miracle-worker awesome gratitude. A superficial reading of the Gospels suggests that Jesus did such magic, that he healed people by some prayer or touch. But that is not how he did it in most instances.

Arthur Rifkin, a member of Manhasset (N.Y.) Meeting, is professor of Psychiatry at Albert Einstein College of Medicine.



by Arthur Rifkin

Instead, he persuaded people to heal themselves by faith in God's mercy. In almost all cases Jesus says, "Your faith has healed you," and that faith could move mountains and bring about huge changes from small beginnings, as a tiny mustard seed becomes a large bush.

The tantalizing omission in the Jesus story is how Jesus elicits such faith. It's hard to imagine people more unlikely to

convert to hopefulness than the downtrodden people to whom Jesus directed his efforts. Extravagant promises of pie-in-the-sky might, in the short run, convert people, but the Jesus story doesn't emphasize that. It seems as if the major action has occurred offstage. The prostitute who shocks the Pharisee by wiping Jesus' feet with her tears and hair in gratitude is appreciative for her conversion

**INSTEAD OF
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THEMSELVES.**

that occurred earlier. Jesus explicitly tells her that her faith has changed her, not his actions. When Jesus fed the thousands he did not magically increase the available food, but, somehow, not recounted, Jesus persuaded the crowd to share its food.

The healing of the paralytic in Matthew 9 shows an easily misunderstood story. Jesus tells the paralyzed man to take heart because his sins are forgiven. The teachers of the law rebuke him for blaspheming, meaning they thought Jesus claimed to have divine power. Jesus answers, "Which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk?'" What does Jesus mean? I think he means that we live in a universe ruled by compassion, and we should tell this to people who suffer because they don't know it. This assumes, as did people in Jesus' time, that illness comes from immorality and evil possession. The man was paralyzed because of his sense of guilt. Jesus means to say that telling him that he can walk and that his sins are forgiven are equivalent statements. Jesus continues, "But so that you may know that the Son of Man has authority on Earth to forgive sins . . ."—and then to the paralytic—"Stand up, take your bed and go to your home." "Son of Man" most likely was an Aramaic idiom meaning a person. Jesus is saying here that God has granted us permission to forgive ourselves and each other. And once we do that, our guilt-produced illnesses go away. This is the ultimate compassion: to let others forgive and heal themselves.

Not only did Jesus devote himself to compassionately helping people, but he did it in the most effective and difficult fashion. Instead of leaving a trail of passive recipients of miraculous benefits, Jesus left behind empowered people whom he convinced to help themselves with the tool he supplied: faith in a loving, merciful, compassionate God.

This reminds me of the compassion shown during World War II by the people of Le Chambon-sur-Lignon in southern France. Starting in 1940, first under the Vichy government and later under the direct control of the German occupation, about 5,000 of the inhabitants—not a select, small sample—risked their lives by

providing secret refuge to thousands of Jews fleeing the Germans. They not only hid the Jews, mostly children, but passed most to safety by clandestinely conveying them to Switzerland. This strikes me as a most impressive rescue of Jews during the German persecution in that large numbers of people acted together for such a long time. It wasn't dependent on the heroic efforts of a single person. True, the Protestant minister, André Trocmé, courageously and creatively led the effort, but the actual rescue was done by many "ordinary" people.

Just as the conviction of the people Jesus healed and changed occurred off-stage, so the mechanism by which the inhabitants of Le Chambon and surrounding villages became exemplary rescuers defies description. One would think that sociologists, philosophers, clergy, mental health professionals, and others would have descended on Le Chambon to try to understand what happened, just as we would have wanted to examine the people changed by Jesus. Actually, that didn't happen. The incredible story of Le Chambon was not widely disseminated until written about in the 1970s by an American college professor, Philip Hallie, in his book *Lest Innocent Blood Be Shed*. Even afterwards the story hasn't achieved the prominence it deserves.

When questioned, the inhabitants of Le Chambon rejected the role of extraordinary heroism. They demonstrated the sign of the most impressive heroism: heroic behavior considered too ordinary and mundane to be worthy of special consideration.

So must Jesus have performed his most

impressive actions: in his ordinary behavior not recorded in the Gospels, when he convinced people to have hope in God's compassion. There is a Hasidic tale of a yeshiva student who on returning from a visit to a famous rabbi, when asked what he had learned from him, said, "I saw him bend over and tie his shoelaces." Jesus must have impressed those around him in the same way; his deep commitment to compassion must have come across from every deed and word.

The other almost incredible attribute of Jesus was his courage. As with his compassion, it is so basic a part of him that it draws no direct comment by the Gospel writers. Palestine, in his day, was a very dangerous place for anyone who overstepped expected bounds. Jesus directly threatened two powerful forces: the occupying Roman power and the Jewish priestly hierarchy. Anyone attracting attention and collecting large crowds would arouse apprehension from these two powers. Once Jesus made a row in the temple courtyard and attracted large crowds—so large that he had to escape from them—he was a marked man. Palestine was a tinderbox of barely suppressed revolt. It eventually did erupt, and the Romans destroyed Jerusalem and ended the Jewish nation not long after Jesus' death.

Jesus must have known he faced death by stoning or crucifixion. He chose not to stop his provocative activities or to hide and carry on surreptitiously. When captured he didn't even compromise his position by a futile defense. He demonstrated God's compassionate presence. Haggling with the priests and Roman officials would have lowered himself to their level. The Gospels give us details of Jesus' trial and death, while the most important fact tends to get lost in the melodrama: Jesus' acquiescence. As the avatar of a compassionate God, he could best teach by showing how a person acts who has emptied himself of self-concern. As the Scottish philosopher John Macmurray wrote: "All meaningful thought is for the sake of action, and all meaningful action is for the sake of friendship." Jesus' greatest act of friendship was to personify compassion and present it as the inherent value of the universe. □

A Big Event in a Small Meeting with a Small School “Under its Care”

by JoAnn Seaver

Philadelphia Yearly Meeting's Residential Meeting on July 18, 2001, explored the meaning of “under the care of,” a phrase familiar to Quakers, which refers to the relationship of Friends meetings to institutions such as schools and retirement communities over which a meeting has oversight. In that context, I was asked to share the following account from my per-



spective as a member of Green Street Meeting and as a member of the Oversight Committee of Greene Street Friends School. (The variation in spelling is because the meeting, which was established in 1829 on its present site on

JoAnn Seaver, a member of Green Street Meeting in Philadelphia, Pa., is a retired educator. She taught in Friends schools, in Philadelphia public schools, and at University of Pennsylvania.

School House Lane in the Germantown section of Philadelphia, took its name from an older meeting that once stood at 4th and Green Street in center city. Though on the same block as the meetinghouse, the school faces onto Greene Street, this one spelled with an extra e.)

Mine is an example of a small meeting that has a small school attached to it. The story has a happy ending, but it represents the disconnection that, I have learned from the comments of Friends, often occurs between meetings and their schools, a problem that becomes apparent when there is a crisis or a big decision to be made.

Our school has about 220 children enrolled from pre-K through 8th grade. The school has gone through a number of changes in its 150 years of operation. It started out as a girls' school and then gradually evolved into a coed school with a middle school. It is seen as a community school, serving families that live in Germantown and Mt. Airy, and the school population reflects the diverse population of these communities. The diversity is apparent in the mix of races, family structures, ethnic backgrounds, economic levels, and academic strengths. Greene Street Friends School enjoys the support of its loyal parents and alumni that prize its family feeling and the warm, personal attention given to the students by the faculty. The school recently received good press in the Philadelphia Inquirer.

So, what erupted as a problem? What was the crisis that revealed the fault lines between the school community and the meeting community, causing stress among all parties?

The problem was a need for more

space for the middle schoolers. Lack of facilities was causing attrition in the 7th and 8th grades. A solution was sought through the possible acquisition of nearby land in the vicinity of the meetinghouse and the school that might come up for sale. Enterprising parents, including an architect, a lawyer, and an accountant, were part of a team that explored acquisition and proposed the purchase to the meeting, which would ultimately own the new property, as it did the school.

To the team's surprise, and later, its frustration, after many presentations in which the team members felt they were repeating themselves, the meeting was not coming to consensus and a few voices could be heard among meeting members of adamant opposition. As the months rolled by, the rumblings increased. Some members voiced a desire to tear up the asphalt and return to “a green and country town.” Others had dark premonitions of a cinderblock clone of a drugstore chain rising up to oppress our view, if the opportunity were let pass. Many of us who depend on the closeness of our meeting, felt deeply disturbed at how relationships grew tense and divisions threatened to drive us apart. The school community felt that a precious opportunity was on the point of slipping away and that lack of movement meant stagnation in the school and the lessening of support for staff and students.

The present head of school, Ed Marshall, on whose watch this crisis was occurring, tried to remain objective. In his efforts to do so, he perceived that, though occupying close physical space, the meeting and the school occupy different time spaces and the two constituencies have different purposes. Ed referred to this as a different “here and nowness,” that is, each group experiences a different reality in its

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use of the shared space. What is here and now for meeting members as they attend meeting for two to three hours on a First Day is a retreat in the best sense of the word, a stepping back from busy daily life to seek renewal and refreshment in a close spiritual community. In contrast, the school community comes to the place of the school and meetinghouse on Mondays through Fridays to step up to daily life and do an involved and exacting job of educating children. The here and nowness of each group is vastly different despite overlapping space and values. That disjunction alone fosters a feeling of separation and, if left without intervention, this separation can quietly grow into a considerable gulf. Or, if a conflict emerges in which feelings are involved, the gulf fosters the addition of negative spins to mere statements of fact regarding our differences. This occurred for us.

Because of its unique history, the meeting had misgivings about hold-

ing real estate. It had spent long years disencumbering itself from properties and from inherited roles for former preparative meetings that had drained away countless hours and resources from its central purpose of spiritual renewal. Members felt weary from carrying burdens from the past. They complained that the school would commit them to a huge investment of time, resources and cumber, and then the parents would leave the

about all the good work they had done and were doing. Meeting members were like absentee landlords; their obligation to come to a sense of the meeting seemed like an elaborate dodge obstructing the growth and life of the school.

Interestingly, there was a symmetry to each group's complaints: they didn't listen; they didn't care.

Alarmed by the growing rumors and hardening of views, an ad hoc committee of meeting members formed and offered to conduct a "visioning meeting" in which representatives of each constituency would come together. By then, the apparent stalemate had lasted over a year. The plan was to call a meeting in the school cafeteria on a school night, to which meeting members, administration, faculty, and parents would be invited. In preparation, the meeting engaged a mediator skilled in helping groups sort out their tangles. She met with two of us to ask many questions about the situation. She proposed a structure for conducting the meeting. The date was set and invitations were sent out.

Then, during our meeting for business preceding the scheduled visioning meeting, our clerk observed that all conditions were met and that we had at last arrived at a sense of the meeting which cleared the way for acquiring the property. No doubt this was made possible, over those months of deliberation, by our frequent practice

Photos courtesy of Emily Harmer/Greene Street Friends School

Page 16: Green Street Meeting

This page:
Greene Street Friends School

Lower right:
Greene Street students join in
a mini-AIDS walk, 2001



school when their children graduated, the staff would rotate, and the small meeting would be left with an albatross. They suspected the school and parents of seeking to change the character of the school from a small, caring school with affordable tuition to being among the "academic elite."

On the other side, the school community felt that the meeting didn't care

whenever this item for business recurred, of stopping to wait upon the Spirit. After a tense discussion, it was surprising how we moved closer together following a period of silence. Still, in that meeting for business, we were amazed to realize that quietly, without drama, meeting members had settled into agreement.

On May 3, 1999, the visioning meeting went forward with a packed house; all

invited from each constituency showed up. There was an air of expectancy, but also one of lightness, for a major factor of discord had suddenly been removed. All recognized that the visioning meeting was necessary for healing and reconciliation. That night, we had stepped out of our different here and nownesses to be in the same room, to engage with each other, to test this unfamiliar coming together, to meet face to face and hear the words of the people whom we had each regarded as "the other."

The visioning meeting's structure was simple but brilliant, thanks to the skilled guidance of our facilitator. After a brief introduction, each person was asked to write out answers to three questions. The responses were to remain anonymous, though we were to indicate whether we were parents, faculty/staff, or meeting members. After the writing and the questionnaires were collected, a panel that mixed the constituencies was appointed to read aloud the responses for each question to the group.

The questions were: first, "What are three things that I value most about Greene Street Friends School and would not want to see lost?"

The second: "When I think of the next five years in the life of the school, my biggest hope is . . . ; My biggest fear is . . ."

The third: "I think that the three things most needed to strengthen the school/meeting partnership and have each party truly work together with the other for the good of Greene Street Friends School are the following: . . ."

What was demonstrated that night from reading aloud the responses, and later from carefully tallying them, was the overwhelming evidence of what we shared. Across constituencies was a remarkable agreement on what we all valued.

The most commonly mentioned positive attribute for all was the diversity of the school (ethnic, economic, learning style, family structure, age range). A near second was the closeness of the community. Parents mentioned "Quaker values" more often than meeting members. Also highly prized was the small size of the school and the classes, which help create an environment in which each child is valued.

Our hopes were that the facilities and the excellence of the educational pro-

gram would expand without the loss of what we most value.

Our fears were that the character of the school would change and move it away from its valuing each individual, its caring family atmosphere, its diversity, and its being an anchor in an urban neighborhood.

What was seen as most needed for strengthening the school community was frequent communication and collaboration. This recommendation has been taken up as a specific responsibility of the Oversight Committee, though all constituencies contribute. We have held joint service days such as Martin Luther King Day, begun by a parent and which, each year, expands. We have frequent reports to the meeting from the Oversight Committee. Members of the Oversight Committee sit in on faculty meetings from time to time to work through changes as they come up. Meeting members have sponsored Quakerism 101 classes in which school parents have joined. A meeting member writes a regular article called "Quaker Corner" on aspects of Quakerism that appears in the school's newsletter for parents, the *Lunchbox Express*.

Renewed commitment and an enormous amount of energy were released for the good of all in the resolution of our conflict. It resulted in a new commitment from all constituencies to work together for the good of our shared values, our community, and the children under our care. We see the necessity of regularly stepping across the divides of our realities given the simple fact of our separate everyday experiences. We recognize that misunderstanding and conflict are inevitable and potentially productive when dealt with thoughtfully. We have seen the value of building into our ways of working frequent, systematic processes for low-risk and productive communication. The long period required for the coming to a sense of the meeting had a valuable result. From opposite stances we moved to a fusion of our views. I know personally that my original view changed, to be tempered by and to actually incorporate the views of others.

We might say that the meaning of the phrase "under the care of" has taken on lateral and reciprocal dimensions. □

by Helen Weaver Horn

It's strange how needing to feed the fawn is taking me up the same rough road I used to drive to get to Henry's shack. The fawn so young and he so old. Both vulnerable, both determined to survive.

"Honey, it doesn't make sense to try to save a fawn," Dave said when I first burst into our house and told him about it as I poured milk into our calf nursing bottle. "The country's way overpopulated with deer anyhow. A fox'll get it and be glad. You better just let nature take its course." But the fawn had come right up to me and bleated with a sudden high cry as I had walked up the lane from the mailbox. Wet-nosed, delicate, maybe only two feet tall, the light glowing through its ears. Its spotted sides were caved in with hunger.

"You've sure got that mothering instinct!" Dave whispered, shaking his head as he watched my efforts to feed it. The fawn stood splay-legged over a puddle where it had been trying to quench its thirst. It sniffed the big wet calf nipple, licking the milk I squirted on its nose, but didn't take the rubber teat. There was no way I wouldn't try to save its life.

Henry would have shared my determination not to let this fawn starve. He would have bumped back in here to the sheep farm roo, and begged a small nipples bottle. He told me matter-of-factly how he took in a bunch of his nephews and nieces during the Depression. That was along with feeding the younger kids in his own family. When nobody had jobs around here, he dished out food he raised on his little farm to ten or twelve a day. He never did marry, with that speech impediment of his. After his mother

Helen Weaver Horn, writing group leader, retired counselor, peace activist, and farm woman, is a member of Athens (Ohio) Meeting.

died in the fire, though, he took in her widowed sister. She did the cooking until she broke her hip and it didn't heal right. Cared for her bedridden 20 years until she passed away.

He showed me how her clothes were still folded up in a trunk under the horse harness in the house they used to share before the roof leaked too much. After her death, Henry had a coal stove and a propane cook stove moved into the shack by his well and just hunkered down there by himself for the duration. Even his watchdog had died. He painted a sign to nail on the old house that read: No Trespass God Is Watching. None of those children he had fed during the '30s came forward to help him out. He drew up water from the well and heated it in a kettle to bathe, but in the winter when he clumped into the Senior Center where I worked, there was soot in every crease on his skin. The ladies shrank back from him. He did reek of coal smoke and liniment, but I don't know, I guess I saw my dad in that tall, bent frame and those keen eyes. And when he brought me his life story, written out in longhand, slanting up page after page of unlined paper, I felt a hunger in him to which there was no way I wouldn't try to respond.

I guess the very young and the very old are alike in some ways. Both need to have food, of course. But attention, too, some kind of living response. When I was leaning against a tree by the puddle, holding that too big bottle, the fawn had bleated at me, fearful but eager. "Come 'ere, come 'ere!" I'd called back real low. It had staggered off then through the tall meadow grass, but it kept crying out, time after time as I repeated, "Come 'ere, come 'ere!"

When I edited and typed up Henry's life story and told him how it had moved me, he took me to him like family. I guess I

had answered something way down deep in him. Out of his meager veteran's check he paid for stamps and a dozen copies. He mailed them off to every relative and friend whose address he could still lay his hands on. When a nephew's widow replied, he brought in her letter to show me. "Guess she thinks I'm still of some account," he said with shy pleasure. It still mattered to her that his mother had died at the house fire after she ran back in to save her butter and egg money. It mattered that he had managed to graduate from Ohio University in spite of being left to support his brothers and sisters. It mattered that he had headed up an accounting office for the Work Projects Administration, that he had passed his exam to be an Army chaplain and survived the bombing of his bunker on Iwo

Jima when everyone else was killed. And that he still tended a row of potatoes every spring.

And now, willy-nilly, this fawn matters to me. It may be illogical but, by golly, I'm going to find this sheep farm and beg some lamb formula as well as a bottle. I'm going to mix it with warm water. I'm going back to the puddle on the edge of our lane again and call out, "Come 'ere."

And if that fawn doesn't part the grasses and come down the bank to take the little nipple, I'm going to wade through the timothy and clover looking for the places it might have bedded down.

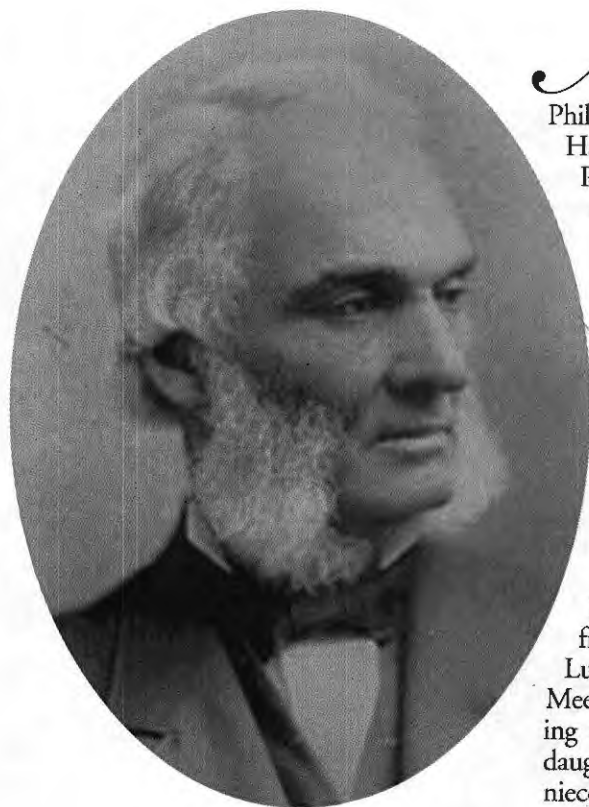
I guess it's something about spunk, coming right up to me out of nowhere like that and making connection. It's like life says right up in my face, "Here I am and you are family." I can't help myself. □



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Robert Purvis

FRIEND OF THE FRIENDS

by Margaret Hope Bacon

Margaret Hope Bacon, a member of Central Philadelphia (Pa.) Meeting, is a lecturer and author of 13 books on various aspects of Quaker history and biography, and vice president of the Pennsylvania Abolition Society. She is writing a book on Robert Purvis.

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Across the road from Byberry Meeting in the 19th century, on the northeast edge of Philadelphia County, Pennsylvania, stood Harmony Hall, the estate of Robert Purvis, a colored gentleman farmer, organizer of the first underground railroad, abolitionist, and an ardent spokesman for full equality for women, Native Americans, and persons of color. Two of Purvis's sons are buried in the meeting's burial ground, and near the meetinghouse stands Byberry Hall, built by Purvis in 1846 and given to the meeting as a place for the community to debate issues of human rights.

Robert Purvis and his wife, Harriet Forten Purvis, were close friends with James and Lucretia Mott. Lucretia often preached at Byberry Meeting, and the Purvises attended meeting at those times. Hattie Purvis, their daughter, went to school with Lucretia's niece Ellen Wright and corresponded with her for many years. Ellen had a flirtation with the Purvises' son, Robert Jr. When first son William and then Robert Jr. died tragically, Lucretia Mott preached at their memorial services.

Was Robert Purvis a member of Byberry Meeting? Henry Cadbury thought it likely and included him in his famous study of Negro Membership in the Society of Friends, published in 1934. Purvis's belief system was very close to that of liberal Friends. He often said his religion was to deal justly and to love mercy, to treat all people with perfect equality. He believed that those who struggled for justice were divinely directed. But there is no trace of him in the minutes of Byberry Meeting, nor any mention of such affiliation in his private papers. He remained throughout his lifetime a friend of the Friends.

Robert Purvis was born in Charleston, South Carolina, in 1810, the son of a well-to-do British cotton merchant, William Purvis, and his "beloved friend" Harriet Judah, whose mother had been a slave and father a Sephardic Jew. Dido Badaracka, his grandmother, had been born in Morocco, captured by slave kidnappers at the age of 12, and brought to the slave market in Charleston. Here she was bought by an elderly woman who took pity on her, taught her to read, and left instructions that she be freed when her benefactor died.

As a result of his mixed parentage, Robert Purvis was extremely light-skinned, and frequently mistaken for white. But he identified with his mother and grandmother, and through them with all persons of color. Yet he rejected the appellation African-American. "There is not a single African in the United States," he told a Philadelphia audience in 1886, "We are to the manner born; we are native Americans." He was a proud and sometimes bitter man.

When he was nine years old, Robert came to live in Philadelphia with his father, mother, and two brothers. William Purvis had intended to take his sons to England to educate them properly, but he became ill and died, leaving an estate to his "beloved friend" Harriet and his sons. Robert was educated at Clarkson Hall, the school run by the Pennsylvania Abolition Society, and at Amherst Academy in Massachusetts. Here he developed a literary and oratorical style that marked him throughout his long life.

Returning to Philadelphia, Purvis became a businessman, buying and selling real estate, and augmenting the property left to him by his father. He became in time one of the richest of Philadelphia blacks. He was a founding member of the colored convention movement, and of the American Moral Reform Society that grew out of it. In 1833 he was one of two blacks to attend the founding of the American Anti-Slavery Society, the Garrisonian group that proposed an immediate end to slavery. John Greenleaf Whittier, also attending, wrote down his first impressions: "A young man rose to speak whose appearance at once arrested my attention. I think I never saw a finer face and figure and his manner, words, and bearing were in keeping. 'Who is he?' I asked one of the Pennsylvania delegates. 'Robert Purvis, of this city, a colored man,' was the answer."

In these early years, Purvis was much influenced by James Forten, a wealthy black sailmaker and patriot. In 1832 Purvis married Harriet (Hattie) Davy Forten, Forten's daughter, a friend from childhood, and with her had eight children. Harriet was of a much darker complexion than Robert, and they were sometimes mistaken for an interracial couple, a circumstance that infuriated the proud Robert. A strong supporter of women's rights, Robert encouraged Harriet to be active in the Philadelphia Female Anti-

Slavery Society, in the Pennsylvania Anti-Slavery Society, in the Colored Free Produce Association, and in several literary societies, and provided her with household help.

In their home on Lombard Street, the Purvises often hid escaping slaves. In August 1837 Robert helped organize the Vigilance Committee to watch for slave catchers, and to expedite the escape of slaves through the greater Philadelphia valley, passing them from safe house to safe house. This was originally an interracial committee but became all black in 1839 when Purvis became its president. Under this group, more slaves were aided on their way to Canada and freedom than under the later and better-publicized underground railroad headed by William Still.

In 1838, the Commonwealth of Pennsylvania was considering revising its constitution to restrict suffrage to white men only. Robert Purvis wrote a protest, "Appeal of Forty Thousand Citizens, Threatened with Disfranchisement, to the People of Pennsylvania," which argued that blacks had helped build Pennsylvania and had as good a right to citizenship as any. Despite his eloquence, the Pennsylvania Assembly voted to exclude blacks. Thereafter, Purvis redoubled his oratory and refused to pay a portion of his state taxes. His letters to the papers on this and similar subjects resulted in his house on Lombard Street being repeatedly mobbed by armed men.

Finally, fearing for his family, he decided to move to Byberry.

The Purvises had been members of St. Thomas African Episcopal Church at 5th and Walnut, and owned a pew there. After the move to Byberry they broke their ties to this church, charging that it had become proslavery, and sold their pew. They might then have been expected to join Byberry Meeting. But a series of unfortunate incidents convinced Robert Purvis that Friends, with whom he worked closely on several antislavery societies, were not as free of prejudice as he might have wished.

He was aware of the prejudice that Grace Douglass and her daughter, Sarah Mapps Douglass, had experienced in being asked to sit at a separate bench in several of the city's meetinghouses. But he did not experience exclusion personally until his own children were denied access to the Byberry public school. In 1853 he refused to pay that portion of his property tax that went to support the schools, and he wrote:

I have borne this outrage ever since the innovation upon the usual practice of admitting all the children of the township into the public schools, and at considerable expense, have been obliged to obtain the services of private teachers to instruct my children, while my school tax is greater, with a single exception, than that of any other citizen of the township. It is true, (and the outrage is

made but the more glaring and insulting): I was informed by a pious Quaker director, with sanctifying grace, imparting, doubtless, an unctuous glow to his saintly prejudices, that a school in the village of Mechanicsville was appropriated for "thine." The miserable shanty, with all its appurtenances, on the very line of the township, to which this benighted follower of George Fox alluded, is, as you know, the most flimsy and ridiculous sham which any tool of a skin-hating aristocracy have resorted to, to cover or protect his servility.

Purvis knew that other Quakers, chiefly those affiliated with the Pennsylvania Anti-Slavery Society, did not believe as this school director believed. Nevertheless, it hurt. At about the same time, his son, Robert Purvis Jr., escorting two young black women, Sarah Remond and Annie Wood, was turned away from the Franklin Institute because of their color. What upset him chiefly in these situations is that the good citizens of Philadelphia, Quakers included, rarely rose in protest against these gratuitous expressions of prejudice.



Photos courtesy of Byberry Monthly Meeting Library



Gilbert Cope

The Byberry (Pa.) Meeting grounds in 1895. Left to right: Byberry Friends School, meetinghouse, Byberry Hall, and horse sheds. Inset: Byberry Hall, built 1843-46 for antislavery meetings, because meeting members would not allow them to use the meetinghouse or school.



The Executive Committee of the Pennsylvania Anti-Slavery Society, 1851. Robert Purvis is in the first row, fourth from left. On the right, seated next to him, are Lucretia and James Mott.

Few of the Quaker schools at this time accepted blacks, believing that they were doing their duty by providing for separate education. The Institute for Colored Youth, first on Lombard Street and then on Bainbridge Street, was an excellent example of this. But the Byberry Friends School was the exception, admitting the Purvis children at various times in their educational careers. Since the school was small, it was not always able to provide a teacher for each of the various age groups, and it was then that Robert Purvis wanted his children to be able to attend the public schools. Robert's son Charles Purvis, who became head of the medical department at Howard University in Washington, D.C., wrote to the Byberry Friends School reunion in 1906 that he and his brothers and sisters were among the attenders: "The approach of the early teachers of Byberry Friends School in 1850 was instrumental in making many good citizens, strong men and women with patriotic hearts and lofty moral natures."

Still, prejudice was everywhere. In 1853 the Philadelphia Chicken Fanciers refused to exhibit Purvis's chickens, although he had won first prize in the past three exhibits. When he and Hattie went to New York to attend the National Anti-Slavery Conventions, they could not stay in a hotel, but had to be housed with local abolitionists and reformers, such as Abby Hopper Gibbons, who were willing to receive black guests.

Robert Purvis had long opposed the American Colonization Society and its plan to persuade free American blacks to emigrate to Africa and settle in Sierra Leone or Liberia, insisting that he and

they had every right to stay on the soil on which they were born. But in 1853 he and Harriet thought for a while of moving to England, not for their own sakes, but for that of their children. Robert had visited England in 1832 and had been impressed with the comparative lack of prejudice. Ultimately they decided against it, and Robert continued to decry colonization. In 1853 a number of anti-slavery Friends, tired of restrictions on their activities imposed by their individual meetings, issued a call for the development of a new yearly meeting to be called the Yearly Meeting of Progressive Friends at Longwood. Robert and Harriet signed the call and attended several of the yearly gatherings, with Robert serving on the antislavery committee. They did not, however, formally join this group. There had been too many disappointments with Friends in the past.

In 1874 Robert and Harriet Purvis moved from Byberry to a house at 1601 Mt. Vernon Street in Philadelphia. When Robert was appointed a trustee of the Freedmen's Bank, they took rooms in Washington, but retained their Philadelphia home. In 1875 Harriet died of the tuberculosis that had already carried off two of their sons. Robert bought a lot at Fair Hill Burial Ground, doubtless through his friendship with Lucretia Mott. Here, in addition to Harriet, he buried a daughter Georgiana in 1877, and moved his mother and two brothers from graves at St. Thomas Church at 5th and Walnut in 1887.

Following the death of Harriet, many of the Purvises' old Byberry neighbors had sought to console Robert. One of these was Tacy Townsend, the descendant of an old Quaker family in the area. Tacy, 17

years Robert's junior, was a poet who had been close to both Harriet and Hattie, had been a friend of Harriet's niece Charlotte Forten, and had written a poem about Joseph Purvis, a son of the Purvises who had died young. On March 5, 1878, Robert and Tacy were married in a Quaker ceremony in Bristol, Bucks County. Faced with disownment for marrying a man "not in membership with Friends," Tacy withdrew her membership from Bristol Meeting.

For the next 20 years Robert lived contentedly with his Quaker wife, supporting her in her writing. He kept in touch with such old friends as Lucretia Mott and John Greenleaf Whittier, and worked with William Still to bring about reform in the Philadelphia city government, always urging that more blacks be hired for city jobs. He was also active in the cause of women's rights, representing the Pennsylvania Suffrage Association at national meetings. He was proud of his daughter, Hattie, who became active in the National Woman's Suffrage Association. Hattie, he said, bore the "double curse of sex and color." In 1888 he was honored by Susan B. Anthony at a meeting of the International Council of Women held in Washington for his pioneer stand for the rights of women. As a member of the Universal Peace Union, he helped defend the rights of Native Americans. He believed that all human rights were related to one another.

When he died, in April 1898, he was buried at Fair Hill Burial Ground along with his first wife, Harriet. The papers carried long obituaries, and the American Negro Historical Society held a large memorial meeting at Bethel Methodist Episcopal Church. He was praised for his work for human rights, not only in the antislavery cause but also in his defense of the independence of Ireland, in his effort for justice to the Indians, "in his pronounced views on the right of woman and his general advocacy of the reformation of the body politic." Isaiah Wear summed it up in a few words: "This great man who never in his public advocacy for human rights was heard to urge the claims of a recognition of race but rather a forgetfulness of all racial ideas and a recognition of manhood rights regardless of either race, color, or previous condition of servitude."

He was a friend of whom Friends could and can be proud. □

Quaker History

The Winds of Change

by Paul Buckley

We like to think that we live in a fast-changing world and long for the slower pace of an earlier age. Yet within the lifetime of Elkanah Fawcett (1820-1900) the Quaker world was completely redefined.

Elkanah was born into Virginia Yearly Meeting, a meeting that was even then disappearing. To avoid involvement with slavery, Friends from the South were moving en masse to the Midwest. Ohio Yearly Meeting had just been established in 1813; Indiana was to come in 1821. But even bigger changes were to take place in 1827 and 1828 when five of the eight existing yearly meetings were split into Hicksite and Orthodox branches. Further splits in Fawcett's lifetime created most of the varieties of Friends we know today.

It is likely that most of his neighbors at the time of his birth were Quakers. They all wore plain dress, used plain speech, and married each other. Those who couldn't accept Quaker peculiarities were soon disowned. Their children received a "guarded education" in a meeting school. But by the time Elkanah married, the discipline had been relaxed and plain clothes and plain speech were rapidly disappearing. Quaker children began attending public schools. By the time he was 60, some meetings had hired pastors and given up silent meeting for worship. By the time he died, the old Quaker "hedge against the world" had been cut down.

This was also an era of great changes in the wider society that tested the faithfulness of Friends. The greatest of these was the Civil War, during which Elkanah was drafted into the Confederate army and suffered invasion and the occupation of his home. While many northern Quakers felt called to forsake the Peace Testimony, Elkanah offered an example of public resistance. Only late in life did he receive paltry compensation for his losses.

In view of the way so many aspects of this Friend's world were transformed in ways unimaginable at his birth, perhaps we should be less alarmed by the absence of tranquility of a 21st-century life. □

Paul Buckley, a Quaker historian and theologian, is a member of 57th Street Meeting in Chicago, Ill., and attends Clear Creek Meeting in Richmond, Ind.

The following obituary originally appeared in *Friends Intelligencer*, February 10, 1900.

Elkanah Fawcett

Died at his home in Frederick County, Virginia, nine miles south of Winchester, on the 18th of Sixth month, 1900, Elkanah Fawcett, a member and elder of Centre (Winchester) Preparative and Hopewell Monthly Meeting, in the 80th year of his age.

He was one who was faithful to known duty and was seldom absent from his meeting while his health was so that he could attend, although his home was nine miles from his meeting; and until within a few years he was rarely absent from the quarterly meetings (Fairfax) although held at four different places, one of which was near 100 miles from his home. He was one of the most regular attenders of Baltimore Yearly Meeting, having missed very few in the last 40 years, during which time he had been a consistent and much esteemed elder of his monthly meeting.

He married more than 50 years ago; and although in the selection of a companion for life he did not choose one of the same religious communion with himself she was a congenial and loving helpmeet to him. She, with six of their nine children, survives him, and while none of them joined his meeting, they all had great love for him and respect for his religious principles.

He was one of those who suffered great loss during the war of the rebellion, being forced into the militia service of Virginia very soon after the beginning of hostilities, but steadily refusing to muster or bear arms. Yet being compelled to go with his company, he concluded that he might act as cook for them rather than spend his time in idleness, which duty he faithfully performed for six months, at the end of which time he was permitted to go home, and did not afterward return to the company, and was not again molested by the Southern troops. Although he was thoroughly loyal to the United States government, when the Union troops took possession of the Shenandoah Valley, some of the commands camped on or near his farm, and having heard he had been in the Confederate army they almost stripped him of everything they could carry off—horses, cattle, sheep, hogs, wheat, corn, flour, and meat were all appropriated for the use of the army, so that at one time he and his wife did not know where the next meal for themselves and their little children was to come from; but kind neighbors more out of the reach of the army supplied them with food for a short time. It is only within the last few years that the Government has directed him to be paid a few hundred dollars, to cover losses of several thousand.

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Memoir

Fighting Pacifism

by Beth Taylor

September 15, 2001: In the midst of unprecedented horror, I sense we have somehow been here before. The radio plays "Come together now. . . ." "There's something happening here. . . ." As if the lyrics for this new world are old.

1962: At age nine I sing the Shaker song "Simple Gifts," reciting "'Tis a gift to be simple, 'tis a gift to be free" in our soothingly white-walled Quaker meetinghouse surrounded by lush meadows of Pennsylvania farmland. I adore my father's stories of our Quaker ancestors, their pacifism, their women ministers, their acts of abolition. I understand that much of the world is not like us; we are different.

1965–1973: I lose boys I know or love to every choice they make about Vietnam: battle with the Marines; Quaker service at Quang Ngai hospital; emigration to Canada; rape in a D.C. jail after a White House protest; suicide because . . . because? There are no words. I stand quietly in demonstrations, mourning.

1980: After first forays into writing, trying to find the words, I show a famous writer some of my stories. He says, "You say you're a pacifist, but you carry a gun." I am stunned, then intrigued.

1983: I marry a man who did not protest the war, who says it is time to let go of sorrow. He works for the government I distrust, but he helps find the money and ways to rebuild our dying city; he dares to believe you can actually do good from within the system. We argue. He sees the world as social groups, numbers and percentages; I see individual hearts and minds. He pushes me to take a stand, to not be so scared of fighting out loud for what I believe. I don't feel like a Quaker anymore, nor so different.

Beth Taylor is a former member of Cheltenham (Pa.) Meeting, a former attendee of Southampton (Pa.) and Wrightstown (Pa.) Meetings, and a current member of Central Congregational Church in Providence, R.I. She teaches creative nonfiction in the Expository Writing Program in the Department of English at Brown University. She also teaches "Writing Vietnam," which spawned the conference and website by that name (<http://www.stg.brown.edu/projects/WritingVietnam/intro.html>). She is working on a memoir called Plain Language: A Quaker Crucible.

1989: My lingering sorrow over losses leads me to Biblical narratives and writers who understood—Sherwood Anderson, Flannery O'Connor: "We are all Christ and we are all crucified"—and we can become the crucifiers, so easily, usually in the name of a religion, or philosophy. I join a Congregationalist church. The people who once hanged Quakers on Boston Common now seem to ask as many questions as I do about conflict, inquiry, and race.

1995: My writing takes me to find the family of the boy I lusted after at age 12 when he ran our 4-H Club meetings on sunny Saturdays before he became a Marine and died in Viet-



The Taylor family in 2001

nam. Who was he, really? They say he was a good Catholic: He searched for truth, found joy in others, worked for peace—Quaker words, I think. Maybe we were both soldiers in our families' ways, and peacemakers. Both/and more deeply than either/or. His sister, then training to be a nun, now has three boys, says if there were another draft, she would take her sons to Canada in a minute.

1996: I have three boys in our city's public schools. We still believe in the Dream even though it is so obviously hard. My oldest is beaten in the boys' room of his middle school—just "because." My atavistic pacifism says he should walk away, turn the other cheek. But my anger feels pure: I tell him, sometimes, if you have tried all other solutions, it is OK to fight back. He does. He is suspended. I take him to see art for the day. I imagine my Quaker mother's gentle spirit shaking her head sadly, then sighing, saying, yes, she understands.

1999: At the university where I teach, Vietnam veterans gather with Southeast Asian

refugees to talk about how to write their Vietnams. Grizzled, weary poets, journalists, fiction writers remember how the words first tried to come. Across campus, Robert McNamara finds clear words to explain the lessons of Vietnam. I watch in disbelief as the crowd of college boys casually scrutinizes this historic, old man, admiring the power he once held. An hour earlier, a combat veteran, his spine bent over the huge gouge in his chest, asked quierly: "How can you have this man on campus the same day we are here?" This is the point, always: The official voice never speaks for the personal cost. And in the end, when all the retrospectives and diplomacy move on, beyond the wounded hills, it is the veteran with the rearranged chest, or the refugee, who speaks truest memory.

2000: After years of private struggle with my angers and sadnesses—a child's long illness, a marriage hammered into shape, my parents' slow-burn deaths—I awaken one day to realize my little family ship has burst through the clouds and icebergs, and we are suddenly sailing through a time of clarity, calm, and grace. At the Sunday dinner table, my sons swap jokes, tease the youngest, tweak their stodgy parents, until we are all hooting and heeing with laughter. This, I think, is peace.

9/11/2001: Like everyone, I am silenced. The horror. The violence. Plane/building/fireball. Plane/building/fireball. Plane. . . I know the families' panic. I remember that slide into the black hole of grief. This new pain has trumped all others. Or has it? I imagine gray-haired 50- and 60-something men across the country, riveted to these images—plane/fireball—their bodies stilled, remembering. I understand again: Violence of any kind is utterly wrong. This is why we become pacifists. And why we must catch bin Laden, silence al-Qaida. Both/and?

February 2002: President Bush glints from the podium, tosses off a good soundbite about the "axis of evil," our new enemy, or at least new buzzwords that will do so much and explain the complexities of so little, like "reds," "commies," "gooks." It is 1964 again, when none of the boys I loved knew such words would kill them or uproot them within the next ten years. I try to accept what will be, to understand both sides. But on a surprisingly warm winter day, I look at my fresh-faced sons and am chilled. □

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Witness

Going for the Gold

by Marcelle Martin

In the time since September 11, I have often come to Philadelphia's Independence Mall peace vigil feeling very tired and not eager to talk with people. It has seemed to me there were already too many words flying around and usually I just wanted to stand quietly and try to pray.

Some statements heard at the vigil this fall and winter have stayed with me. One middle-aged man rode his bicycle up close to our line one afternoon and declared: "Pacifism equals slavery. Think about it." He didn't stay to hear our thoughts.

Another man, speaking in a strong accent, asked me if my message would have been the same if I had been living in Nazi Germany. I said I hoped that even there I would have had the courage to stand against what was happening.

"I'm Jewish," he told me. "I would have hoped you'd fight." He walked away quickly, but Bo, another vigiler, followed to talk with him. Bo shared a Scripture passage that was guiding his own stance against war and tried to explain that if we take up evil in order to fight evil, then darkness wins. The conversation I had with Bo about that afterward helped to steady me in those days.

During another week's vigil two men stopped to ask questions and one expressed the opinion that prayer is futile when there are so many evil people in the world. Taking a deep breath, I remembered to feel my connection to the ground beneath my feet, ground on which I'd been praying regularly for about two and a half years.

"I think prayer has an effect," I said with conviction.

"Well, it can't hurt," he conceded.

Like him, others have suggested that the dark situation in the world today is evidence that prayer is ineffective. I've come to believe that if people around the world had not been and were not praying, our planetary situation would be much more dire than it is. I'm also convinced that if more people prayed more frequently and with faith, then we could be living in harmony.

At this week's vigil, on February 10, 2002,

I felt unexpectedly joyful. The night before I'd watched some Olympic figure skating. One year when I'd been watching a fierce competition between skillful and dedicated performers who were unhappy to receive silver and bronze medals, I'd heard this phrase in my sleep: "God gives gold for free." I understood it to mean that God bestows divine love and divine gifts not only on "winners" but on everyone, and not as a reward for hard work, but as a free gift.

Enjoying unexpected joy and peace at the vigil that day, those words kept coming back to me: "God gives gold for free."

Usually I don't step up to interact with people unless someone walks up to our literature table, but this day I was drawn toward several people who stayed at a distance. A four-year-old girl stared at us with great curiosity. I held out a button as I approached her.

"Peace be with you," I told her, reading the words on the button as I put it into her hand. She repeated the words back to me, her brown eyes big and alert.

"God bless you," I said.

"God bless you, too!" she exclaimed, and I felt I was talking to a solemn angel.



Marcelle Martin, a member of Chestnut Hill Meeting in Philadelphia, Pa., has been a regular participant in the prayer vigil for peace held in front of the Liberty Bell on Market Street between 5th and 6th Streets every Sunday from 4 to 5 P.M. To receive vigil reports, send your e-mail address to <Cityquake@aol.com>.

Len Munnik/Fellowship

I watched as her parents examined the button and her father pinned it to her coat. She turned to show me, and then we waved good-bye to each other.

Our vigil line grew to nine people. The peace and joy I felt continued to shine inside me, in spite of drizzling rain. Late in the hour I noticed a man who was reading our signs from a distance, dressed in black from fingertips to toes. I walked over to offer him a flyer and button, which he accepted.

He wanted to know who we were, if we were Christians, and whether we were fundamentalists. He told me he was a pacifist, too, although *not* a Christian. He said he lived in the suburbs and that everybody he knows thinks his views against bombing are crazy. We talked a long while. I wondered if I was allowing myself to be distracted from my task of prayer. At the same time, as I looked into his eyes, I felt as if I was sensing the place from which his argument against war was coming. Early Quakers might have called it the seed or the witness, or the divine light within. Perhaps by looking into his eyes I could nourish that seed or help that spark of light grow brighter. I sensed his hunger to be illuminated by that light.

"You're listening to me!" he exclaimed with astonishment. "Nobody does that. Usually I talk to myself." He dropped a hint about God entering his life recently. When I asked about that, he told me he'd been an atheist most of his life but had begun to believe there might be a God. "But I don't believe in Jesus!" he insisted hastily, afraid that making space for God might open the door to lots of notions he firmly rejected.

The bells rang five o'clock, signaling the end of the vigil. I told him that my prayer for him was that he would come to have more direct experience of God.

"I've never had an angel talk to me," he responded, and I smiled, thinking that maybe he was wrong about that. The light I'd seen in his eyes stayed in my mind a long time, prompting me to continue to pray for him. Later I decided that perhaps my conversation with him had not been a distraction from prayer, but another way to pray for God's gold to shine in all and for peace to prevail. □

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Books

A Young Friends' Summer Bookshelf

When summer days grow long, here are a few books to share with your children that will help them navigate our troubled world—plus one that will make your job as parent a little easier!

Joani Keller Rothenberg/Cain and Abel



Cain and Abel: Finding the Fruits of Peace

By Sandy Eisenberg Sasso. Illustrated by Joani Keller Rothenberg. Jewish Lights Publishing, 2001. 32 pages. \$16.95/hardcover. Ages 5 and up. Sandy Eisenberg Sasso's latest book couldn't have come at a better time. Published just two months after September 11, *Cain and Abel* explores the themes of brotherly love, anger, violence, contrition, and peace-building at the personal level for children ages five and up.

It's an impressive book. Rabbi Eisenberg Sasso speaks to children of all faiths. She is a master storyteller and brings this ancient story to dramatic life by fleshing out the details of what may have transpired between the ill-fated first brothers—Cain, a farmer, who murdered his brother Abel, a shepherd, in a fit of jealous anger.

The book includes some discussion questions for parents and teachers, but you may not need them. The drama of the story itself is sure to provoke lots of questions from young listeners. (Older readers may be drawn into lively discussion—or at least contemplation—on the differences between this book and the actual Biblical story.)

The book features beautiful Chagall-like illustrations, including one of exploding skyscrapers that is of shocking relevance to September 11.

The book is timely and needed for children of all faiths right now, but will strike a

particularly responsive chord with Quaker parents and children. Parents can use all the help they can get in teaching peace, while children will keenly appreciate Rabbi Eisenberg Sasso's depiction of the raw and overwhelming quality of anger run amok. They will further appreciate and find reassurance in her message of hope for a peaceful way through the anger to a better world.

—Abby McNear

Abby McNear, the mother of two and a freelance writer, is a member of Evanston (Ill.) Meeting.

Love Is . . .

Adapted from the Bible and illustrated by Wendy Anderson Halperin. Simon and Schuster, 2001. 28 pages. \$16/hardcover. All ages. This is such a wonderful book, it's hard to know where to start in reviewing it. *Love Is . . .* takes as its text the Apostle Paul's definition of love in I Corinthians 13, as drawn

from several different translations of the Bible. The text reads: "Love is patient. Love is kind. Love is not envious or boastful. Love is not arrogant or rude. Love does not insist on its own way. Love is not irritable or resentful. Love does not rejoice in wrongdoing, but rejoices in the truth. Love bears all things. Love hopes all things. Love endures all things. Love never ends."

Wendy Anderson Halperin has illustrated each of these lines with a profusion of whimsical pencil and watercolor illustrations. Each two-page drawing offers different examples of non-loving acts on one page, contrasted with the way of love on the other. Her ideas for the various drawings came from her children, friends, and relatives and reflect a wide diversity. The language of the text is achingly beau-

tiful, and the illustrations bring the truth of its sentiment to immediate relevance.

My two young children pored over each two-page spread, discussing each example and offering more of their own. My six-year-old daughter even wanted to read the actual Biblical text herself after seeing the book! The book is designated as being appropriate for all ages, and indeed, it is. The multitude of pictures offers everything from elephants dressed as people, to refugees interacting with soldiers. There is something here to stimulate discussion for everyone. I cannot think of a lovelier book to show our children what it means to live our faith.

—Abby McNear

Grandad's Prayers of the Earth

By Douglas Wood. Candlewick Press, 2002. 29 pages. \$16.99/hardcover. Ages 5 to adult. This is a sweet book that takes on two heavy subjects, prayer and death. It tells the story of a boy's walks in the Minnesota woods with his beloved Grandfather and their discussions concerning prayer. "Did you know, boy," Grandad whispered, "that trees pray?" What follows is a highly thoughtful analysis of prayer, providing readers with food for thought. The book finishes by showing how, over time, Grandad's lessons about prayer help his grandson cope with his death. For Quakers, this book is very appealing in its discussion of how our very lives and being can be a prayer to God, and how, when we set out to change ourselves, ultimately we change the world as a result. The part of the story that deals with grief over losing one we love would be reassuring to a child who is facing such a loss. If you have a child with a tender heart who cannot bear to even think of such a thing, the book may prove less popular as a bedtime story, but the section dealing directly with prayer will be a good springboard for discussion.

—Abby McNear

The Wind Boy

By Ethel Cook Eliot. Raven Rocks Press, 2001. 240 pages. \$12/paperback. Read aloud, 5–9 years; read alone, 9–12 years. Teaching the basic concepts of Quakerism to our children is a challenging task for parents. The image of a parent silent and centered-down does not begin to convey to a child the mystical experience that is taking place between that parent and God. And the explanations we offer on the tenets of our faith oftentimes fall short.

How wonderful then to encounter the novel *The Wind Boy*

Wendy Anderson Halperin/Love Is . . .



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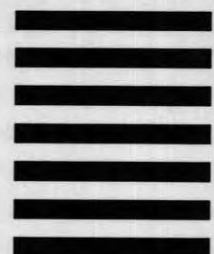
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by Ethel Cook Eliot. This is not a Quaker book, but an exquisitely written story of two refugee children, their struggles to fit into their new European village, and their encounters with the magical, the mystical, and the divine. Kay and Gentian emigrate with their mother after losing track of their father in the aftermath of war. The lives of the children change dramatically when their mother hires Nan, a mysterious stranger from the mountains, to serve as their housekeeper. Nan's presence marks the beginning of wonderful, supernatural experiences for the children (think C.S. Lewis, not *Harry Potter*).

Written in 1923 and recently re-released, *The Wind Boy* stands on its own as an outstanding piece of children's fiction. For the Quaker parent and child, however, it has an added bonus. Through essential elements of the plot, the book artfully illustrates Quaker concepts that can be difficult to express. Reading the book aloud to my six-year-old daughter, I gasped over the chapter devoted to an explanation of how to go "deep still," or what we Quakers would call centered-down. Thanks to this book, my daughter finally has a clear grasp of what we are trying to do each Sunday in our meeting's unprogrammed worship.

The book also includes descriptions of encounters with the divine, how aligning oneself with God can produce work of great beauty in one's life, and speaking truth to power. None of this is done in a bludgeoning fashion, as is so often the case in children's fiction.

—Abby McNear

In Brief

In Every Tiny Grain of Sand: A Child's Book of Prayers and Praise

Edited by Reeve Lindbergh. Illustrated by Christine Davenier, Bob Graham, Anita Jeram, and Elisa Kleven. Candlewick Press, 2000. 77 pages. \$21.99/hardcover. This charming book of prayers collected by Reeve Lindbergh is divided into four sections—"For the Day," "For the Home," "For the Earth," and "For the Night"—each illustrated by a different artist. The prayers come from a variety of traditions: Christian, Jewish, Hindu, Native American, Baha'i, Muslim, and from a number of poets. The varied, bright, and colorful illustrations do much to add to this lovely volume, which would be useful both in the home and particularly in First-day schools and Friends schools.

—Joan Overman

Joan Overman, a member of Elmira (N.Y.) Meeting, is the book review assistant for *FRIENDS JOURNAL*.

For Adults

The Natural Child: Parenting from the Heart

By Jan Hunt. Foreword by Peggy O'Mara. New Society Publishers, 2001. 176 pages. \$14.95/paperback. Jan Hunt's eloquent work is an elaboration of what she calls the Parenting Golden Rule: "Treat your child as you would like to be treated if you were in the same position." Adults behave as well as they are treated, and the same holds true for children. Adults generally do not improve their behavior when they are insulted, criticized, threatened, publicly humiliated, or beaten; in the long run, neither do children.

Fortunately, argues Hunt, who was a member of Multnomah Meeting in Portland, Oregon, before moving to British Columbia where she served on the board of the Canadian Society for the Prevention of Cruelty to Children, the seed of how to be with children is implanted within us. If we listen hard enough, the direction of how to act toward a child comes naturally.

The Natural Child offers a consistent and compelling approach to raising a loving, trusting, and confident child, without resort to coercion or manipulation. At a time when Friends are enticed by the world to forget our spiritual proclivities when it comes to parenting and, especially, education, this book is a welcome antidote. *The Natural Child* is a must for every meeting library, and the perfect gift for the Quaker individual or couple expecting the arrival of a first child.

—David H. Albert

David H. Albert is a member of Olympia (Wash.) Meeting, moderator of the Quaker Homeschooling Circle, and author of the forthcoming book *Original Seeking: Homeschooling and the Voyage of Self-Discovery*.

Behold I Do a New Thing: Transforming Communities of Faith

By C. Kirk Hadaway. The Pilgrim Press, 2001. 140 pages. \$15/paperback.

"Churches are blamed for being oriented to the past. But they really are not. They are oriented to a past ideal, which they can never recreate."

That's just one of the provocative statements made by Kirk Hadaway in his new book on congregational transformation. And although Hadaway's book is written primarily for pastoral churches, he has much to say to Friends, who have often been accused of "ancestor worship" and glorifying our past.

Hadaway, who is the minister for research and evaluation at United Church of Christ's

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Office of General Ministries, has a way of getting us over our orientation to a past ideal by asking good questions about whether we should change or stay the same. He also urges us to ask, "What is a church?" and "Why is our church here?" and offers what he calls a "dynamic model" for congregational transformation. Living things grow, he points out, and a church that is living will lead us out of our obsession with a past ideal and into becoming a transformed and transformational community.

This is a book that should be read and studied by every ministry and oversight committee. Some may have to struggle with its openly Christian stance, but it's a struggle worth the effort.

—Brent Bill

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

The Country of Language

By Scott Russell Sanders. Milkweed Editions, 1999. 131 pages. \$12/paperback.

"I began worshipping in Cambridge with the Society of Friends, the only religious group I could find that took seriously the gospel of peace." So writes Scott Russell Sanders in this delightful offering from Milkweed's Credo series.

Books in the Credo series explore "the essential goals, concerns, and practices of contemporary American writers whose work emphasizes the natural world and human community," and this book certainly does that. *The Country of Language* consists, Sanders says, of "the stories that guide me," and they are grounded both in nature and humanity. "I'm wary of abstract theories and creeds that hover in thin air," he writes, "My beliefs are rooted in ordinary, earthy life."

Sanders tells the stuff of his ordinary, earthy life in an engaging, hospitable style that invites the reader to self-reflection. He tells of growing up and falling in love with words. "I still feel the miraculous power in language," he writes. He relates his coming of age in the world of the Vietnam War, and how he learned to use writing to ask, and sometimes answer, his life's questions.

The book concludes with writer Scott Slovic's concise, revelatory portrait of Sanders, and a bibliography of Sanders's books, short stories, essays, and criticism, as well as his sound and video recordings.

The Country of Language grew from Sanders's goal to "make stories, small gifts in return for the great gift of life." For those not-so-small gifts, we readers are grateful.

—Brent Bill

News

Friends World Committee for Consultation has appointed David Brindle as associate secretary in the World Office, London. Brindle is currently serving as pastor of Wilmington Meeting, and will take office when he has concluded this obligation. Brindle will take over the post from Annis Bleeker.

Extending friendship to the people of North Korea, the four-member Chicago Chamber Artists performed during the Spring Friendship Art Festival (April 14-25) held every spring in Pyongyang. The trip was made possible through AFSC, which has worked for peace and reconciliation on both ends of the Korean peninsula for decades and has facilitated dialogue with the Democratic People's Republic of Korea (DPRK). The festival, in its 20th year, included 1,200 performers in several hundred groups from nearly 50 different countries. "Using music as a vehicle, we opened roads of communication, helping to erase misperceptions and misunderstandings," said singer Maria Lagos. For further information contact AFSC, 1501 Cherry St., Philadelphia, PA 19102, <<http://www.afsc.org>>.

Quaker House in Fayetteville, North Carolina, reports that provisions in the new "No Child Left Behind Act" make students' personal information readily available to military recruiters. Parents need to be aware that basic student contact information (name, address, telephone number) can be given by schools to military recruiters upon request. However, parents may request that such information not be released for their child without prior written parental consent. For more information: <<http://www.ed.gov/offices/OESE/esea/prosum/title9.html>>.

Princeton (N.J.) Meeting has formed a Military Service Counseling Committee to help people of military service age and their parents make decisions about service in the armed forces. Formed by the meeting's Peace and Social Order Committee, the new committee will articulate the teachings of Friends regarding war and participation in war. The committee will provide information on laws regarding military service and procedures for induction in the military, and hold a series of workshops on relevant topics.

Santa Monica (Calif.) Meeting has opened the way for a new worship sharing group to continue discerning its response to September 11. The monthly worship sharing group, which grew out of threshing sessions last fall, will offer an opportunity for deeper contemplation and reflection on Quaker process and action in times of crisis. Under the care of Santa Monica Meeting's Ministry and Counsel, the new worship group began in March.



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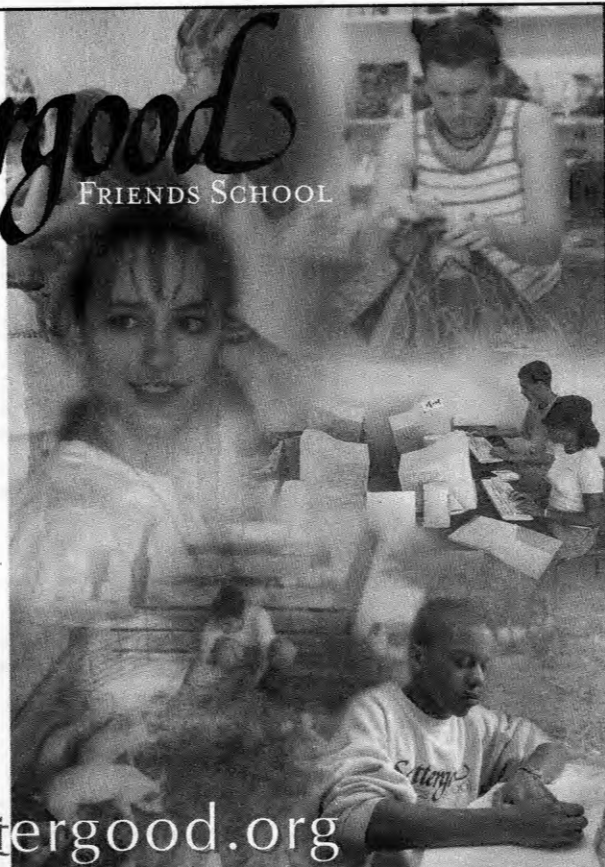
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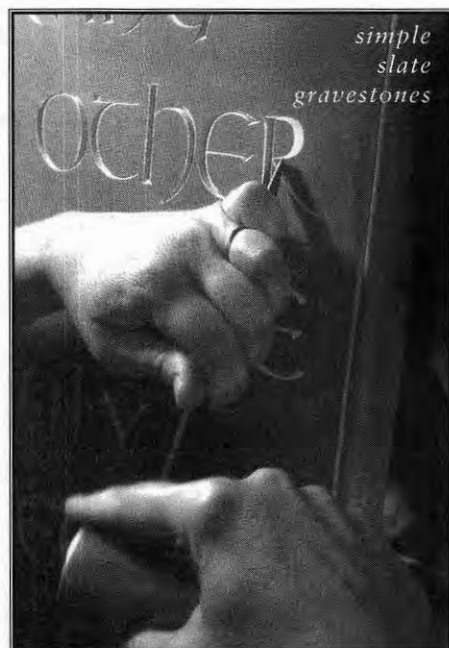




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The Hiroshima Flame Interfaith Pilgrimage, a cross-continental peace walk to pray for elimination of nuclear weapons, began in Washington State on January 15, 2002, and ended in New York City on May 12. The idea for the walk came from Jun Yasuda, Japanese Buddhist nun, and Tom Dostou, Native American activist. Marking the 60th anniversary of the launch of the Manhattan Project, walkers carried the Hiroshima Flame, a ceremonial flame lit from the rubble of Hiroshima after it was bombed. The walk visited major sites of nuclear munitions manufacture and storage as a reminder of the 56-year-old tragedy and continued threat of nuclear devastation. Walkers stayed at churches, temples, and community centers, and were fed simple meals by volunteers. The Hiroshima Flame will be extinguished in Arizona at the site of the mine that was the source for uranium for the first atomic bomb. For photos and stories from the walk, visit <www.dharmawalk.org>.

Swannanoa Valley (N.C.) Meeting adopted the following minute of concern for the people of Iraq: "As Friends we hold to faith in the worth and dignity of every person as a child of God. For the 350 years of our existence we have rejected war as a means of promoting security or advancing the cause of the good and devoted our energies to working for justice and making peace among persons and nations. Now, in March of 2002, we believe the country of Iraq to be in danger of imminent attack from the U.S. We must therefore speak and act in behalf of the men, women, and, especially, the children of Iraq who have already suffered so much during the past decade from living under a dictatorship and from harsh economic sanctions that have severely restricted the availability of food, medicine, and clean water there. [We join] more than 150 organizations and faith communities in the U.S. that have joined the Campaign of Conscience for the Iraqi People. With this [minute] we include a monetary donation to the Campaign to be used to purchase materials such as medical supplies and water purification systems that will be sent to Iraq. We also call on our government to turn away from plans to make war on Iraq; to lift its devastating economic blockade; and to work legally and diplomatically to oppose the country's dictatorship while working to relieve the suffering of its people." —Suzanne Gernandt, clerk

Bulletin Board

Upcoming Events

- August 2-11—Central Yearly Meeting, Muncie, Ind.
- August 3-8—New England Yearly Meeting, Norton, Mass.
- August 7-11—Western Yearly Meeting, Plainfield, Ind.
- August 10-17—Canadian Yearly Meeting, Winnipeg, Manitoba
- August 13-18—Ohio Yearly Meeting (Conservative), Barnesville, Ohio
- August 14-18—Jamaica Yearly Meeting, Kingston, Jamaica
- August 29–September 2—North Carolina Yearly Meeting, Black Mountain, N.C.
- September 5-8—International Conference on War Tax Resistance and Peace Tax Campaigns near Berlin, Germany. Sponsored by Conscience and Peace Tax International. Contact Klaus Waiditschka, c/o Jugendheim Hirschluch, D-15859 Storkow, e-mail <PeaceTaxConf@aol.com>, website <http://cpti.ws/confer/02/02.html>.
- September 19-22—Nurturing the Meeting Community: Attention to Care of the Meeting, a conference for Friends who are called to care and counsel in their Quaker communities, in Rosholt, Wis. Sponsored by Friends General Conference. Contact Deborah Fisch, 916 41st St., Des Moines, IA 50312, e-mail: <deborahf@fgcquaker.org>; or Liz Perch, FGC, 1216 Arch St. 2B, Philadelphia, PA 19107, e-mail: <lizp@fgcquaker.org>.
- September 27-29—Missouri Valley Friends Conference, Oskaloosa, Kans.

Opportunities/Resources

- Quaker Eco-Witness (QEW) is a network addressing public policy for an ecologically sustainable world. QEW seeks contact people to promote this witness within monthly meetings. To participate or to receive the Quaker Eco-Bulletin, contact QEW, c/o Friends Committee on Unity with Nature, 173-B N. Prospect St., Burlington, VT 05401-1607, (828) 626-2572, e-mail <qew@fcun.org>, <www.fcun.org/ecowitness/index.html>.
- The Right Sharing of World Resources Committee of New York Yearly Meeting produces a free monthly e-mail called "Right Sharing," to encourage all Friends to live in a manner consistent with Quaker testimonies on simplicity, on care of the environment, and on the right sharing of world resources. Each memo contains practical suggestions, links to pertinent Internet sites, and news about op-

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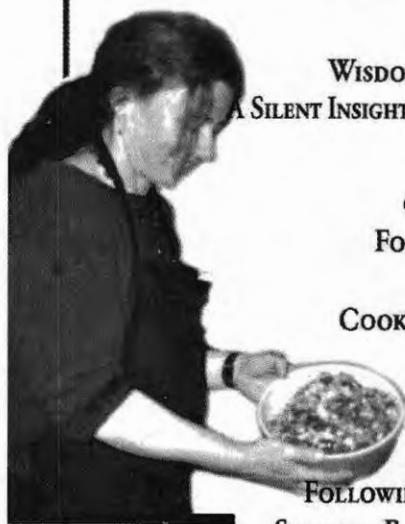
Peace Witness in a Time of Crisis: A Friends Consultation

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with Carol Sciarra

November 3-8

**AFSC AT 85:
FOLLOWING LEADINGS OF THE
SPIRIT IN RACIAL JUSTICE WORK**
with Paul A. Lacey, Rev. James M. Lawson, Jr., and others

November 10-15

**SACRED PATHS:
A JOURNEY IN
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opportunities to practice these testimonies. To receive "Right Sharing" send a request to the editor, Philip Harnden <phil@northnet.org>.

•The Friends Media Project is looking for Friends who, through their profession, volunteer work, or hobbies, have an interest in mass media communication. The Friends Media Project seeks to become a new-media publishing co-op and support network for people pursuing or interested in faithful witness and storytelling through mass media, Quaker outreach, or preserving Quaker heritage in new media forms. Long range goals include a retreat center to support these ends. If you would like to be a part of this group, can volunteer as a grant writer, or want to find out more, contact Dana Kester-McCabe, <quaker@moonshell.net>, or at 10603 Bishopville Road, Bishopville, MD 21813.

•Linda Beekman of St. Petersburg (Fla.) Meeting has a book in progress, documenting her work as a witness in Sarajevo, available at <http://www.warcake.com>. The book is an extension of her Sarajevo Project, created in 1993, which was later adopted by St. Petersburg Meeting and supported by many meetings and Quakers around the country.

•Echando Raices/Taking Root: Immigrant and Refugee Communities in California, Texas, and Iowa weaves together stories from immigrants and refugees, scenes of community life, and perspectives from activists, scholars, and local officials. The video comes with English and Spanish versions plus discussion guide. Contact Literature Resources Unit, AFSC, 1501 Cherry St., Philadelphia, PA 19102, <www.takingroot.org>.

•"About Face: The Role of the Arms Lobby in the Bush Administration's Radical Reversal of Two Decades of U.S. Nuclear Policy" is available from the Arms Trade Resource Center. E-mail Frida Berrigan <berrigaf@newschool.edu>, or write ATRC, World Policy Institute, 66 Fifth Ave., 9th Floor, New York, NY 10011.

•"Islamic Perspectives on Peace and Violence" (Special Report 82, January 2002) is available free from U.S. Institute of Peace, 1200 17th St. NW, Suite 200, Washington, D.C. 20036-3011, (202) 429-3832, <www.usip.org>.

•Women Making Peace: Lessons Learned looks at the first four years of the pioneering Women Peacemakers Program of International Fellowship of Reconciliation (IFOR). The 38-page publication examines the challenges facing women peacemakers, recounts success stories, and looks at ways to support women's peace initiatives. Contact IFOR, Spoorstraat 38, 1815 BK Alkmaar, the Netherlands, <www.ifor.org>.

Births/Adoptions

Evey-Staley—*Blaine Richard Evey-Staley*, on March 22, 2002, to Richard Evey Jr. and Kathy Staley. Kathy is a member of Boone (N.C.) Meeting.

Marriages/Unions

Cook-McPherson—Annie McPherson and David Cook were married on February 16, 2002, under the care of Gainesville (Fla.) Meeting, where Annie is a member and David an attender. The meeting was held in McIntosh, Fla.

Deaths

Bock—*Arlene Ruth Jones Bock*, 56, on October 17, 2001, in Washington, D.C., of aplastic anemia. She was born in Woodbury, N.J., on August 7, 1944. Arlene participated in the 1964 Summer Project in Mississippi and was a photographer with the Southern Christian Leadership Conference. She worked as youth services director for Anchorage Community Action Program and was founder of the Aid to Women in Crisis Program. She had also worked as a medical officer at the Woodbury Volunteer Ambulance Service, and as a backcountry ranger in Michigan. A member of Friends Meeting of Washington, she was also a member of Community of the Ark in Washington, D.C. In 1994, under the care of Friends Meeting of Washington, Arlene married her partner, Molly Jones, in a ceremony that beautifully blended Quaker traditions and Buddhist wisdom. Arlene enjoyed hiking, particularly the Appalachian Trail, and carefully noting edible plants and mushrooms, birds, wildlife, weather phenomena, and geology. Unknown to most Friends in meeting, Arlene lived with the after-effects of the misdiagnosis of a benign cyst that had cut off oxygen to part of her brain. Her memory was affected, so that the simplest TV drama was confusing; her hearing and vision were damaged; and she suffered hallucinations. Thanks to a doctor and a nurse-advocate willing to intervene with the insurance company, Arlene had surgery that allowed a slow, partial healing process to begin. Arlene threw herself into volunteer work at meeting, Davis House, and the National Cathedral Greenhouse. She returned to the outdoors, relearning the skills of gardening, birdwatching and hiking that had been integral to her life. She is survived by her partner, Molly Jones.

Goetz—*Elmer Goetz*, 73, on January 28, 1998, during open-heart surgery at Danville, Pa. He was born on April 1, 1924, in Philadelphia, Pa., and was raised in Germantown. As a teenager he disagreed with his Lutheran minister's preaching on the "just war," and his father took him to Germantown Meeting (Coulter Street), where he, his parents, and one sister became members. He graduated from Central High School in January 1942 and began studying Engineering at Drexel University. He was soon drafted and, after appeal, received conscientious objector status. His Civilian Public Service assignments in New York, Oregon, and Delaware, set him on his way to a lifelong concern: building a peaceful society by

calling attention to the consequences of scientific and technological "progress." In 1955 he married Jennifer Post at Haverford (Pa.) Meeting. They raised their family in Germantown, where Elmer served on fiscal and property committees. He joined in many demonstrations in Washington and Fort Detrick. A founding member of the Society for Social Responsibility in Science, Elmer spent the last 25 years of his working life in research and development at Scott Paper Company. After early retirement, he volunteered his skills on building and maintenance projects, including Philadelphia Yearly Meeting's Burlington Conference Center; conversion of a warehouse into a middle school building for Greene Street Friends School; and replacing the roof and elevators at Stapeley in Germantown. His thirst for education led to a second B.S. in General Studies from Drexel in 1983. When Elmer and Jennifer relocated to Foxdale Village in State College, Pa., in 1995, he served on the board of State College Friends School. Elmer was predeceased by his first daughter Martha (1967) and his sister Evelyn (1991). He is survived by his wife, Jennifer Goetz; his daughter and son-in-law, Rebecca Goetz and John Ruziskey; two grandsons, Paul James Ruziskey and Eric Nathan Ruziskey; and his sister and brother-in-law, Marie and David Chambers.

Hewitt—*Eloise (Cindy) Hewitt*, 94, on January 25, 2002, at home in Honolulu, Hawaii. She was born in Providence, R.I., on June 28, 1907. She graduated from Wheaton College and earned a fellowship in Education at Brown University. In 1932 she married Norman Hewitt, a fellow Sunday school teacher. Cindy had a long career with Girl Scouts, moving from assistant leader to director for the Manhattan Girl Scout Council, then executive director of Girl Scouts in Hackensack, San Diego, and finally, Pasadena, where she stayed for 28 years. Upon her retirement, a building was named in her honor. In Pasadena, Cindy joined Orange Grove Meeting. In addition to meeting work, during these years Cindy was very active with AFSC Pasadena and FCNL. After she and Norman moved to Hawaii Cindy joined Honolulu Meeting, where she served on several committees. She is remembered in Honolulu Meeting for the cakes she lovingly baked for weekly Labor of Love potlucks and monthly birthday celebrations. After Norman's death in 1984 Cindy's nephew Norman Chalmers came to live with her. During her last years, he was a loving and gentle caregiver. One of Cindy's last gifts to the meeting was the writing of a booklet on death and dying called *Planning Ahead: Meeting our Responsibilities When Death Occurs*. This booklet has been used as a model by many Friends meetings as well as Earlham School of Religion. Cindy recently observed that the prospect of death is a boon in many ways, as it points us in the direction of living well and getting on with good works. She is survived by her nephews Norman, Don, and Bob Chalmers.

Jackson—*Patrick John Jackson*, 68, on March 22, 2001, at his home in Rye, N.H. He was born on September 5, 1932, the elder son of Ira William and Edythe Minnema Jackson. He graduated from Creston High School, attended Kenyon College, and obtained his M.Ed. from Antioch New England. In his youth, Patrick was an active member of the Congregational Church. He became a

Quaker through his friendship with Mary Folsom Blair, who in 1963 was the last remaining member of West Epping Meeting, which Patrick and his wife Miriam set about reviving. He was also an initiator of All New Hampshire Friends Meeting. He supported FCNL, FOR, New England Coalition on Nuclear Pollution, Seacoast Anti-Pollution League, ACLU, and Alliance for the Separation of Church and State. A distinguished authority in the field of public relations, Patrick brought Quaker principles to his leadership and professional practice. Under Patrick's leadership in the '60s and '70s, the public relations firm Jackson, Jackson, and Wagner worked with groups in the environment, consumer, civil liberties, civil rights, physical rehabilitation, and other movements, and is now considered the first public relations firm to have practiced in the area of grassroots movements. Among Patrick's proudest achievements was providing counsel and guidance to the first environmental coalition effort to protect open space permanently through the current-use tax change in New Hampshire. In 1980 he was elected president of Public Relations Society of America, and he was active on many boards and organizations throughout the U.S. In 1982 he founded Jackson, Jackson, and Wagner's research subsidiary, Dudley Research, to emphasize behavior-based, qualitative research. For over three decades he served as editor for *pr reporter*, an international public relations newsletter. Throughout his career, Patrick received numerous awards and honors, and his leadership and passion for public relations is sorely missed. Patrick was predeceased by his wife, Miriam Jackson. He is survived by his wife, Stacey E. Smith, and their children Alexandra Jackson and Jeremy Jackson; his other children, Richard Jackson, Kevin Jackson, Pamela Sadler, and Roberta Trefts; 21 grandchildren; 8 great-grandchildren; his brother, T. Michael Jackson; and his long-time partner, Isobel Parke.

Mekeel—*Etta Albrecht Mekeel*, 87, on November 29, 2001, in State College, Pa. Born December 11, 1913, she was a daughter of Johannes and Katrina Albrecht. In June 1940 she married Arthur J. Mekeel. A graduate of Earlham College, Etta received a master of arts from Bryn Mawr College and taught German at Friends Select School in Philadelphia. In 1949 Etta and Arthur assisted in postwar reconstruction in Italy under the auspices of AFSC. She instituted and managed a program wherein Quaker schools in the U.S. furnished much-needed materials to the Italian schools. She also traveled to Afghanistan, Turkey, and Lebanon, where Arthur worked for the U.S. Foreign Service. Following her husband's retirement she resided in Havertown, and in 1995 they moved to Foxdale Village in State College, Pa. Etta was gifted in painting and played several Renaissance and Baroque instruments with beauty and skill. She is survived by her husband, Arthur J. Mekeel; three children, eight grandchildren, and four great-grandchildren.

Reeder—*William Rodman (Rod) Reeder*, 83, on December 8, 2001, at Foulkeways at Gwynedd, Pa. A lifelong member of the Religious Society of Friends, he was born on August 12, 1918, in Philadelphia, Pa., to Anna Richardson Paxson and William Kitchin Reeder, and grew up in Langhorne as a member of Middletown Meeting. He gradu-

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ated in 1935 from George School, received a bachelor's degree in Mathematics from Columbia University in 1940, and earned a master's degree in Mathematics from Brown University in 1941. During WWII he was in the Civilian Public Service as a conscientious objector. An associate of the Society of Actuaries and a member of the American Academy of Actuaries, Rod worked for Penn Mutual Life Insurance Company in Philadelphia from 1941 until his retirement in 1983. On June 17, 1950, he married Grace Marie Hoyle. When the couple settled in Abington in 1951 he transferred his membership to Abington Meeting, where he served as treasurer, a member of the Committee of Overseers, and on the Abington Friends School Committee. He also served on several committees in Philadelphia Yearly Meeting. After retirement he was a volunteer driver for Meals on Wheels, and an avid gardener and traveler. He is survived by his wife of 51 years, (Grace) Marie Hoyle Reeder; a son, Allen Rodman Reeder; and a sister, Jean Reeder Dew.

Rogers—Edward F. (Ed) Rogers, 88, on February 25, 2002, at home in Middletown, N.J. He was born in New York City on December 20, 1913, grew up in New Rochelle, N.Y., and received undergraduate and Ph.D. degrees from Fordham University. He did postgraduate work at University of Illinois with biochemist Roger Adams. Edward spent 35 years in pharmaceutical research with Merck and Company, where his most important patent, which he attributed to his work with Dr. Adams, was for the development of Amprolilum, an antibiotic that was used in chicken feed corn. Effective against the chicken disease coccidiosis, this antibiotic contributed to Ed's longstanding efforts to feed the world. Working with Shore Citizens for Better Housing in the early '60s, he often took one or more of his children with him to test real estate offerings for racially segregated housing practices. His opposition to the Vietnam War led him to become a member of Shrewsbury Meeting, which he served for the rest of his life in many capacities. He counseled young men facing the draft, served as secretary for New Jersey ACLU, cofounded the Middletown Village Civic Association, helped establish the first shelter for the homeless in Monmouth County, and served on the county board responsible for allocating funds for low-cost housing. In the early '80s he and another Quaker, Grace Schaffel, recognized the need for a soup kitchen in Red Bank, and created the agency that has today become Lunch Break. He was an avid Mets fan, gardener, acrostic puzzler, and he enjoyed poker and checkers. In August 2001 he competed in the national tournament of the American Checker Federation in Las Vegas. He will be remembered for being the liberal conscience that shone brightly for 50 years in the middle of conservative Middletown. As a final gesture, he donated his body to the Robert Wood Johnson Medical School for use in research. Ed was predeceased by his first wife, Ann Fleming. He is survived by his wife, Bettie Peña Rogers, whom he married in 1994; five sons, Peter E. Rogers, David E. Rogers, Sam E. Rogers, Benjamin E. Rogers, and Joel E. Rogers; three stepchildren, Emily Peña Murphey, Susan Peña, and Ted Peña; 12 grandchildren; and six step-grandchildren.

Surprenant—Deanna Ruth Surprenant, 54, in Grand Junction, Colo., on April 20, 2001, due to

acute subdural hematoma. Born in Baltimore, Md., on Christmas day, 1946, Dee was the only child of Nelson and Ruth Rickards. She earned a B.A. in Philosophy at Washington College and a master's in Social Work from University of Maryland. As a licensed social worker she focused on family therapy, child and adolescent abuse and protection, foster care, and permanency for children. She married Charles Surprenant on September 26, 1974, in Centerville, Md., and they moved to Colorado, settling in Denver and then Durango. The couple and their young family began attending the Durango Worship Group in 1978, and when the meeting was established in 1980, Dee became a member. Over the years she served several times as clerk, recording clerk, and on the ministry and oversight committee. Dee and Charlie regularly attended Intermountain Yearly Meeting together, where Dee had served on the continuing and watching committees and, at the time of her death, was co-clerk of the committee on ministry and counsel, co-clerk of the meeting, and a board member of the violence prevention coalition and the sexual abuse treatment team in Durango. On the meetinghouse grounds an autumn blaze maple has been planted in her memory, and Friends feel honored to tend to the nurture and growth of this tree, remembering Dee's contributions to the spiritual sustenance and growth of Durango Meeting. She is survived by her husband, Charlie Surprenant; four sons, Steve Surprenant from Charlie's first marriage and his wife Betsy; Jason Horwath from Dee's first marriage, his wife Kathryn, and beloved granddaughter, Emily Ruth; and two sons together, Blake Surprenant, and Evan Surprenant and his wife Theresa.

Thiermann—Mildred Hunter Thiermann, 84, on December 1, 2001, in State College, Pa. Born April 28, 1917, in Epsom, Ont., she was the daughter of Rev. Ernest Hunter and Mabel Dunbar. Raised in Toronto, Mildred graduated from Jarvis Collegiate and Victoria College with a degree in humanities. Throughout her youth she was active in United Church of Canada, and she met her husband, Stephen Thiermann, at a United Church work camp reunion in Hamilton, Ont. The couple's 1943 marriage ceremony in Toronto's Metropolitan Church was presided over by three ministers: her father and two brothers, all members of the clergy. During WWII, Mildred and Stephen worked as psychiatric aides in mental hospitals in Ohio and Pa., before relocating to Gwynedd, Pa., where Mildred became interested in Quakerism. In 1948 the couple moved to Palo Alto, Calif., where they raised their four children, and Mildred became a leader in religious education for her meeting. In 1967 the couple moved to Geneva, Switzerland, where Mildred helped to host a number of Quaker conferences for diplomats. Fluent in French and conversant in other languages, she helped serve the cause of peace through diplomacy and outreach during the Vietnam era. Returning to the U.S. in 1972, she served her community of Swarthmore, Pa., as president of WILPF, director of admissions at Pendle Hill, and, shortly thereafter, director of Quaker House at the UN in New York. She was also a committed freedom writer for Amnesty International. After retirement Mildred and Stephen moved to Foxdale Quaker Community in State College, Pa., where both joined State



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College Meeting. Mildred was an accomplished player of the recorder and piano, a writer and student of poetry, a knowledgeable bird watcher, a wildflower enthusiast, and, at her cottage in Muskoka Lakes, Canada, a fine sailor and swimmer. She was also a most capable caretaker of seven grandsons. Mildred is survived by her husband, Stephen Thiermann; daughters, Susan Giddings, Jennifer Sheridan, Emily Doub; a son, Carl Thiermann; and seven grandsons.

Ullmann—Janet Wallace Ullmann, 96, on September 3, 2001, in Lake Forest, Ill. She was born on June 23, 1905, in Saltillo, Mexico, to William and Mary McQuat Wallace, Presbyterian missionaries. Until age eight Janet lived in her parents' mission school in Coyoacan, a suburb of Mexico City. In 1913, because of the Mexican Revolution, she relocated with her mother and siblings to Palo Alto, Calif. After graduating from Palo Alto High School, Janet attended Stanford University and University of Chicago, from which she graduated in 1927. She studied in Paris, then taught Spanish and French at the secondary level in La Jolla, Calif., and Lake Forest, Ill. She remained fluent in Spanish throughout her life and maintained friendships with friends in Mexico and Central America. On April 30, 1931, she married Stuart Ullmann. The couple settled in Illinois, where Janet continued to reside for her remaining 70 years, and the couple raised their four children. Her determination to seek God amidst a fellowship of equals led her to the Society of Friends, which she joined in 1965. She remained an active and devoted member of Lake Forest Meeting. She was active in the World Federalists, a past president of the League of Women Voters, and a teacher in the Waukegan Head Start program. She joined the civil rights movement at its beginning, corresponding with Martin Luther King, Jr., marching in demonstrations, and meeting with South African leaders of the anti-apartheid movement. Shortly after a hiking trip to Nepal in 1969, Stuart passed away. Ten years ago, at age 86, Janet traveled to Nicaragua as a participant as a Witness for Peace, a project based on the hope that the U.S.-funded Contras would be less likely to terrorize supporters of the Sandinista government if U.S. citizens were present to witness such activity. On Janet's 95th birthday her children distributed a beautifully bound collection of her poems that they had published. Despite serious physical ailments, Janet attended meeting for worship until shortly before her death. She is survived by her daughter, Mary U. Kruse; three sons, Thomas S. Ullmann, Laurence E. Ullmann, and Stuart E. Ullmann Jr.; 12 grandchildren; and four great-grandchildren.

Solution to crossword puzzle (p.30)

Across:	15. Faith	5. Prayer
1. Meeting	17. Silent	9. NS
4. Wait	18. Peace	11. God
6. Re		12. Trust
7. Youth	Down:	14. Know
8. Listen	2. Truth	15. Find
10. Light	3. Quiet	16. Hope
13. Speak	4. Worship	

Pass it on

In your March issue, Megan Olman's article, "Parenting with the Peace Testimony: Practical Tools for Creating a Peaceful Home" (*FJ* Mar.), mentions that her husband designed a website about the book being reviewed. Can you pass on the website address?

Kati Sowiak
Newtown, Pa.

Editor's note—We're glad to give you the website address: <www.Learningpeace.com>.

What about Quakerism?

Does not one else find it strange that the posting for the position of American Friends Service Committee Pacific Mountain Regional Director (*FJ* April) encourages everyone under the sun to apply—except Quakers? Or that knowledge about Quakerism is not even a requirement in their advertisement for a Director?

Marti Matthews
Oak Park, Ill.

War is never the solution

I read Daniel Coston's letter ("Are only peaceful means acceptable in *all* cases?" *FJ* May) with horror—horror that he wrote it and that *FRIENDS JOURNAL* printed it. This is why we have one war after the other.

Betty Williams Perkins wrote, "War is not the solution to any problem. It more often than not creates thousands more problems!" In World War II, we should have nonviolently captured Hitler and put him in a hospital until he was well.

I loved the quote regarding inmates by Leanne Goodenow in an interview with Shirley Ruth in *Friends Bulletin*: "Quaker prison visitation is based on the deeply felt conviction that there is 'that of God' in every inmate. This belief has led Friends to seek ways to help inmates discover their divine potential and become useful members of the community."

As Eugene V. Debs said, "I would no more teach children military training than teach them arson or robbery or assassination." Let us not be

hypnotized into killing by uniforms, medals, flying flags, marching bands, employment, college, and travel. It is our brothers and sisters that we kill. The world is our country—God gave the world to all of us. It is humankind that has created barriers with their governments, their visas, passports, and greed.

Victor Hugo said that the chief cause of war is the armament of nations. Major General Maurice agrees, saying, "I went into the British Army believing that if you want peace you must prepare for war. I believe now that if you prepare for war you will get war."

I never thought I'd have to write a letter like this to *FRIENDS JOURNAL*.

Dorothy Scott Smith
Indian Harbour Beach, Fla.

More responses to Scott Simon's article

I'm not a Quaker, but teach a course at Eastern University on "Nonviolence and Peacemaking." Some Quaker friends shared Scott Simon's article ("Reflections on the Events of September 11" *FJ* Dec. 2001) and the ensuing commentary. I have the following reaction.

Simon seems unimpressed with the ad hoc War Crimes Tribunal trying Milosovic. I presume he would be opposed to the

International Criminal Court (which the U.S. has refused to ratify) that will be empowered on a permanent basis to indict and try individuals for war crimes, crimes against humanity, and genocide.

Scott Simon said, "America lacked the will to use its military might to prevent those murders." Is it our role to play policeman in this world just because we have the most guns? I agree that we need to prevent genocide, but working through the UN and the new ICC would seem more productive than going it alone, since we as a nation will always be accused of furthering our own interests in such affairs, which is what any "great power" does.

His most thoughtless comment is "in confronting the forces that attacked the World Trade Center and the Pentagon, the United States has no sane alternative but to wage war. . . ." Such is the standard political line, but at the very least this position lacks imagination. We have the ingenuity to invent all sorts of weapons and strategies for using force; have we no ingenuity when it comes to strategies for waging peace, or extracting justice without bloodshed? There are many alternatives we could have tried, including various types of negotiation/mediation work, and numerous positive approaches dealing with the root causes of enmity. We could have worked through the UN in various ways. Using the moral "jijitsu" advocated by Gene Sharp in *The Politics of Nonviolent Action*, we could have

(surprise!) dropped food instead of bombs, offered to build irrigation systems and hospitals with the money we're blowing on jet fighters and missiles.

Scott Simon makes no attempt to identify the causes of terrorism. His simplistic answer to why they hate us so much is "because they are psychotic." Although he disavows "reprisal or revenge," labeling the action "self-defense" doesn't make it anything other than revenge—striking out blindly at an invisible enemy with the result that we recklessly destroy the most vulnerable, defenseless country we can reach.

When Simon talks of saving lives, of course he means American lives. But we lack any guarantee that bombing Afghanistan back to the Stone Age will prevent terrorist attacks in the future. Further, if we take a God's-eye view,



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American lives are no more valuable than Afghan lives or any other. When we calculate the cost-benefit ratio of military force, it's high time we factored in all those other non-American lives, the invisible people even our bombardiers don't see when they drop their deadly load on terrified villagers.

Towards the end of his piece, Simon quotes George Orwell, returning from the Spanish Civil War and finding his own country so close to fascism, "sleeping the deep deep sleep." With the Patriot Act and other intrusions on our personal rights in the name of defending our homeland against terrorism, are we not sneaking closer to fascism? I quote a Quaker friend, Genevieve Ritzman: "A nation that leads the world, by far, in producing weapons of mass destruction, that has used the atom bomb, that has American troops in 120 countries, that makes a missile defense system the top national priority (all before 9/11), isn't exactly 'sleeping the deep deep sleep.'"

Gordon Bennett
Coatesville, Pa.

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I've followed the debate on Scott Simon's "outing" in support of war, and it seems to me that the issue is not war or peace, but what it means to be Quaker in a time of war. We Quakers have followed so many divergent paths over the centuries. I doubt that there has been a period in our history when all of the testimonies have been held sacred by all Quakers, including the Peace Testimony.

We may now, however, be in a different kind of history, a time when we may be called to be something special that others can identify, something called "Quaker." Two of the great oil houses of the world, the House of Saud and the House of Bush, and their retainers, are in a major struggle to control the remainder of a natural resource critical to feeding the greedy pockets of the world's already very rich. They will, as their type always has, slaughter our sons and daughters with impunity, in the name of whatever icon they think we'll accept and follow. The icon this time appears to have a disturbingly religious feel to it. Most of us will accept that icon and allow our children to be sent to the killing fields. Will we Quakers do that or will we—Friends United Meeting, Conservative, Evangelical Friends International, Friends General Conference—set aside our differences and unify in witnessing against this great evil?

The folk who bring us sparkling diamonds from South Africa, deBeers, run an advertisement that reminds husbands

that we married "for better or worse," encouraging us to let our wives know "how it's going" by giving them a diamond. I wonder if we Quakers might want to ask the same question. How's it going, Friends? Did we achieve the hopes of our Quaker founders or have we drifted off in so many directions that there is no longer any way to answer that question? Perhaps the Spirit is moving through Scott Simon, moving and calling us to reexamine our Quaker faith and practice and look at those things we call Quaker, for in this time we are faced with a matter of life and death.

Tom Baugh
Summerville, Ga.

Regarding Scott Simon's article (*FJ* Dec. 2001) and commentaries on it: It is unclear that the leaders of Bosnia had the ambition of being "the Costa Rica of the Balkans." What is clear is that they did not understand that seceding from Yugoslavia probably would result in Bosnia being invaded. For most nations, the secession of some part is considered an act of revolution and is treated as such. Croatia had seceded from Serbia some months earlier and had been invaded. Bosnia is contiguous to Serbia. Why the Bosnian leadership did not understand the probable consequences of their declaration of independence is puzzling.

Regarding Gandhi: I do not recall that he ever said that he had called off civil disobedience campaigns during World War II because he wanted Britain to win the war. He did say that he believed that Satyagraha required not taking advantage of an adversary who was in a weakened condition. On learning of the bombing of Hiroshima, Gandhi said that humankind must end war or war would end humankind. Gandhi said many times that he thought that nonviolent resistance could overcome any evil. This was a logical consequence of his belief that truth is God.

Gandhi's insights concerning the probable consequences of nuclear weapons relate to the rationality of pacifism (the categorical rejection of military force). One reason why pacifism can be considered rational is that the continued use of military force can be expected to lead to the extermination of the human species. The scientific basis for this is found by studying the failure probabilities of the nuclear arsenals that are the basis of the "deterrence" systems of the United States and other modern nations. Stochastic analysis, which is the technical name given to the study of how probability is related to time, shows that the likelihood that these systems will produce catastrophic accidents and nuclear

war approaches certainty over time. Further, it shows that it is rational to consider these catastrophes imminent. The tragedies of September 11, 2001 illustrate this stochastic principle. On September 10, most people would have said that the probability of the events of 9/11 was almost zero. On 9/11 the probability of the events suddenly became 100 percent. From a scientific perspective, the terrorist attacks occurred because the conditions for them had existed for some time. These conditions included the World Trade Center towers and the Pentagon, civilian jet airliners that could easily be hijacked, intense hatred for U.S. economic and military policies by some people, and terrorists who were willing to commit suicide to hurt us. Given these conditions, the attacks were just a matter of time.

Similar conditions exist in regard to nuclear weapons. As long as they continue to exist, their use is just a matter of time.

One of my first thoughts after experiencing the horror of witnessing pictures of the WTC towers collapsing was that we were lucky that the terrorists had not used a nuclear weapon and destroyed all of New York City (or Washington, Philadelphia, Chicago, etc.). That luck could run out at any moment.

As horrible as 9/11 was, I believe that most U.S. citizens still do not understand how desperate the situation of our "civilization" is. The major cities of the world can be annihilated at any moment, not necessarily by "terrorists," or because "God" sends an agent to punish people, but simply because, through our quest for security through military force, we have created the machines that can do it, and these machines are inherently unstable—that is, beyond our control. This is good reason for all of us to focus our minds and full energy on creating nonviolent alternatives to military force for opposing all forms of injustice and aggression.

Bradford Lytle
Chicago, Ill.

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Advocacy/education programs:

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

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

Schools

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.

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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 19951. (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.

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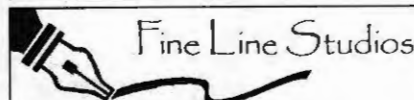
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We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We meet, publish, correspond. Inquiries welcome! Write **Quaker Universalist Fellowship,** 121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

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

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